

PROSPECTUS.

THIS DAY IS PUBLISHED, THE COMPLETE HINDOO PANTHEON.

Comprising the Principal Deities worshipped by the Natives of British India throughout Hindoostan—being a highly valuable and rare collection of 500 Gods and Goddesses, carefully drawn after the most approved Idols (and agreeably to the Vedas) in use by the Hindoos. Accompanied with a succinct History and descriptive of each Idol. Deduced from original and authentic manuscripts, and also extracts from Standard authors who treat on some of the Hindoo Deities.

E. A. RODRIGUES,

Of the Survey Department.

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A LIST OF THE NAMES OF THE GODS AND GODDESSES, COMPOSING THE "HINDOO PANTHEON."

1 Siva	Principal Deities.	45 Culliyana Soondara	Moortee	85 Vursha hury	Moortee	189 Tagaraurooda	Moortee
2 Vishnoo		46 Urianaricawara	do	86 Pseudena	do	200 Palamley Cudamba	do
3 Bramha		47 Gujuyyoddia	do	87 Rueta Inebadama	do	201 Davayney Manalia	do
4 Ganesha		48 Swardruppaga	do	88 Sashia Isava	do	202 Vally Umnen, as a Daughter of a hunter	do
5 Soobramaniah	The Ten Guardians of the World.	49 Sardiooa pura Vigra	do	89 Vinsayaka	do	203 Mummada Daun	do
6 Indra		50 Pausoopadhusta	do	90 Parama Siva	do	204 Rativedy	do
7 Ugenee		51 Chingalla	do	91 Syketa linga	do	205 Umrooda	Moortee
8 Yama		52 Surika s narayana	do	153-64 Form of Teroovelyaudell	do	206 Pashlypounna	do
9 Nyroothey		53 Narayaga hura	do	156 Mueha	Moortee	207 Calaiaty Luga	do
10 Vaisoona		54 Biechutana	do	157 Coorna	do	208 Mairahaunda Mundaleswara	do
11 Vayoova		55 Chum Isacawara	do	158 Vursha	do	209 Mahaganaputy	do
12 Coolhara		56 Dugothena	do	159 Narasinga	do	210 Oochata Ganesputy	do
13 Yeeh-waiiah		57 Yoge Duetchena	do	160 Veumana	do	211 Narainooka Ganesputy	do
14 Bramha		58 Veennai Duetchena	do	161 Tivivikrama	do	212 Prasanna Ganaputy	do
15 Ananta	59 Gail'santaka	do	162 Kema	do	213 Veeandily Vainayyaka	Moortee	
16 Sooviah	60 Gaim'suntaka	do	163 Parasoorna	do	214 Re-ya Ganaputy	do	
17 Chandra	61 Lukoolawara	do	164 Rula Rama	do	215 Vailaha Nuyyaka	Moortee	
18 Ungaraka	62 Nyera	do	165 Kistana	do	216 Lumbhara	do	
19 Hootha	Gods composing the Navagargum	63 Apputhooddara	do	166 Boudha	do	217 Veumana Ganaputy	do
20 Broospaputy		64 Yudegansuda, or Chuttrada	do	167 Kulikee	do	218 Mousheka Vaugona	Moortee
21 Sookra	Moortee	65 Schactra paulaka	do	168 Baulkristina	do	219 Moolokalaista	do
22 Saney		66 Veeabudha	do	169 Vainoo Gopauloo	do	220 Cablietweier	Moolaver
23 Rumboo		67 Ugnya Vee-rabudra	do	170 Galinga Murdana	do	221 Ootchava	do
24 Kethoo		68 Duetchana Yauga Vee-rabudra	do	171 Pantha Surtudee	do	222 Curgaga Yullyummen	do
25 Sacree Vainayaka		69 Keerataka	do	172 Paanchanana Bramha	do	223 Atongpootoo Monoo Oochavum	do
26 Luga		70 Hwa rootha culasa husta	do	173 Paanchanana Kistana eanyoota Kistana	do	224 Charat Oochavum	do
27 Lingoubhava		71 C. oroo	do	174 Chitroumanga Bramha	do	225 Siva, Puvvily and Soobramaniah —at the Feast of St. Thomas or Mylpoor	do
28 Chaturmooka Luga		72 Ue. oroo	do	185 Sashia Sanyee	do	226 Mookalinga	Moortee
29 Maha Sadasiya		73 Ue. oroo	do	186 Padmasaba permaul	do	227 Veerappautchee Easweter	do
31 Ooma Malaswara		74 Yee. apudra	do	187 Soothistapali	do	228 Teyagoyee Moolaver	do
32 Sookasana	75 Tr moortee Swaroopa Tri-ada	do	188 Shanmooka	do	229 Do Ootchava	Moortee	
33 Somakandaa	Tr moortee Swaroopa Tri-ada	76 Tr moortee Swaroopa Tri-ada	do	189 Valsayyoda	do	230 Vude-voodiammen	do
34 Chandrasakera		77 G. oroo	do	190 Sisty Mooringa Cudavool	do	231 Paarthivastredy	Moolaver
35 Vaisaharoda		78 (Jacka dauna Siva-oopa)	do	191 Gooroonandee Swamy	do	232 Do Ootchava	Moortee
36 Vioobhantika		79 (Jacka dauna Siva-oopa)	do	192 Sooratanbura	do	233 Do Ootchava	Moortee
37 Boozangalitta		80 (Jacka dauna Siva-oopa)	do	193 Deiva Sannaputy	do	234 Telliliga Singaperoomaul	Moolaver
38 Boozangurana		81 (Jacka dauna Siva-oopa)	do	194 Deiva Yana Veisaha	do	235 Do Ootchava	Moortee
39 Sundia Nurtha		82 (Jacka dauna Siva-oopa)	do	195 Sevalai	do	236 Vurothrauzer	Moolaver
40 Suda Nurtha		83 (Jacka dauna Siva-oopa)	do	196 Coonara Swamy	do	237 Do Ootchava	Moortee
41 Cuvily taundava		84 Muteha hury	do	197 Vully Manula	do	238 Do Ootchava	Moortee
42 Ungalata				198 Malyoorturooda	do	239 Raimaswamy on the Havoomour	do
43 Gungavereena							
44 Tippoosantaka							

240 Yakaumbander	Moolaver	289 Budragery Peroomaul	380 Yag...	Davey	436 Mudyarjamaswerer
241 Do Ootcha va	Moortee	290 Rajah Munnsuroo Sawmy	381 Nako	do	437 Broothochooahmbau
242 Do Nundy Yagana Sarvah		291 Chella Pillay Royer	382 Dauter...	do	438 Sreev unchaswerer
243 Gannurchee Umman		292 Troon Narana Peroomaul	383 Paursate	do	439 Mungalsambau
244 Yakkimander on the Audeka		293 Hebbe Nacheyar	384 Mahibant va Manjaney	Davey	440 Mayyora Naudaswerer
245 Veeraragava Peroomaul		294 Oodoppo Soubramaniah	385 Doorga	do	441 Uniaumbau
246 Do Ootchava	Moortee	295 Palaisey Aundavun	386 Predungar	do	442 Upatheswerer
247 Chenglevayer	Moolaver	296 Sreesylaswerer	387 Sooleey	do	443 Viroothaachellawaswerer
Do Ootchava	Moortee	297 Branganambica	388 Maha Soolan	do	444 Viroothaumbau
248 Calabusty Lingothabava	do	298 Jagananda Sawmy	389 Pruthieriya So...	do	445 Terookooteeswerer
249 Do Ootchava	do	299 Causee Visoovanander	390 Maulney	Davey	446 Chengamalatoy
250 Do Gannambau	do	300 Do Vesalutchee ummen	391 VanaDoorga	Lutchoomoo	447 Terooovunnamsalay Nauder
251 Venkatasia Peroomaul	Moolaver	301 Nambie Tambertsun	392 Maha	do	448 Gannamooly Ummaul
252 Do Ootchava	Moortee	302 Unioo Poornae	393 Gava	do	449 Mauryagayya Moortee
253 Govindroyer	Moolaver	303 Hindoo Camsathee	394 Vayunta	Davey	450 Sunkomokaswerer
254 Do Ootchava	Moortee	304 Vadindara Meenutchee Umbaul	395 Burgavay	do	451 Utchilalingaswerer
255 Ulanaloo Mungummal		305 11 Yacadasae Roodraul	396 Vaurauhee	do	452 Soondra Coochambault
256 Sabanasayuka Moortee at Chedam-		307 12 Dvadasa Aadittiyaul	397 Swappa Vaurauhe	do	453 Spataciba Moortee
barum		308 7 Saptamarootherogul	398 Umbian Davey	do	454 Maraciba linga
257 Vidyananda Moortee		309 8 Asta Vesooocul	399 Hudra Cauley	do	455 Spataca Maraciba linga
258 Siva Moortookoomaarasawmy		310 Nambie Tambertsun	400 Yaguthummaul	do	456 Paathireevalinga
259 Tyei Nanyakee		311 Nouradur	401 Ponney Umnoo	do	457 Mauncelinga
260 Soobramaniah with Suctee. Vale		312 Davayindren	402 Vaitappa Nauchv...	do	458 Buetsavetulla Peroomaul
at Teroppooraor		313 Maracathavully	403 Padavattoo Umnoo	do	459 Puthchava
261 Do Mayyoraurooda Moortee		314 Caula Byrava	404 Mauryummen	do	460 Gathabara
262 Vaimbady Veensaker		315 Mautica Vayasca	405 Tooloakkanah Maure	do	461 Chennacasavah
263 Linga Moortee of Teroooclo-		316 Sumbunda	406 Parasooraunna M...	do	462 Mauthava
condarum		317 Uppa Sawmy	407 Moonackunney Ur...	do	463 Janauthana
264 Coombaswara	Moortee	318 Soondasmoorthee Nayyanur	408 Yagoo	do	464 Braumbe
265 Saunaga Panney		319 Yemberoomannur	409 Lutchme	do	465 Maahaswany
266 Shucspanney		320 Shudsgopa Archvayyar	410 Oogra	do	466 Caumary
267 Rungasayaker	Moolaver	321 Vadautha Dasgur	411 Pauncala Narayana	Moortee	467 Vystanvey
268 Rungasayuka Ootcharer		322 Manavala Magrooney	412 Ahovala Narayana	do	468 Vaurauhee
269 Paravassoodavay		323 Gaurakundaya Rutchamoortee	413 Gozandra	Verader	469 Maubandrey
270 Jambhooswara Lingum		324 Muzamocca Veniga	414 Uckroora	do	470 Chasmoondrey
271 Auklandaswary		325 Vignasava	415 Naurada	do	471 Vadavulley Tanyaur
272 Veratymalay Valayootha Moortee		326 Teroppaul Cudel Cudymdathoo	416 Moocoocondo	do	472 Rungasake
273 Chorcalinga Moortee Moolaver at		327 Gava Chermalara	417 Sumbhavasa Narasi	Moortee	473 Soodeycoodoothaul
Madura		328 Musna Roodra	418 Vishnoo Koungudea	do	474 Pandava Peroomaul
274 Do Ootchava	Moortee	329 Capula	419 Vishnoo Moelinasw...	do	475 Oolagaultha
275 Meenutchee Umman do Moolaver		330 Unkila Parmaswarum	420 Kalthura Gourrey	do	476 Vishvachuar
276 Do Ootchava	Moortee	331 Do Parmaswary	421 Rookmney Samathur	do	477 Damodara peroomaul
277 Raumalinga	do	332 Surpaularama	422 Seetarum	do	478 Stredarapperoomaul
278 Do Ootchava	do	333 Payadavada	423 Cothunda Raumar	do	479 Rajjansautungaswary
279 Paratha Vartthaney	do	334 Hoothogannanda	424 Pattulurey Rumar	do	480 Vesavayuthavillochanney
280 Durhasayana	Moortee	335 Rautemndee Kylasa	425 Gloyvudathothaake	do	481 Panna Vayavaseaney
281 Raumar and Lutchomana at Du-		336 Ruvana Vardabava	426 Nauthraupanaswar...	do	482 Swastocmia Vastrey
nookotee		337 Verdda Sunneyasoola	427 Cuyarochana Moor...	do	483 Broodivana Lutchoomoo
282 Annunta Pudma Nalhasawmy		338 Bhoovanaswary	428 Neelajathutchee	do	484 Veenbhata Saaswary
283 Mauthooroo Boothaswerer		339 Boula Davey	429 Vaulmeekaswerer	do	485 Troogana Sunbndur
284 Sreevayee Chulistandier		340 Rujah Rujaswary	430 Neelothpala Nanyakee	do	486 Soondra
285 Cullayapperoomaul Moolaver		341 Rujithambica	431 Supaswayer	do	487 Rujoppula Peroomaul
286 Do Ootchava	Moortee	342 Churcewa	432 Putha Nudaswerer	do	488 Ulica Nundeciaswerer
287 Curoopanna Sawmy		343 Sumanal	433 Dorassamvartthaney	do	489 Chundeswerer
288 Madua Vezun		344 Goothosummalu	434 Brannah Vithayambaul	do	490 Nunccevally
		345 Lughosammlau	435 Duthabutra Moortee	do	499-Nine Navaveerul
		346 Teroppoora Soondary			500 Amoorotha Mougana Vailaur

INTRODUCTORY REMARKS.

There is reason to believe that, in the earlier periods of time, before the Priests of the Hindoos had found it expedient for the firmer establishment of their sway over the minds of the people, to raise a huge superstructure of emblematical worship; the temples erected to the Supreme Being were plain and void of personification, dedicated to the Creator of the world, in which the prayers of those who entered, were addressed to the Deity, without supplicating the intercession of an intermediate agent; when no image, or symbol of Divine power, had a place.

The Hindoos believe in one God, without beginning and without end, on whom they bestow, descriptive of his powers, a variety of epithets. But the most common appellation, and which conveys the sublimest sense of his greatness is Narmyana or the spirit of God.

The following are some Stanzas from the Hymn to Narrayana, taken as Sir W. Jones informs us from the writings of the ancient authors, from a specimen of which we must naturally conclude, that corrupt and absurd as the Hindoo religion is, with its numerous superstitious abuses and abomination, yet that the spirit of it inculcates the belief in one God only, without beginning and without end; the sublimity of their idea of the Supreme Being is nicely portrayed in this hymn.

Spirit of spirits, who, through every part
Of space expanded, and of endless time,
Beyond the reach of lab'ring thought sublime,
Had'at uprear into heauteous order'ant;
Before heav'n was, thou art.

Ere spheres beneath us roll'd, or spheres above,
Ere earth in firmamental æther hung,
Thou sat'st alone, till, through thy mystic love,
Things unexisting to existence sprung,
And grateful descent sung.

Omniscient Spirit, whose all ruling pow'r
Rids from each sense bright emanation beam;
Glows in the rainbow, sparkles in the stream,
Smiles in the bud, and glistens in the flower
That crowns each vernal bow'r;

Sighs in the gale, and warbles in the throat
Of every bird that haile the bloody spring,
Or tells his love in many a liquid note,
Whilst envious artists touch the rival string,
Till rocks and forests ring.

Breathes in rich fragrance from the sandal grove,
Or where the precious musk the playful rove;

In dullest juice, from clustering fruit distills,
And burns volubrious in the tasteful clove;
Soft banks and verd'rous hills
Thy present influence fills;

In air, in floods, in caverns, woods, and plains,
Thy will inspirits all, thy sovereign Maya reigns.
Blue crystal vault, elemental fires,
That in the heret'ral fluid blaze and breathe;
Thou, towering main, whose snaky branches wreath
This pensile orb with intertwisting gyres
Mountains, whose lofty spires,

Presumptuous, rear their summits to the skies,
And blend their em'ald hue with sulphur light;
Smooth meads and lawns, that glow with varying dyes
Of dew bespangled leaves and blossoms bright,
Hence! vanish from my sight

Delusive pretences! unsubstantial shows!
My soul absorb'd! one only Being knows,
Of all perceptions one abundant source,
Whence ev'ry object, ev'ry moment flows:
Suns hence derive their force,
Hence planets learn their course;
But suns and fading worlds I view no more,
God only I perceive; God only I adore.

They are convinced that the world was made by one God, yet at the same time having certain ancient traditions transmitted to them from their Patriarchal Ancestors, that the Supreme Deity possesses a three fold form, the parts of which are said to be separate—not able by the strength of natural reason to comprehend this wonderful distinction in the divine nature, and having forgotten the general allusion of those traditions that revealed it, they are reduced to the necessity of admitting the absurdity of a created God, in Bramha, whom at the same time they still invest with the name and attributes of a Creator—Vishnoo and Siva are his assistants in that stupendous work, Bramha, Vishnoo and Siva, then are three divine beings, who earliest of all others, were produced from the divine essence, and they allegorically shadow out the Almighty Power to create, to preserve and to change or destroy.

Besides these, the Hindoos worship a secondary species of deities which they widely multiply to the number of 300,000,000, they have not even the names of such an incredible number, but they assert that the Creator governs all his works through their instrumentality and that celestial and terrestrial nature are under the direction of these deities.

This immense group of Hindoo Gods and Goddesses enjoy immortality, with which they are gifted by drinking a water called Amrutoo, a mythological beverage, bearing some analogy to the water of Homer's Deities. In the mythology of the Hindoos is found an elegant description of nine goddesses, resembling in a certain degree, the muses of the ancients, in the nature of their occupations.

The Hindoo Pantheon: composed of images of gold, silver, wood, stone, &c. &c. most of them decorated with jewels of precious gems, (some images are of very considerable value) adopted for the purpose of fixing the minds of the deluded worshippers, and shadowing forth the attributes of Deistical power and splendour, and various fables having been invented in the forms of devotion and the addresses to the Gods, all these attributes are recognized, and the contents of these tables clothed in wild and romantic language, intended to raise in the minds of the worshippers, the highest thoughts of the power and sanctity of the idol.

He who approaches an idol, seeking the happiness of a future life, fixes in his mind one idea alone, that, that God can save him: and in this respect all the gods, however many, are equal; but when a Hindoo is anxious to obtain any peculiar favor, he applies to the god whose favor he desires; that favor, thus, he who pays to Bramha, entreats that he may be like him, in order to absorb his light; he who prays to his members may continue perfect, and that he may enjoy sensual pleasures, worships, in the name of Vishnu, prays to the progenitors of mankind; he who seeks worldly prosperity, worships Lakshmee; he who seeks a long and strong body, supplicates Ugree, the person who is anxious for strength applies to Roodra; the gluttonous Brahmin who pants for a crown, applies to Vishwadeva or Swayum Ohovya; a king entreats Sadhya, that a scepter may be put in the crown; he who prays for long life, addresses himself to Ushwimeekoomara; he who desires a prince addresses Prithivee; he who prays that he may preserve his homestead petitions Prithivee and the rulers of space; he who desires a son prays to the Gandharras; he who prays for a good wife, call on Oornosee, a celestial courtesan; he who seeks a wife prays to Yagna; he who is anxious for storehouses full of wealth, calls on Prucheta; the seeker of wealth, the protector of Siva; he or she, who seeks love and happiness in the marriage state, addresses Doorga; he who wishes to conquer his enemy, supplicates Nyroothey, he who is anxious for strength of body, prays to Vayooava, he who is desirous to prevent all obstruction in his affairs, calls on Conbera; he who prays for the merit of works, applies to the celestial gods; he who prays for pleasure in the enjoyment of earthly things, addresses Chandra; he who desires freedom from all worldly attachments, who asks for the completion of all his desires, he who prays for absorption, and the person who wishes to attain to the highest bliss, worship Bramha. Hence it appears that all the Hindoo Gods and Goddesses, except Bramha, are desirous of procuring temporal favors, and this God has been abandoned, and left without either temples or scarce any images. His system excites in the minds of the worshippers only cupidity, and the love of riches, honor and power. I have seen, with what I have heard from sensible Bramins, that few if any persons now attend the public worship of any deity, except to give to a future state.

It is common for the Hindoos to speak of some of their gods as beneficent, and of others as malignant beings* Siva, as well as other gods, unite both these qualities; in one hand Siva is the benefactor, and with two others he blesses the worshipper, and invites him to approach. Not one of the Hindoo gods has the least idea of the moral attributes of God.

From this incredible number of the Gods composing the Hindoo Pantheon, the Hindoos themselves cannot name more than about five hundred, I have in order to render this subject more complete, at much labour and expense collected and taken sketches of all the principal idols in the Hindoo Pantheon of India, and arranged them in gradation agreeably to the Hindoo Shasters, each of which is accompanied by a descriptive notice, in compiling which I have extracted from the celebrated works of Ward on the Hindoo Religion, and other matters contain the History and description of some of the most principal Hindoo Deities, the large collection of pictures copied from the original manuscripts in my possession, which I have collected with much trouble and at great expense.

Beside the principal Deities, viz. Siva, Vishnoo, Bramha, Ganeshah, and the other gods, the Hindoos have divided Prithivee (the Earth which is a form of Bhugavatee, and may be called the Earth) into seven parts, and assigned a Deity to each: these are, Indra, Ugnee, Nyroothey, Varoona, Vayooava, Brahma, and Ananta—the ten Guardians of the World. Then follow the gods of the heavenly bodies, viz. the sun, moon, planet, and collectively called Navagranam viz. Sooriah,(1) Chandra,(2) Ungaraka,(3) Bootha,(4) Mangaraka,(5) Shukrah,(6) Sanvy,(7) Rahu,(8) and Kathoo.(9) It is a remarkable fact, that almost all heathen nations have had the worship of the heavenly bodies. Perhaps the evident influence which the sun and moon have over the operations of the vegetable world might, in the primeval ages lead men to make them objects of worship; after the introduction of the astronomy, this species of Idolatry becomes less surprising. Whatever may be the antiquity of the worship of the sun, moon and other planets, is there inculcated; many of the forms of praise and worship of all the planets in one service, and of different planets on separate occasions, are common to the Hindoos. Then follow the gods and goddesses enumerated in the Prospectum, and evidently impressed in my mind, and in fact my daily experience, that they are acquainted with their origin, history and attributes, except the learned among their tribes. The Bramins not expounding to the inferior Castes, the sacred creeds of their religion, and being so far only as may bring in a revenue for their support.

This work in English dress embellished with five hundred plates may be said to save the Bramins the knowledge to the Hindoos themselves, as they almost in general understand the language of their country, and it will not be so scarce, or shut up against them, as almost all their religious books are, and they may meet the superstitious curiosity and satisfy them that it is according to their Shastras and it may bring them to a conclusion that these are incredible stories cunningly devised by Bramins to keep the people in ignorance, and to involve them in priestcraft under which heavy burden they have laboured for ages past. It is a great blessing, in order to relieve them from this burden, that they are enabled to discover the gross errors and contradictions of the stories of their innumerable gods and goddesses, images,—which can by no means save them from the knowledge of their own errors.

* Hindoo women, and the lower orders, regard Pouchanna, Dukshina, and other goddesses as malignant demons and worship them thro' fear, still praying to them for protection. The superior deities, however, are considered as using their powers only in favor of the worshippers.

- (1) Sun
- (2) Moon
- (3) Mars

- (4) Mercury
- (5) Jupiter
- (6) Venus

- (7) Saturn
- (8) Rahu
- (9) Kethooing Node

of a disease is half its cure." For though superstition may at a distance seem gorged, something attractive to the eye but they will find when closely inspected she presents features of the most disgusting deformity. Her mein is ghastly, her aspect savage, her air ferocious; her voice appalling; and her shout harrows up the soul with pangs so thrilling, that her companion, *death alone can equal them.* "For the tender mercies of the wicked are cruel"—and may thereby come to a honest and conscientious resolution of forsaking gross idolatry, and seek for those fields where the hidden treasures of true religion may be found.

My readers will observe that some, or most of the figures of gods and animals represented in this work are defective in shape, and consequently unnatural, this fault cannot be attributed to me, by reason of the idols of wood, stone, &c. &c. made and worshipped throughout India, from which these sketches were taken, being in themselves defective, and it would be any thing but an original, had I designed them in their proper shapes and attitudes agreeably to nature.—I have therefore, strictly kept to the originals in my possession, and allowed them to be seen in the style and fashion of the Hindoo artificers or makers of these scandalous and hideous images,—my main object being to illustrate and exhibit to the public in one compact view, the horrid and heart-rending idolatry, with which our unenlightened fellow creatures of British India and fellow travellers to the tribunal of the triun; God—are enslaved, and my warmest prayers shall ever be, that the giver of sight to the blind, may in his great mercy collect these lost sheep into his fold, that they, even they, each one may cry "Bless me, even me. Oh my father!" and may they be blessed indeed, by turning themselves from dumb idols to serve the only true and living God, "who hath made man upright, but they have sought many vanities."

It is unnecessary for me to add that I have entered upon this large, intricate, expensive and responsible work, only in dependence upon a liberal public, whose bounty I crave toward the completion of the undertaking. I aspire not after gain, but only rely on their proffered kindness, and will feel well remunerated, were I enabled to meet the expenses of the same, without a pecuniary loss on my side.—they may judge from each number of the work, how far it would remunerate me, from its exceeding cheapness, considering the number of laboriously colored plates in each, with the cost of materials, and the expence attendant in procuring the original material, and that with much trouble, and danger, judging from the spirit of the times at Madras.—and I firmly believe, that my friends and a liberal public will encourage me with "Go forward"—remembering the work is intended to expose idolatry (which now has its strong hold in India and the deluded natives in it) as minutely as possible, which may under God's blessing advance the cause of Christianity.—and may it please our Great Creator, that when the superstitious Hindoos shall look over this work, and see the vast absurdity and horrors that stand unveiled to the public it may lead them to renounce (as many have done) their superstitious vanities, and be the means of turning to the living God. May they see eternal truth lightening up its own proclamation, and causing it to be heard amid the errors and delusions of a thoughtless world.

These volumes when in the hands of those who may feel an interest, in the conversion of the Hindoos, around them, may in some measure assist them, to know the length and breadth and depth of Idolatry, and cause them to lift their hearts and seek for a glimpse of those joyful news, when the grim Moluck of Hindoostan with all his priests, and worshippers, and every other idol, delusive and indignant, shall be vanquished by the still calm voice of truth:—when it may be the duty of those who witness the passing of the whirlwind, and after the whirlwind an earthquake, and after the earthquake a fire—to go out and fulfil the commands of that Power which reserve times and seasons in its own hand; and which is at no loss for means or persons to accomplish its purposes.

Happy ought we be and grateful to a righteous God—on receiving the heart rejoicing news that the connection of our Christian Government with the horrid Idolatry of India is dissolved—now may we go forward with clean hands and say that we are no longer joint partakers in the gains and revenue of Idolatry—now may we proclaim our common cause of christianity—and labour toward the conversion of our fellow creatures who sit in darkness and shadow of death—and may we exhibit to them the blessedness of the religion of our Great Creator—who will aid us, and not forsake in the hour of need for his righteousness sake.

MADRAS, August 1811.

THE AUTHOR.



LAKSHMEE

SARASWATEE

VISHNŪ

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CHAPTER I.

OF THE HINDOO 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, Siva, and Brahma; the elements; and the three females Doorga, Laxhmee and Saraswatee. 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.

VISHNOO.

(Plate No. 1.)

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 chukru,* and in the fourth a water-lily. He rides on Gurooru, an animal half-bird and half-man, and wears yellow garments.

The Hindoo shastrus give accounts of ten appearances or incarnations of Vishnoo,† in the character of the Preserver, nine of which are said to be past.

The first is called the Mutsyu incarnation. Bruhma,‡ the one God, when he resolves to re-create the universe after a periodical destruction, first gives birth to Bruhma, Vishnoo, and Siva, to preside over the work of creation, preservation, and destruction. After a periodical dissolution of the universe, the four vedas remained in the waters. In order to enter upon the work of creation, it was necessary to obtain these books, for the instruction of Bruhma. Vishnoo was therefore appointed to bring up the vedas 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.

In the Kuchyupu 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.

The Vurahu 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, (vurahu) 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. &c. made fast on the back of a turtle, or drawn up from the deep by the tusks of a hog!

The fourth incarnation is called Nuru-singhu.¶ Among other descendants of Dukshu, (the first man that Bruhma created), was Kuchyupu, a moonee, and his four wives, Ditee, Uditee, Vinuta, and Kudroo. From Ditee, sprang the giants; from Uditee, the gods; from Vinuta, Gurooru; and from Kudroo, the hydras. The giants possessed amazing strength, and amongst them two arose of terrific powers, named Hirunyakshu and Hirunyu-kushipoo, both of whom performed religious austerities many thousand

years to obtain immortality. Bruhma at length gave them a blessing apparently equivalent to that which they desired. He promised, that no common being should destroy them; that they should not die either in the day or in the night, in earth or in heaven, by fire, by water, or by the sword. After this these giants conquered all the kingdoms of the earth, and even dethroned Indru, the king of heaven. Indru, collecting all the gods, went to Bruhma, and treated him to provide some way of deliverance, as the universe which he had created was destroyed. Bruhma asked the gods, how he could destroy those who had obtained his blessing? and advised them to go to Vishnoo. They obeyed, and informed this god of the miseries brought upon the universe by these giants whom Bruhma had blessed. Narayuna promised to destroy them, which he did in the following manner: Hirunyu-kushipoo's son Prulhadu was constantly absent from home performing religious austerities, at which his father became angry, and, tying a stone to his body, threw him into the water; but Vishnoo descended, and liberated him. His father next threw him under the feet of an elephant, but the elephant took him up and put him on its back. He then built a house of sealing wax, put his son into it, and set it on fire; the wax melted, and fell upon Prulhadu, but he received no injury. The father next gave him poison, but without effect. At length, wearied of trying to kill him, he said, 'Where does your preserver Vishnoo dwell? He is every where,' says 'Prulhadu. 'Is he then in this pillar?' 'Yes,' said 'the son. 'Then' said Hirunyu-kushipoo, 'I will kill him,' and gave the pillar a blow with his stick—when Vishnoo, in the form of half-lion half-man, burst from the pillar; laid hold of Hirunyu-kushipoo by the thighs with his teeth, and tore him up the middle. This was in the evening, so that it was neither in the day nor in the night. It was done under the droppings of the thatch, about which the Hindoos have a proverb, that this place is out of the earth. He was not killed by a man, but by a being half-man half-lion. So that the promise of Bruhma to him was not broken. Vishnoo next destroyed Hirunyakshu. After the death of his father, Prulhadu began to worship Vishnoo under the form which he had assumed, and with tears enquired into the future fate of his father. Vishnoo assured him, that as he had died by his hands, he would surely ascend to heaven.

* An iron instrument of destruction like a wheel.

† This god is represented in various ways.

‡ The reader will please to keep in mind that Bruhma means the one God

and that Bruhma means the idol of that name.

¶ From Nuru, a man; and singhu, a lion.

Vishnoo was so pleased with the praises which Prulhadu bestowed on him, that he began to dance, hanging the entrails of Hirunyu-kushippo round his neck. By Vishnoo's dancing, the earth began to move out of its place, so that Bruhma and all the gods were frightened, but durst not go near him. However, at the entreaties of Prulhadu, Vishnoo gave over dancing; the earth became fixed, and Vishnoo gave Prulhadu this promise, that by his hands none of his race should die.

The fifth is the Vamunu incarnation. Prulhadu's grandson Bulee followed the steps of his great-grand-father, and committed every kind of violence. In contempt of the gods, he made offerings in his own name. He performed the ushwumedhu sacrifice one hundred times, by which he was entitled to become the king of the gods; but as the time of the then reigning Indru was not expired, the latter applied for relief to Vishnoo, who promised to destroy this giant : to accomplish which he caused himself to be born of Uditee, the wife of Kushyupu, the moonae. Being exceedingly small in his person, he obtained the name of Vamunu, i. e. the dwarf. At a certain period king Bulee was making a great sacrifice, and Vamunu's parents being very poor, sent him to ask a gift of the king. It is customary, at a festival, to present gifts to bramins. Vamunu was so small, that in his journey to the place of sacrifice when he got to the side of a hole made by a cow's foot, and which was filled with water, he thought it was a river, and entreated another bramin to help him over it. On his arrival, he went to ask a gift of Bulee. The king was so pleased with him, on account of his diminutive form, that he promised to give him whatever he should ask. He petitioned only for as much land as he could measure by three steps. Bulee pressed him to ask for more, intimating that such a quantity was nothing; but Vamunu persisted, and the king ordered his priest to read the usual formulas in making such a present. The priest warned the king, declaring he would repent of making this gift, for the little bramin was no other than Vishnoo himself, who would deprive him of all he had. The king, however, was determined to fulfil his promise, and the grant was made. Vamunu then placed one foot on Indru's heaven, and the other on the earth, when, lo ! a third leg suddenly projected from his belly, and he asked for a place upon which he might rest his third foot. Bulee having nothing left, and being unable to fulfil his promise, was full of anxiety. His wife having heard what was going forward, came to the spot, and, seeing the king's perplexity, advised him to give his head for Vamunu to set his foot upon. He did so; but Vamunu then asked for what is called dukshinu, a small present which accompanies a gift, and without which the gift itself produces no fruit to the giver. Bulee knew not

what to do for dukshinu : his all was gone. His wife advised him to give his life to Vamunu as dukshinu. He did this also, but the latter told him, that as he had promised Prulhadu not to destroy any of his race, he would not take his life. He therefore gave him his choice, either of ascending to heaven, taking with him five ignorant persons, or of descending to patalu, the world of the hydras, with five wise men.* Bulee chose the latter, but said, that as he had done much mischief on earth, he was afraid of going to patulu, lest he should there be punished for his crimes. Vamunu told him not to fear, as he would, in the form of Vishnoo, become his protector. At the close, this god having restored every thing on earth to a state of order and prosperity, returned to heaven.

The sixth is the Purushoo-ramu incarnation. Purushoo is the name of an instrument of war. The occasion of this appearance of Vishnoo is thus related : The kshutriyus, from the king to the lowest person of this cast, were become very corrupt. Every one did as he pleased; the king was without authority; all order was destroyed, and the earth was in the greatest confusion. In these circumstances the goddess Prithivee† went to Vishnoo, and prayed for relief. Her petition was heard, and one part of Vishnoo was incarnate, as the son of Jumudugnee, a descendant of Bhngoo the sage. After twenty-one different defeats the kshutriyus were exterminated by Purushoo-ramu; but after a lapse of years they again became numerous : Urjoonu, a kshutriyu king with a thousand arms, overcame the greatest monarchs, and made dreadful havock in the world: he beat Ravunu, and tied him to the heels of a horse; but Bruhma delivered him, and reconciled them again. One evening, in the rainy season, Urjoonu being in the forest, took refuge in the hut of Jumudugnee, the learned ascetic. He had with him 90,000 people; yet Jumudugnee entertained them all. Urjoonu, astonished, enquired of his people, how the sage, living in the forest, was able to entertain so many people? They could not tell; they saw nothing except a cow which Bruhma had given him; but it was by her means perhaps that he was able to entertain so many guests: its name was Kamu-dhenoo.‡ In fact, when Urjoonu was to be entertained at the sage's house, this cow in a miraculous manner gave him all kinds of food, clothes, &c. The king on his departure asked for the cow, but the sage refused it to him, though he offered for it his whole kingdom. At length, Urjoonu made war on Jumudugnee; and though the cow gave an army to her master, he was unable to cope with Urjoonu, who destroyed both him and his army. After the victory, however, Urjoonu, could not find the cow, but went home disappointed. Purushoo-ramu hearing of the defeat and death of his father

* The earth personified.

† That is, the cow which yields every thing desired.

* It is a proverb among the Hindoos, that there is no pleasure in the company of the ignorant in any place or circumstances, and that a bad place, in the company of the wise, is better than a good one in that of the ignorant.

Jumudugnee, went to complain to Siva, on the mountain Kailasu, but could not get access to him till he had knocked down the gods Gunesu and Kartiku, Siva's door-keepers. Siva gave Purushoo-ramu the instrument purushoo, and promised him the victory. On his return Purushoo-ramu met his mother, who was about to throw herself on the funeral pile of her husband. After attending upon this ceremony, Purushoo-ramu went to the residence of Urjoonu and killed him.*

These six incarnations are said to have taken place in the sutyu-yoogu †. There are no images respecting them made for worship.

The seventh incarnation is that of Ramu to destroy the giant Ravunu ;—The eighth incarnation is that of Bulu-ramu, to destroy Prulumbu and other giants. This latter incarnation is said to have taken place in the dwapuruyoogu.—The ninth is the Booddhu incarnation, in which Vishnoo appeared as Booddhu, to destroy the power of the giants. In order to effect this, Booddhu produced among mankind by his preaching, &c. a disposition to universal scepticism ; that having no longer any faith in the gods, the giants might cease to apply to them for those powers by which they had become such dreadful scourges to mankind. In this appearance the object of Vishnoo, the preserver, was accomplished by art, without the necessity of war : though the dreadful alternative to which he was driven to accomplish his object, that of plunging mankind into a state of universal scepticism, affords another proof how wretchedly the world would be governed if every thing depended on the wisdom of man. The tenth incarnation is still expected, under the name of the Kulkee Uvntaru.

The appearance of Vishnoo when he took the name of Krishna to destroy the giant Kungsha, is called the descent of Vishnoo himself, and not an incarnation of this god. There are, however, beside the preceding ten incarnations, and this of Krishna, many others mentioned in the pooranus, all having their source in Vishnoo.—The Shree-bhaguvatu contains accounts of the following : Soo-yugnu created certain gods, and removed distress from the three worlds ;—Kuplu taught his mother the knowledge of Bruhma, by which she obtained absorption ;—Duttatreyu delivered all his disciples, by means of the ceremony called yogu, from future birth, and obtained for them absorption ;—Koomaru declared the events that had happened in a former age ; that is, previous to the dissolution of things which preceded his incarnation ; Nuru-Narayuun was such a perfect ascetic that the court-tezans sent by the gods to allure him from his religious austerities were unsuccessful ; Vishnoo himself created a female on purpose to divert him from his devotions, but her attempts were equally abortive ;—Prit'hoou opened

the bowels of the earth, and brought forth its treasures ; Rishuvu was an incomparable yogee, who was worshipped by the purum-hungsis and other ascetics ;—Huyugreevu who was so great a saint, that the words of the veda were uttered every time he breathed ;—Huree delivered his disciples from all their enenies whether among men or the inferior animals ;—Hungsu taught his disciples the mysteries of yogu, and obtained absorption himself while performing the ceremonies of a yogee ;—Munoo's fame filled the three worlds, and ascended even as far as Sutyuloku ;—Dhunwuntree delivered all diseased persons from their disorders on their mere remembrance of his name, and gave the water of immortality to the gods ;—Vyasu arranged the vedas, was the author of the pooranus &c.—Vibhoo was the spiritual guide of 80,000 disciples whom he taught the knowledge of Bruhma, and the ceremonies of yogu ; Sutyuseun cleared the world of hypocrites and wicked persons ;—Vorkoont'ha created the heaven of Vishnoo known by this name, and performed other wonders ;—Uitu instructed the gods to churn the sea to obtain the water of immortality, and did other things which distinguished him as an incarnation. Mohunee was incarnate to prevent the giants from obtaining the water of immortality at the churning of the sea ;—Narudu revealed the work called Vishnoo's Tantra.—The following incarnations are expected : Sarabhooruu to dethrone the present Indru, and instate Kilee in his stead ;—Vishwaksenu as the friend of Shumbhuo, when he becomes the king of heaven ;—Dhurru-setoo to nourish the three worlds ;—Soodhama to assist Roodru-sarvunnee, the twelfth of the fourteen munoo ;—Yogeshwuru to place Divus-putee on the throne of Indru ;—Vribudbanoo to make known many new religious ceremonies.—The reader, however, is not to suppose that there are no other incarnations mentioned in these marvellous books. Every hero, and every saint, is complimented by these writers as an incarnate deity.

We have not discovered any proof in the Hindoo writings, or in conversation with learned natives, that these incarnate persons are personifications of any of the divine attributes ; or that these stories have any other than a literal meaning. No doubt they were written as fables, with the ignorance of modern Hindoos has converted into facts ; or, many of them may relate to common events here magnified into miracles.

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 bramins ; at the times when ' the five gods' are worshipped, and also at the commencement of each shradddu.

* This story is told variously in the pooranus : according to the Ramayunu, Vishni's'thu was the owner of this cow, and Vishwmitru the person who fought with the moonce to obtain it.

† These ravages of tyranny, and bloody contests, form a sad specimen of the happiness of the Hindoo sutyu coogu, could we believe that there ever had been such a period.

No bloody sacrifices are offered to Vishnoo. The offerings presented to him consist of fruit, flowers, water, clarified butter, sweetmeats, cloth, ornaments, &c.

Many choose Vishnoo for their guardian deity. These persons are called *Voishnuvus*. 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,* among which are the following:—Vishnoo; that is, the being into whom, at the destruction of the world, all is absorbed.—Naraynnu, or, he who dwelt in the waters,† and he who dwells in the minds of the devout.—*Voikoot'hu*, or, the destroyer of sorrow.—*Vishturu-shruva*, or, he who, in the form of *Vitru*, is all eye, all ear, &c.—*Rhisheekeshu*, viz. the god of all the members, and of light.—*Keshuvu*, or, he who gave being to himself, to Brahma and Siva; or, he who has excellent hair.—*Madhuvu*, or, the husband of *Lukshmee*.—*Mudhoo-soodhanu*, the destroyer of *Mudhoo*, a giant.—*Swumbhoo*, or, the self-existent.—*Doityaree*, or, the enemy of the giants.—*Poondureekakshu*, or, he whose eyes are like the white lotus.—*Govindoo*, or, the raiser of the earth.—*Pitamvuru*, or, he who wears yellow garments.—*Uchyoottu*, or, the undecayable.—*Sharungee*, or, he who possesses the horn bow.—*Vishwukshenu*, or, he whose soldiers fill all quarters of the world.—*Junarddunu*, or, he who afflicts the wicked, and, he of whom emancipation is sought.—*Pudmu-nabhu*, or, he whose navel is like the water-lily.—*Vishwumvuru*, or, the protector of the world.—*Kotubhujit*, or, he who overcame the giant *Koitubhu*.

Vishnoo has two wives,‡ *Lukshmee*, the goddess of prosperity, and *Suruswutee*, the goddess of learning. The former was produced at the churning of the sea. *Suruswutee* is the daughter of *Bruhma*.

The following description of the heaven of Vishnoo is taken from the *Mubabharutu*. This heaven, called *Voikoot'hu*,§ 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 *Droovu*, 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 *Voikoot'hu*. 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 nymphs, &c. On a seat as glorious as the meridian sun, sitting on water-lilies, is *Vishnoo*, and on his right hand the goddess *Lukshmee*. From the body of *Lukshmee* the fragrance of the lotus extends 800 miles. This goddess shines like a continued blaze of lightning. The *devurshees*, *rajurshees*, and *supturshees* constantly celebrate the praises of *Vishnoo* and *Lukshmee*, and meditate on their divine forms. The *brumhurshees* chant the *vedus*. The glorified *voishnuvus* approach *Vishnoo*, and constantly serve him. The gods§ are also frequently employed in celebrating the praises of *Vishnoo*; and *Gurooru*, the bird-god, is the door-keeper.

SIVA.

(Plate No. 2.)

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

This god is represented in various ways. In the form of meditation used daily by the *bramins* he is described as a silver-coloured man, with five faces; an additional eye** and a half-moon graces each forehead; †† he has four arms; in one hand he holds a *purushoo*; 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, ††† and wears a tyger-skin garment.

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

Another image of *Siva* is the *lingu*, 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 *pooranus* respecting the

* The meaning of the principal names of some of the gods is to be found in the comment upon the *Umuru-koshu* by *Bharutu-mulliku*.

† 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.

‡ At the time of a *prubayu*, when every thing is reduced to the element of water, *Vishnoo* sits on the snake *Ununtu* which has 1000 heads.

§ One of the Hindoo poets, in answer to the question, Why has *Vishnoo* assumed a wooden shape? (alluding to the image of *Juguna'hu*) says, 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.

|| The work called *Kurmu-Vipaku* says, that the heavens of *Vishnoo*, *Brahma*, and *Siva* are upon three peaks of the mountain *Soomeroo*; and that at

the bottom of these peaks are the heavens of twenty-one other gods.

§ These gods are supposed to be visitors at *Vishnoo's*.

** One of the names of *Siva* is *Trilochnu*, viz. the three-eyed. One of the names of *Jupiter* was *Trioichnu*, (*Trioichalmos*) 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.

†† At the churning of the sea, *Siva* obtained the moon for his share, and fired it, with all its glory, in his forehead.

††† 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.

||| *Bacchus*, who appears to bear a pretty-strong resemblance to *Siva*, is said to have wandered about naked, or to have had no other covering than a tyger's skin, which is the common garment of *Siva*, and of his followers, the *satyases*. The bloated image of *Siva* 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. *Siva* perpetually smoked intoxicating herbs.



SHIVA

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origin of the lingu worship, but they appear too gross, even when refined as much as possible, to meet the public eye. It is true we have omitted them with some reluctance, because we 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 stones, temples innumerable have arisen in India, and a Siva Lingu placed in each of them, and worshipped as a god¹¹. These temples, indeed, in Bengal and many parts of Hindoostan, 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 phall of the Greeks bears a strong and unaccountable resemblance to some parts of the pौरanic account of the lingu: Bacchus was angry with the Athenians, because they despised his solemnities, when they were first brought by Pegasus out of Bœtia 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 Pnalica 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 farther 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.

Beside the clay image of the lingu, there are two kinds of black stone lingus: these are set up in the Hindoo temples.* The first is called swayumbhoo, (the self-existent), or unadee,† that which has no beginning. The second they call vanu-lingu, because Vanu, a king, first instituted the worship of this image. These stones are brought from the neighbourhood of the river Gundhukee, which falls into the Ganges near Patna. The images are made by Hindoo and Musulman stone-cutters.

There is another form in which Siva is worshipped, called Muba-kalu. 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 neck-

lace 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. Siva is called Muba-kalu, because he destroys all; by which the Hindoos mean, that all is absorbed in him at last, in order to be reproduced.‡

Images of this form of Siva are not made in Bengal, but a pan of water, or an unadee lingu, is substituted, before which bloody sacrifices are offered, and other ceremonies performed, in the month Chotru, at the new moon. Only a few persons perform this worship. Except before this image, bloody sacrifices are never offered to Siva, who is himself called a voishnuvu, i. e. a worshipper of Vishnoo, before whose image no animals are slain, and whose disciples profess never to eat animal food.

Under fifteen names other images of Siva are described in the shastrus, but none of these images are made at present, nor is any public worship offered to them.

Those who receive the name of Siva from their spiritual guides, are called Soivjus. 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 the temples of the Lingu; when off rings of various kinds are presented to this image. If the temple belong to a *sodra*, a bramín is employed, who receives a small annual gratuity, and the daily offerings.¶ These ceremonies occupy a few minutes, or half an hour, at the pleasure of the worshipper. Many persons living in Bengal employ bramíns at Benares to perform the worship of the lingu in temples which they have built there.

Every year, in the month Phalgunu, the Hindoos make the image of Siva, 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 Siva with five faces, and that with one face. In the month Maghu also a festival in honour of Siva is held for one day, when the image of this god sitting on a bull, with Parvutee on his knee, is worshipped. This form of Siva is called Huru-Gouree §

In the month Chotru an abominable festival in honour of this god is celebrated; when many Hindoos assuming the name of sunyasees, inflict on themselves the greatest cruelties. Some of the chief sunyasees purify themselves for a month previously to these ceremonies, by going to some celebrated temple or image of Siva, and there eating only

* It is remarkable, that a stone image, consecrated to Venus, bore a strong resemblance to the lingu. 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 toward the top like a sugar-loaf. The reason unknown."¹¹

† At the time of a great drought, the Hindoos after performing its worship, throw very large quantities of water upon this unadee-lingu, in order to induce Siva to give them rain.

‡ 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.

¶ The shastrus prohibit the bramíns from receiving the offerings presented to Siva; the reason I have not discovered. The bramíns, however, contrive to explain the words of the shastrus in such a manner, as to secure the greater part of the things presented to this idol.

§ Huru is the name of Siva, and Gouree that of Doorga.

once a day, abstaining from certain gratifications, repeating the name of Siva, dancing before his image, &c. Other sunyasees 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 turban. A large drum accompanies each party, making a horrid din.

On the first day of the festival, these sunyasees cast themselves from a bamboo stage with three resting places, the highest about 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 person at Kidurpoor, 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 Siva 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 sunyasees lying about Siva's temple, and wandering about like persons half drunk, or jaded with revelling. On the following day, a large fire is kindled opposite Siva's temple, and when the burnt wood has been formed into a great heap, one of the chief sunyasees, 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 sunyasees 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, a party went to Kallee-ghatu, to witness these practices; at which place they arrived about five o'clock in the morning, and 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 they entered the village where the temple of this great goddess is situated, the crowds were so great that they could with difficulty get through and at last were completely blocked up. They then 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 more 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 they could force their way, they proceeded to the temple of Kallee, where the crowd, inflamed to madness, almost trampled upon one another, to obtain a sight of the idol. They went up to the doorway, when a bramin, who was one of the owners of the idol, addressed one of them in broken English: "Money—money—for black mother." He not much liking the looks of his black mother, declared he would give her nothing. From this spot they 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 Siva. 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 betwixt 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 they 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. They could not help asking, whether they were not punishing these men for lying.—After seeing the operation performed on one or two more, they went to another group, where they were boring the sides. The first they 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. They asked a man who had just had his sides bored, why he did this? He said he had made a vow to Kallee 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, they 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 they saw many with thongs of different thickness 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 throw Indian pitch, which for the moment blazed very high. They saw one man whose singular mode of self-torture struck them 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 *vanu-phora*.^{*} The person had made a vow to Siva thus to pierce his body, praying the god to remove some evil from him.

Some sunyasees 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 other things through their tongues, as living snakes, bamboos, ramrods, &c. Others, to excite the attention of the crowd still more, procure images of houses, gods, temples, &c. and placing them on a single bamboo, hold 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 ankle ornaments in the slit of his tongue. A man put his finger through the tongue of another person, and they went along dancing and making indecent gestures together. Others put bamboos, ropes, canes, the stalk of a climbing plant, the long tube of the hooka, &c. through their sides, and rubbing these things with oil, while two persons go before and two behind to hold the ends of the things which have been passed through the sides, they dance backwards and forwards, making indecent gestures. Those 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 festival some sunyasees 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 Siva's temple, occasionally calling upon this god by different names. On the same evening, different parties of sunyasees hold conversations respecting Siva in verse.

On the following day, in the afternoon, the ceremony called *Ghuruku*,† 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 Siva, when two pigeons are let loose, or slain. In other parts, i. e. in the neighbourhood of Calcutta, the worship of Siva 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 trusts 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. We have heard of men who continued swinging for hours. In the southern parts of Bengal a piece of cloth is wrapped 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 snook 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. We have heard of a person having a monkey's collar run into his hinder parts,‡ 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 sunyasees have hooks run through their thighs as well as backs. About the year 1806 five women swung in this manner, with hooks through their backs and thighs, at Kidupooru near Calcutta. It is not very uncommon for the flesh to tear, and the person to fall: instances are related of such persons perishing on the spot. Some years ago a man fell from the post at Kidupooru, 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 Bujbu, 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. We have heard of one man's swinging three times in one day on different trees; and a brahm assured us, that he had seen four men swing on one tree; while swinging, this tree was carried round the field by the crowd.

On the day of swinging, in some places, a sunyasee is laid before the temple of Siva as dead, and is afterwards carried to the place where they burn the dead. Here they read many incantations and perform certain ceremonies.

* Piercing with arrows

† Commonly called *Cheddal*.

‡ At Kidupooru.

after which the (supposed) dead sanyasee arises, when they dance around him, proclaiming the name of Siva.

The next morning the sanyasees go to Siva's temple, and perform worship to him, when they take off the pots 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. These things they offer, with some burnt fish, to departed ghosts.

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

These horrid ceremonies are said to derive their origin from a king named Vann, whose history is related in the *Muhabharat*. This work says, that Vann, in the month Chaitra, instituted these rites, and inflicted a number of the cruelties here detailed on his own body, viz. he mounted the swing, pierced his tongue and sides, danced on fire, threw himself on spikes, &c. At length he obtained an interview with Siva, who surrounded his palace with a wall of fire, and promised to appear whenever he should stand in need of his assistance. Those who perform these ceremonies at present, expect that Siva will bestow upon them some blessing either in this life or in the next.

Dooga is the wife of Siva. This goddess is known under other names, as Bhugavutee, Sutee, Parvutee, &c. In one age Siva was married to Sutee, the daughter of king Dukshu, and another to the same goddess under the name of Parvutee, the daughter of the mountain Himalayu; hence she is the mountain-goddess.

When Dooga was performing religious austerities to obtain Siva in marriage, the latter was so moved that he appeared to her, and enquired 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 (Siva) had neither father nor mother;—or a rich person, that he had not a garment to wear;—or a handsome person, but he had three eyes.

When Siva was about to be married to Parvutee, 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; incircled with snakes; wearing a necklace of human bones; with a human skull in his hand; with a filthy Juta (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;*" —In this manner the neighbours exclaimed against the marriage, till Naru tu, 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 Siva and Parvutee, occasioned by the revels of the former, and the jealousy of the latter. These quarrels resemble those of Jupiter and Juno. Other stories are told of Siva's descending to the earth in the form of a mendicant, for the preservation of some one in distress; to perform religious austerities, &c.

Siva is said, in the pooranas, to have destroyed Kundurpu (Cupid) for interrupting him in his devotions, previous to his union with Dooga. We find, however, the god of love restored to existence, after a lapse of ages, under the name of Prudyoomnu, when he again obtained his wife Rutee. After his marriage with the mountain goddess, Siva on a certain occasion offended his father-in-law, king Dukshu, by refusing to bow to him as he entered the circle in which the king was sitting. To be revenged, Dukshu refused to invite Siva to a sacrifice which he was about to perform. Sutee, the king's daughter, however, was resolved to go, though unwinvited and forbidden by her husband. On her arrival Dukshu poured a torrent of abuse on Siva, which affected Sutee so much that she died †. When Siva heard of the loss of his beloved wife, he created a monstrous giant, whom he commanded to go and destroy Dukshu, and put an end to his sacrifice. He speedily accomplished this work, by cutting off the head of the king, and dispersing all the guests. The gods, in compassion to Dukshu, placed on his decapitated body the head of a goat, and restored him to his family and kingdom.

This god has a thousand names, among which are the following: Siva, or, the benefactor. Maheshwuru, the great god.‡ Ee-hwuru, the glorious god. Chundrushekuru, he whose forehead is adorned with a half-moon. Bhooteshu, he who is lord of the bhoots.¶ Mirru, he who purifies. Mrityoonyuvu, he who conquers death. Krittivasa, he who wears a skin. Oogru, the furious.

* 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 filthy and deformed Vulcan. Another very singular coincidence betwixt the European idolatry and that of the Hindoos is furnished by the story of Vulcan and Minerva and that respecting Siva and Mohinee as given in the *Marikindey poorana*, but which we have suppressed on account of its offensive nature.

† In reference to this mark of strong attachment, a Hindoo widow burnt with her husband on the funeral pile is called Sutee.

‡ The pundits give proofs from the shastras, in which Siva is acknowledged to be the greatest of the gods, or Maha-devu from Maha, great, and devu, god.

¶ Bhoots are beings partly in human shape, though some of them have the faces of horses, others of camels, others of monkeys, &c. Some have the bodies of horses, and the faces of men. Some have one leg and some two. Some have only one ear, and others only one eye. Siva is attended by a number of these bhoots, as Bacchus had a body of guards consisting of drunken satyrs, demons, nymphs, &c.

Shree-kuntu, he whose throat is beautiful.* Kupalubhrit, he whose alms' dish is a skull.† Smuru-huru, the destroyer of the god of love. Tpooraantaku, he who destroyed Tpooru an usooru. Gungadhuru, he who caught the goddess Gunga in his hair.‡ Vrishu-dwaju, he whose standard is a bull || Shoolee, he who wields the trident § Sr'hanoo, the ever-lasting, Shurvu, he who is every thing. Greeshu, lord of the hills, he who dwells on the hills.

The following account of the heaven of Siva is translated from the work called Kityu-tutuwa. This heaven, which is situated on mount Kailasu, and called Shivu-pooru, is ornamented with many kinds of gems and precious things, as pearls, coral, gold, silver, &c. . . . Here reside gods, danuvus,¹ gunduruvus,² upsurus,³ siddhus,⁴ charuvus,⁵ bunburshees,⁶ devarshees,⁷ and mulburshees,⁸ also other sages, as Sunatnu Sunukoomaru, Sunundu, Ugustvu, Ungua, Poolustyu, Poolulu, Chiru, Angrusu, Gontumu, Bhirgoo, Parashuru, Bhurudwaju, Mrkundu, Markundeyu, Shoonushephu, Ushitavukru, Dhoomyu, Valme-kee, Vushisht'hu, Doorvasa, &c. These persons constantly perform the worship of Siva and Doorga, and the upsuras are continually employed in singing, dancing, and other festivities. . . . The flowers of every season are always in bloom here : among which are, the yoothee,⁹ jatee,¹⁰ mullika,¹¹ malutee,¹² doru,¹³ tigurur,¹⁴ kum'veeru,¹⁵ kulharu,¹⁶ kurnikaru,¹⁷ keshuru,¹⁸ poonnagu,¹⁹ diron,²⁰ gundhuraju,²¹ shephalka,²² chumpuku,²³ bloomee-chumpuku,²⁴ nagn-keshuru,²⁵ moochinkoondu,²⁶ kaachunu,²⁷ ppoolee,²⁸ jhuntee,²⁹ neelu-jhuntee,³¹ raktu-jhuntee,³¹ khudumdu,³² rujyneeundhu,³³ turku,³⁴ taroolata,³⁵ parjatu,³⁶ &c. &c. Cool, odoriferous and gentle winds always blow on

these flowers, and diffuse their fragrance all over the mountain. The shade produced by the parjatu tree is very cooling. This mountain also produces the following trees and fruits : shala,³⁷ talu,³⁸ tumalu,³⁹ hitalu,⁴⁰ kurjooou,⁴¹ anru,⁴² jumboveeru,⁴³ goovaku,⁴⁴ panusu,⁴⁵ sheephulu,⁴⁶ drak-sha,⁴⁷ ingoodee,⁴⁸ vutu,⁴⁹ ushwu't'hu,⁵⁰ kupti't'hu,⁵¹ &c. A variety of birds are constantly singing here, and repeating the names of Doorga and Siva, viz. the kaku,⁵² shooou,⁵³ paravutu,⁵⁴ titteer,⁵⁵ chatuku,⁵⁶ chasu,⁵⁷ bhasu,⁵⁸ koklu,⁵⁹ sarasu,⁶⁰ datyooou,⁶¹ chukruvaku,⁶² &c. &c. The waters of the heavenly Ganges (Mundaknee) glide along in purling streams. The six seasons are uninterruptedly enjoyed on this mountain, viz. vasuntu (spring), greeshnu (summer), varsha (rainy), shurut (sultry), shishru (dewy), and sheetu (cold). On a golden throne, adorned with jewels, sit Siva and Doorga, engaged in conversation.

The Shree-bhaguvutu contains another description of the heaven of Siva : Sixteen thousand miles from the earth, on mount Kailasu,* resides this god, in a palace of gold, adorned with jewels of all kinds. This palace is surrounded with forests, gardens, canals, trees laden with all kinds of fruit, flowers of every fragrance. The kulpu tree also grows here, from which a person may obtain every kind of food and all other things he may desire. In the centre of a roodraksbut forest, under a tree, Siva frequently sits with his wife Parvutee. The fragrance of the parjatu flowers extend 200 miles in all directions ; and all the seasons are here enjoyed at the same time. The winds blow softly filled with the most refreshing odours. At the extremities of this heaven northwards and southwards Siva has fixed two gates, one of

* After Siva, to preserve the earth from destruction had drank the poison which arose out of the sea, when the gods churned it to obtain the water of immortality, he fell into a swoon, and appeared to be at the point of death. All the gods were exceedingly alarmed ; the usoorus were filled with triumph, under the expectation that one of the gods, (even Siva himself) was about to expire. The gods addressed Doorga, who took Siva in her arms, and began to repeat certain incantations to destroy the effects of the poison Siva received. This was the first time incantations were used to destroy the power of poison. Though the poison did not destroy Siva, it left a blue mark on his throat ; and hence one of his names is Neelu-kuntu, the blue-throated.

† This is Brahma's skull. Siva in a quarrel cut off one of Brahma's five heads, and made an alms' dish of it. Brahma and other gods, in the character of incantations, are represented with an earthen pot in the hand, which contains their food. This pot is called a kumundulo.

‡ In Gunga's descent from heaven, Siva caught her in the bunch of hair tied at the back of his head.

§ Siva's conduct, on the day of his marriage with Parvutee puts us in mind of Priapus. The Indian god rode through Kamu-roopu on a bull, naked, with the bride on his knee.

¶ Here Siva appears with Neptune's scepter, though we cannot find that he resembles the watery god in any thing else.

- 1 A particular kind of giants.
- 2 The heavenly chlosters.
- 3 Dancers and courtizans.
- 4, 5 Gods who act as servants to some of the other gods.
- 6 Sacred sages.
- 7 Divine sages.
- 8 Great sages.
- 9 Jasinnum ariculatum,
- 10 J. grandiflorum.
- 11 J. zambae.
- 12 Gærtnera racemosa.
- 13 Unknown.
- 14 Tabernaemontana coronaria.
- 15 Nerium odorum.
- 16 Nymphaea cyanea.
- 17 Pterispermum acrifolium.
- 18 Munuspus elong.
- 19 Rottlera tinctoria.
- 20 Plomhis zeylanica.
- 21 Gardenia florida.
- 22 Nyctanthesarbor tristis.

- 21 Melaleuca champaca.
- 22 Kempferia rotunda.
- 25 Mesu ferrica.
- 26 Pterispermum suberfolia.
- 27 Baulonia (several species.)
- 28 Lantua tinjurnu.
- 29 Baulonia cristata.
- 30 Baulonia curulea.
- 31 Baulonia cilata.
- 32 Nuclea orientalis.
- 33 The tuberosc.
- 34 Aethyomenenses-hau.
- 35 Ipomea quamoclit.
- 36 Phloxis poliatosa.
- 37 Phloxis sylvestris.
- 38 Lythrum fulgens.
- 39 Shoran robusta.
- 40 Borassus flabelliformis.
- 41 Dio-spyrus cordi folia.
- 42 Mangifera indica.

- 43 The citron or lime tree.
- 44 Arcea catheru.
- 45 Arctocarpus integrifolia.
- 46 Egile marmelos.
- 47 The grape vine.
- 48 Unknown.
- 49 Ficus Indica.
- 50 Ficus religiosa.
- 51 Feronia clipeatum.
- 52 The crow.
- 53 The parrot.
- 54 The pigeon.
- 55 The partridge.
- 56 The quarrow.
- 57 Coracius Indica.
- 58 Unknown.
- 59 The Indian ruckow.
- 60 The Siberian crane.
- 61 The gullinule.
- 62 Anas casarra.

* Sonnu, 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 Sonnu, "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 a hamous 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.

† Eleocarpus ganitrus.

which is kept by Nundee, the other by Muba-kalu. A number of gods and other celestial beings constantly reside here, among whom are Kartikeyu and Guneshu, the sons of Siva; also the female servants of Dooiga, Jaya, and Vijaya, eight nayikas, and sixty-four yoginees, with bhootus, pishachus, Siva's bull, and those disciples of Siva (shaktus) who have obtained beatitude. The time is spent here in the festivities and abominations of the other heavens.

BRUHMA.

(Plate No. 3.)

As has been already mentioned, Bruhma, Vishnoo and Siva derived their existence from the one Brumhu. The Hindoo pundits do not admit these to be creatures, but contend that they are emanations from, or parts of, the one Brumhu.

Bruhma first produced the waters then the earth, next, from his own mind, he caused a number of sages and four females to be born: among the sages was Kushyupu, the father of the gods, giants, and men. From Udittee were born the gods; from Ditee the giants, from Kudroo the hydras, and from Vimuta, Gurooru and Uroonu. After creating these sages, who were of course bramhus, Bruhma caused a kshutryu, to spring from his arms, a voishyu from his thighs, and a shoodu from his feet. In this order, according to the pooranus, the whole creation arose. The Hindoo shastrus, however, contain a variety of different accounts on the subject of creation. We have thought it necessary to give this brief statement, as it seems connected with the history of this god.

Brumha is represented as a man with four faces, of a gold colour; dressed in white garments; riding on a goose. In one hand he holds a stick, and in the other a kamunduloo, or alms' dish. He is called the Grandfather (pita-muhu) of gods and men.* He is not much regarded in the reigning superstition; nor does any one adopt him as his guardian deity.

The bramhus, in their morning and evening worship, repeat an incantation containing a description of the image of Bruhma; 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 Bruhma. In the month Maghu, at the full moon, an earthen image of this god is worshipped, with that of Siva 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 Bruhma is most frequently celebrated by a number of young men of the baser sort, who defray the expences by a subscription.—Bloody sacrifices are never offered to Bruhma.

Bruhma, 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, gundhurvus, yukshus, kinnurus, &c. were accustomed to drink spirits, and no blame was then attached to drunkenness: but one day Bruhma, 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, Bruhma boasted in company, that he was as great a god as Siva. Hearing what Bruhma had been saying, the latter inflamed with anger was about to cut off one of Bruhma's heads, but was prevented by the intercessions of the assembled gods. Bruhma complained to Dooiga, who appeased him by saying, that Siva did not attempt to cut off his head because he aspired to be greater than he, but because he (Bruhma) had been guilty of a great crime in endeavouring to seduce his daughter. Bruhma was satisfied with this answer, but pronounced a curse on whatever god, gundhurvu, or upsuru should hereafter drink spirits.

The above is the substance of the story as related in the Mubabharatu. The Kasheekundu of the Skunda pooranu says that Bruhma lost one of his heads in the following manner: This god was one day asked by certain sages, in the presence of Krutoo, a form of Vishnoo, who was greatest, Bruhma, Vishnoo, or Siva? Bruhma affirmed that he was entitled to this distinction. Krutoo, as a form of Vishnoo, insisted that the superiority belonged to himself. An appeal was made to the vedas; but those books declared in favour of Siva. On hearing this verdict, Bruhma was filled with rage, and made many insulting remarks upon Siva; who, assuming the terrific form of Kahu-Bhoortvu, appeared before Bruhma and Krutoo, and, receiving farther insults from Bruhma, with his nails tore off one of Bruhma's five heads. Bruhma was now thoroughly humbled, and with joined hands acknowledged that he was inferior to Siva. Thus this quarrel betwixt the three gods was adjusted; and Siva, the naked mendicant, was acknowledged as Mula-devu, the great god.

Bruhma is also charged with stealing several calves from the herd which Krishna was feeding.

This god assuming the appearance of a religious mendicant, is said to have appeared many times on earth for different purposes. Stories to this effect are to be found in several of the pooranus.

The Mubabharatu contains the following description of the heaven of Brumha: This heaven is 800 miles long, 400 broad, and 40 high. Narudu, 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 Bruhma on earth, from the smallest insect to the larest animal, was to be found here.

* Jupiter was called the father and king of gods and men.

Nº 3.



BRAMHA

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A scene in the heaven of Brumha.—Vrihस्पुते, the spiritual guide of the gods, on a particular occasion, went to the palace of his elder brother Ootru'yu, and became enamoured of his pregnant wife. The child in the womb reproved him. Vrihस्पुते cursed the child; on which account it was born blind, and called Deergu-tuma.* When grown up, Deergu-tuma followed the steps of his uncle, and from his criminal amours Goutumu and other Hindoo saints were born. Deergu-tuma was delivered from the curse of Vrihस्पुते by Yoodhist'hru.

This god has many names, among which are the following; Brumha, or, he who multiplies [mankind]. Atmubho, the self-existent. Purumest'hee, the chief sacrificer.† Pita-muhu, the grandfather. Hirunyu-gurbhu, he who is pregnant with gold. Lokeshu, the god of mankind, the creator. Chutoor-anunu, the four-faced. Dhata, the creator. Ubu-yonee, he who is born from the water-hily. Droohinu, he who subdues the giants. Prujaputee, the lord of all creatures. Savitree-putee, the husband of Savitree.

GANESHA.

(Plate No. 4.)

This god is represented in the form of a fat short man, with a long belly, and an elephant's head.‡ He has four hands; holding in one a shell, in another a chukru, in another a club, and in the fourth a wat-i-hily. He sits upon a rat. In an elephant's head are two projecting teeth, but in Ganesha's, only one, the other having been torn out by Vishnu, when, in the form of Parasuramu, he wished to have an interview with Siva. Ganesha, who stood as door-keeper, denied him entrance, upon which a battle ensued, and Parasu-ramu beating him, tore out one of his teeth.

The work called Ganesha-khundu 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, Shunee, and the rest of the gods went to see the child. Shunee 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 Ganesha, and his head was instantly consumed. § The goddess seeing her child headless, § was overwhelmed with grief, and would have destroyed Shunee; but Brumha prevented her, telling Shunee 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 Ganesha, 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, Brumha said, that amongst the worship of all the gods that of Ganesha should for ever bear the preference. In the beginning of every act of public worship therefore certain ceremonies are constantly performed in honour of Ganesha.** Not only is Ganesha 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 Ganesha, grant me success in my journey: Ganesha! Ganesha! Ganesha!— At the head of every letter, a salutation is made to Ganesha.†† When a person begins to read a book he salutes Ganesha; and shop-keepers 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 Ganesha are held in Bengal. Many persons however chuse him as their guardian deity; and are hence called Ganaputvys.

At the full moon in the month Maghu, some persons make or buy a clay image, and perform the worship of Ganesha, when the officiating brahm 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 Ganesha on the 4th of the new moon in Bhadiu, when several individuals in each place subscribe and defray the expence. Many persons keep in their houses a small metal image of Ganesha, place it by the side of the shalgramu, and worship it daily. At other times a burnt offering of clarified butter is presented to this idol. Stone images of Ganesha are wor-

* From Deergu, long; tuma, darkness

† That is, as the first brahm he performed all the great sacrifices of the Hindoo law. To every sacrifice a brahm is necessary.

‡ Sir W. Jones calls Ganesha the god of wisdom, and refers, as a proof of it, to his having an elephant's head. We 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, we believe, consider the elephant as a stupid animal, and it is a biting reproach to be called as stupid as an elephant.

§ This property is ascribed to Shunee, (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 Ramayana contains a story respecting Dusharuthu and Shunee, in which it is said, that Dusharuthu 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 Shunee, by a single glance of his eyes, set the king's chariot on fire, and Dusharuthu, in the most dreadful state of alarm, fell from the skies.

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

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

†† Ganesha is famed as writing in a beautiful manner so that when a person writes a fine hand people say, 'Ah! he writes like Ganesha! This god is said to have first written the Mulabharutu from the mouth of Vyasu-devu

shipped daily in the temples by the sides of the Ganges at Benares; but there are no temples dedicated to him in Bengal.

Ganesha is also called Huridra-Ganesha. This name seems to have arisen out of the following story: When Doorga was once preparing herself for bathing, she wiped off the turmeric, &c. with oil, and formed a kind of cake in her fingers.* This she rolled together, and made into the image of a child; with which she was so much pleased, that she infused life into it, and called it Huridra-Ganesha.†

* The Hindoos have a custom of cleaning their bodies by rubbing them all over with turmeric; and then, taking oil in their hands, wiping it off again, when it falls as a paste all around them.

† Huridra is the name for turmeric.

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 Ganesha are: Ganesha, or, the lord of the gunna devats.‡ — Dwomatoo, the two-mothered.§ — Eku-duntu, the one-toothed. — Herumbu, he who resides near to Siva. — Lumboduru, the long-bellied. — Gujanunu, the elephant-faced. — *Ward*.

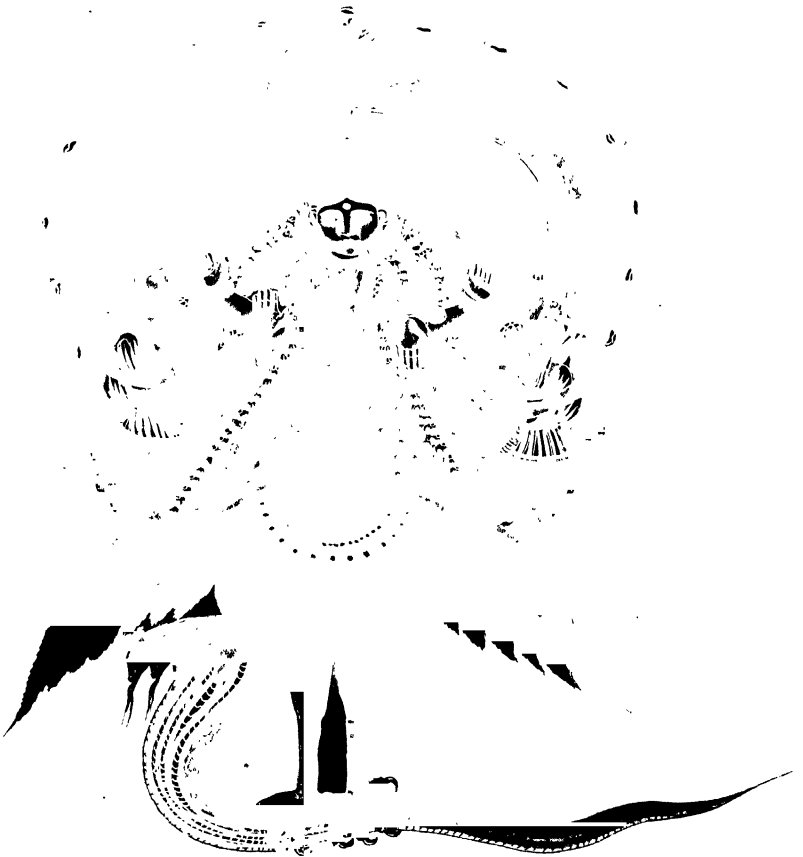
‡ These are the companions of Siva.

§ One of Ganesha's mothers was Doorga, and the other the female elephant; whose head he wears.



GANESHA

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SOBRAMANIAH

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CHAPTER II.

SOOBRAMANIAH OR KARTIKEYA.

(Plate No. 5.)

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.*

The reason of the birth of Soobramaniah is thus told in the Koomaru-sumbhuvu, one of the kavyus: Taruku, a giant, performed religious austerities till he obtained the blessing of Bramha, after which he oppressed both bramins 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 Yama to cut grass for his horses; commanded Vayoova 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 Indra called acocinil in heaven, when the gods applied to Bramha; but the latter declared he was unable to reverse the blessing he had bestowed on Taruku; that their only hope was Soobramaniah, who should be the son of Siva, and destroy the giant.—After some time the gods assembled again to consult respecting the marriage of Siva, whose mind was entirely absorbed in religious austerities. After long consultations, Kundurpu† 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 Siva himself. 'That, says Indra, 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 Rutee; who reproved him for his temerity, but consented to accompany her husband. They set off, with Vusuntu,‡ to mount Himalaya, where they found Siva sitting under a roodakshu|| tree, performing his devotions.

Previously to this, Himalaya§ had been to Siva, and proposed that Doorga, his daughter, should wait upon him, that he might uninterruptedly go on with his religious austerities; which offer Siva accepted. One day, after the arrival of Kundurpu and his party, Doorga, with her two companions Juya and Vijuya, carried some flowers and a necklace to Siva. In the moment of opening his

eyes from his meditation, to receive the offering, Kundurpu let fly his arrow; and Siva, smitten with love, awoke as from a dream, and asked who had dared to interrupt his devotions.—Looking towards the south he saw Kundurpu, when fire proceeded from the third eye in the centre of his forehead, and burnt Kundurpu to ashes.** The enraged god left this place for another forest, and Doorga, seeing no prospect of being married to Siva, returned home full of sorrow. She sought at last to obtain her object by the power of religious austerities,†† in which she persevered till Siva was drawn from his devotions, when the marriage was consummated.

The Mahabharutu and Ramayana contain accounts of the birth of Soobramaniah, 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 Kartiku, a clay image of this god is worshipped,‡‡ 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 Soobramaniah is also made and set up by the side of his mother Doorga, at the great festival of this goddess in the month Ashwinu; and each day, at the close of the worship of Doorga, that of her son is performed at considerable length. In the month Choitru also the worship of Soobramaniah accompanies that of his mother.—No bloody sacrifices are offered to this idol.

At the time when the above festival is held, some persons make||| or purchase clay images, which they place in their houses, and before which the officiating bramin performs the appointed ceremonies, preceding which, a prayer is made for offspring. This is repeated sometimes on the anniversary of this day, for four years together. If the person, long disappointed, should, in these years, or soon after, happen to have a child, particularly a son, the whole is ascribed to Soobramaniah.§§ When persons have made

* Juno's chariot was said to be drawn by peacocks.

† The god of love.

‡ The spring. The Hindoo poets always unite love and spring together.

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

§ The mountain of this name personified.

** Through the blessing of Siva to Rutee Kundurpu was afterwards born in the family of Krishan, and took the name of Kamu-devu, after which Rutee (then called Maharutee) was again married to him.

†† When this goddess, says a Kavyu shastru, told her mother that she would perform austerities to obtain Siva, her mother, alarmed, exclaimed—

(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 se-

verities. The flower bears the weight of the bee, but if a bird perch upon it, it breaks directly."

‡‡ Vast numbers of these images are made; in some towns as many as 500. It is supposed that in Calcutta more than five thousand are made and worshipped.

||| He who makes an image for his own use is supposed to do an act of much greater merit than the person who purchases one.

§§ A part of the Mahabharutu, is sometimes recited to obtain offspring. The part thus read is a list of the ancestors of Huree (a name of Vishnu). When a person wishes to have this ceremony performed, he employs a learned native to recite these verses, and another to examine, by a separate copy, whether the verses be read without mistake; if they be read improperly, no benefit will arise from the ceremony. If the person who seeks offspring be unable to attend himself during the ceremony, he engages some friend to hear the words in his stead.—Some verses of praise, addressed to Siva, are also occasionally read in the ears of a husband and wife who are anxious to obtain offspring.



INDRA

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whose hermitage this is, beautiful, of impenetrable shade, and inhabited by sages.* Vishwamitru hearing these words, in pleasing accents, thus answered the lotus-eyed Rama, 'Attend, I will inform thee whose is this hermitage, and in what manner it became solitary, cursed by great one in his wrath. This was the sacred hermitage of the great Goutumu, adorned with trees, flowers and fruits. For many thousand years, O son of Rughoo, did the sage remain here with Uhulya, performing sacred austerities. One day, O Rama, the sage being gone far distant, the king of heaven, acquainted with the opportunity, and sick with impure desire, assuming the habit of a sage,† thus addressed Uhulya, 'The menstrual season deserves regard,‡ O thou *

***** This depraved woman, O afflicter of enemies, knowing Shukru,‡ in the disguise of a sage, through wantonness consented, he being king of the gods. The chief of the gods having perpetrated his crime, she thus addressed him, 'O chief of gods, thou has accomplished thy design, speedily depart unobserved. O sovereign of the gods, effectually preserve thyself and me from Goutumu.' Indra smiling, replied to Uhulya, 'O beautiful one, I am fully pleased; I will depart; forgive my transgression.†† After this, he O Rama, with much caution, left the hermitage, dreading the wrath of Goutumu. At that instant he saw Goutumu enter, resplendent with energy, and, through the power of sacred austerities, invincible even to the gods;‡‡ wet with the waters of the sacred teert'hus,§ as the fire moistened with clarified butter,** he saw him coming to the hermitage, laden with sacrificial wood, and the sacred koshu. Perceiving him, Shukru, was overwhelmed with sadness. The sage clothed in virtue, beholding the profligate lord of the gods in the disguise of a sage, in dreadful anger thus addressed him: 'O profligate wretch, assuming my form thou has perpetrated this crime: therefore become an eunuch.' At the word of the magnanimous and angry Goutumu, the thousand-eyed god instantly became an eunuch. Deprived of manly energy, and rendered an eunuch by the anger of the devout sage, he full of agonizing pain, was overcome with sorrow.†† The great sage, having cursed him, pronounced a curse upon his own wife: 'Innumerable series of years, O sinful wretch, of depraved heart, thou, enduring excessive pain, abandoned, lying constantly in ashes, invisible to all creatures, shalt remain in this forest. When Rama, the son of Dushurut'hus, shall enter this dreadful forest, thou, beholding him, shalt be cleaned from thy sin. Having, O stupid wretch!

entertained him without selfish views, thou, filled with joy, shalt again approach me without fear.' Having thus addressed this wicked woman, the illustrious Goutumu, the great ascetic, abandoned this hermitage, and performed austerities on the pleasant top of Himuvut, frequented by the siddhus and charanus.††

Indra was also guilty of stealing a horse consecrated by king Suguru, who was about to perform, for the hundredth time, the sacrifice of this animal.

Indra, though king of the gods, has been frequently overcome in war: Meghunadu,‡‡ the son of Ravana, the giant, once overcame him, and tied him to the feet of his horse. On condition of releasing the king of the gods, Bramha conferred on Meghu-nadu the name Indra-jit, that is, the conqueror of Indra. He was called Meghunadu because he fought behind a cloud (meghu), and this enabled him to overcome Indra, who, in the engagement, was unable to see him, though he had a thousand eyes.

Kushyupu, the sage, once performed a great sacrifice, to which all the gods were invited. Indra, on his way to the feast, saw 60,000 dwarf bramins trying in vain to cross a cow's footstep which was filled with water; and had the misfortune to laugh at these pigmies, at which they were so incensed, that they resolved to make a new Indra, who should conquer him and take away his kingdom. Indra was so frightened at these 6,000 bramins, who could not get over a cow's footstep, that he entreated Brahma to interfere, who saved him from their wrath, and continued him on his throne.

Description of Unravutee, the residence of Indra, from the Mahabharatu: This heaven was made by Vishwakurma, the architect of the gods. It is 800 miles in circumference, and 40 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 parijatu, the fragrance of the flowers of which extends 800 miles, that is, fills the whole heaven.§§ 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, upauras, kinnurus, siddhus, sad-dhys, devurshees, brumuhurshes, rajurshees, Broonasputy, Sookra, Saney, Botha, the winds, clouds, Oiravutu,

* That is, the habit of Goutumu. This resembles Jupiter's seducing Almena, the wife of Amphitruon, in her husband's absence, in the likeness of Amphitruon.

† According to the shastrus, sixteen days from the appearance of the menses is reckoned the menstrual season. All conjugal intercourse is forbidden during the first three of these days. The guilt incurred by a violation of this rule, on the first day is equal to that of a criminal connection with a female chundain, on the second day equal to the same act with a washer-woman, and on the third to the same act with a female Soodra.

‡ A name of Indra, signifying strength.

‡‡ The Hindoos believe that the merit of works is such as to be sufficient to raise a person higher than the gods themselves.

§ Teert'hus are certain places esteemed peculiarly sacred by the Hindoos. Bathing in these places is reckoned highly meritorious.

** That is, the fire of the burnt offering.

†† Other accounts say, that Goutumu imprinted a thousand female marks upon him as proofs of his crime, and that Indra was so ashamed, that he petitioned Goutumu to deliver him from his disgrace. The sage, therefore changed these marks into eyes, and hence Indra became the thousand-eyed god.

‡‡ Carey and Marshman's translation of the Ramayana, vol. 1, page 455.

§§ This word signifies thunder.

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

(Indra's elephant), and other celestial beings, dwell in this heaven. The inhabitants are continually entertained with songs, dances, music, and every species of mirth. Neither sickness, sorrow, nor sudden death, are found in these regions, nor are its inhabitants affected with hunger or thirst. When the god Narudu was sitting in an assembly of princes at king Yoodhist'hiru's, the latter asked him whether he had ever seen so grand a scene before. Narudu, after some hesitation, declared he had beheld a scene far more splendid in Indra's heaven, of which he then gave the above account; but confessed that the place exceeded all his powers of description.

A scene in Indra's heaven: On a certain occasion an assembly of the gods was held in this place, at which, beside the gods, Narudu and the rishees, the gunus, dukshans, gundhurus, &c. were present. While the courtzans were dancing, and the kinnurus singing, the whole assembly was filled with the highest pleasure. To crown their joys, the gods caused a shower of flowers to fall on the assembly. The king of the gods, being the most distinguished personage present, first took up a flower, and, after holding it to his nose, gave it to a bramin. The assembled gods laughing at the bramin for receiving what Indra had used, he went home in disgrace; but cursed Indra, and doomed him to become a cat in the house of a person of the lowest cast. Suddenly, and unknown to all, he fell from heaven, and became a cat in the house of a hunter. After he had been absent eight or ten days, Shuchee, his wife, became very anxious, and sent messengers every where to enquire for her husband. The gods also said among themselves, 'What is become of Indra?—A total silence reigns in his palace, nor are we invited to the dance and the usual festivities! What can be the meaning of this?'—All search was in vain; and the gods assembled to enquire where he was? They found Shuchee in a state of distraction, of whom Bramha enquired respecting the lost god. At length Bramha closed his eyes, and by the power of meditation discovered that Indra, having offended a bramin, had become a cat. Shuchee, full of alarm, asked Bramha, what she was to do? He told her to go to the house of the bramin, and obtain his favour, upon which her husband would be restored to her. Shuchee obeyed the directions of Bramha, and went to the house of the bramin, who was at length pleased with her attentions, and ordered her to descend to the earth, and go to the house of the hunter, whose wife would tell her what to do that her husband might be restored to his throne in heaven. Assuming a human form, she went to the house of the hunter, and, looking at the cat, sat weeping. The wife of the hunter, struck with the divine form of Shuchee, enquired with surprise who she was. Shuchee hesitated, and expressed her doubts whether the hunter's wife would believe her if she declared her real name. At length she confessed who she was, and, pointing to the cat, declared that that was her husband, Indra, the king of heaven! The hunter's wife, petrified with astonish-

ment, stood speechless. Shuchee, after some farther discourse, said, she had been informed that she (the hunter's wife) alone could assist her in obtaining the deliverance of her husband. After some moments of reflection, this woman directed Shuchee to perform the Kalika-vrutu. She obeyed; and poor Indra, quitting the form of the cat, ascended to heaven, and resumed his place among the gods. No doubt he took care in future not to offend a bramin.

Another scene in the heaven of Indra, from the Shreebhagavutu.—On a certain occasion, the heavenly courtzans and others were dancing before the gods, when Indra was so charmed with the dancing, and the person of Oorvashee, one of the courtzans, that he did not perceive when his spiritual guide Broopasputy entered the assembly, and neglected to pay him the usual honours. Broopasputy was so incensed at this, that he arose and left the assembly. The gods, perceiving the cause, in the utmost consternation,* went to Indra, and made him acquainted with what had passed. The latter intreated the gods to join him in seeking for the enraged Broopasputy; but the spiritual guide had, by the power of yogu, rendered himself invisible. At last they found the angry gooroo in his own house, and the gods joining their petitions to those of Indra entreated that the offence might be forgiven. Broopasputy declared that he had for ever rejected Indra, and that his resolution would not be changed. Indra, offended that for so small an offence he should be so harshly treated, declared that he would make no farther concessions, but seek another religious guide. The gods approved of his resolution, and advised him to choose Vishwu-roopu, a giant with three heads. In process of time, at the suggestion of his mother, Vishwu-roopu began a sacrifice to procure the increase of the power of the giants, the natural enemies of the gods. Indra heard of this, hurling his thunders on the head of the faithless priest, destroyed him in an instant. The father of Vishwu-roopu heard of his son's death, and by the merit of a sacrifice, gave birth to a giant, at the sight of whom Indra fled to Bramha, who informed the king of the gods that this giant could not be destroyed by all his thunders unless he could persuade Dudheechee, a sage, to renounce life, and give him one of his bones. The sage consented, and by the power of yogu renounced life; when Vishwukurma made this bone into a thunder-bolt, and the giant was destroyed. But immediately on his death, a terrific monster arose from the body to punish Indra for his braminicide. Wherever the king of the gods fled, this monster followed him with his mouth open, ready to swallow him up, till Indra took refuge in a place where the monster could not approach him; however he sat down, and watched the trembling culprit. After some time the gods began to be alarmed: there was no king in heaven, and every thing was falling into complete disorder. After consultation, they raised to the throne of heaven, in his bodily state, Nuhooshu, who had performed the sacrifice of a horse one hundred times. When

* A Hindoo considers the anger of his spiritual guide, as the greatest possible misfortune.

Nuhoosh enquired for Shuchee, the queen of heaven, he found she was in the parjatu forest. He sent for her; but she declared she would not come, as he had a human and not a divine body. The messengers remonstrated with her, but she fled to Bramha who advised her to send word to the new Indra, that she would live with him, if he would come and fetch her with an equipage superior to whatever had been seen before in heaven. This message was conveyed to the new Indra, who received it with much joy, but took several days to consider in what way he should go to fetch home the queen. At last, he resolved to be carried to her in the arms of some of the principal sages. As the procession was moving along, the king, in his excessive anxiety to arrive at the parjatu forest, kicked the sacred lock of hair on the head of Ugustyu, who became filled with rage, and, pronouncing a dreadful curse on the new Indra, threw him down, and he fell, in the form of a snake, upon a mountain on the earth.—Vishnoo, perceiving that one Indra was kept a prisoner, and that another had been cursed and sent down to the earth, resolved to find a remedy for this evil, and cursing the monster who had imprisoned the former king of the gods, restored him to his throne and kingdom.

Another scene in Indra's heaven from the Muhabharatu:—Narudu one day called at Krishna's, having with him a parjatu flower from the heaven of Indra. The fragrance of this flower filled the whole place with its odours. Narudu first called on Rookminee, one of Krishna's wives, and offered the flower to her. She recommended him to give it to Krishna, that he might dispose of it as he chose. He next went to Krishna, who received him with great respect: 'Well—Narudu—you are come after a long absence: What flower is that? 'Can't you tell by its fragrance?' said Narudu, 'It is the parjatu: I brought it from Indra's garden; and I now present it to you.' Krishna received it with pleasure, and, after some further conversation, Narudu retired into another part of the house and watched Krishna, to see to which of his wives he would give this flower, that he might excite a quarrel in Krishna's family, and ultimately a war betwixt Krishna and Indra. Krishna, after Narudu had retired, went to Rookminee, and gave the flower to her, warning her to keep it secret, lest Sutyu-bhama (another of Krishna's wives) should hear of it. As soon as Narudu saw to whom Krishna had given the flower, he paid a visit to Sutyu-bhama: she received him with great attention, and, after the first compliments were over, Narudu fetched a deep sigh, which Sutyu-bhama noticing, enquired the cause. He seemed to answer with reluctance, which made Sutyu-bhama still more inquisitive. He then acknowledged that his sorrow was on her account. Her anxiety was now inflamed to the highest degree, and she begged him to tell her without delay what he meant. 'I have always considered you,' says Narudu, 'as the most beloved wife of Krishna. The fame of your happiness

has reached heaven itself; but from what I have seen to-day, I suspect that this is all mistake.' 'Why;—Why?' asked Sutyu-bhama most anxiously. Narudu then unfolded to her, in the most cautious manner, the story of the flower: 'I brought from heaven,' says he, 'a parjatu flower; a flower which is not to be obtained on earth, and gave it to Krishna. I made no doubt but he would present it to you; to whom else should he present it? But instead of that he went secretly to the apartments of Rookminee, and gave the flower to her. Where then is his love to you?'—Sutyu-bhama asked what kind of flower this was. Narudu declared that it was not in his power to describe it. 'Do you not perceive,' said he, 'its odours?' 'I perceived,' said Sutyu-bhama, 'the most delightful fragrance, but I thought it was from your body.' Narudu declared that his body was offensive, and that it was the parjatu that diffused its odours all around. 'But,' says he, 'when you see Krishna, ask him to let you look at it.' 'And do you think then,' said Sutyu-bhama, 'that I shall speak to Krishna, or see his face, any more?'—'You are right,' said Narudu: 'he did not even let you see so precious a jewel; but secretly gave it to another.'—The enraged Sutyu-bhama made the most solemn protestations that she had done with Krishna for ever. Narudu praised her for her resolution, but hinted, that if she ever did make up the matter with Krishna, she should insist upon his fetching one of the trees from heaven, and giving it to her. Narudu having thus laid the foundation of a dreadful quarrel betwixt Krishna and his wife, and of a war with Indra, withdrew, and Sutyu-bhama retired to the house of anger.*—Some days after this, Krishna went to see Sutyu-bhama, but could not find her; on asking the servants, they told him that she had on some account retired to the house of anger. Not being able to discover the cause, he went to her, and made use of every soothing expression; but in vain. At last he threw himself at her feet when after many entreaties she consented to be reconciled, on condition that he should fetch one of the trees from heaven, and plant it in her garden. This he engaged to do, and sent Gurooru to Indra with his respects: but commissioned Gurooru in case of refusal to threaten him with war; and if this did not avail, to add that Krishna would come and trample on the body of his queen, overturn his throne, and take the tree from him by force. Neither the entreaties nor threats of Krishna moved Indra; who, on the contrary, sent him a defiance. Krishna, on the return of Gurooru, collected his forces, and invaded heaven. Dreadful havoc was made on both sides. All the heavens were in a state of frightful uproar; and the gods, full of alarm, advised Indra to submit, as he would certainly be overcome. At length Krishna let fly a weapon called Soodurshunu, which pursued the foe whether he went. The gods again exhorted Indra to sue for peace, to prevent his immediate destruction; he

* A house set apart for an angry wife, where she retires till her husband reconciles himself to her.

at length took this advice, and submitted to the enraged Krishna, who carried off the tree in triumph, and appeased his jealous wife Sutyu-bhama.

The following are some of the names of this god: Indra, or, the glorious.—Murootwan, he who is surrounded by the winds.—Paku-shasunu, he who governs the gods with justice.—Poo-roohootu, he who was invited to a sacrifice performed by king Pooroo.—Poo-rounduroo, he who destroys the dwellings of his enemies.—Jishnoo, the conqueror.—Shukru, he who is equal to every thing.—Shu-tumunyo, he who performed a hundred sacrifices.—Devusputee, the god of the heavens.—Gotrubhid, he who clipt the wings of the mountains.*—Bujree, he who wields the thunder-bolt.†—Vritruha, he who destroyed the giant Vritru.—Vrisha, the holy.—Sooro-putee, the king of the gods.—Bularatee, the destroyer of Bulu, a giant.—Hurihuyu, he who is drawn by yellow horses.—Numoo-chisoodunu, the destroyer of Numoochee, a giant.—Sun-krundunu, he who causes the wives of his enemies to weep.—Toorashat, he who is able to bear all things.—Meghu-vahunu, he who rides on the clouds.—Suhusrakshu, he who has a thousand eyes.‡

UGNEE.

(Plate No. 7.)

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 Kushyupu and Uditee.

Ugnee 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 bramin, and of fire (Ugnee).

At the full moon in the month Maghu, when danger from fire is considerable, some persons worship this god before the image of Bramha 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 bramins are distinguished by the name *sagniku*, because they use sacred fire in all the ceremonies in which his 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 Ugnee, and to make religious ceremonies more meritorious.¶

Ugnee as one of the guardian deities of the earth, is worshipped at the commencement of every festival. He resides in the S. E.

* 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.

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

Bhrigoo, a *sagniku* bramin and a great sage, once cursed his guardian deity Ugnee, because the latter had not delivered Bhrigoo'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. Ugnee appealed to the assembled gods, and Bramha soothed him by promising that whatever he ate should become pure. Ugnee was also once cursed by one of the seven *rishies*, who turned him into cinders.

Urjoonu, the brother of Yoodhithiru, at the entreaty of Ugnee, set fire to the forest Khunduvu, in order to cure him of a surfeit contracted in the following manner: Murootu, a king, entered upon a sacrifice which occupied him twelve months, during the whole of which time clarified butter had been pouring on the fire, in a stream as thick as an elephant's trunk: at length Ugnee could digest no more, and he intreated Urjoonu to burn this forest, that he might eat the medicinal plants and obtain his appetite again.

Swaha, the daughter of Kushyupu, was married to Ugnee. 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 Ugnee's uxoriousness.

The heaven of this god is called Ugnee-loku. His principal names are: Vunhee, or, he who receives the clarified butter in the burnt sacrifice (*homu*).—Veetihotru, he who purifies those who perform the *homu*.—Dhununjayu, he who conquers (destroys) riches.—Kripeetuyonee, he who is born from rubbing two sticks together.—Jwulunu, he who burns.—Ugnee, he to whom fuel is presented.

YAMA.

(Plate No. 8.)

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; § sitting on a buffalo, with a club in his right hand. His dreadful teeth, grim aspect, and terrific shape, fill the inhabitants of the three worlds with terrors.

An annual festival is held in honour of Yama, on the second day of the moon's increase in the month Kartiku, 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.

Yama is also worshipped at the commencement of other festivals as one of the ten guardian deities of the earth. He resides in the South.

Every day the Hindoos offer water to Yama, in the ceremony called *turpunu*, as well as annually on the 14th

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of the month Ugruhayannu, when they repeat several of his names.

At the time of other festivals the Hindoos sometimes make an image of the mother of Yama,* and worship it. At other times children in play make this image, and pretend to worship it.

On the first of the month Kartiku, a curious ceremony 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 Yama by the side of this small pit, repeating an incantation. Each day they put a single kouree† 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 Yama either husbands, or sons, or happiness, and also that they may escape punishment after death.

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

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

Yama is said to reside at Yumaluyu, on the south side of the earth.¶ All souls, wherever the persons die, are supposed to go to Yama in four hours and forty minutes; and a dead body cannot be burnt till that time has elapsed.

The following account of Yumaluyu, and of Voiturnee, the river to be crossed after death, is taken from the Mubabharutu: After Bramha had created the three worlds, viz. heaven, earth, and patulu, he recollected that a place for judgment, and for the punishment of the wicked, was wanting. He therefore called Vishwukurma, the architect of the gods, and gave him orders to prepare a very

superb palace. Opposite the south door Vishwukurma made four pits for the punishment of the wicked. 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. Bramha, taking with him the gundhurvus, the giants, &c. went to see the place, and gave it the name of Sunjeevunee. The gundhurvus asked Bramha to give them this beautiful palace. Bramha 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 Bramha ordered Vishwukurma to form a vast trench around, and to fill it with water, which became the river Voiturnee. Bramha next ordered Ugne 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 brahin should cool the river, and render the person's passage easy.§ It was still necessary, that some one should occupy this place, and judge the dead, and Bramha assigned this work to Yama.

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

Many other stories are to be found in the pooranus, some of them supposed to be related by persons who have been at Yumaluyu: 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. Chitru goopu, examining his register, sent Yama's messengers to fetch the person whose appointed time was expired; the messengers went, but brought the wrong person. On re-examining his records, Chitru-goopu found out the mistake, and directed the officers to hasten back with the soul before the relations had burnt the body. While at Yumaluyu, this person looked all around, and saw, in one place, the punishments inflicted on the wicked: Yama's officers were chastising some, by casting them into pits of ordure; others, by throwing them into the arms of a red hot image of a wo-

* A very old woman who is at the same time a great soul, is called by the Hindoos the mother of Yama.

† Shells from the Maldivo islands which pass for money in Bengal. More than six thousand of these shells may be bought for a roopee.

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

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

¶ We do not find that the Hindoos have any ferryman, like Charon, or boat to cross this river, though they talk of crossing it by laying hold of the tail of the black cow which they offered in order to obtain a safe passage. It is very common to see a herdman to cross a river by taking hold of a cow's tail.

** Whatever the Hindoos may think of Gunga's taking away their sins, it is acknowledged by all, that the inhabitants who live on the banks of the Ganges are the most corrupt and profligate of all the Hindoos.

man;* 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 soon afterwards.

A story very similar to this is often related of a person named Bularamu, of the voidy caste, who lived some years ago at Chopee, near Nuddeeya. 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 Yumaluyu, where he saw terrific sights of the punishments of the wicked. This man lived fifteen years after this journey to Yama's palace.

The following story was invented, no doubt, in order to check excessive sorrow for deceased relations. A rich bramin had only one son, who grew up to manhood, and was loved almost to distraction by his parents.† 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 bramin many years, and had eaten of his food,‡ died, and, for his merit, was made one of Yama's officers. This man was going one day to fetch the soul of someone 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 Yama's officers, on account of the merit he had obtained by serving him (the bramin) and eating of his food; and that now, to remove his sorrow, he would take him and shew him his son. The old man got on his back, and the officer immediately carried him to the residence of Yama, 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 braminse 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 pooranus respecting Yama, some of which relate to disputes betwixt 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. We insert two of these stories: When the sage Unnanduyvu 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 once 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, and, after some time, his religious abstraction was interrupted, though his mind had been so set upon his god, that neither impaling him for four years, not 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 Yama, for having pierced the locust when he was a child. He was exceedingly angry with Yama 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 years, was what he could not bear. He then cursed Yama, and doomed him to be born on earth, and to take the name of Vidooru, the son of a servant girl in the house of the mother of Vedu-vyasu.—How the administration of justice in the other world was carried on after Yama assumed human birth, this story does not relate. What an excellent religion for a wicked man! The criminal can punish his judge!

Ujamilu had committed the most enormous crimes, having killed cows and bramins, drank spirits, and lived in the practice of evil all his days. He had four sons; the name of one was Narayunu. In the hour of death Ujamilu was extremely thirsty, and thus called to his son

* This instrument is used for the punishment of adulterers. When Ravana was carrying off Seta by force, she reminded him, that for this crime he would have to go into the burning arms of this image after death.

† The Hindoos in general carry their attachment to children, especially to sons, to the greatest excess.—They are amazed at the supposed want of af-

fection in Europeans, who leave their parents in order to traverse foreign countries, some of them without the hope of ever seeing them again.

‡ It is a very meritorious action for a soodra to eat the leavings of a bramin. Hence a soodra will serve a bramin for rather less wages than another person.



YAMA.

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—'Narayunu, Narayunu, Narayunu, give me some water.' After his decease, the messengers of Yama 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 Ujamilu to Voikoontu, the heaven of Vishnoo. The messengers of Yama enraged, returned to their master, threw their clothes and staves at his feet, and declared that they would serve him no longer, as they got nothing but disgrace in all they did. Yama ordered Chitru-gooptu, the recorder, to examine his books. He did so, and reported that this Ujamilu had been a most notorious sinner, and that it was impossible for him to reckon on up his sins, they were so numerous. Yama hastened to Voikoontu, 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 Narayunu in his last moments; and that he (Yama) 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 Ujamilu, 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 shop-keeper one day declared that he should live in the practice of adultery, lying, &c. till death, and that then, repeating the name of Krishna, he should, without difficulty, ascend to heaven. How shock-this sentiment! How dreadful this mistake!

Description of the heaven of Yama, from the Muhabharutu. This heaven, formed by Vishwakurma, is 800 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.* To this heaven have been raised a great number of Hindoo kings, whose names are given in the Muhabharutu. The pleasures of this heaven are like those of Indra-pooru: the senses are satiated with gratifications as gross as the writer of this poorana, the licentious Vyasu, could make them.

Yama married Vijuyu, the daughter of Veeru a bram-in. The Bhuvishyu pooranu contains the following

story respecting this Marriage: Yama was so pleased with this female, on account of her having performed the Boodhashtumeer vrutu, 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 Yama, the judge of the dead, who was thus paying his addresses to her, she was filled with terror. Yama 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 Yama! A fine husband truly!' She however consented, and Yama conveyed her to his palace, but charged her never to go to the southwards. She suspected that there Yama 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 Yama 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. To add to the horror of the scene, she saw her mother in torments. On her return, Yama found her in a state of the greatest distress, and soon discovered the cause. She insisted on Yama's delivering her mother that very day, or he should see her face no more. Yama declared this to be impossible; that her own bad conduct had brought her there, and that she could only be delivered according to the forms of shastru, after suffering the punishment due to her. Vijuyu became impatient and clamorous; till Yama told her, that if she could get the merit of the Boodhashtumeer vrutu, had been three days in the pains of child-birth, 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 vrutu to her mother, who would immediately be delivered from torments. Vijuyu took this advice, and thus procured the deliverance of her mother from hell.

Yama's principal names are: Dhurmu-rajou, or the holy king.—Pitriputee, the lord of the ancients.—Sumuvurtte, he who judges impartially.—Pretu-rat, the lord of the dead.—Kritantu, the destroyer.—Yumoona-bhrata, the brother of Yumoona.†—Shumunu, he who levels all.—Yama-rat, the chief of the fourteen Yamas.‡—Yama, he who takes out of the world.—Ralu, time.—Dundudhuru, he who holds the rod of punishment.—Shradhu-devu, the god of the ceremonies paid to deceased ancestors; or, he who eats his share of the shraddhu.—Voivuswutu, the son of Vivuswut, or, Sooryu.—Untuku, he who kills, or puts an end to life.

* This seems to be a heaven for gluttons!
† The river Yumoona.

‡ Yama has thirteen assistants, whose names are here given as different names of this judge of the dead.

CHAPTER IX.

Continuation of the rites and ceremonies of the Dravedah Bramins.—conclusion of the marriage rites.

The foregoing rites of *Cunny danam* having ended, the yoke of a plough is next brought and placed upon the head of the bride over which a few pieces of gold are thrown by the priest—the married couple then retire severally, to perform the ceremonies of ablu-tion, after which the bride being presented with a new cloth, the officiating bramins repeat certain verses from the *Vedas*, and then tie the *munglium* or marriage knot, immediately after this the *Vomam* ceremonies are performed to Agnee,* or the god of fire, before whom the lawfulness of the marriage is testified thus :

On the north side of the place where the *Vomam* fire is kindled, are placed a grinding stone, ghee, sticks, &c. the married couple then join hands before the fire and repeat certain *muntrums* : The father of the bride next lays down a rupee on the ground, over which, the bridegroom places the right foot of the bride ; thus after repeating seven times, the bridegroom takes both feet of the bride and places upon the grinding stone, this done, the married pair again join hands and circumambulate the *Vomam* fire three times, while doing so,

* This god is represented as a corpulent red man, with eye-brows, beard, hair, and eyes, of the colour of vermilion ; riding on a goat ; wearing a *poita*, and a *roodrakshu mala*. From his body issue seven streams of glory ; and in his right hand he holds a spear. He is the son of *Kushyupu* and *Udittee*.

Agnee has his forms of *pooja*, *dhyanu*, &c. like other gods, but is especially worshipped under different names in the *vomam pooja*, when ghee is presented to him as a burnt offering. The *vomam* is performed every day, and is connected with almost all the principal ceremonies of the Hindoos. Yet the *vomam* offerings are made to other gods as well as Agnee. The gods are said to have two months, viz. that of the bramini, and of the fire (Agnee.)

When any particular and extraordinary work is to be done by the agency of fire, this god is worshipped, as when a kiln of bricks is to be burnt.

Agnee is also worshipped when a trial by ordeal is to be performed.

Agnee is one of the guardian deities of the earth, and in consequence is worshipped at the commencement of every *pooja*. He presides in the S. E. We hope we will not be doing amiss by adding here a few superstitious tales connected with this god.

Agnee was once cursed by *Bhrigoo*, the monee, (who, as a *sagniku* bramini kept the sacred fire in his house) because Agnee had not deli-

vered *Bhrigoo's* wife from the violence of a *danuvu*, who attempted to violate her chastity when she was in a state of pregnancy. However, the child sprang from her womb, and reduced the *danuvu* to ashes. *Bhrigoo* pronounced this curse upon Agnee, that he should eat every thing. Agnee appeared to the assembled gods, and *Brimhu* soothed him by promising that all he eat should be purified. Agnee was also once cursed by one of the seven *rishies*, who turned him into cinders.

Some time after the *Vomam* fire is again renewed, and other rites are performed, after which the married pair receive the blessings of the officiating bramins and relatives. As night approaches preparations are made for a grand procession through the streets, crowds are seen pressing in all sides and amidst the gay illumination of torches, the deafening dim of tom toms, and the piercing sounds of *Nagasurrum*,† the bride and bridegroom are conveyed in an open palanquin to the house of the latter, but before entering into the house, the *Vomam* ceremonies are performed to appease the evil gods, if any might have been hovering over them on their way, the *Vomam* is succeeded by the *Navagragam poojah*, after which the married pair turning to the north plight their fidelity to each other and worship the two celestial bodies called *Vashister* and *Aroonthoodee*

After *Sita* had returned from the house of *Ravanah*, *Rama* insisted on her passing through the fiery ordeal. She consented, and the monkeys fetched heaps of dry wood, and piled them like a mountain, leaving a vacant place in the inside, and a door to enter. *Lukshman* set fire to the pile, and after it was red hot like a dreadful furnace, *Sita*, soliciting the assistance of Agnee, went and sat in the midst. Agnee arrived, and took her to his heaven, where he and his wife presented her with every delicacy. After staying a short time at *Agneeloku*, Agnee, fearing the vengeance of *Rama*, brought her back, and placed her on the fire. *Rama* perceiving that the fire had not touched her, concluded that she was perfectly innocent, and took her again to his embraces.

† *Nagasurrum* is a musical instrument, bearing a very near resemblance to our clarinet—it has a shrill sound, which might be heard above a mile, when played at nights.

(*vide p. 7.*) Then entering the house they sit to some refreshment, these refreshments should contain neither salt, sour, (Tamarind) or hot, (chillies) as declared in the shastrus, therefore the food on this occasion is not generally dressed at home, but purchased immediately from the market or bazars which consist only of milk, fruits, &c. called by them *pálagarum*: refreshments having ended, the married couple are next ushered to the nuptial bed, which has been previously adorned with flowers and aromatic scents.

We might refrain from entering too minutely into the details here, but it would be doing injustice to our main object, viz. to draw from the strong hold of superstition, the consummate absurdities which lie concealed in it, and expose them to the ridicule of an enlightened age, yet however, some restrictions we must make, which decency forbids us to speak of as too shocking to the ears of a christian public. On the couple approaching the nuptial bed with much ceremony and formality, they lie down side by side without touching each other in the presence of the bramins, who bring a piece of stick used in the *Vomam* ceremonies and placing it between them repeat certain verses from the Vedas and retire, the married pair then offer certain prayers to Gen-tharova or the god of Love, and pass the remainder of the night, (as strictly enjoined in the shastrus) without cherishing one criminal thought or lascivious passion toward each other, in calm repose and rest, but should they be sleepless, those hours of the night should be devoted to religious and holy reflections.

As soon as morning dawns they rise from the bed, and perform ablution without wetting their heads, thus four days elapse.

On the fourth day at mid-night the *Shama Vomam* is performed, after which, *Srarthum* is offered to Nandee and the household gods, and then performing ablution receive the blessing of the bramins, and henceforth, they observe not the prohibition of salt, sour, and hot in their food, but eat as usual; and live as before the marriage event—without observing any additional ceremonies and rites than that enjoined to be performed daily by all bramins; but strict care is taken that the young bramin does not cohabit with the bride, until she attains the age of puberty—the ceremonies called *Neshagam* attending upon this

occasion have been already detailed in *page 7*, we shall therefore not tire our readers by repeating them. Some remarks however is necessary in a few ceremonies which is not found there—after the bride had undergone the requisite purifications on those occasions; a certain beverage called *Punchacowicum* is given her; namely, a mixture of Cow's urine, ghee, honey, and milk—then follows three other ceremonies of the *Vomam*; viz., the *Vomam* of purification, of *Theetu*, and *Ashwya*, each of which is repeated one hundred and eight times by the aid of the bramins who receive rich gifts on this occasion.

The bridegroom then placing his hand on the navel of the bride repeats certain verses from the Vedas being previously instructed; then follows the Navagravam poojah, and at a propitious hour fixed by the bramins, the married pair are hurried to the nuptial bed. * * * * *

On the following day the ceremonies of extinguishing the nuptial fire is performed, and thus conclude the marriage ceremonies.

The ceremonies following the marriage till the birth of a child is almost the same as that of the *Smartah* Sect.

Henceforth it becomes the imperative duty of the husband, to devote his time to the education of children, the Vedas declare that if he should neglect this worthy occupation, he will after life be transmigrated to a devil. In this stage of life he is deemed an efficient priest, and obtains the full privileges of the sacred order.

The women of this sect are destined only for household duties, they dress virtuals for their husbands, and prepare the pindums &c. for the poojahs, as occasion may require, they nurse their own children and generally carry them astride upon their hips. Education is withheld from them, they are allowed by the Shastrus to ornament themselves after the fashion of the *Schatrya* or *Vysia* castes.

While women are under those monthly visitations that are peculiar to their sex, they quit their husbands bed, and retire to a separate apartment, they being considered unclean, they do not even eat in society until they have bathed and purified themselves.

A second marriage if there be no issue by the first wife is allowed also to the *Dravedah* Sect.



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THE GODDESS KALLI.
Volume I. Pl. 12.

CHAPTER X.

Goddess Kalli.

This goddess seems to be another form of the female power, called Prakritee,* or Bhagavutee. In short all the shastrus, she is spoken of in this way.

She may also be considered as a form of Door-ga. According to the work called Chundee, the image of Kalli at present worshipped is taken from the story of the destruction of Ruktuveeju, an usooru, who obtained a blessing from Brumha, by which it was stipulated that from every drop of his blood which fell to the ground innumerable usoorus should arise. In the contest with this usooru so many enemies arose from the blood that flowed from his wounds, that there seemed little hope of victory, when Doorga assumed the form of Kalli, took the usooru into the air, and as she pierced him, she opened her mouth and drank up the blood, by which means he was overcome. Kalli was so overjoyed at this victory that she began to dance, and danced till the earth shook to its foundation. Sivah, at the intercession of the gods, went to persuade her to desist. He saw no other way, however, of doing this, than by throwing himself among the dead bodies upon which she was dancing. He did this, and when the goddess saw that she was dancing on her husband she was shocked, and as a sign of it put out her tongue to a dreadful length, and remained motionless.

In the *udbhootottru-kandu*, a part of the *Udhyatmu Ramayanam*,† it is related that Kalli was incarnate to destroy an usooru named Ravanah, with 1000 heads and 2000 arms. When Rama returned home with Sita from the destruction of Ravanah, he began to boast of the honours he had won. While he was dwelling with pride upon this exploit, Sita laughed. Rama asked her why she laughed? She said it was no matter, and declined telling him. He pressed her to

tell. She said, you rejoice because you have killed a Ravanah with ten heads; but what would you say to a Ravanah with 1000 heads? Rama asked if there was such a Ravanah? She said yes. He asked where? At Shatudweepu, said she. Then said Rama I will destroy him. Sita advised him to stay at home, and be quiet; but he refused. He collected all the monkies and the rakshus, and all his own soldiers together, and, with Sita, Lukshmana, Shutrughnu, and Bhururu, set off to Shatudweepu. First, Rama sent Hanumar, to see where this thousand-headed Ravanah was, and what kind of being he was. Hanumar, after a little play with him, returned to Rama with information. Rama, uniting his whole forces, began to let fly his arrows at Ravanah. The latter looking forward, saw Rama's army as so many children. However, he discharged three arrows, one of which sent all the monkies to Kishkuida, their place of residence; another sent all the rakshu to Lunka (Ceylon) and the third arrow sent all the soldiers to Ujodhyu, Rama's capital. Rama was thunderstruck at being thus left alone in a moment, and thought all his adherents had been at once annihilated. He began to cry, thinking that certain destruction was come upon him. Sita beholding this scene, laughed at Rama, and in a moment assuming the terrific form of Kalli, began to wage war with this thousand-headed Ravanah. The conflict lasted ten years, when at length she killed the usooru, drank his blood, and began dancing and tossing about the limbs of his body. Her dancing shook the earth to its foundations, so that all the gods were alarmed. They applied to Sivah. Sivah had no hope, as she was mad with joy; however finding no other alternative, he threw himself among the bodies under her feet. All the

* The one Brumhu is spoken of as entering into, at the time of creation, what is called Prakritee, viz. plastic nature, or that which is unstable, and in this manner giving rise to visible objects.

† There are two *Ramayanas*, the one written by Valmikk, and the other by Vyasa-davu. The latter is called the *Udhyatmu Ramayanam* but is in little estimation compared with the work of Valmikk. Another *Ramayana* is mentioned, written by Vushih'bu, which, however, is little read. The *Ramayana* of Bod'hayanah which accompanies our present issue as an extra Number, is another work of this class, and is perhaps the least noticed among the Hindoos. Our subscribers will find, that we have at length fulfilled our promise of two years back, and have

accordingly brought up the publication of the *Ramayana* of Bod'hayanah, and the *Bahama Parvam* or the sixth book of the *Maha-bharat* with much labour and expense. We have reduced the price of the work from 5 to 3 rupees 8 annas to the subscribers of the *Hindoo Cause* only—and it is from the encouragement we may meet with in a benevolent public—we can venture to continue the publication of many other original works in the course of our progress of the *Historical accounts* of the Hindoos. We have been charged with impropriety by some respectable Hindoos, in giving publication to the *Ramayana*, as its sacred pages are not permitted to be open to the perusal of all classes.

1914

gods being assembled, Bramha said, "Thakooranee, what are you about? Don't you see that you are trampling on your husband?" She stooped, and saw Sivah under her feet, and was so ashamed, that she stood still, and threw out her tongue to an uncommon length.* By this means Sivah saved the earth. Sita again assumed her proper form, and went home with Rama and his brothers, to Uyodhya.

In the Kalika pooranu, men are pointed out, amongst other animals, as proper for sacrifice. It is here said that the blood of a tiger satisfies the goddess Kalli for 100 years, and the blood of a lion, a rein-deer, or a man, produces pleasure in her mind which lasts a 1000 years. By the sacrifices of three men, she is pleased 100,000 years. Two or three extracts we insert from this most interesting yet shocking article.

"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 haruku, or at a temple of Kamakshya, or on a mountain. Now attend to the mode.

"The cemetery represents me, and is called Bhoiruvu; it has also a part called tuntrangu; the cemetery must be divided into these two divisions, and a third called haruku.

"The human victim is to be immolated in the east division, which is sacred to Bhoiruvu; the head is to be presented in the south division, which is looked upon as the place of skulls sacred to Bhoiruvu, and the blood is to be presented in the west division, which is denominated haruku.

"Having immolated a human victim, with all the requisite ceremonies at a cemetery, or holy place, let the sacrificer be cautious not to cast eyes upon the victim.

"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 vengery; 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, pre-

siding 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 Brumha in the victim's rhundru, *i. e.* cave of Brumha, cavity in the skull, under the spot where the *sature coronalis* and *sagittalis* meet* Let him worship the earth in his nose, saying, Madinyoi numuh, and casting a flower; in his ears, akashu, the subtil ether, saying, akashayu numuh; in his tongue, survuto-mookhu, (*i. e.* Brumha, Agnee, &c. the regents of speech, &c.) saying, survutu mookhayu numuh; the different species of light in his eyes, and Vishnoo in his mouth. Let him worship the moon on his forehead, and Indru on his right cheek; fire on his left cheek; death on his throat; at the tips of his hair the regent of the south-west quarter, and Vuroona between the eyebrows; on the bridge of the nose let him pay adoration to wind, and on the shoulders to Dhunashwuru, (*i. e.* god of riches,) then worshipping the surpu raja, (*i. e.* king of serpents,) on the stomach of the victim, let him pronounce the following muntru:

"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 rakshus, pishachus, terrors, serpents, bad princes, enemies, and other evils; and death being inevitable, charm Bhugavatee in thy last moments by copious streams of blood sprouting from the "arteries of thy fleshy neck."

"Thus let the sacrificer worship the victim, adding whatever other texts are applicable to the occasion, and have been before mentioned.

"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

* When the Hindoo women are shocked, or ashamed at any thing, they put out their tongues, as a mode of expressing their feelings,

* This is done by casting a flower there, saying Brumhuna numuh salutation to Brumha.

Brumha 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 Mahadavee, the goddess of the yogu nidru, (*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 gunu davtas, and is much respected by myself. The victim who is impure from sin, or ordure and urine, Kamakshyu 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 magha patuku, (heinous offences, such as slaying a bramin, 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 magha gooroo, (father and mother,) which impurity lasts one whole year: these severally are unfit subjects for immolation, even though reudered pure by sacred texts.

"Let not the female, whether quadruped, or bird, or a woman, be ever sacrificed; the sacrificer of either will indubitably fall into hell.

"Let not a bramin or a chundala be sacrificed; nor a prince, nor that which has been already presented to a bramin, or deity; nor the offspring of a prince; nor one who has conquered in battle; nor the offspring of a bramin, or of a Schatriya; nor a childless brother; nor a father, nor a learned person; nor one who is unwilling, nor the maternal uncle of the sacrificer. Those not here named, and animals, and birds of unknown species, are unfit. If these named are not forthcoming, let their place be supplied by a male ass or camel. If other animals are forthcoming, the sacrifice of a tiger, camel, or ass must be avoided.

"The day previous to a human sacrifice, let the victim be prepared by the text manushtuku and three davee gundhu shuktus, and the texts wadrungu, and by touching his head with the axe, and besmearing the axe with sandal, &c. 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 smiles, it indicates increase of prosperity, and long life to the sacrificer, without doubt; and if it speak, whatever it says will come to pass."

Besides human victims, this work 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 fulfillst 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."

Cutting off the flesh, and offering it to the goddess in the Vomam, is another way of pleasing infernal deities:

"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 *hoong hoong*."

A person's burning his body, by applying the wick of a lamp to it, is very acceptable to Kalli, &c. On this occasion this muntru is used:

"Hail! goddess! Salutation to thee, under the syllables *hoong hoong*. To thee I present this auspicious luminary, feed with the flesh of my body, enlightening all around, and exposing to light also the inward recesses of my soul."

The Ramayanam contains a story respecting Muhee-Ravanah, who wanted to offer Rama and Lukshmana, when in patulu, as a sacrifice to Bhudru-Kalli, in order to obtain success in the war for his father Ravanah.

Another story is contained in the Ramayanam, in which it is said, that Umvureshu, king of Uyodhya, resolved on offering a human victim, which, being prepared, was stolen by Indru. The king traversed many countries before he could obtain another victim, till at last Richeeku, a bramin, sold his second son to him, for "millions of the purest gold, heaps of 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 Vishwumitru, a moone, who directed his own sons to go and give them-

selves up to be sacrificed instead of this youth. They all refused, when Vishwamitru cursed them, and gave this youth an incantation, by repeating of which the gods would deliver him from death. After he had been bound for execution, he repeated this incantation from the Ruggveda when Indru delivered him, and blessed the king as though he had actually offered the victim.*

The Institutes of Munoo, as translated by Sir William Jones, contain the following paragraph: "The sacrifice of a bull, or a man, or of a horse, in the Cali-yugu must be avoided by twice-born men, so must a second gift of a married young woman, whose husband has died before consummation, and the larger portion of an eldest brother, and procreation on a brother's widow or wife."

It is said that thieves not infrequently offer human sacrifices; most likely because they have resolved beforehand to murder the victims.

Thieves pay their devotion to Kalli, and to all the goddesses to whom bloody sacrifices are offered, under the hope of carrying on their villainous designs with security and success.† A gang of ten persons, perhaps, agree to plunder a house on such a night. Having this in mind, they meet together in some dark night, under a tree where an image of Siddhaswuree is placed. One person brings an earthen pot full of rum with him; another brings fish, and others bring the rest of the offerings to the goddess. Being all assembled, one of the company, a bramin, performs pooja, with red flowers, and offerings of various kinds, among which is rum; sometimes a bloody sacrifice is offered. After the pooja, they worship the instrument which is to cut through the mud wall of the house; when the following muntru from the Choru-punchashutu is read: "Ah! Sindhukatee! (the name of the knife) formed by the goddess Vishace! Kalli commanded thee to cut a way into the house,‡ to cut through stone, dirt,

bones, bricks, wood, the earth, and mountains, and, through the blessing of Unadya,¶ to make a way by cutting the earth from the house of Malinee|| to that of Vidya,§ and that the soil that is brought out should be carried away by the wind. Haijhee* and Chamunda have given this blessing, and Kamakshya (Kalli) has given the command." After the reading of this muntru, the thieves sit down to eat and drink the things offered. When nearly drunk, they gird their garments firmly round their loins,† &c. and some rub their bodies well with oil; others daub their eyelashes with lamp-black, and read a muntru to enable them to see in the dark. Being all prepared, they set off to the house, cut a hole through the mud wall, and entering, plunder the house of its contents, sometime murdering all the inhabitants.

The goddess Kalli is represented as a very black naked female, with her tongue hanging out, and having four arms. In one hand she has a scimitar; in another a skull, which she holds by the hair; another hand is empty and spread open giving a blessing; and with the other she is forbidding fear. She wears a necklace of skulls, and has two dead bodies for earrings. The arms of several usoorus are hung as a girdle round her loins, and her hair hangs down to her heels. Having drank the blood of the usoorus she has slain, her eye-brows are bloody, and the blood is falling in a stream of slaver down her breast; and having drank wine, or spirits, her eyes are red like those of a drunkard. She stands with one leg on the breast of Sivah her husband, and another on his thigh. The general representation of this goddess as at present worshipped in this presidency, is that as represented in plate 12.

The worship of Kalli is always performed in the night,‡ after ten o'clock, and is all finished in one night. Besides the common form of dhyanu, jupu, offerings, vomam, &c. sheep, goats, and buf-

* The close of this story very much resembles that respecting Iphigenia, the daughter of Agamemnon, who was about to be sacrificed to Diana Taurica. As she stood before the altar to be sacrificed, the goddess pitied her, and substituted a Hind in her stead.

† One of Jupiter's names was Predator, because plunder was offered to him.

‡ For thieves.

¶ A name of Kalli, which means without beginning.

§ The author of this muntru was named Soondru, the son of Goon-sindho, rajah of Kanchipooru. For the purposes of courtship he is said to have lived at the house of a Malinee, viz. a female flower-seller.

|| Vidya is the name of a daughter of Veerusinghi, the rajah of Burd-

wan. The king's house was near the house of the flower-seller, and Soondru had fallen in love with the daughter of Veerusinghi. He of course wanted to see her. He prayed long to Kalli, who at last gave him the above muntru, and the knife called Sindhukatee, that he might make his way to this king's daughter.

* Haree is the name of a caste of Soodras.

† When a Hindoo is about to set off on a journey, to lift a burden, or do something that requires exertion, he ties firmly the cloth round his loins. In allusion to such a custom the apostle says, "Gird up the loins of your mind."

‡ The sacrifices of Bacchus were celebrated in the night, on which account this god was called Nyctilius.



DR AVEDAH VADAMAULI BRAMIN

Performing the Linga Pooja.

Vol. I. Plate 10.

faloes are offered as to Doorga. At this festival, as well as that of Doorga, the filthy songs and indecent dancing, fill the minds of the spectators with every beastly appetite, and lead them "to

commit all uncleanness with greediness." That night, or the next day, the image is thrown into the river.

CHAPTER XI.

Of the Dravedah Vadamaul Bramins and other accounts of them as contained in the Pooranus.

The history of the Dravedah Vadamaul Bramins differ nothing from the foregoing sect. We must therefore to avoid a tiresome repetition conclude our historical accounts in the present number with a few brief sketches from the Pooranus of the pretensions upon which they have established their right of superiority above all other classes of the world.

"Every person at all acquainted with the Hindoo books must be forcibly struck with the idea, that the whole system is the contrivance of the Bramins. This order of men is here placed above kings in honor, and at their feet the whole nation is laid prostrate as before their sovereign.

Multitudes of incredible stories are written in the most popular Hindoo books on purpose to exalt the power, or support the honor of Bramins, as that fire in the pure ages, proceeded out of their mouths!—that one Bramin swallowed the sea!—that the curse of a Bramin can never be removed.

The following are a few specimens of these stories.

Ourvu, a bramini destroyed the whole race of Horhayu with fire from his mouth.

Another bramini Kapila, destroyed the 60,000 sons of Suguru with fire from his mouth.

Junhoo swallowed Gunga, (the Ganges) and Augustya, the sea with all its contents.

Doorvasu a bramini once lengthened the day, in order that he might finish his religious ceremonies.

* It is related in the first volume of the Maha-bharat that Kushyupu, the moonee, once performed a great sacrifice, to which all the gods were invited. Indru, on his way to the feast, saw 60,000 dwarf bramini trying in vain to cross a cow's footstep which was filled with water. He laughed at these pigmies, at which they were so incensed, that they resolved to make a new Indru, who should conquer him, and take away

Bhrigoo, on one occasion abused Brahma and Sivah and struck Vishnoo on the breast with the foot.

A number of Dwarf Bramini created a new Indru.*

Mandavya, gave orders to Yamah, the judge of the dead, not to take account of the sins of children till they were more than five years old.

Souburee a bramini, assumed a hundred bodies, and marrying a hundred wives, the daughter of a king, lived with them a hundred years.

Tritu and other bramini cursed Sivah for enticing away their wives, in the form of a naked Sunyasee and destroyed his manhood. We might add many more instances where gods deemed it an honor to wash their feet by their invincible power; caused rain to fall upon the earth after a drought of 12 years, &c. but we fear our readers are already tired of such extravagant effusions. Let us turn our attention therefore from these tales to the Hindoo Laws and Shastrus, which treat of the Bramini with as much veneration as the gods.

By the Hindoo law, against a bramini, a magistrate was not to imagine evil in his heart; nor could a bramini be put to death for any crime whatsoever. He might be imprisoned, banished, or have his head shaved, but his life was not to be touched.† The tribute paid to them, arising from multiplied idolatries, was far more than the revenues of the monarch. If a Soodra assumed the bramini thread, he was to be severely fin-

his kingdom. Indru was so frightened at these 60,000 pigmies, who could not get over a cow's footstep, that he entreated Brahma to interfere, who saved them from their wrath, and continued him on his throne.

† The killing of a bramini is one of the five greatest sins among the Hindoos.

ed. If he gave frequent molestation to a bramin, he was to be put to death. If a Soodra committed adultery with the wife of a bramin, he was to have the offending parts cut off, be bound upon a hot iron plate, and burnt to death. If a bramin stole a Soodra, he was to be fined; but if a Soodra stole a bramin, he was to be burnt to death. If a Soodra sat upon the carpet of a bramin, the magistrate, having thrust a hot iron into his fundament, and branded him, was to banish him from the kingdom; or he was to cut off his buttock. If a Soodra through pride, spat upon a bramin, his lips were to be cut off, or if he broke wind upon him, his buttock was to be cut off. If a Soodra plucked a bramin by the hair, or by the beard, or took hold of a bramin's neck, the magistrate was to cut off both his hands. If a Soodra struck a bramin, his hand was to be cut off. If he listened to reproaches poured out against a bramin, the magistrate was to pour hot lead in his ears. If a Soodra beat and ill-used a magistrate, he was to have an iron spit run through him, and to be roasted alive. A bramin for such an offence was to be fined.

The shastrus teach that a gift to a bramin has infinite merit in it, especially if he be learned. The feasting of bramins is at present a capital work of merit among the Hindoos, and is very much practised by all ranks. A poor man feasts two or three at once, and a rich man invites hundreds to feasts. At all festivals, marriages, &c. one of the most important things to be done is to entertain the bramins, and make presents to them at their dismission. If a Soodra wish to succeed in any project, he performs some work of merit, frequently feasts two or three bramins. If a man have been entertaining a number of bramins, a neighbour says to him, "Ah! you are a happy man! you can entertain so many bramins!" A covetous man is sometimes reproached thus: "He has plenty of money, but he cannot bring his mind to part with a mite of it, no not to entertain bramins. He does not even invite to his house, and wash the feet of a few bramins."

To give gifts to bramins at the hour of death, and leave them lands, or cows, or houses, is extolled in the shastrus as a work of merit destroy-

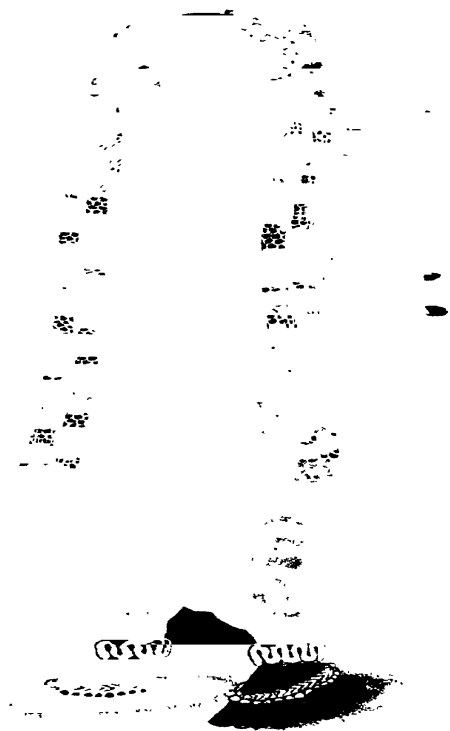
ing all sin, and followed in the next world with imperishable happiness.

Thus their manners, their popular stories, and their very laws, tended at once to establish the most complete system of absolute oppression that perhaps ever existed.

To shew the pains which have been taken to impress on the degraded classes, the idea of the superlative greatness of bramins, I insert the following story:—

Vishwamitru, the son of king Gadha, a schatrya, after coming to the throne, obtained a great name for administering justice with integrity, and nourishing his subjects as a father. On a certain day he went a hunting, taking his soldiers with him. After being out a month or two, on his return to his capital, he entered a wilderness in which the moonnee Vushisht'hu dwelt. Fatigued and overcome by the heat, he sat down at the hut of the moonnee. The moonnee was frightened to see such a host arrive, and wondered in himself how he was to entertain such an immense multitude, as besides the king, there was with him a million of soldiers. At length, however, Vushisht'hu bethought himself of the cow that Bramia had given him.* He performed the praise [stuvu] of this cow, and got from her every thing that was necessary to feed the king and his army in the most sumptuous manner. After they had all eaten, and evening drew on, the king's counsellors said to him. "How is it that this moonnee, with a house of palm-tree leaves, in a wilderness, is able to supply all this food?" The king said, "Oh! he is a bramin and a moonnee, what is there he cannot do? He can create and destroy at his pleasure." The courtiers, however, could not but think that this moonnee must have some particular resource, and communicated their suspicions to the king. At length, the king gave them leave to go and see. They went, but could find nothing except a cow; yet she was a very fine animal. They petitioned the king to try to get this cow from the moonnee. The king refused them, but at length their persuasions prevailed, and they went and offered in the king's name, to give the moonnee a thousand milch-cows in exchange for his cow. The moonnee said, the cow was Bramha's, and refused. They offered ten thousand cows. He refused. They offered so many cows, and a thousand villages. He still refused. They added to all these a thousand fruit trees. The moonnee could not be persuaded. At last, the king offered half his kingdom, without effect, when he became angry, and ordered his people to bind the cow, and bring her away by force. They began to bind her. The cow thought she had been guilty of some fault in not sufficiently supplying the wants of the moonnee's guests, and that therefore the moonnee had given her to the king. She re-

* The name of this cow was Kama-dhavoo, viz. the milch-cow which grants whatever is desired. Bramha gave her to Vushist'hu, that she might supply clarified butter for the burnt-sacrifice.



DRAVEDAH VADAMAUL.
Bridal Dress.
Vol. 1 Plate II

solved to go and ask. Wherefore, shaking herself, she broke all the cords, and killed those who were binding her, and then came and asked the moonee, if he had given her away! He said no; the king was taking her by force. The cow then advised him to fight with the king, and she would supply him with an army. The army of the king, however, destroyed all the soldiers raised by the cow, and in consequence the cow went to Brumha. The king's army then attacked the moonee, but the moonee with his Brumha-staff in his hand, defended himself against all their attacks, the staff catching all the arrows, and repelling them. The moonee, in his turn, attacked the king's army and defeated it, killing some, and making the others run away. The king Vishwamitru then began to reflect, and to wonder exceedingly at the power of the moonee. Wherefore, that he might conquer the moonee, he went to perform religious austerities. After performing very severe austerities for a long time, Brumha arrived, and asked him what he wanted. He asked for an instrument of war called Brumha-ustru, by which a person can easily subdue all his enemies. Brumha gave him other weapons, but refused him this. With these he went and fought with the moonee, but was overcome. Again the king went and performed very severe austerities, and Brumha came, and asked him what he wanted. He repeated his request for the Brumha-ustru. At length Brumha gave it to him. Armed with this, he arrived at the moonee's, just as the latter was about to perform his evening ablutions. He told him he was come to fight with him. The moonee desired him to wait till he had performed his ablutions. This the king refused. However the moonee struck his Brumha-staff in the ground, and entered upon his ablutions. The king began the attack, and the king's Brumha-ustru, and the moonee's Brumha-staff, began to fight dreadfully, till at length the moonee's staff got the victory. Vishwamitru was now quite discomfited, and filled with astonishment. After all his austerities—his power as a king, with a million of soldiers—his obtaining the Brumha-ustru, &c.—he was not able to conquer this little bramin; therefore, he now saw that all other castes were nothing, and that bramins were every thing. He was resolved to become a BRAMIN, and for this purpose he began to perform austere devotions to Brumha. He performed these for ten thousand years, when Brumha came and asked him what he wished for? He requested to be made a bramin. Brumha told him that bramins were the sacred instructors of the world, and that to become a bramin was no easy thing. He requested therefore that he would ask for something else. The king told him, if he would not grant him this blessing, he might go back again, for he was determined to be a bramin. Brumha went his way. Vishwamitru went again to his austerities; but in a more severe manner. In the hot weather he stood in the blazing sun surrounded with four fires. In the cold season he stood in the water. In the rainy weather he stood in the rain. Thus he pursued these austerities another thousand years, fasting all the time. Brumha, compelled by the merit of his devotions, again came to ask him what he

would please to have. As before, he asked to be made a bramin. Brumha refused and went back. He again went to his devotions. The gods began to be frightened, thinking he meant to get their situations from them by the merit of his continued austerities. They therefore resolved to try to draw him from his holiness, and sent the god of love and a prostitute to entice him from his devotions. These persons went in the spring, and waited in the spot where the king was standing. On opening his eyes, he saw this prostitute, and was overcome with desire. He forsook his devotions; took home his mistress; spent a thousand years in play with her, and then drove her away, and returned again to his severities. At this time Trishunkoo, a king, cursed by Vushish'thu's hundred sons, arrived in the wilderness where Vishwamitru was performing his religious austerities. He wished to go to heaven in his embodied state. Vishwamitru transferring to him some of the merit of his own works, sent him to heaven, but Brumha refused to let him stay, as he was under a curse, and hurled him down again. As he began to fall, he cried out to Vishwamitru, "Save! Save!"—Vishwamitru ordered him to stop,—and he remained hanging in the air, with his head downwards, and there he hangs as a star to this day. Vishwamitru was now so enraged at Brumha, that he began to create a new world, men, fowls, fishes, trees, &c. that the world created by Brumha might come to nothing. He made the coco-nut tree, from the fruit of which he intended to make men's heads; instead of the rohitu, he made the fish mrigalu; instead of the kantalu-ree, he made the mandaru; instead of the goat made by Brumha, he made the long-eared goat; instead of the sheep created by Brumha, he made what is called the Patna sheep; instead of the kantalee plantain he made that called murtumano; instead of the cold season rice, he made the wet season rice; instead of the legumes made by Brumha, he made those which grow in the wet season. At length Brumha, frightened, lest Vishwamitru should out-do him in creating, assumed the form of a bramin and went down to him. Seeing a bramin, Vishwamitru gave him a seat, and bestowed upon him the usual honours. After the bramin had been entertained, he asked Vishwamitru to bestow upon him a gift. The king asked him what it was? He said if he would promise to give it him, be it what it might, he would tell him. He then promised, and the bramin requested that he would forbear creating any more in imitation of Brumha. He promised with reluctance; but having promised, he could not recede. Vishwamitru, seeing that all his attempts to become a bramin had hitherto failed, resolved to enter upon more severe austerities than ever, as the hanging by his legs with his head over a fire for a thousand years. At last Brumha, Indru, Yamah, Vuroona, Koovara, &c. all subdued by the merit of his devotions, arrived, and made him a bramin, by investing him with the poita. At the close, they all feasted together, and Vishwamitru received the name of the Great Moonee. This is the only story in the Hindoo books of a person's becoming a bramin without being one.

From the preceding statements we think it will be abun-

dantly evident, that this whole fabric of superstition is the work of bramins, raised on purpose to aggrandize themselves, without answering one useful or benevolent purpose: No person may teach the veda but a bramin; a spiritual guide must be a bramin;—every priest (poorohitha) must be a bramin; the offerings to the gods must be given to bramins; no ceremony is meritorious without the fee be presented to the officiating bramin; not only must this person be paid, but at all feasts a number of bramins must be entertained;—numberless ceremonies have been invented on purpose to increase the wealth of the bramins: as soon as a child is conceived in the womb, a bramin must be called to perform a ceremony, when he receives a fee and is feasted;—other levies are made before the birth;—again at the birth:—again when the child is a few days old;—again when it is six months old;—again when it is two years old;—again at eight or nine;—again at marriage;—if a soodra have a misfortune, he must pay a bramin to perform some ceremony for its removal;—in sickness, the bramin is paid for repeating forms for the restoration of the patient;—if a soodra's cow die, he must call a bramin to make an atonement;—if he lose a piece of gold, he must do the same;—after death, his son must perform the shaddhu (the offerings and fees at which go to the bramins) twelve times during the first year, and then annually;—if a vulture have settled on his house, he must pay a bramin to purify his dwelling;—if he go into

a new house, he must pay a bramin to perform a ceremony to purify it;—if a man die on an unlucky day,* his son must employ a bramin to remove the evil effects of this circumstance;—if he cut a pool or a well, he must pay a bramin to consecrate it;—if he offer up a temple, or trees, he must do the same;—at the time of an eclipse, the bramin is employed and paid;—on certain lunar days the soodra must make gifts to bramins;—during the year about forty ceremonies are performed called vrutts, when the bramins are feasted and receive fees;—when a person supposes himself to be under the influence of an evil planet, he must call four bramins to perform a sacrifice;—a number of vows are made, on all which occasions bramins are paid and employed;—at the birth of a child, the worship of Shushtee is performed, when bramins are feasted;—&c.

Thus all the accidents and businesses of life—the revolutions of the heavenly bodies—the superstitious fears of the people—births, sicknesses, marriages, misfortunes, deaths—a future state—every form and ceremony of religion—all the public festivals, &c. &c. have been seized upon as sources of revenue to the bramins;—and thus, from the time a person is conceived in the womb to his deliverance from the torments of hell after death by the bramins at Guva, he is considered as the lawful prey of the bramins whose blessing raises him to heaven or whose curse sinks him into hell.

CHAPTER XII.

Of the Lingum Worship.

Plate 10 represents a Dravedah Vadamaul Bramin performing the Lingum Poojah. A square wooden stool called the Lingum Pottie is placed before him over it is kept the lingum stone, and covered with flowers which he throws on it one by one with an incantation to each; on his left side is a piece of plantain leaf—over which is placed a small jemboo, a cup, and vessel for incense; just towards him is the *punchapatra* (a vessel composed of 5 metals) and lower down is a woollen bag which contains the Veboodee or cow dung ashes. In the fourth Book (Soodra Division) we have given some extracts from Ward's works, relative to the origin of the Lingum worship. Another fabulous account for the origin of this worship is the following:—

“Certain devotees in a remote time had acquired great renown and respect; but the purity of the heart was wanting; nor did their motives and secret thoughts correspond with their professions and exterior conduct. They affected poverty, but were attached to the things of this world; and the princes and nobles were constantly sending them offerings. They seemed to sequester themselves from the world; they lived retired from the towns; but their dwellings were commodious, and their women numerous and handsome. But nothing can be hid from the gods, and Sivah resolved to expose them to shame. He desired Prakreety

to accompany him; and assumed the appearance of a Pandaram of a graceful form. Prakreety appeared as herself, a damsel of matchless beauty. She went where the devotees were assembled with their disciples, waiting the rising sun to perform their ablutions and religious ceremonies. As she advanced, the refreshing breeze moving her flowing robe, showed the exquisite shape, which it seemed intended to conceal. With eyes cast down, though sometimes opening with a timid but a tender look, she approached them, and with a low enchanting voice desired to be admitted to the sacrifice. The devotees gazed on her with astonishment. The sun appeared, but the purifications were forgotten: the things for the Poojah lay neglected; nor was any worship thought of, but that to her. Quitting the gravity of their manners, they gathered round her, as the flies round the lamp at night, attracted by its splendour, but consumed by its flame. They asked from whence she came; whether she was going?—“Be not offended with us for approaching thee; forgive us for our importunities. But thou art incapable of anger, thou who art made to convey bliss; to thee, who mayest kill by indifference, indignation and resentment are unknown. But whoever thou mayst be, whatever motive or accident may have brought thee amongst us, admit us into the number of thy slaves; let us at least have the comfort to behold thee.”

“Here the words faltered on the lip; the soul seemed ready to take its flight; the vow was forgotten, and the policy of years was destroyed.

“Whilst the devotees were lost in their passions, and absent from their homes, Sivah entered their village with a musical instrument in his hand, playing and singing like some of those who solicit charity. At the sound of his voice, the women immediately quitted their occupations; they ran to see from whom it came. He was beautiful as Krishen on the

* If a child be born on such a day, (that is, when, on a certain day of the week, a certain star enters a particular stellar mansion), it is a sign that the child has been born illegitimately.

plains of Matsya. Some dropped their jewels without turning to look for them; others let fall their garments without perceiving that they discovered those abodes of pleasure, which jealousy as well as decency has ordered to be concealed. All pressed forward with their offerings; all wished to speak; all wished to be taken notice of; and bringing flowers and scattering them before him, said: "Askest thou alms! thou, who art made to govern hearts! Thou, whose countenance is fresh as the morning! whose voice is the voice of pleasure; and thy breath like that of Vasant in the opening rose! Stay with us, and we will serve thee; nor will we trouble thy repose, but only be jealous how to please thee."

The Pandaram continued to play, and sang the loves of Kama, of Krishen, and the Gopia; and smiling the gentle smiles of fond desire, he led them to a neighbouring grove, that was consecrated to pleasure and retirement. Sout began to gild the western mountains, nor were they offended at the retiring day.

But the desire of repose succeeds the waste of pleasure. Sleep closed the eyes and lulled the senses. In the morning, the Pandaram was gone. When they awoke, they looked round with astonishment, and again cast their eyes upon the ground. Some directed their looks to those, who had been formerly remarked for their scrupulous manners; but their faces were covered with their veils. After sitting a while in silence, they arose and went back to their houses with slow and troubled steps. The devotees returned about the same time from their wanderings after Prabhety. The days that followed were days of embarrassment and shame. If the women had fallen in their modesty, the devotees had broken their vows. They were vexed at their weakness; they were sorry for what they had done; yet the tender sigh sometimes broke forth, and the eye often turned to where the moon first saw the maid; the women the Pandaram.

But the people began to perceive, that what the devotees forsook came not to pass. Their disciples, in consequence, neglected to attend them; and the offerings from the princes and the nobles became less frequent than before. They then performed various penances: they sought for secret places among the woods, unfrequented by man; and having at last shut their eyes from the things of this world, and retired within

themselves in deep meditation, they discovered, that Siva was the author of these misfortunes. Their understanding being imperfect; instead of bowing the head with humility, they were inflamed with anger; instead of contition for their hypocrisy, they sought for vengeance. They performed new sacrifices and incantations, which were only allowed to have effect in the end to show the extreme folly of man in not submitting to the will of heaven. Their incantations produced a tiger, whose mouth was like a cavern, and his voice like thunder amongst the mountains. They sent him against Siva, who, with Piakteeety, was amusing himself in the vale. He smiled at their weakness; and killing the tiger at one blow with his club, he covered himself with his skin. Seeing themselves frustrated in this attempt, the devotees had recourse to another, and sent serpents against him of the most deadly kind. But on approaching him they became harmless, and he twisted them round his neck. They then sent their curses and imprecations against him, but they all recoiled upon themselves. Not yet disheartened by all these disappointments, they collected all their prayers, their penances, their charities, and other good works, the most acceptable of all sacrifices, and demanding in return only vengeance against Siva, they sent a consuming fire to destroy his genital parts. Siva, incensed at this attempt, turned the fire with indignation against the human race; and mankind would soon have been destroyed, had not Vishnoo, alarmed at the danger, implored him to suspend his wrath. At his intreaties Siva relented. But it was ordained, that in his temples those parts should be worshipped, which the false devotees had impiously attempted to destroy.

Those who dedicate themselves to the service of Lingum, swear to observe inviolable chastity. They do not, like the priests of Atys, deprive themselves of the means of breaking their vows; but were it discovered, that they had in any way departed from them, the punishment is death. They go naked; but being considered as sanctified persons, the women approach them without scruple, nor is it thought that their modesty should be offended by it. Husbands, whose wives are barren, solicit them to come to their houses, or send their wives to worship Lingum at the temples; and it is supposed that the ceremonies on this occasion, if performed with proper zeal, are generally productive of the desired effect.

HINDOO LITERATURE.

The superstitious origin of the Thitherie Putchie or the francoline partridge as contained in the Pooranus, (vide note page 20.)

In former times the daily sacrifices and offering of the Dava Reshees, Moonees, the Rajahs of the Soorivamsoosun and Chuntheravamsoosun, were used to be given to a Poorolitha or Hindoo Priest to be carried to the celestial empire of the gods, and presented to them. The ancient Poorolitha then performing this sacred office was named Yvaster, who was much beloved by the gods for his long and faithful services. In course of time it pleased the great Bhagaran to bless this Poorolitha with a son, nam'd Yvashtun this fruit of his wishes and prayers was a prodigy of nature, being born with three heads.

The ancient Poorolitha at length becoming too old and infirm to perform his duties longer, called his only son, who was now grown up to manhood, and instructed him in the sacred office about to be entrusted to his responsibility, and after exhorting him to discharge them faithfully as he had hitherto done, invested him with the holy order, and shortly after departed this life to a happy transmigration in another birth.

Yvashtun, the triple headed Poorolitha succeeded his father, and continued to convey the daily sacrifices and offerings, which were offered by the Reshees and so on, to the gods, upon which the celestial powers constantly feasted. While continuing in this high office for a short time, Yvashtun, elated with pride began to form an intimacy with the Rakshus the avowed enemies of the god, which at length grew to an inseparable attachment and friendship.

One day, when Yvashtun was in the company of his new friends, the gods, stimulated a strong desire to taste the dainty dishes of the gods, which Yvashtun promised to satisfy; accordingly from that day forward, — the Poorolitha brought the best of the offerings and sacrifices to the Rakshus, and after they were satisfied, carried the remnant to the gods, which the unsuspecting deities did not detect at the time. But the Rakshus, since feasting upon the food of the gods, acquired new strength and

power, while on the other hand, the gods were becoming weaker and less powerful for want of better food.

Some time after, it came to pass, that a fierce quarrel arose between the gods and Rakshus, which force and power alone seemed likely to decide, a battle therefore ensued, and after a fierce struggle the gods were defeated; while the Rakshus retired victorious.

The celestial powers suffering much shame and vexation under this discomfiture, assembled in council, in order to trace, from whence the Rakshus derived such strength and courage as to defeat their hitherto invincible force, at length, after setting their divine intellects to work, discovered that by the wicked means of Yvashtun the Poorolitha the Rakshus had partaken the best portion of their food, from which it was concluded they acquired such strength and power to defeat them. Immediately upon this discovery the grand synd of the gods repaired to the court of Ivara Indru, the king of gods, and stating their grievances against the Poorolitha demanded instant redress.

Indru upon hearing the complaint of the gods became enraged and summoned the presence of Yvashtun before him, and requested to know in what manner he could justly so dare a conduct. But the Poorolitha, trusting to the late victorious arms of his friends the Rakshus, he treat'd Indru with an air of contempt and haughtiness. Whereupon the angry deity drew his scimitar and riding upon his elephant, was about punishing the audacious offender, who ere this began to run from his presence. Indru pursued him;—and waxing more and more in wrath because of the chase he forgot the mild attributes of his divinity, and banishing from him the Sutra gunnam was filled with the tama gunnam, thereby not regarding the sacredness of a brahmin, raised his scimitar and with one blow severed the three heads of the Poorolitha from off his body. These three heads it is said, as they were falling down to the earth, happened to pass by some sacrifices then offering to the gods, in which one

head drank up the milk used in the oblation and thence became a bird called *Kabinjala patchie*; another consumed the boiled rice of the sacrifice and thence became a bird called *Thitherie patchie*; the third head partook of the intoxicating beverages, cow's flesh and other luxuries and thence became likewise a bird called *Cabinjala patchie*.

Thitherie patchie having originated from the head that consumed the boiled rice, the *Shastras* recommend the flesh of that bird to be given to children, in the ceremonies of *Annaprasnam* of the *Drav-dah* sect (vide page 20) the reason assigned for this, that the child by partaking of the flesh of *Thitherie patchie* will become an honorable man in the world, an useful member of society, and acquire easily the *Vedas* and other sciences peculiar to their race.

Thus we have traced from an Hindoo MS. of the origin of the *Thitherie patchie*, but we are unwilling to close this narrative extravagant as it is, without informing our readers of the sad catastrophe which befel the great king of the gods for killing this priest who was a *bramin*, which the same manuscript continues to detail, our readers have already been acquainted that the killing of a *bramin* subjects the offender to the severest punishments, both here and hereafter, from which irrevocable doom even the gods are not exempt, so sacred or precious is the person of a *bramin* to the supreme creator or *Audi-bagawan*. To return to the narrative.

Indra the lord of heaven having revenged himself of the triple head *Porolitha*, scarcely turned his head from the severed corpse. When *Bramathee** appeared in a dreadful form to inflict some dire punishment on the sacriligious god. It was now *Indra's* turn to flee when *Bramathee* pursued. Alas! thought he, what will become of me, by the curse of *Goutama*, my whole body indifferently marked with female parts, and should *Bramathee* seize me, what worse misfortunes might attend me! I know not; with these afflicting thoughts, he directed his flight to the earth, and implored that the Earth would share one third of the sin that was now pursuing him, to which the earth replied that if he granted her a gift that she should ask, she would then accede to his request and upon his promising to do whatever she asked: the earth solicited that the ca-

ulties and openings made on her surface, night by length of time cover up again; *Indra* declared that it shall be so hereafter, accordingly she took one third part of *Bramathee* on herself and hence the Earth produced the sand called *Oshama* as a mark of sin and therefore the *Oshama* is considered unclean which the *bramins* are forbidden to touch.

Indra next recommended the trees of the earth to take one-third of the *Bramathee*, to which the trees also requested a gift thus: that hitherto if a twig was plucked off, they became instantly dry; but that hereafter even if large branches were severed from them, they might still survive— which *Indra* granting, they also took one-third of the sin upon them, as a mark of which, from that time the trees produced gum, and therefore the *Shastras* declare that gums of trees are unclean.

The king of gods next went to the daughters of men, and begged that they would take the remaining third part of *Bramathee*. The women acknowledged their readiness to do so, if he would grant them also a gift, "We labour," they said under much difficulty in bringing forth children— by the prohibition of conjugal embraces as soon as conception is perceived, we request therefore that this interdiction be taken away, and that such embraces till the eve of delivery be attended with no harm or injury to the womb as it has been hitherto. *Indra* made no hesitation in declaring his assent to their request— the women then having taken the remaining portion of *Bramathee*—relieved him from the evil that was impending upon him. Since this event the women undergo those monthly visitations peculiar to their sex; when they are considered unclean, and forbidden to enter into society, until they have bathed and purified themselves.

Indra thus relieved of the *Bramathee*, returned to his palace in the *Davatagam*.

In withholding any remarks from our pen upon the foregoing, we must however offer an apology to our readers for the concluding part of the narrative, which immo-dest as it is we could not have expressed nor clothed in better language, from our desire to acquaint the reader with the various reasons assigned for uncleaness, and the absurd origin to which the monthly visitation of the female sex are traced.

The following are some Stanzas from the hymn to *Narayana* or the spirit of God, taken as Sir W. Jones informs us from the writings of the ancient authors, from a specimen of which we must naturally conclude, that corrupt and absurd as the Hindoo religion is, with its numerous superstitions and abuses, yet that the spirit of it inculcates the belief in one god only, without beginning and without end; the sublimity of their idea of the Supreme Being is nicely portrayed in this hymn.—

Spirit of spirits, who, through every part
Of space expanded, and of endless time,
Beyond the reach of lab'ring thought sublime,
Badst appear into beauteous order art;
Before heav'n was, thou art;
Ere spheres beneath us roll'd, or spheres above,
Ere earth in firmament' ether hung,
Thou sat'st alone, till, through thy mystic love,
Things unexisting to existence sprung,
And grateful do-ant sung,
Omniscient spirit, whose all-ruling pow'r
Bids from each sense bright emanations beam;
Glows in the rainbow, sparkles in the stream,
Smiles in the bud, and glisters in the flow'r
That crowns each vernal bow'r;
Sighs in the gale, and warbles in the throat
Of every bird that haills the bloomy spring,

Or tells his love in many a liquid note,
Whilst envious artists touch the rival string,
Till rocks and forests ring;
Breathes in rich fragrance from the Sandal grove,
Or where the pre-ious musk deer playful rove;
In dulcet juice, from clust'ring fruit distill,
And burns salubrious in the tasteful clove:
Soft banks and verd'rous hills
Thy present influence fill;
In air, in floods, in caverns, woods, and plains,
Thy will inspires all, thy sovereign Maya reigns.
Blue crystal vault, and elemental fires,
That in th' ethereal fluid blaze and breathe;
Thou, tossing main, whose snaky branches wreathe
This pensile orb with intertwisting gyres;
Mountains, whose lofty spires,
Pre-umptuous, rear their summits to the skies,
And blend their em'rald line with sapphire light;
Smooth meads and lawns, that glow with varying dyes
Of dew bespangled leaves and blossoms bright.
Hence! vanish from my sight
Delusive pictures! unsubstantial shows!
My soul should' d one! only being knows,
Of all perceptions one abundant source,
Whence ev'ry object, ev'ry moment flows:
Suns hence derive their force,
Hence planets learn their course;
But ams and fading worlds I view no more;
God only I perceive; God only I adore.

* *Bramathee* signifies the sin of killing a *Bramin* which is here personified. † Hence he is called the thousand-eyed god as represented in the cover of this number. ‡ The Hindoo Parasas assert that before this event, the smallest opening made on the surface of the earth, could not again be filled up, the same hypothesis is applied to the trees and women in the following paras, § Signifies fuller's earth, or an earth impregnated with Soda, generally used by washermen to bleach linen.

CHAPTER XIII.

Of the Origin and History of the Dravedah Cholasada Bramins.

In the second age of the world or the *trata yuog** as declared by the Shasters, and in the prosperous reign of Sree Rama† the son of Dasaratha-maga Rajah of the Sooriakolom or the race of the sun, the northern parts of Hindostan were known only by the name of Iyothyaj comprising the kingdom and cities of Sree Rama's empire,

but the remaining portions of this extensive peninsula lying off the Coromandel Coast Southward, to Cape Comorin, was one continued range of wild forests and hills, untrod by human steps, and inhabited only by wild beasts.

But upon the various contests which successively followed each other, between the gods and

* The chronology of the Hindoos is wholly incredible and ridiculous. They divide their history into four *yuog*s or periods of time: the first they call *sutya yuog*. The pundits describe the *sutya yuog* as being the period when the light of religion irradiated the whole earth, when its ceremonies were accompanied with the greatest splendours, and regarded with universal attention. This *yuog* lasted 1,728,000 years. Next to the *sutya* came the *trata yuog*, when it is said a quantity of sin was introduced into the world in the proportion of one to four. This *yuog* lasted 1,296,000 years. After the *trata* came the *dwapura yuog*, when it is supposed a larger quantity of sin was introduced into the world, compared with the holiness in the world as two to four. This *yuog* lasted 864,000 years. Last came the *kali yuog*, (the present time), in which there remains only one ounce of holiness in the world, compared with three ounces of sin; and this will gradually diminish till there remains nothing but sin in the world. This *yuog* has lasted nearly 5000 years. 432,000 is the whole period of this *yuog*. Munoo says, that in the *sutya yuog* the prevailing virtue is devotion; in the *trata*, divine knowledge; in the *dwapura*, sacrifice, in the *kali*, liberality.

The age of man has diminished in every *yuog*. In the *sutya* 100,000 years was the common age of man; in the *trata* 10,000 years; in the *dwapura* 1000, and in the *kali* 100.

Resides human annals, the Hindoos pretend to keep the accounts of the gods; hence their shastres teach that a month of mortals makes a day of what are called the Pitrees, i. e. people who inhabit the heaven called Pitree-loku. A year of mortals is a day of the gods. 2000 *yuog*s of the gods is a day of Bramha. To know how many years of mortals is comprised in a day of Bramha, these 2000 *yuog*s must be multiplied by the number of years in the four *yuog*s of mortals, viz. 4,320,000 years. This 4,320,000 years multiplied by 360 gives the amount of a day of Bramha, viz. 1,555,200,000 years of mortals. Bramha lives or reigns 100 years, so that this old fellow's life or reign amounts to 55,987,200,000 years of mortals, at the end of which another takes his place, and he begins to reap the fruit of his actions. Another division of time the Hindoos call a *kulpa*, which comprises 432,000,000 years of mortals, measuring the duration of the world, and as many the interval until its renovation. Some persons say the world is totally destroyed at the end of the four *yuog*s; and other pundits hold, that they only a partial destruction takes place, and that the total destruction of the material world takes place only at the end of a *kulpa*. Another division of time they call a *manuwanturu*, viz. the reign of a *monoo*. In each *manuwanturu* there are 71 *yuog*s of the gods, or 284, if each of the four *yuog*s be reckoned as one. — *Ward*.

† It is agreed, among all the Pundits, that Rama, their seventh incarnate divinity, appeared as king of Iyothyia in the interval between the silver and the brazen ages; and, if we suppose him to have begun his reign at the very beginning of that interval, still three thousand three hundred years of the gods, or a million one hundred and eighty eight thousand lunar years of mortals, will remain in the silver age; during which, the fifty five princes, between Vaivaswata and Rama, must have governed the world; but, reckoning thirty years for a generation, which is rather too much for a long succession of eldest sons, as they are said to have been, we cannot, by the course of nature, extend the second age of the Hindoos beyond sixteen hundred and fifty solar years. If we suppose them not to have been rid-t-sons, and even to have lived longer than modern princes in a dissolute age, we shall find only a period of two thousand years; and, if we remove the difficulty by admitting miracles, we must cease to reason, and may as well believe at once whatever the Bramins choose to tell us.

In the lunar pedigree we meet with another absurdity, equally fatal to the credit of the Hindoo system: as far as the twenty-second degree of descent from Vaivaswata, the synchronism of the two families appears tolerably regular, except that the children of the moon were not all eldest sons; for, king Yayati appointed the youngest of his five sons to succeed him in India, and allotted inferior kingdoms to the other four, who had offended him: part of the Daeshin, or the south, to Yadu, the ancestor of Krishna; the north to Anu; the east to Drulya; and the west to Turvasu, from whom the Pundits believe, or pretend to believe, in compliance to our nation, that we are descended. But of the subsequent degrees in the lunar line they know so little, that unable to supply a considerable interval between Bharat and Vitatha, whom they call his son and successor, they are under a necessity of asserting, that the great ancestor of Yudhishtir actually reigned seven-and twenty thousand years; a fable of the same class with that of his wonderful birth, which is the subject of a beautiful Indian drama. Now, if we suppose his life to have lasted no longer than that of other mortals, and admit Vitatha and the rest to have been his regular successors, we shall fall into another absurdity; for, then, if the generations in both lines were nearly equal, they would naturally have been, we shall find Yudhishtir, who reigned confederally at the close of the brazen age, nine generations older than Rama, before whose birth the silver age is allowed to have ended. The fourth Avatar, which is placed in the interval between the first and second ages, and the fifth, which soon followed it, appear to be moral fables grounded on historical facts. The fourth was the punishment of an impious monarch by the deity himself bursting from a marble column in the shape of a lion; and the fifth was the humiliation of an arrogant prince, by so contemptible an agent as a mendicant dwarf. After these, and immediately before Buddha, come three great warriors, all named Rama; but it may justly be made a question, whether they are not three representations of one person, or three different ways of relating the same history: the first and second Ramas are said to have been contemporary; but whether all or any of them mean Rama, the son of Cush, I leave others to determine. The mother of the second Rama was named Caushalya, which is a derivative of Cushala; and, though his father is distinguished by the title or epithet of Dasaratha, signifying that his war-chariot bore him to all quarters of the world, yet the name of Cush, as the Cashmirians pronounce it, is preserved entire in that of his son and successor, and shadowed in that of his ancestor Vichushi; nor can a just objection be made to this opinion from the nasal Arabian vowel in the word Hanah, mentioned by Moses, since the very word Arab begins with the same letter, which the Greeks and Indians could not pronounce; and they were obliged, therefore, to express it by the vowel which most resembled it. On this question, however, I assert nothing; nor on another which might be proposed, Whether the fourth and fifth Avatars be not allegorical stories of the two presumptuous monarchs, Nimrod and Belus? The hypothesis, that government was first established, laws enacted, and agriculture encouraged, in India, by Rama, about three thousand eight hundred years ago, agrees with the received account of Noah's death, and the previous settlement of his immediate descendants. — *Maurice's Ancient History of Hindostan*.

‡ The Hindoos traditionally believe that Iyothyia is a sacred place where Rama still lives, its inhabitants are described as a species of monsters, having the faces of horses, monkeys, &c. on human bodies, and it is said that if we profanely venture to enter its precincts we would be devoured by them. But we are convinced from historical records, that Iyothyia is the province now called Oude situated beyond Benares in the North of Hindostan.

the Rakshus, it is said that mountains were thrown out of their places, and hills and vallies torn up by the roots, to destroy each other in their rage, by which fearful incidents we are told the southern parts of Hindostan became a wide extended plain, in which state it was afterwards peopled, and cities and empires were established, by a powerful monarch called Chola-maga Rajah. It was in the reign of this king, that a few families of the Dravedah Vadamaul Bramins, were distinguished with peculiar favor on whom Chola-mag-Rajah bestowed, immense riches and lands, so that they were esteemed high and honorable among their tribe, and hence denominated Dravedah Choladasa Bramins, but although their birth place is said to be far towards the south, yet they are indiscriminately scattered over all parts of India, the generality of the Dravedah Bramins consider this sect as of a low origin, but others make no scruples whatever, in cherishing every intercourse with them, even to giving and marrying among them.

They differ however in no material points with regard to the religious and other ceremonies from the rest of their tribe.

Siva is with them the chief object of worship and other tutilar deities also as Doorga, Parvatee, Meenamba, &c. are also adored.

Their distinguishing marks on the forehead is also the same as the Dravedah Vadamaul Sect.

Their occupation is likewise in reading the Vedas and instructing others in it, subsisting upon the produce of their lands and other gifts bestowed on them by the Rajahs and great men, but those who have not these advantages, employ themselves under the European Collectors, and Zillah Magistrates in the capacity of Accountants and Registrars, and others again trade, in various merchandize, in conformity to an ancient saying of the shastrus, "live according to the times," but in whatever station they may be placed, they observe strictly their religion and never swerve in the least, from the established laws of the shastrus.

The omens and prognostics of this sect are nearly the same as the generality of the bramins. We might here seize an opportunity to furnish our readers with a translation of some which are studied as a branch of science by almost every one of them.

Prognostication of events by the Sneezing of a person Sunday—1st Watch (from 6 to 9 o'clock A.M.)

If a person sneezes in the east, it foretels, success and benefit in your undertakings and circumstances. S.E. Uncertainty and doubt. S. Intimates the coming of friends or relatives. S.W. Good and beneficial tendencies will shortly follow. W. Troubles are impending. N.W. Friendly visitors are expected.

2nd Watch (from 9 to 12 o'clock A.M.)

If a person sneezes in the East, you will hear good news. S.E. Your thoughts are uncertain. S. There is no evil. S.W. Prepare for troubles and sorrows. W. Health and prosperity is attendant on you. N.W. Great losses and misfortunes. N. Expect some guests. N.E. Foretels calamities and death.

3rd Watch (from 12 to 3 o'clock P.M.)

If a person sneezes in the East, intimates a shower of rain. S.E. Your prospects are doubtful of success. S. Ditto. S.W. Great Troubles. W. Fortunes. N.W. Is a token of death.

4th Watch (from 3 to 6 o'clock P.M.)

If a person sneezes to the East, it prognosticates good. S.E. There is something to be feared. S. Your thoughts are doubtful. S.W. Sorrows are awaiting you. W. Prepare to welcome friends. N.W. Foretels of some death. N. Great misfortunes. N.E. Troubles.

Note—The same Shastru is consulted for the four watches of the night.

Monday.

1st Watch—If a person sneezes to the East, it intimates good. S.E. Much troubles. S. Foretels the recovery of any thing that is lost. S.W. Great sorrows are impending. W. Promises health to you. N.W. Great calamity and death. N. Warns you of coming misfortunes. N.W. Of the coming of friends.

2nd Watch—If a person sneezes to the East, bespeaks doubtfulness to your thoughts. S.E. Health and happiness. S. Troubles. S.W. Expect guests. W. Great misfortunes. N.W. You will hear something to your benefit. N. Prepare for some calamitous event. N.E. Some unexpected friends will visit you.

3rd Watch—If a person sneezes to the East, there is certain hopes of success. S.E. Doubtful. S. Health. S.W. Foretels domestic calamity.

W. Some great misfortunes. N. Profit and riches. N.E. The coming of some near relatives.

4th Watch—If a person sneezes to the East, it prognosticates death. S.E. Some calamitous event. S. Success to your undertakings. S.W. Troubles. W. Promises health. N.W. Some beneficial tendencies. N. The coming of friends or relatives. N.E. Betokens no harm.

Tuesday.

1st Watch—If a person sneezes to the East, it is a good saying. S.E. Doubtful. S. Expect to see a female friend or relative. S.W. Trouble. W. Health and happiness. N.W. Prognosticates death to yourself or friends. N. Profit and gain. N.E. Some dire misfortunes will shortly follow.

2nd Watch—If a person sneezes to the East, it is a sure token of death. S.E. Good. S. You will soon beget a daughter. S.W. You will experience great troubles. W. Success and benefit. N.W. Great evils. N. Intimates the coming of some intimate friends. N.E. Troubles, and quarrels, and bloody events will take place.

3rd Watch—If a person sneezes to the East, prepare to see company. S.E. Success will attend your wishes. S. Doubt. S.W. Broils and bloodshed. W. Great riches and profits are promised. N. Tells you of a sultry weather. N. Health and prosperity. N.E. Trouble and sorrows.

4th Watch—If a person sneezes to the East, you are warned to fortify yourself to meet with great troubles. S.E. Intimates some good events. S. Doubtful. S.W. Intimates the coming of a young woman. W. Threatens you with evils. N.W. Good. N. Death. N.E. Ditto.

Wednesday.

1st Watch—If a person sneezes to the East, it is a token of some happy news. S.E. Doubtful. S. Good. S.W. Is an omen of death. W. Health and prosperity. N.W. Threatens you with sickness. N. Acquaints you of some calamity to take place. N.E. Troubles.

2nd Watch—If a person sneezes to the East, foretels of great misfortunes coming. S.E. Troubles. S. Of bloody events. S.W. Good. W. There is something to be feared. N.W. Good. N. If you expect rain you will be disappointed. N.E. Some fortunate circumstances will take place.

3rd Watch—If a person sneezes to the East, it intimates the coming of friends or relatives. S.E. Your plans are doubtful. S. You will recover what you have lost. S.W. Warns you of coming misfortunes. W. Health. N. Bloodshed and strife. N. Bespeaks some good. N.E. Troubles.

4th Watch—If a person sneezes to the East, it prognosticates death. S.E. Good. S. Some angry broils will follow. S.E. Happiness. W. An omen of rain. N.W. Great losses. N. You will see company. N.E. Your wishes are doubtful.

Thursday.

1st Watch—If a person sneezes to the East, it is a good sign. S.E. Doubtful. S. Intimates the coming of good people. S.W. Troubles. W. You will obtain much profit. N.W. Is a token of death. N. Good tidings. N.E. Death.

2nd Watch—If a person sneezes to the East, it is a sure token of some malice brooding about you. S.E. Good. S. It tells of death. S.W. Intimates the coming of a maiden into your family. W. Doubtful. N.W. A near friend will come. N. Death. N.E. It is a good omen.

3rd Watch—If a person sneezes to the East, it promises much gain and profit to you. S.E. Is an omen of death. S. Happiness. S.W. Doubtful. W. Prepare to see friends. N.W. You will have great losses. N. You will experience much blessings. N.E. Death.

4th Watch—If a person sneezes to the East, it is an omen of death. S.E. Profit. S. It is a good omen. S.W. Happiness and health. W. The coming of relatives. N.W. Doubtful. N. The coming of a maiden. N.E. You have much to fear.

Friday.

1st Watch—If a person sneezes to the East you will be married. S.E. Good. S. You will expect delay in your business. S.W. There is much to be feared. W. You will meet with friends. N.W. Success to your undertakings. N. Great gain. N.E. Doubtful.

2nd Watch—If a person sneezes to the East, it is a doubtful omen. S.E. Good. S. Troubles. S.W. You will have some benefit. W. Your relatives are coming to visit you. N.W. Happiness. N. There will be rain. N.E. Death.

3rd Watch—If a person sneezes to the East, it is a happy omen. S.E. Very good S. Great troubles. S.W. You have much to fear. W. Happiness. N. Is a certain token of some dire misfortunes. N.E. Great losses.

4th Watch—If a person sneezes to the East, it warns you of troubles. S.E. You will enjoy happiness. S. It is a doubtful saying. S.W. An indication of death. W. You will have much profit. N.W. There is rain. N. You are threatened with bloody evils. N.E. Promises much profit.

Saturday.

1st Watch—If a person sneezes to the East, it is a good omen. S.E. Crosses and disappointments. S. Friends are coming. S.W. Obtain places of emolument. W. Forewarns of sorrows.

N.W. Good. N. Friends may come. N.E. You will have profit.

2nd Watch—If a person sneezes to the East, it is good. S.E. Happiness. S. You will obtain a maiden. S.W. Death. W. Sorrows. N.W. Good. N. You will see friends. N.E. Much profit.

3rd Watch—If a person sneezes to the East, it means you no harm. S.E. Happiness. S. Great misfortunes. S.W. Disappointments. W. Sorrows. N.W. Some friends are coming. N. Ditto N.E. The coming of a female friend.

4th Watch—If a person sneezes to the East, it is good. S.E. Be careful. S. Doubtful. S.W. Friends are coming. W. Prepare for dire misfortunes. N.W. Success to your thoughts. N. You will shortly enjoy the happiness of children. N.E. Intimates unhappiness and misery.*

Of the religious rites, &c.

The established rites and ceremonies are observed in due form as the foregoing sects.

Their women rise in the morning before their husbands and purify the house by sprinkling water and cow dung, and having cleaned their cooking utensils &c. repair to a river or tank, and perform ablution; in performing this, they generally immerse themselves in water with their cloths on, so that they return home wet, bearing water from thence in a brass vessel, with which they dress their food &c. and in the meantime make the necessary preparations for the poojah which is to be performed by the husband after he is risen from bed, the articles which she must keep in readiness are, coloured rice, mango leaves, dhuru grass, pieces of sticks and the salagrama, incense, tola-see leaves and flowers, she then proceeds to prepare the rice and vegetable curries for food, having done this, she offers them to the gods, and throws a handful of rice to the crows, without which ceremony they never eat. The husband who has by this time performed his usual ceremonies sits to the meal set before him, during which interval the wife waits upon him at a little distance, and after he is satisfied and proceeds to his daily avocations, she also partakes food and then exchanging her cloth, and ornament-

ing herself with jewels, flowers &c. passes the day in such household duties as are peculiar to them.

It is common when a near relation is dead, for the women to go near the corpse, and make a loud and mournful crying for some time. Under misfortunes, the Hindoos give themselves up to a boundless grief, having neither strength of mind, nor christian principles, to serve as an anchor for the soul amidst the storms of life.

When a woman is overwhelmed with grief for the death of her child, she sits at the door, or in the house, or by the side of the river, and utters her grief in some such language as the following :

" Ah ! my Huree-das ! where is he gone—Ah ! my child ! my child !

" My golden-image Huree-das who has taken—Ah ! my child ! &c.

" I nourished and reared him, where is he gone—Ah ! my child ! &c.

" Take me with thee—Ah ! my child ! &c.

" He played around me like a golden top—Ah ! my child !

" Like his face I never saw one—Ah ! my child ! &c.

" Let fire devour the eyes of men*—Ah ! my child ! &c.

* This Science is further varied to the number of times a person might sneeze, if the sneezer be a male or female &c. There is another Shastru connected with the above called Serra Shastru, which obtains great credit among the Hindoos, but studied only by a few persons, by this Science a person would prognosticate an event to the exact nature and time. More of this in our future Nos.

* When people saw the child they said—" O what a fine child !" " What a beautiful child !" &c. To the evil eyes (daires) of her neighbours she attributes the loss of her child, and she therefore prays that, as fire catches the thatch and consumes the house, so the eyes of these people may be burnt out.



Rodriguez del

Lith. by Salisbury. O. L. 1888

HINDOO WOMEN LAMENTING FOR THE DEAD.

12

Volume I. Plate 14.

"The infant continually called Ma! Ma! (Mother! Mother!) Ah! my child! &c.

"Ah! my child; saying Ma! come into my lap. Ah! my child! &c.

"Who shall now drink milk? Ah! my child! &c.

After she has lamented in this manner for some time, perhaps a female comes, and, putting the end of her garment on the mouth of the mother, tries to comfort her, by using those arguments which a state of heathenism supplies: as, "Why do you weep? Why destroy your health. If the child had been designed to be yours, it would not have died. This is the fruit of children: they come to give us sorrow; they come not to bestow pleasure. What did the mother of Ramakrishnu do? Did she get her son back. Two of the sons of such a great man died. Was he able to bring them back? If crying would do, why cry alone? half a dozen of us would come and assist you. Perhaps in a former birth you stole somebody's child, and now your own is gone. You set the highest value on him, and therefore you weep; but if he had been worth any thing, he would not have left you. Go—go into the house and comfort those who are left. He was not your son; but an enemy; he has only brought sorrow upon you. You have neglected no means of keeping him alive. Why then mourn? Go, repeat the name of your guardian deity; that will do you good hereafter. Why weep for him? (the child).

To this the mourner replies: "Ah! mother! the heart does not receive advice. Was this a child to be forgotten! His forehead contained the marks of kingship. Ah! my child!—Since it was born, the master never staid in the house: he was always walking about with the child in his arms." She now, perhaps, breaks out again more violently—"Who shall now stay in my lap!—Ah! my child! my child!" &c.—Poor women not infrequently break out in vehement exclamations against the god Yamah, (death.) "Ah! thou wretch Yamah! Was this in thy mind!"

If it be a grown up son whose death is thus lamented, the mother dwells on the support which such a son was to the family, as,

"Our support is gone—Ah! my child! my child!

"Now who will bring rupees—Ah! my child!" &c.

The Dravedah Chhodasas brahmins, after discharging their household affairs, and the duties prescribed for them by the Vedas, and other established laws, engage their leisure moments, in the contemplation of the properties of the soul and body, and for the perfecting of these contemplations—solicit with due solemnities the aid of a Karana Asanar a priest initiated in the Vedanta Shastru, which determines the doctrine of God, and the belief of the soul and body and their respective properties and functions.

"The means of perfecting the Brumhu gunu is of four kinds, namely, the reflection of the mind, which decides upon what is changeable and unchangeable in the world. 2. the distaste of all worldly pleasures, and of all the happiness that exists among the gods, 3. the six following qualities, an unruffled mind; subjugation of the passions; unrepenting generosity; contempt of the world; the absence of whatever obstructs the obtaining of Brumhu gunu; and unwavering faith in the Shastrus; 4. the desire of mookta or absorption in Brumhu.

The whole meaning of the Vadanta is this that Brumhu and *jeeva* are one. That which pervading all the members of the body, is the cause of life or motion, this is called *Jeeva*. That which pervades the whole universe, and gives life or motion to all, this is Brumhu. Therefore that which pervades the members of the body and that which pervades the universe, giving motion to all, are one. That wisdom by which a person realizes that *jeeva* and Brumhu are one, this is called *tutwa gnanu* or the knowledge of things as they are in reality.

"The reason why bodies move is owing to their being possessed of a principle of life, which is called *Atmu*. This *atmu* is god. He is the soul of the world; this is the meaning of the whole Vadanta.

"The meaning of the word Brumhu is the Ever great. If treacle be put amongst rice, it diffuses its sweetness through the whole; in this way Brumhu makes all life happy, by diffusing through the whole his own happiness and consequence in all Shastus he is called the Ever blessed.

Those who possess this knowledge of Brumhu, are in possession of the following eight things, viz. 1. yamu, i. e. offensiveness, truth, honesty, forsaking all the evil in the world, amongst which are the eight things by which children are raised up, and refusal of gifts except for sacrifice. 2. nibnu, i. e. ceremonial cleanness respecting using water after stools, &c. pleasure in every thing, whether prosperity or adversity; renouncing food when hungry, or keeping under the body; reading the vedas, and what is called *manu pooja*,—3. asunu, or modes of crossing the legs during worship; 4. pranayamu, or holding, drawing in, and letting out the breath during the repeating of mantras; 5. pitayahu, or power of keeping in the members of the body and mind; 6. dharanu, or preserving in the mind the knowledge of Brumhu; 7. dhyanu, 8. sumadhee. There are four enemies of *sumadhee*, 1. a sleepy heart; 2. attachment to other things rather than to the one Brumhu; 3. human passions; 4. a confused mind.

For a fuller explanation of this Shastru we refer our readers to Ward's Account of the Hindoos.

CHAPTER XIV.

Of Vishnoo the Preserver of India.

In the temples of Vishnoo, this god is generally worshipped under the form of a human figure, having a circle of beads and four hands, as emblems of an all-seeing and all-provident being. The figure of the *garoora* vulgarly termed the brammy kite, on which he is supposed to ride, is frequently to be found immediately in front of his image and sometimes sitting on a serpent with several heads. The representation in our plate is borrowed from a copy taken from the sculptured rock in the Ganges. Mr. Wilkins in his translation of the Heetopades speaks of it thus.

"Nearly opposite to Sultan-gunge, a considerable town in the province of B.ihar, there stands a rock of granite, forming a small island in the midst of the Ganges, known to Europeans by the name of *the rock of Jehanguery*, which is highly worthy the travellers notice for a vast number of images carved in relief upon every part of its surface. Amongst these there is Hary,* of a gigantic size, recumbent upon a coiled serpent, whose heads, which are numerous, the artist has contrived to spread into a kind of canopy over the sleeping God, and from each of its mouths issues a forked tongue, seeming to threaten death to any, whom rashness might prompt to disturb him. The whole figure lies almost detached from the block on which it is hewn; is finely imagined, and executed with great skill. The Hindoos are taught to believe, that at the end of every *Kalpa*, or creation, all things are absorbed in the deity, and that in the interval to another creation, he reposeth himself on the serpent *Sesha*, duration, and who is also called *Ananta*, or endless.

The Hindoo Shasters give an account of ten appearances or incarnations of Vishnoo, in the character of the preserver, nine of which incarnations are said to be past.

The following is a brief historical account of each of these incarnations or Avatars †

The history of the first Avatar is as follows. Brahma, the one God, when he resolved to give birth to creation first caused to arise from himself three beings, viz. Brahma, Vishnoo, and Siva, to create, preserve, and destroy the world. Before the creation all was water, in the waters were deposited the four Vedas. In order to enter upon the work of creation, it was first necessary to obtain the Vedas, that Brahma might know how to go on in creating. Vishnoo was therefore appointed to bring up the Vedas from the waters, taking the form of the fish (some say one kind and some another) he descended into the waters, and brought up the Vedas. This is called the first incarnation.

The second incarnation is called Kachyupa Avatar, in which Vishnoo assumed the form of a tortoise. After the earth had been created, it reeled backwards and forwards, and was very unsteady. Wherefore Vishnoo, in the form of a tortoise, took the earth upon his back and it became steady.

The third incarnation is called Vara Avatar. At the time of the end of a Kalpa, or a general destruction of the

old world by a deluge—the earth with all its contents was buried in the depth of the waters, when Vishnoo the preserver assumed the form of a boar, and descending from the celestial regions, plunged head foremost in the water, the deity assumed this form, to use the particular instinct of that animal, and began to smell about, that he might discover the place where the earth was submerged—and at length drew up with his prodigious tusks, the ponderous globe—and spreading it like a carpet on the surface of the water, he vanished.

The fourth incarnation is called Nara-Singhu Avatar. Among other descendants of Dukshu, the first man that Brahma created, was Kushyupu, a moonee, and his four wives. The name of the first was Ditee, of the second Uditee, of the third Vinuta, and of the fourth Kudroo. From Ditee, the Usooras were born, from Uditee, the gods or *davatas*; from Vinuta, the bird Garura, and from Kudroo, the nagas or serpents. The Usooras were like giants, of amazing strength, and amongst them two arose of terrific powers. These two performed, the severest penances, and austerities, many thousand years to obtain immortality and power. Brahma, vanquished by the force of penance and prayer, gave them at length, blessings apparently equivalent to immortality, namely, that they might not be conquered by any being then existing, either man, god, pierce, or animal of earth, or air, or water, and that their death should happen neither by day nor night, nor on earth or in heaven. After this, these Usooras began to destroy every thing, conquered all the kingdoms of the earth, and even dethroned Indru in heaven, whereupon the assembled gods prayed to Brahma to provide some way of deliverance, which he promised to accomplish by Vishnoo, and it was done in the following manner.

Hiranyacasipu the younger Usoora refused to do homage to Vishnoo, he had a son named Pralhadu, who at an early age disapproved openly this part of his father's conduct. His father persecuted him on that account. But the little Pralhadu resisted every threat with the utmost firmness, even unto death. He was thrown into the fire and the water without receiving any detriment; no sword could hurt him, and in the panoply of piety, he was perfectly invulnerable.

After the thousand trials of his inflexible virtue, the impious and unrelenting tyrant one day thus spoke to the intrepid youth. "Pralhadu you say, that Bhagavat is present every where, and that he is enveloped by every part of nature; is he then in this pillar of the palace, or is he not?" Pralhadu replied, "most certainly he is." The dytee then in great wrath raised aloft the golden sceptre that swayed the world, and said, if your Bhagavat be in this pillar, see only what kind of homage I shall pay him, and with all his might, struck the pillar. On the instant of the blow, a tremendous voice issued from the smitten column, which caused an universal trembling throughout

* Preserver.

† Avatar in Sanscrit signifies divine deoants.



Oriental Lith Press

Lith by Gaisberg

VISHNOO

*Reposing during a Calpa, an Astronomical period of a thousand Ages, upon
the Serpent Ananta*

Vol. 1 Pl. 13

the palace. When it was evening and the sun about to set, the pillar burst asunder, and Vishnoo started forth in the form of Nara-Singhu half-man and half-lion breathing forth terrific flames, and dragging the blasphemous tyrant by the hair of his head, to a subterraneous vault beneath the threshold of the palace; and there extending him across his knees, tore open his belly with his talons, and faithful to the instinct of the animal whose form he assumed, quaffed the blood of the disembowelled monarch. Thus punctually was fulfilled the promise of the deity, the reward of intense devotion, as this happened in the evening, it was neither day nor night, as it was under the droppings of the thatch, about which the Hindoos have a proverb, that this place is out of the earth. He was not killed by man, beast, nor God, but by a being half-man, half-lion. So that the blessing granted him by Brahma was not broken. Vishnoo then, fixed Pralhadu on his father's throne, and his reign was a mild and virtuous one, and as such, was a contrast to that of his father.

The fifth is called Vamanu Avatar. Pralhadu's grandson named Balu, like his great-grand-father began to destroy the earth. He even made offerings in his own name, without giving the gods their share. He performed the Ushwamadhuj sacrifice one hundred times, by which he was entitled to become king of heaven; but as the time of the reigning Indru was not expired, the latter applied for relief to Vishnoo, who promised to destroy the Usoora. Accordingly he caused himself to be born of Uditee, the wife of Kushyupu, the moonsee; but he was exceedingly small in his person. He assumed the name of Vamanu. At this period Balu began to offer sacrifices, and Vamanu's parents being very poor, he went at the time of the sacrifice, to ask a gift of Balu. It is customary, at the times of the poojah, for the person making the poojah to present gifts to bramins. Vamanu was so small, that when he got to the side of a hole made by a cow's foot, and which was filled with water, he thought it was a river, and got another bramin to help him over. When he arrived at the place where the sacrifice was to be performed, every one stared and laughed at the dwarf bramin with his new poi-

ta; and when he went to get a gift of Balu, the king was so pleased with him on account of his diminutive form, that he promised to give him whatever he should ask. He only asked for as much land as three feet would cover. The king after much fruitless persuasion to ask for more, granted his request. When Vamanu placed one foot on Indru's heaven, the other on the earth, and lo! a third leg suddenly projected from Vamanu's belly, and he then asked for a place for this third foot. Balu advised by his wife gave his head to set his foot upon, and as a dutchyna or alms which accompanies a gift, he offered his soul to Vamanu—then transferring him to patulu or yamah's regions, he restored every thing on earth to a state of order and prosperity, and afterwards ascended to heaven.

The sixth incarnation is called Parasoorama Avatar. The Schatryas, from the king to the lowest person of this caste, were become very wicked, every one did what he liked, in consequence, there was no order, and the earth was in the greatest confusion. Vishnoo therefore became incarnate taking the name of Parasoorama, the son of a moonsee, made war with this lawless castes and after twenty-one different defeats they were exterminated.

These six incarnations are said to have taken place in the Sutyas yugum or the first age of the world.

The seventh incarnation is that of Rama, for the destruction of Ravanah a tyrant of Lanca (Ceylon).*

The eighth incarnation is that of Krishna, to destroy Canst the king of Muthoor (Madura).†

The ninth incarnation is called Bhudda Avatar, in which Vishnoo was incarnate, to abolish the shocking practices of bloody sacrifices.

The tenth incarnation is yet to come it is called the Kulkee Avatar. In which Vishnoo becomes incarnate to extirpate the corrupt race of the present age, and finally conclude the kali yugum.

Vishnoo has a thousand names, with various significations attached to each.

He has two wives Lukshmee and Saraswatee, the former the goddess of prosperity, and the latter of learning.

CHAPTER XV.

Of the Dravedah Vadadasa Sect.

The Dravedah Vadadasa Sect, are uncertain with regard to their origin and birth place, they being promiscuously scattered about Chicacole, Calastry and Madras, they cannot positively assert which of these provinces gave them rise. But however we might conjecture, that they take their origin from the north of Hindostan, as *Vadaki* means the north quarter, and *Vadadasam* the north country, and the term by which this sect

are distinguished naturally imply the Dravedah bramins of the north country.

Their religious ceremonies are like the others, as they are inculcated in the four principle Vedas, of the Hindoos. Of these Vedas we shall make a few observations, having passed over them in our former numbers. It is agreed by all Hindoos that God created the Vedas, and that the meaning of them is from everlasting, it is further

‡ The sacrifice of horses.

* The particulars of this Avatar is too lengthened a detail to give it a place here. Some detached portions of it might occasionally appear in

the course of the work. It is contained in the posthumous work of the Ramayanam said to be written by divine inspiration by Valmikh.

† This is said to have taken place in the Devaparyugum.

added that at a certain period, God communicated the Vedas to Brahma; Brahma gave them to the moonees; the moonees taught them to their disciples. In this way the Vedas became known in the world. After this an Usora stole them and carried them down into the sea. In the Mutsya Avatar, or first incarnation of Vishnoo God recovered the Vedas and gave them to the moonees, charging them to restore whatever might have been destroyed in the sea, and to explain whatever was difficult. In consequence of the command of God, there are in the Vedas some parts which are the production of the moonees.

Vadu-vyasa, a moonce separating the Veda into distinct parts, formed four books now called, Rogoo Vedam, Jadua Vedam, Sama Vedam and Tarawana Vedam.

These four books of the Vedas contain all the principles of their religion, laws and government. There are other works called Shastrus which are only commentaries on the books which have been written by different ancient authors. The Needa Shastru is a system of Ethics. The Dherma

Shastru treats of religious duties, &c. Pooranas, which we often find mentioned, literally signifying ancient, is a title given to a variety of works which treat of their gods and heroes.

The Dravedah Vadadasa sect generally employ themselves as Accountants, Mooniffs, *Muzunathar*, Tasildars, &c. under the British Collectors, which they say, the liberality of the kali yugu has raised up for their advantage and benefit.

When tired of a secular life, they willingly renounce all their worldly goods and comforts, and retire to some lone forest, to perform some severe austerities previous to becoming a Sanyasee or yogey.

An individual who thus secludes himself from the world is no longer subject to the absurd customs and prejudices of his sect or religion—when he dies, he might be simply buried without any hallowed rites—nor the relatives of the deceased, think it necessary to perform the endless ablutions and ceremonies usually observed on such occasions.

In the funeral ceremonies of the Dravedah sect we spoke of a certain prayer, which is repeated in the ears of the dying man. The following is a literal translation of a M. S. we have had.

When the great *Bhagawan* created the world and all creatures in it he set down also certain Laws, and principles of morality and religion for the guidance and strict observance of mankind, which are comprised in the four principal books called Vedas. In these Vedas are pointed out various incantations and forms of prayers by which one might obtain the object of his wishes with regard to religion. Among these there is one called *kurna mantra* which incantation is repeated in the ear of a dying bramin by the next of kin or heir (*vide plate 15*) by the knowledge of which it is said, the soul of the deceased obtains absolution in Brahma, or a happy transmigration in another life. (*See Chapter 6. p. 13.*)

The following is a Telugu translation from the Sanskreet.

అయ్యుచ్చు పాణి సంఠను
 ప్రాణాదపానం సంఠను
 అవాసంకమానం సంఠను
 సమాసోదానం సంఠను
 పుదాసోదానం సంఠను
 వ్యావృత్తి సంఠను
 చతుష్కర్తృ సంఠను
 శ్రోత్రామనస్సు సంఠను
 మనసోవాచకం సంఠను

వాచకం సంఠను
 అత్మన్యస్పృశి సంఠను
 పృథివ్యా అంతరిక్షం సంఠను
 అంతరిక్షాదివ్యం సంఠను
 దివస్సు సంఠను

The substance of the above is simply this. The life which is the moving principle of the body is in the heart, and holds a connection with the soul. Pranu vayvoo which is the wind in the mouth and nose, has connection with Upanu vayvoo; Upanu vayvoo which is the wind discharged from the anus, is connected with the Sumanu vayvoo; Sumanu vayvoo which operates upon and reduces the food in the stomach, is connected with the Odana vayvoo, Odana vayvoo which ascending from the throat goes up into the head, is connected with the vyanu vayvoo; vyanu vayvoo which diffuses itself over the whole body is connected with the powers of the eye, the sense of seeing is connected with the sense of hearing, the ear by its power of hearing conveys reflection to the mind, the mind by reflection gives attention to the tongue, speech is connected with the soul; the soul with Prithivee or earth; Prithivee is connected with aether, the aether is connected with the Davalagun, or the sphere of the gods, and the Davalagun is connected with the Brumhulogun in which all things are absorbed.

This is the non-ensical prayer which the bramins consider so sacred as not to be imparted to another (not of their caste) without incurring some great misfortune, this is the absurd mystery which we in a former No. acknowledged as unable to obtain even for the love of money. It was with great difficulty and expense, we got it in our possession and the person who favoured us with the M. S. has imposed upon us the greatest secrecy.



11 Wright, 2nd.

LAST MOMENTS OF A DRAVEDAH VADADASA BRAMIN.

Volume 1, Plate 15.

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CHAPTER XVI.

The Origin and History of the Utchakacherar.

When Audi Bhagavan first created the Bramins from his blessed self and spread this favoured race on the face of the earth—a small portion of them were established in the S. W. countries, chiefly in the Malayalam province, Cochin, Quilon, and Colombo, and were distinguished by the name of Utchakacherar.

They have also the four books of the Vedas—but the laws and principles laid down in the Ruggo Vedam, is more strictly adhered to by this sect. This book of the Veda contains mantras or prayers, which for the most part are encomiastic, as the name of the Rig implies. This collection is divided into eight parts, each of which is subdivided into as many lectures. Another mode of division also runs through the volume distinguishing the books, which are subdivided into more than a hundred chapters and comprise a thousand hymns or invocations. A further subdivision of more than 2000 sections is common to both methods and the whole contains about 10,000 verses or rather stanzas of various measures. The only peculiar difference which exist among the females of this sect, from the rest of their tribe is, in tying their cloths, the gatherings called *cutchy* is placed behind, which the foregoing sects place in the front. It is owing to this difference we are told—the Utchakacherar bramins are strictly forbidden to give or marry among their neighbours, the Dravedah Vadamaul sect.

Their occupation in life is generally farmers or husbandmen they have large tracts of lands and fields allotted to them by the Zemindars of the several Collectorates in which they live; this they cultivate with fruit trees, such as the Jack, Cadju-apples, Coconuts, Plantains, Nuts, &c. the produce of these Plantations are exported in small vessels to the various trading coasts of the peninsula under the agency of native merchants, and the immense profits arising from such merchandize enables them to live affluently—they cultivate also the different grains of commodity such as Paddy, Natchnee, Cholam &c. But although thus occupied every day, they neglect not the religious observances of the Vedas; they rise early like the other bramins, and perform ablution and the tedious ceremonies of the Gayatre—the Agni-Vomam the Salsragum poojahs &c. then look over their accounts of merchandize and other secular duties, and afterwards, performing a number of other ceremonies, sit to a hearty meal of vegetable curries, and boiled rice—some bramins of this sect hold respectable employments as clerks and accountants under the European Collectorats.

The omens of this sect are much the same with the others; they observe the appearance of certain planets as inauspicious; at which times, they will neither give or take

in marriage, nor go upon a journey, or undertake any great business.

Their chief object of worship is Sivah, the great Kadavull; but religious homages are occasionally paid to the titular deities Kalli, Doorga, Mathooravieren, Hanumar &c.

Hanumar.

“This black-faced monkey, the son of the god Pavana, by Unjons, a female monkey, is said to be an incarnation of Sivah, who appeared in this shape to assist in destroying Ravanaah.

When Hanumar was six days old, his mother, according to the custom of the Hindoos, laid him out in the sun-shine. When Hanumar saw the rising sun, he leaped up to the residence of the god of day, and seized upon his chariot, but at length became afraid. Indru also, taking the alarm, lest Hanumar should swallow the sun, took his thunder bolt, and smote him to the earth, where he lay lifeless. His mother cried, and Pavana, enraged at the loss of his son, retired into an inaccessible chasm, and bound up the wind. Both men and gods began to perish. Brumha, Vishnoo, Sivah, Indru, in fact all the gods began to petition, and praise Pavana, for a little breath. He promised to come out of his den, if they would make Hanumar immortal. Brumha then gave to Hanumar the water of life, and Pavana gave men and gods the vital air again. All the gods began to thank Pavana. Indru told Hanumar that from henceforward he had nothing to fear from his thunder; Nor from my blazing rays said, Soorya; Chandru said, Nor from my cold. Naraynu said, You have nothing to fear from my discus; Sivah said, Nor from my trident; Brumha said, Nor from my Bramhastra; Yamah said, Nor for my club; Varoona said, Nor from my waters. Unnats said, You have nothing to dread from my snakes; Panuava said, Nor from my tempes and Ugnoe told him, he had nothing to fear from his fire. In this manner all the gods blessed Hanumar, and then returned to their different heavens.

When ten years old, Hanumar was possessed of immense strength. One day he went to a mountain, and brought a stone, sixteen or twenty miles in circumference, and threw it into a pool where a number of moonsees were performing *tupunya*. This rained the water, so that the moonsees, who had closed their eyes in the midst of their dhyana, began to sink, or to float on the water. After a few struggles they got out, and again sat down with closed eyes to their *tupunya*. Hanumar now took out the stone and the waters retired; and when the moonsees put out their hands to take up water for their worship they felt only mud. Opening their eyes, they saw the water had sunk exceedingly. They followed it, and again closed their eyes, and sat down to their *tupunya*. Again Hanumar flung in the stone, which raised the waters of the pool, and the moonsees began to sink, or to float upon the surface. Again and again he repeated these tricks, till at length the moonsees discovered, by dhyana, who it was, and cursed Hanumar, by taking his great strength from him. Seeing all his strength gone, he began to flatter the moonsees, and after serving them three years, bringing them fruit, &c. from the forest, they blessed him, and assured him that when he should see Hanah upon the mountain kishyunoook, he should obtain twice his former strength.

The Hindoos worship Hanumar on their birth-day, because he is immortal. In some places the images of this monkey, Ramah, Seeta, &c. are set up, and worshipped every day. Whenever the worship of Hanah takes place, it is preceded by a short worship paid to Hanumar. At any other time, they who choose, perform the worship of this monkey.

Many Hindoos receive the initiating mantru of Hanumar, and receive this monkey as their guardian deity. The mark which Hanumar's disciples make on their foreheads is the same as that of other Siviyas.

A 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 betwixt two bramins, one of whom was paid by a rich man for performing the worship of Hanumar daily at his house:

amidst the quarrel the other said—"Thou refuse of bramias! thou gettest thy bread by the worship of a monkey." Indeed what can be more degrading than to see a man prostrating himself before a monkey as his god!

In a few temples the image of this god is set up alone. In many, Hanuman is seen as the companion of Ramah. Stone images of Hanuman are kept in the houses of some of his disciples, and worshipped daily. The worshippers of Hanuman are promised the accomplishment of all their hearts' desires.—*Ward.*

The bramias of this sect observe every Sunday and Tuesday in the year as fast days, when they carry milk, fruits, flowers &c., to a place where the Naga Serpent (Cobra de copella) is supposed to reside—and pouring upon it the milk, make certain poojahs to the Naga, and mixing saffron and rice throw upon themselves and the female relatives, who accompany them—then feasting upon the fruits, return home and fast till next day—they fast also at the new moons—yagadasee, nomboos &c. like the foregoing sects.

The Utthakacherar go also on pilgrimages to Tripetty, Calastry, &c. They generally go to Casi (Benares) and taking water from thence in a vessel, convey it in a *Cove-dy* to Ramaseram, and on arriving at this holy place, they worship the Ramalingum—and after making poojahs and other ceremonies—bathe in the sacred stream, and then return home with a firm conviction—that they are cleansed from all their sins and impurities.

This sect have also the use of the Gayatre which they divide under two principle heads viz Brahma Gayatrē and Ajapana Gayatrē—this is again subdivided into three heads or forms of address to three goddesses; viz. Gayatrē—implying the name of Gowry, Mayatrē of Maha Lutchmie, (the goddess of prosperity) and jayatrē of Saraswathee (the goddess of learning)—this sacred form of prayer is used by them daily, by which act of devotion and piety—they believe, that they will certainly obtain mooktee or absorption in Brahmā, in confirmation of such an absurd doctrine—the following ridiculous story is related, which pretends to establish the power of the Gayatrē.

Sree Rama, one of the ancient Rajahs of Iyodya (Oude) once made a human figure with black blanket, and stuffed it with rape seeds—then bestowing on it some wonderful virtues, gave in its hand a sword, to the intent, that if any sinful creature dared to approach it, he might be instantly cut in two. The figure so endowed, was set in the middle of the city and a lac of Rupees placed before it; Sree Rama then issued a proclamation, saying, that the figure he had set up, offers the lac of Rupees as a *danam* or gift to any man who would venture to receive it. Many an avaricious man heard the proclamation with joy, and would fain approach the image; but in the attempt, a secret impulse of fear, restrained him from touching the sacred treasure, at so perilous a consequence. At length a bramin who was much esteemed as a devout performer of the Gayatrē, drew near the image, and took the offered treasure without any injury. Such is said to be the amazing powers of the Gayatrē, which consists in nothing else than uttering the syllable *Aum*, and throwing water, in a

certain prescribed mode, and other absurd rites, which are too ridiculous to deserve a repetition here.

The established rites to be observed on the birth of a child viz. Jawthacurman Namacurman &c. are performed in the same manner as before detailed.

The bramias of this sect seldom marry under the age of forty-five, but they observe not so strictly as prescribed by the Shastras, certain ceremonies and prohibitions (vide p. 21.) The unmarried bramin makes no scruples to satisfy his carnal desires with women—and enjoying all other indulgences and pleasures of a married man. They are naturally avaricious, and studiously labour to amass wealth and riches, and when tried of a laborious life and desirous of enjoying at ease, their hoarded treasure—then turn their thoughts to a wedded life, and at the age of forty-five or fifty, seek alliance with a maid of eight years old, who must pass five or six years more, to become the lawful partner of his bed, and upon her attaining the age of puberty, if it is an auspicious moment, the bridegroom lies with her immediately; but if an evil planet or omen had been observed at the time, he is prohibited by the Shastras to have any connection with her, till a full year has elapsed. At such a time of life, says our Hindoo Historian, if these unequal matches are contracted, we wonder not at the general loose character of their wives.

But, though the marriage rites and ceremonies of this sect, are nearly the same as those, we have already mentioned. They greatly differ from them in the ceremonies of the fourth day of the marriage. A number of pots are filled with a mixture of Saffron and water, which the men throw upon the women, and the women, putting off for awhile their forced bashfulness, join in the general hilarity by returning the compliments of the men; but ladies of greater modesty, generally those who would be thought so, conceal themselves behind the curtains, and from thence throw the saffron water by small syringes of bamboos, made on purpose, through the openings in the pandall.

On the 5th day a general feast is made to all the guests, and after distributing amongst them, coconuts, saffron, flowers, and beetle-nut in abundance, they are dismissed, to return to their respective houses; at midnight the married pair perform the Gentharooroo poojah, the palathanam and Gurbadanam then retiring to the nuptial bed—place a consecrated stick between them, and are prohibited from engendering any criminal passion. Because they say, it is a heinous crime to connect with a female that is not arrived at an age of puberty. On her arriving at this critical age, she is carried to a tank, in company of a number of women, who sing lewd songs on their way, without any feeling of shame, on the plea of custom, and after performing ablation and the necessary ceremonies, return home and feed her with pootoo or baked flour, mixed with ghee and sugar, olondoo flour &c. the ceremonies following after this, are just the same as mentioned before.

The occupation of women among this sect, is besides looking over their household-duties &c. to prepare refreshments for travellers, who generally resort to their hou-



Rodriguez del

Salisbury. 1876

UTTANCHAKACHERAR SECT.

Performing Morning - Ablution.

15

"Oh waters, since ye afford us delight, grant us present happiness, and the rapturous sight of the supreme god"

Volume I, Plate 15

ees, and on reasonable charges supply them with such things as they may require, from which they derive some pecuniary profit.

The bramins of this sect make no nice distinctions in their eatables, they will feast upon the coarsest rice to save money—they generally eat, the baked flour of Natchnee and other grains, they eat all vegetables except drumsticks, calabash, peepinkoi, round potatoes, onions and garlics; these are strictly prohibited.

Polygamy is allowed also to this sect, they contract a second or third marriage, seldom to gratify a lascivious passion; but generally to add to their wealth: thus they look out for young girls of rich families, and soon after, leave them astray to be enjoyed by other men, or destine them to become widows even before they know man.

Thus to a very advanced age they keep themselves attached to domestic comforts and pleasures of the world, and at length forsaking all, they become *Sanyasees*, that the many sins of their youth and manhood might be ab-

solved, and obliterated. When such a person dies, the friends and relatives assemble, bringing with them a great number of coconuts, which they successively dash against the head of the deceased, till his skull is shattered, after this, the coconuts are gathered and eaten with veneration or preserved as sacred relics.

The bramins of this sect, are highly famed for their profound knowledge of the black-arts, and Tuntro Shastrus, it is believed in general, that all the Hindoos of the Malayalim province are magicians, there are many of them, who go about Madras and other stations, and for a few pice will exhibit some very incredible feats of the black-art.

Those who are entirely devoted to this art, perform a certain yogum, or sacrifice, called the *lumbeea yogum* this they do by cutting the veins under the tongue, and bending the tip of it into the throat, then holding their breath, seem to suck a certain liquid, called Amoorthum (literally milk,) which they say descends from the head having in it some invaluable properties.

CHAPTER XVIII.

The History of the Auriarathar Bramins.

The Auriarathar bramins, proverbially distinguished as the most industrious and laborious sect of bramins, are said to have originated in the north countries, chiefly Nellore, Tripetty, Guntoor, Bunder, Rajamundry &c. where they maintain their reputation and national distinction.

The four books of the Vedas, and the six Shastrus of the bramins, form the fundamental principles of the religion of this sect also, but, the leading doctrines of Jadura Vedam is the chief portion of their observance. It is to be remarked that this sect do not very particularly heed the ceremonies of cleansing &c. they consider them only beneficial as far as convenience and circumstances will permit—they do not shave their whiskers, and contrary to the established usage of the bramins, smoke cheroots, carry about their offensive weapons, like the Schatrya caste, are fond of hunting and wild sports,—they are always active and industrious, and skilful accountants. The rest of the bramins therefore distinguish this sect by the name of Telugu accountants.

In their form of worship they make no distinction between Sivah or Vishnoo, but indiscriminately adore all gods, as occasion may require. At one time Sivah is the ishta Deva, and at another Vishnoo, they pay equal homage to both. From their natural ambition to increase trade, and subsequent intercourse with all castes, and a desire to render themselves conspicuous in their respective

vocations; they disregard their domestic affairs and the nonsensical prejudices of customs and usages, that the generality of the bramins dispute their title to the Vedas, which enjoins those ceremonies and customs to be strictly observed; but although they laugh at these scruples, yet they pretend to venerate the Vedas and lay claim to all the temporal and spiritual benefits of their caste.

The distinguishing marks in the forehead of this sect, are the same as noticed before.

As this sect of bramins study their own comforts and conveniences and not what the Shastrus or custom would impose upon them, they generally repeat a certain maxim, viz. *Qumpana Sarama Sarama*, i. e. as the times change, act accordingly,—thus under the present liberal age of British Government they studiously labour to acquire the English language which they do very quickly, and to some degree of perfection, after which they try to obtain by every means in their power the favor of the Collectors and other gentlemen in the North stations, and by their influence fill the situations of Moonsiffs, Tasildars, Ameens, Cutwals &c. and other cirar duties. They are reckoned to be the most skilful and correct accountants. But from a natural selfishness of their character, they exercise no acts of humanity, nor regard the distresses of those who sue to them for any favor or benefit. To their superiors they are naturally sycophants, to their equals they are reserved and distant, to

their inferiors, they are haughty and oppressive. They would not care to ruin any man's prospect, to establish their own, so that the Reddy and other castes who inhabit the North countries actually dread their presence; such a character of this sect, we give not from our own individual experience, but merely state them as detailed in the historical manuscripts given us by the best authority.

The children of this sect are proverbially said to derive knowledge from the very womb. When arrived at the age of four or five years, they pick up some branches of learning without a Tutor, they generally gather the ripe leaves of the *yerooka* plant, and learn to write upon it with a reed, for want of better materials—thus they endeavour to their utmost without compulsion, to acquire a knowledge of something or other. The parents therefore trouble themselves very little about the early education of their children, who before attaining manhood, are employed as Accountants and writers among themselves, while others keep private schools and teach the Telugu language, peculiar to themselves.

Among this sect also, they have a number of Tutilar deities to whom they make occasional poojahs and other modes of worship, more or less as occasion may require. But those who have no secular duties to be troubled with, employ their time wholly to the worship of these gods, and a constant meditation of the Vedas.

At times of great affliction or distress, they make vows to Narasinghu Bhagavan, to offer panekum or jaggery-water, and after they have obtained their desires, they carry two or three hundred pots of jaggery water to the temple, where the image of this god is made open-mouthed with granite, and having performed the requisite poojahs &c. empty the contents of the pots one after another into the mouth of the image till it is satisfied, which it shews by ejecting a portion of it from the mouth.* They make vows also to travel to different holy places, to offer Cooloo, Buttermilk, rice &c.

The women of this sect generally employ their leisure hours in spinning cotton, and supplying the weaver with thread.

After having spent a laborious life, and obtained riches and other domestic comforts, and feeling the decline of life, the bramins of this sect, make over all their worldly goods, and the management of the family to the next male heir, and become a Sanyasee, in atonement for his former sins.

"The Shastrus have laid down rules for four different states, as what actions are to be renounced, and what ceremonies performed, what persons shall enter into them and at what age, and they describe the present and future

benefits, attendant on becoming a Bramhacharee, a Grisust'hu, a Vanuprust'hu, or a Bhikshooku.

It appears to have been the design of the founders of the Hindoo religion, that these orders should be suited to the four distinguishing periods, in the life of man; while the youth continues in a state of instruction, he is called a Bramhacharee, and the daily duties of this state are laid for him; after marriage, he becomes a Grihust'hu, and performs the several duties of civil life, as a householder. At the age of fifty, he renounces the world, and enters a wilderness; after this becomes a Bikshooku, literally a beggar, but this person is supposed to be distinguished by his having become perfectly insensible to all human things, and to be absorbed in thinking upon God. This is the perfection of the Hindoo religion, the extinction of all the passions, and having the soul absorbed in thinking upon Brumhu."

At the time he gives charge of his domestic affairs &c. to his son, to become a Sanyasee, he enters the third order or state viz. Vanuprust'hu or dweller in a forest. The laws prescribed by Munoo for this state is thus:—

"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 chuse 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 before mentioned, 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 himself 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 vadus; patent 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.

* The following story from Ward's works will at once account for the devotion which had hitherto gained so much credit among the Hindoos.

"These men made an image of the god Gopalu, with an open mouth and an hollow belly, and proclaimed that this god actually drank the offerings of milk that were presented to him. Vast quantities of milk were brought, and poured into the mouth of the god who evidently received and partook of the offerings

that were presented to him by his worshippers. The offerers promised themselves the greatest blessings from the god whom they thus filled with their offerings. At night, when the crowd were retired, the owners of the image took out the peg from the belly of the god, and devoured the milk, after mixing it with the offerings of rice and sweetmeats which had also been presented during the day.



AURIA RATHAR SECT.

"As the times change we act accordingly."

Volume 1 Page 17.

"Let him slide backwards and forwards on the ground; or let him stand a whole day on tip-toe; 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 bath.

"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, 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 reposed 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 pitcher, and then let him swallow eight mouthfuls.

"A bramin, 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."

It may suffice to observe that no such ascetics as are here described exist at this period, and almost all the present appearances of austere devotion among different orders of Hindoos are to be traced to other causes rather than to the commands of the shastru respecting the order of Vanaprasthu. The persons who at present pretend to renounce a secular life, do it neither at the time, nor go to the place, the shastru appoints; and they renounce the world, because it has frowned upon them, or because they can enjoy it no longer. Hence some men, who have been successful in worldly schemes, and settled their families in affluence, become despised by the younger branches of those families, and from feelings of disappointment go and live at Benares, which has received the name of the "joyful wilderness;" (Anundu-kauunu.) Poor persons often renounce their homes, and become wanderers, on account of misfortunes, the loss of children, disagreeable connections, &c. and principally because the state of a religious beggar in a warm climate is referred by an idle people, to that of the lowest orders of labourers.

The fourth order is thus described by Munoo.

"Having thus performed religious acts in a forest, during the third portion of his life, let him become a Sunyasee for the fourth portion of it, abandoning all sensual affections, and wholly reposing in the Supreme Spirit.

"After he has read the vedas in the form prescribed, has legally begotten a son, and has performed sacrifices to the best of his power, he has paid his three debts, and may then apply his heart to eternal bliss.

"Departing from his house, taking with him pure implements, his water pot and staff, keep silence, unallured by desire of the objects near him, let him enter into the fourth order.

"Alone let him constantly dwell, for the sake of his own felicity; observing the happiness of a solitary man, who neither forsakes nor is forsaken, let him live without a companion.

"Let him have no culinary fire, no domicile, let him, when very hungry, go to the town for food; let him patiently bear disease; let his mind be firm; let him study to know God, and fix his attention on God alone.

"An earthen water-pot, the roots of large trees, coarse vesture, total solitude, equanimity toward all creatures, these are characteristics of a bramin set free.

"Let him not wish for death; let him not wish for life; let him expect his appointed time, as a hired servant expects his wages.

"Let him advance his foot purified by looking down, lest he touch any thing impure; let him drink water purified by straining with a cloth, lest he hurt some insect, let him, if he chuse to speak, utter words purified by truth; let him by all means keep his heart purified.

"Let him bear a reproachful speech with patience; let him speak reproachfully to no man; let him not, on account of this frail and feverish body, engage in hostility with any one living.

"His hair, nails, and beard being clipped, bearing with him a staff, and a water-pot, his whole mind being fixed on God, let him wander about, without giving pain to animal or vegetable beings.

"Delighted with meditating on the Supreme Spirit, sitting fixed in such meditation, without needing any thing earthly, without one sensual desire, without any companion but his own soul, let him live in this world seeking the bliss of the next.

"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 faeces and urine; a mansion infested by age and by sorrow, the seat of malady, harnessed with pain, haunted with the quality of darkness, and incapable of standing long, such a mansion of the vital soul let its occupier always cheerfully quit.

"When he has thus relinquished all forms, is intent on his own occupation, and free from every other desire, when, by devoting himself to God, he has effaced sin, he attains the supreme path of glory."



Rodriguez, del

Walters, lit

have indeed set out on our journey at an
Volume I. Plate 10.

ings. as well as the female, must next be purified by the repeating of incantations. To this succeeds the worship of the person's guardian deity; and after this the worship of the female, with all the ceremonies included in the term pooja. The female must be naked during the worship.—

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Here indecencies too abominable to enter the ears of man, and impossible to be revealed to a christian public, are contained in the directions of the shastru for this pooja. The learned bramín who opened to me these abominations, made several efforts—paused and began again, and then paused again, before he could pronounce the shocking indecencies prescribed by his own shastru!!

As the object of worship is a living person, at the close of the pooja she partakes of the offerings in the presence of the worshipper or worshippers: hence she drinks of the spirituous liquors, eats of the flesh, though it should be that of the cow, and also of the other offerings. The orts are to be eaten by the person or persons present, while sitting together, however different their casts may be; nor must any one despise any of the offerings or refuse to eat of them. The spirituous liquors must be drunk by measure. The company while eating must put food also in each other's mouths.

The person who performs the ceremonies, in the presence of all, behaves towards this female in a manner which decency forbids to be mentioned.

The persons present must then perform jupu, in a manner unutterably abominable, and here this most diabolical business closes.

The fruits promised to the worshippers are riches, absorption in Brumhu, &c.

The above are the directions of the tuntru shastru.

At present persons performing these abominations are becoming more and more numerous. They are called vamacharees. In proportion as these things are becoming common, so much the more are the ways of performing them more and more beastly. They are done in secret; but that these practices are becoming very frequent among the bramíns and others is a fact known to all. The persons who perform these actions agreeably

to the rules of the shastru are very few. The generality do those parts that belong to gluttony, drunkenness and whoredom only, without being acquainted with all the minute rules and incantations of the shastru.

This singularly abominable worship, as it has its directions in the shastru, so the principle from which it is derived may be traced to the doctrines of the Hindoo philosophers; Some of these men attributed the origin of things to the union of the active and passive powers of nature. Some Hindoos adore the active power, and regard only the male deities, as the representatives of this principle. In the western and southern parts of India the worship of the female deities is less practised. In Bengal the greater number of the bramíns adore the female deities, the supposed representatives of placid nature.

These gross ideas of the great cause of all things, among a lascivious people, have led them to address their worship to the male or female powers, according as they have supposed the one or the other of these powers to have predominated in the creation of the world.

They fast also on several appointed days and go on pilgrimage like the others, to Casi and other holy places.

Casi. (Benares)

“Casi stands distinguished as one of the most celebrated of the Hindoo holy places. It is said to be sacred to the extent of ten miles, and includes a number of sacred spots, &c. amongst which is a place called Varanusec, which place, they say, is like the god Sivah, and that therefore he who goes to Varanusec may be said to go to Sivah. This is one reason why the Hindoos very earnestly desire to die at Casi,

This place also contains a famous image of the lingu called Vishwashwuru, which is said to be Sivah himself. The principal gods also have set up images of the lingu, so that not less than 1,000,000 images of the lingu have been set up at Benares.

Another story, equally correct, is, that Casi was originally built with gold; but that in consequence of the sins of the people it became stone, and, owing to a greater increase of their sins, it is now made with clay. To shew still further, what extravagant notions of this city the Hindoos have formed, they say it is not a part of the earth, for

that the earth rests on the thousand-headed snake Anantu, but that Casi stands on Sivah's trident. To prove that this fact is true, they add, that an earthquake is never felt here, and that in a partial destruction of the world Casi has escaped.

Casi also contains pools, &c. which are named after the different holy places, so that all the holy places are said to exist at this city. Images also of the five gods (Vishnoo, Sivah, Doorga, Sooryu and Gunashu) are set up at Casi, so that they say the five gods also dwell here.

Casi is visited by numbers for the purpose of looking at the image of Vishwashwuru, and performing the worship of this god. Persons who perform this work of merit must reside here three nights at the least.

When a person has resolved on a visit to Casi, he first fasts for a day; the next day he performs the shraddu, and the following day leaves his house. On his arrival at Casi he fasts the first day; the next day he has all his hair shaved off, except on his breast and arm-pits, and then performs the shraddhu, and, proceeding to the temple of Vishwashwuru, performs the worship of this image, and that of Unnu-poorna. After this, he performs pooja to all the principal images at Benares. The expense is regulated by his ability to pay the bramins and provide the offerings.

He who goes to Casi must walk round it five times if he can: if he be unable, he must go round it once; and if, from some particular cause, he cannot do this, he must walk round a place called Untu-grihee. As soon, however, as he has done this, he must leave Casi, lest after his sins have been thus removed, he should commit new offences.

The visitor must also feast the Casi dundeas, and make them presents of garments and alms-dishes. These devotees are very numerous in this city. Rich men visiting Casi give presents also to persons residing here who have gone from those parts of India in which they live.

A queen named Bhavaneé built a large house in this city, and endowed it so as to provide for the daily entertainment of dundeas, bramins, and a number of poor. Other rich persons have followed this example, and formed similar establishments at Benares.

There are different spots that are particularly sacred in this city, as, different parts of the river,

pools of water, &c. These the person must visit, and in some of these places must bathe.

Most persons stay but a short time at Casi, and then return to their families, yet such a transient visit secures to the person the enjoyment of the heaven of Sivah, or, as some say, that he shall, after the next birth, die at Casi, and obtain all that arises from such a propitious death. A few persons visit this sacred place several times during their life.

Persons are to be found who become guides to others on their way to Casi. These persons collect pilgrims in the different villages through which they go, and by this means a company is formed who go to this city together. The guide gets a fee. Such guides are employed by persons visiting other holy places, temples, &c.

Many persons choose to spend their last days at Casi. I have heard, that as many as two thousand natives of Bengal reside at Casi, on account of the supposed advantage of dying there. Each person who dies here is said to secure absorption in Brumhu, though he should have been the greatest of sinners. 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, when he was carrying on an intrigue with the wife of the dealer in spirituous liquors. Sivah is said to have come to this man in his last moments, and, whispering the name of Brumhu in his ear, sent him to heaven. Even Englishmen, the Hindoos allow, may go to heaven from Casi, and they tell 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 he obtained his desire, and died at Casi. I suppress the name of my countryman from a sense of shame.

Rich men, going to Benares, build temples for the lingu, feast bramins, and do other works of merit.

Many flights of steps by which persons descend to bathe at this city are called by the names of different deities.

To escape justice, thieves often fly to Benares. Bramins who have lost cast by cohabiting with the daughters or wives of soodras, and many debtors, take refuge in this city, which has been

compared to a woman of ill-fame, who receives every description of visitors.

Those who go to Casi bring from thence, as sacred relics, the ashes of cow-dung which have been presented to Sivah, and red paint which has been offered to Unnu-poorna.

Vyasu-Casi. The country opposite Benares is called Vyasu-Casi. It has received this name from the following legend: At a certain time the mooness Vyasu-deva, being angry with Sivah, began to found a city which should eclipse the glory of Casi. Sivah was alarmed at this, and to draw him into a snare, sent his son Gunashu to be instructed by Vyasu-deva. Gunashu asked his master daily what would be the fruit of living and dying at this new city which he was forming. Gunashu repeated this question so perpetually that Vyasu-deva at last, in a rage, told him, that they who died at this new Casi would be born asses. Be it so, said Gunashu, and the mooness, disappointed, abandoned his design.

At present some ruins of temples, &c. are seen at Vyasu Casi, but nobody dares venture to live in a place so prolific of asses. It is probable, that a town was once built on this spot, and that its being abandoned for some particular reason gave rise to the story above-mentioned.

The ceremonies of Jawthacurram, Namacurram and the other established rites are performed in the same manner as the foregoing sect. Their marriage ceremony is also the same, except with the difference, that when the bridegroom goes upon his pretended pilgrimage to Casi, the mother of the bride comes forth to meet him, and not the father as among the other sects.

The occupation of their women is generally to rear cows, and milk them, from which they obtain butter, tyre, buttermilk, ghee &c. which they sell and gain money otherwise they make brattees, that is, cowdung made into round cakes and dried for fuel, these they sell at ten or twelve for a pice.

The women of this sect are generally very negligent of their dress, owing to the hurry and inconvenience of business, in which they actively engage themselves always; they have their breasts and upper part of their bodies exposed; they are

not very particular in letting their cloths cover as far as the ancle, which is considered as becoming modesty.

Bramins of other sects seldom or never make free in their houses, as they approach very nearly to the Soodras in manner and behaviour.

The women of this sect, never make much nor valuable jewels, but preserve their wealth always in ready money, that they might lend out on interest, yet they wear rich ornaments, left with them on mortgage.

The bramins of this sect also at the decline of life, forsake all their worldly comforts, and retire to a forest to become a Sunyasee. But in general they pay little regard to religion or the doctrines of the Vadantu Shastru, they never devote their minds to religious reflections, or contemplate on the divine attributes of Brahma. But however, their philosophy is perhaps one of the best, which even christian Moralists would recommend; they say, that of all knowledge, to know one's own self is the highest proof of wisdom and true philosophy. No less commendable is the language of a christian poet.

"The proper study of mankind is man."—*Pope.*

Visiting Holy Places.

Another branch of Hindoo holiness is the visiting what are called holy places.*

When a person resolves to visit any one of these places, he fixes upon a lucky 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 shradthu of the three preceding generations of his family on both sides, and then leaves his house. If a person act according to the Shastru, he observes the following rules: First, till he returns to his own house, he eats rice which has not been wet in cleaning, and eats only once a day; he abstains from rubbing 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. If he arrive at the sacred spot in the day time, on that day he has his head, his eyebrows, and indeed his whole

*It is remarkable, that all superstitious nations have attached a great degree of sanctity to particular spots. The Hindoos have many sacred places, and they consider it highly important to their future happiness to die at one of these places. The Mussulmans wish to live and die at Mecca; and superstitious

christians at Jerusalem. The Samaritans thought that in their "mountain was ought to worship." But the founder of the true religion teaches us, that all places are the same, and that they who worship God aright must worship him in spirit and in truth.

body, from top to bottom, shaved.* After this he bathes, and performs the shraddhu † It is necessary that he stay seven days at the holy place. He may continue as much longer as he pleases, every day during his stay he bathes, goes to pay his honours to the images, sits before them and repeats their names using the bead roll, and performs poojahs to all as far as his abilities extend. In bathing he makes koushu grass images for his relations, and bathes them. The fruit arising to relations will be as one to eight, compared with that of the person 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, toossee leaves, the ashes of cow-dung, &c. &c. On his arrival at home, he again performs the shraddhu, before which he can neither have connubial intercourse, nor partake of his usual food. After the shraddhu is over, he entertains the bramins, 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 fruit promised to the pilgrim is that he shall go to the heaven of that god who presides at the holy place. For instance, at Benares there are many idols, but Sivah is the god of the place; the person visiting Benares, therefore, will go to Sivah-pooru, or Sivah's heaven.

The four principal holy places visited by na-

tives of Bengal, viz Benares, Jagarnant Kshatru, Guya, and Pruyagu, are visited by almost all Hindoos. Some pay their own expenses, and some subsist on alms during their journey.

Purifications.—The Hindoos become unclean by various circumstances, but they have modes of purification for all these occasions. According to the shastrus, persons in a state of uncleanness are interdicted almost all religious ceremonies and all feasts. During a person's uncleanness he must not shave nor cut his nails.

A Hindoo becomes unclean after the death of persons related to him by birth. The way in which this person becomes clean may be seen in the article shraddhu. If a child die before he has teeth, the family bathe immediately, and become clean; if a child die before his ears are bored, the family are 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. The mode of purification is the same as the last. A woman in her menses is unclean for three days. On the fifth day, after bathing, she may perform religious ceremonies.

A bramin becomes unclean by the touch of a Soodra, a dog, a Musulman, a barbarian, &c. He becomes clean by bathing.

A Hindoo becomes unclean by touching a dead body, a woman in her courses, ordure, urine, the food of other castes, &c. From these uncleannesses he is purified by bathing.

* 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.

† The Hindoo shastrus teach, that after death the soul becomes pratu, viz. takes a body about the size of a person's thumb, and dwells with Yamah, the judge of the dead. In this state it is punished by Yamah; though at the time of punishment the body becomes enlarged, and capable of enduring sorrow. The performance of the shraddhu 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 fruit of his meritorious actions, and afterwards, in another body enters into that state which the nature of his former actions assign him. If the shraddhu be not performed, the deceased remains in the pratu state, and

can never ascend to heaven.

After a person's decease, the sufferings made in his name, and the ceremonies which take place on the occasion, is called his shraddhu. The Hindoos are very anxious to perform the shraddhu in a becoming manner: in this ceremony, the rich expend vast sums of money, and the poor very often overwhelm themselves in debt. This ceremony is considered as very meritorious in the son, or other relations, who performs it. The deceased is hereby satisfied, and, by gifts to the bramins, in his name, lights to heaven.

BOOK I.—CHAP. I.

INTRODUCTORY REMARKS ON THE FOUR PRINCIPAL HINDOO CASTES.

The accounts contained in the Sacred writings of the Hindoos, touching the origin and history of castes, are nothing more than the offspring of a wild and unguided imagination. However, as the professed object of this work is to introduce Europeans to a closer acquaintance with the Hindoos by particularizing the customs and religious ceremonies of this interesting people, and their classification and distribution into castes, we shall not therefore allude to any part of their fabulous history, the extravagance of which is less grateful to a cultivated taste than the legends of any other nation.

The Hindoos are divided into four principal castes—I. Brahmā, II. Schatriya, III. Vysia, IV. Soodra. The Brahmin proceeded from the mouth of the Creator, the seat of wisdom; therefore is he infinitely superior in worth and dignity to all other human beings: he regards himself as the most highly favored and chosen of God,* created for the express purpose of ministering in holy things. His duties are to read the Vedas; to teach them to the young Brahmins; and to perform poojas and other religious rites. The next in dignity and rank to the Brahmin, the Schatriya, proceeded from the arm of the Creator; therefore is it his peculiar duty, to bear arms in defence of religion, the laws and the institutions of his country. The Schastriyas are an object of unbounded respect to all but the Brahmins; they alone are eligible to Sovereign dignity, and exclusively to enjoy all military honors and rewards. The Vysia, the third caste, proceeded from the thigh of Brahmā; they tend cattle, cultivate the soil, and carry on merchandise. The fourth and last class, the Soodra,

proceeded from the foot of the Creator, therefore are they degraded to a life of servitude: they are emphatically called the impure caste.

Such has been the original classification and distribution of the people of India. Time, however, has introduced innovations. The political changes which have so rapidly succeeded each other since the first invasion of India by the house of Gizeny down to the entire subjugation of Hindoostan by the British arms, have had no small influence in weakening the deeply rooted, and apparently never-to-be eradicated prejudice of caste; and while the Brahmin of the present day has fallen from the pre-eminent state his tribe once occupied, the Soodras, an object of contempt and even of abhorrence to the other classes of their countrymen, have steadily advanced in knowledge, station and wealth.

Though particular duties were assigned to each of the four castes, and the usurpation or encroachment of an inferior on the privileges of a superior caste most jealously guarded, yet where the interests of the higher castes required, a latitude was given to them which we shall now proceed to notice.

A Brahmin, says the Indian Lawgiver, unable to subsist by his duties, may live by the duty of a soldier; if he cannot get a subsistence by either of these employments, he may apply to tillage and attendance on cattle, or gain a competence by traffic, avoiding certain commodities. A Schatriya, in distress, may subsist by all these means, but he must not have recourse to the highest functions. In seasons of distress, a further latitude is given; the practice of medicine and other learned professions, painting and other arts, work for wages, menial service, alms, and usury, are among the modes of subsistence allowed both to the Brahmin and Schatriya. A Vysia, unable to subsist by his own duties, may descend to the servile acts of a Soodra: and a Soodra, not finding employment by waiting on men of the higher classes, may subsist by handicrafts; principally following these mechanical occupations, as joinery and masonry; and practical arts, as painting and writing; by following which, he may serve men of superior classes; and although a man of a lower class is in general restricted from the acts of a higher class, the Soodra is expressly permitted to become a trader or a husbandman.

Besides the particular occupations assigned to each of the mixed classes, they have the alternative of following that profession which regularly belongs to the class from which they derive their origin on the mother's side: those, at least, have such an option, who are born in the direct order of the classes. The mixed classes are also permitted to subsist by any of the duties of a Soodra; that is, by menial service, by handicrafts, by commerce, or by agriculture.

Hence it appears, that almost every occupation, though regularly it be the profession of a particular class, is open to most other classes; and that the limitations, far from being rigorous, do in fact reserve only one peculiar profession—that of the Brahmin, which consists in teaching the Vēdas, and officiating at religious ceremonies.

* "From his high birth alone, a Brahmin is an object of veneration even to deities; his declarations to mankind are decisive evidence; and the Veda itself confers on him that character."
"Since the Brahmin sprang from the most excellent part, since he was the first born, and since he possesses the Veda, he is by right the chief of this whole creation. Hence, the Being, who exists of himself, produced from the beginning from his own mouth, that having performed holy rites, he might present clarified butter to the Gods, and cakes of rice to the progenitors of mankind, for the preservation of this world:
"What created being then can surpass him, with whose mouth the gods of the firmament continually feast on clarified butter, and the manes of Ancestors, on hallowed cakes?"

"Of created things, the most excellent are those which are animated, of the animate, those which subsist by intelligence; of the intelligent, mankind; and of men, the sacerdotal class.

"Of Priests, those ancient in learning; of the learned, those who know their duty; of those who know it, such as those who perform it virtuously; and of the virtuous, those who seek beatitude from a perfect acquaintance with scriptural doctrine.

"The very birth of Brahmins is a constant incarnation of Dharma, God of Justice; for the Brahmin is born to promote justice, and to nurture virtue in his kindred.

the world, the duties of the Brahmin, assigned to guard the treasury of duties, religious and civil.

"Whatever exists in the universe, is all in effect, though not in form, the wealth of the Brahmin; since the Brahmin is entitled to it all by his primogeniture and eminence of birth."

CHAPTER II.

THE ORIGIN AND HISTORY OF THE ADWYDOM OR SMARTAH BRAMINS.

Hindoo Divisions of Hindoostan.

Baradagundom or Hindoostan, was, according to ancient Hindoo geographers, divided into two sections, viz. North and South Hindoostan. North Hindoostan comprehended the whole of the countries commencing from the range of the *Himalaya* mountains to the banks of the *Nerbudda River*, and south Hindoostan from *Nerbudda* to *Caps Comorin*, or *Cunyo Komaris*, including the island of Ceylon. North Hindoostan was inhabited by a division of the *Brahma Casts*, called *Panjacooder*, and the southern portion by another division called *Panjadravadal*. These two grand divisions of the *Brahmins* are split into three principal tribes, viz.—1st. *Aduydom*, 2d, *Visistaduydom*, and 3d, *Duydom*.

I.—*Aduydom*. This tribe are now called *Smartah* and hold the highest rank among the priestly orders having gained an ascendancy, by their own account, over the other sect, about 4936 years ago.

II.—*Visistaduydom*, or commonly called *Vishoooa-sect*, was founded 837 years ago, (or A. D. 999). The *Vishoovas* claim the privilege of being classed next in rank to the *Smartahs*.

III.—*Duydom*, or commonly called *Mautootah Brahmin*, are the third tribe, and were established 650 years ago, or A. D. 1186. From the forementioned three principal tribes, other sects to the number of forty-one have been formed.

1. <i>Videkel</i>	<i>Brahmins</i> .	19. <i>Desasten</i>	<i>Brahmins</i> .
2. <i>Dravedah</i>	do.	20. <i>Kurnautakah</i>	do.
3. <i>Dravedah Vadamaul</i>	do.	21. <i>Veapauy</i>	do.
4. <i>Dravedah Chooladasa</i>	do.	22. <i>Numboory</i>	do.
5. <i>Dravedah Vadadasa</i>	do.	23. <i>Dravedah Vishnoova</i>	do.
6. <i>Utchakacherar</i>	do.	24. <i>Aundra</i> do.....	do.
7. <i>Auriarathar</i>	do.	25. <i>Govinda</i>	do.
8. <i>Mauthemon</i>	do.	26. <i>Muchadasastaul</i> do.	do.
9. <i>Caunyar</i>	do.	27. <i>Hindoostanee</i>	do.
10. <i>Moockanyer</i>	do.	28. <i>Jayatneah</i>	do.
11. <i>Satyar</i>	do.	29. <i>Socyanar</i>	do.
12. <i>Paradamasankhy</i>	do.	30. <i>Vauthemon</i>	do.
13. <i>Teloonger, or Gentoo</i>	do.	31. <i>Suukutee</i>	do.
14. <i>Teloogaunyum</i>	do.	32. <i>Googarauthy</i>	do.
15. <i>Velindutyauroo</i> do.	do.	33. <i>Nummyar</i>	do.
16. <i>Moorikeenaulvaroo</i>	do.	34. <i>Trupurnicah</i>	do.
17. <i>Neyoghee</i>	do.	35. <i>Aupthumbyar</i> do.	do.
18. <i>Aurautheyer</i>	do.	36. <i>Kautheyayahnauld</i> , do.	do.
		37. <i>Bonthauyenaul</i> , do.	do.
		38. <i>Auryar</i>	do.
		39. <i>Pathethaul</i>	do.
		40. <i>Lingegul</i>	do.
		41. <i>Kanojse</i>	do.

All these sects differ considerably from each other in their manners, customs, and religious doctrines. Their origin and history shall be submitted in future numbers of this work. The present portion will occupy the history of the *Smartah Brahmins*, being the first on the list of the three principal tribes of the Hindoo sacerdotal order.

The nomenclature *Smartah* is derived from a ceremony performed by them called *Smurtee* a most holy covenant made with the Creator in the names of the Indian *Triad*, *Brahma*, *Vishnoo*, and *Siva*.

The *Smartahs* acknowledge the divinity of *Brahma*, *Vishnoo*, and *Siva*, whom they adore, but chiefly offer up prayers, to *Adibhagwaan*, or the only Eternal God. They represent *Brahma* with four heads, but assert he lost one of them, by *Siva's*

means, in order to punish his pride. Hence, that they have no more than three books of their *Vedam*, or scriptures, the first which treated of God being lost; the second treats of the government of the world; the third of morality and virtue; the fourth of the rites and ceremonies performed in their temples and at their sacrifices. The four books of the *Vedam*, are by them called, *Roggo Vedam*; *Jadura Vedam*; *Sama Vedam*; and *Taravana Vedam*.

The *Brahmins* assert, that under inspiration their holy men have laid down certain rules for performing certain rites which they strictly observe.* The rites and ceremonies enjoined are

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|-----------------------------|------------------------------|
| 1. <i>Jasthacurram</i> . | 9. <i>Aganacoeradam</i> . |
| 2. <i>Nasomacurram</i> . | 10. <i>Visooovadararam</i> . |
| 3. <i>Anaprasanam</i> . | 11. <i>Showmehaveradam</i> . |
| 4. <i>Shoulam</i> . | 12. <i>Goldanam</i> . |
| 5. <i>Hoobanahsam</i> . | 13. <i>Veragam</i> . |
| 6. <i>Hoobacurram</i> . | 14. <i>Neshagam</i> . |
| 7. <i>Vathatheyunam</i> . | 15. <i>Sobanam</i> . |
| 8. <i>Perasaupathemum</i> . | 16. <i>Semadam</i> . |

Jasthacurram, or rites performed at the birth of a child.—Before the umbilical cord of the new-born infant is separated from the navel, immersion must be performed by the father. The act of purification having been gone through, change of dry linen substituted and the marks on the forehead laid on, the father announces the birth of the child to all his relatives and friends, but particularly to the *Shastres*, or *Astrologers*. All the parties present being assembled they offer up prayers, not only for the safe delivery of the child, but also for its future prosperity and longevity, and having previously taken a memorandum of the precise time of its birth, after offering paddy, as a sacrifice to *Adibagwaan*, the father produces the paper with the memorandum to the *Brahmins* in attendance, who immediately

* In the Institutes of Menu there are five sacraments enjoined to be performed daily: they are thus described—1. Teaching and studying the scriptures is the sacrament of the *veda*—2. Offering cakes and water, the sacrament of the manes—3. An oblation to fire, the sacrament of the deities—4. Giving rice or other food to living creatures, the sacrament of spirits—5. Receiving guests with honor, the sacrament of Men. Previous to the performance of these sacraments the *Brahmin* must have gone through his morning devotions, which are thus described by Colebrook, and but considerably abridged by the celebrated Mill, the historian of India.

DAILY CEREMONIES OF THE BRAHMINS.

As he rises from sleep, a *Brahmin* must rub his teeth with a proper withe, or a twig of the racemiferous fig tree, repeating prayers. Should this sacred duty be omitted, so great a sin is incurred, that the benefit is lost of all religious rites performed by him. The next circumstance of importance is, the deposit of the withe after it has done its office. It must be carefully thrown away in a place free from impurities; that is, where none of these religious stains, which are so multiplied among the *Hindus*, and must infect so many places, have been imprinted. When the business of the teeth and of the twig is accomplished, ablution next engages the attention of the *Brahmin*. The duty of the bath, particularly in the months of *Magha*, *Phalgun*, and *Cartica*, is so efficacious than a rigid penance for the expiation of sin. Standing in a river, or in other water, the worshipper, applying water, which is a requisite preliminary to all rites, and sprinkling it before him, recites unobscuredly the *gyasts*, or fullest text of the *veda*, with the names of the seven worlds. He next throws water eight times on his head, or towards the sky, and at last upon the ground, to destroy the demons who wage war with the gods, reciting prayers, of which the first may be received as a specimen: "Oh waters, since ye afford us delight, grant us present happiness, and the rapturous sight of the supreme god." When these ceremonies and prayers are performed, he plunges three times into the water, each time repeats the expiatory text which recites the creation, and having then washed his mantle, the morning ablution is finished. If he is an householder, it is his duty to bathe again at noon, and if he belongs to an order of devotion, both at noon and in the evening, with ceremonies, differing somewhat in the words and forms, but the same in spirit and substance.



and to the manes of departed relatives to whose memory offerings are made; the whole rite concluding by the father placing the Poonool across the breast of the lad over the left shoulder.

Hoobacurman.—This festival is observed by the Brahmins on the day when the moon is in Shravan. This is a remarkable season. The period when every young Brahmin must enter on the study of his Vedams—or scriptures. The young unmarried Brahmins have their heads shaved, and all who wear the *Brahminical thread*, bathe in tanks or rivers and there throw off their old strings and put on new ones. This is also a day of penance, for the sins committed during the course of the year.

7. **Vathatheyanam**, is a ceremony observed preparatory to the young Brahmins being taught their most sacred and mystical prayers.

8. **Peraswathpeum**, a sacrifice offered to *Brahma*, by the Brahmins lad after Poonool marriage.

9. **Aganaveradan**.

10. **Visoodadaradam** and

11. **Shoumehaveradan**, are ceremonies performed when the young Brahmins are instructed by their fathers privately in certain rites and ceremonies of their Pagodas; as also the mode of performing Poojha.

12. **Gohdanam**, is a ceremony observed, when the whole body of a young Brahmin is shaved. *This custom among Smariak Brahmins, is now on the decline.*

The 13th ceremony is *Vevagam*, or Matrimony.

It is here necessary to state, that there are no less than eight kinds or forms of marriage among the Brahmins, and other castes that are sanctioned by the Hindoo religion. They are extremely trivial and tiresome, abounding in grossness without a parallel, perhaps, among any other nation; they offend against purity, morals and common sense. But this is a digression. The marriage ceremonies sanctioned by the Hindoo law are as follow.

1st. **Borawmveevagam**, matrimony solemnized, when the father of a young woman defrays all the expenses of the wedding, consequent on the indigence of the man.

2d. **Dehivom-veevagam**, or religious marriage, of rare occurrence, and only allowed to a Brahmin, so learned, pious and holy, as to be able effectually, to perform the most sacred and mystical ceremony of the *Egigim-omimom* and *Fagum*, the efficacy of which, is so powerful, as to secure the salvation of the souls of a whole family, on whose behalf it was undertaken, in remuneration for which, the head of such family voluntarily gives up the most comely of his daughters in marriage to the learned and pious Brahmin who incurs not the smallest expense himself. With the possession of his bride, the bridegroom also receives money as a marriage portion.

3d. **Arooshum-veevagam**, is another marriage, allowed when the bridegroom is very poor, and ashamed to raise contribution for this purpose: he therefore endeavours to procure two cows, and gives them in barter for a wife—who follows him to his house, where, in the presence of his relatives, he ties the *talli* or marriage knot, with his own hands.

4th. **Candooroo-veevagam**, or the union of two persons as man and wife, without the sanction of their respective families—a *talli* is not used on this occasion.

5th. **Asoorum-veevagam**, or purchasing a wife. A needy Brahmin having a comely daughter, announces, that for a consideration, of more or less value depending on circumstances, any one of his opulent neighbours, of his own sect, may on paying the amount demanded, marry his daughter.

6th. **Ratchasam-veevagam**, are ceremonies performed when a man forcibly removes the woman he loves from her parents or guardians and marries her.

This ceremony requires a brief undivided families,

man of his claim to the hand of his female relative—On such an occasion it generally happens, that the discarded suitor, unknown to the family, brings in a *talli* and ties the same to the neck of his intended bride, whereupon taking flight, he proclaims his nuptials in the highways and streets and absconds till formally invited to receive his wife. The *talli*, once tied round the neck of a woman, must never be removed before the death of the husband. If the *talli*, during the life time of the man who tied it, be removed, then the woman is considered a widow, and as widows never marry in India, she per force becomes the wife of the man.

Prajapathom-veevagam is the most common and regular way of solemnizing the rite of matrimony among the Brahmins. The ceremonies are as follow.

As nothing is undertaken in all the transactions of his life without the Hindoo first consulting the family Brahmin, so on this important occasion the father who may have a son and wishes to settle him in life, invites the astrologer by presents and gifts to name a day that would be, in every respect, propitious for embarking on so important and weighty a business. This point satisfactorily settled, the father looks about him among his neighbours and acquaintances for a daughter-in-law suited to the character and expectations of his son. Having found one calculated to answer his expectations, and having given previous notice of his intentions, he proceeds in company with his wife, son, and some mutual friends to the dwelling of the girl.

The good and bad omens* on their journey to the woman's house are jealously observed, and should nothing untoward occur to turn them homewards, they arrive at the place of their destination. Here enquiries are instituted into the pedigree of the family, tribe and sect. These preliminaries being all in favour of the girl, she herself becomes an object of scrutiny. Her person, temper and habits are all subject to be the ordeal of a family into whose bosom she is destined to be received. She must be symmetrical in her form, beautiful in her person, cleanly in her habits, delicate in her taste, elegant in her manners, in a word, the paragon of perfection. This satisfied the calculations made at the birth of the girl are demanded and produced. The paper is examined in all its parts, and if the Brahmin who has been retained to examine the important document, discovers that there is a coincidence in the destiny.

* The generality of the Hindoos are superstitious above measure; they believe in dreams, and in every thing they undertake, strictly observe certain good and bad omens. The following are considered good omens on a first visit in search of a wife.

A king coming in procession, or from hunting—a bundle of sugar-cane—yellow colored rice—a pot of milk—a pot of tyre—a pot of toddy—a pot of honey,—basket of toasted rice, called *Porry*—white cloths—pearls—fishes—a married man—a maid—two brahmins—a marriage procession—music—a man or woman with a basket of flowers—a flame—a traveller with a bundle of raw rice—a man with a *Tamara*, or lotus flower—or precious stones—an ox—an elephant—a horse—an old pot—a pot of water—a haboon—a deer—a dog—a funeral—beautiful birds, such as parrots, pigeons, dove, &c.,—flesh of animals—a basket of fruits—a wagon with travellers.

The following are considered bad omens if met with in an opposite direction.—A lunatic—a blind man—a cobbler—a lame man—a leger, or any person afflicted with disease—a man anointed with oil previous to bathing—a man in a curious or frightful disguise—an illigitimate son,—a barren woman—a *Sunnawatchee*—or religious man—a basket of ashes—a bundle of cotton—a single sheep—mire in the way—salt—husks—a deformed person—two persons fighting on the road—a house on fire—a single brahmin—three brahmins—a man or woman with dishevelled hair—a widow—an empty pot—a starved man or woman—a bare headed man—a man carrying firewood—a servant belonging to a pagoda—a brahmin of the *Sinz* religion—a man with a *kayan* book.

Certain omens that are considered *auspicious*, if they happen to come from the left, and cross the party to the right.—A jack-daw, a braminy-kite, a quail, a hart, a hog, a musk-rat, an eagle, a cat, a snake, a rat, a monkey, a dog, an ichneumon, and an owl.

Certain omens that are considered *auspicious*, if they happen contrari-

limits. But it sometimes happens, that the head of the family is inclined to favour a stranger, and thereby deprive a young

of the young couple, and declares the union will turn out happy to the contracting parties; that the man will be eminent as father, husband, and citizen; the woman faithful and fruitful, and constant in all the changes and chances of life, then muntrams are said, and the parents of the bride and bridegroom exchange beetle-nut in ratification of the contract entered upon.—The Brahmins after consulting the planets fix the day and hour to erect the wedding pole in the bride's house.

They also decide on the marriage portion and wedding expenses, the value of jewels and cloths to be given to the bride on the wedding day—the amount of money for the expenses of the marriage, and the amount of marriage portion. These points settled, they depart. But the bridegroom is sent for to the house of the bride, a few days after the contract had been ratified, when being washed and shaved all over the body, is presented with cloths.

It must here be observed, that the least marriage portion or dowry, composed of jewels, is never less than twenty-five star pagodas, and those who have not the means to give the bride even that small portion, must raise it by contributions among their friends, and other castes, who never deny to assist one on such occasions. Acts of this kind are considered real charity or *pooniam*.

Marriages among Brahmins and other castes are attended with great expense, especially among the rich, but the poor, must either borrow, or raise contributions.

THE CEREMONIES.

On the fixed day and hour, the nuptial shed is erected in the house of the bride—the marriage pole forming one of the supports of the shed. Before the exchange of the *malla* or garland of flowers between the bride and bridegroom takes place, a very ridiculous ceremony is observed.

The bridegroom, pretending to go on a pilgrimage to the holy river *Ganges*, puts on the usual red cap of a Brahmin, and bearing a cane and a fan in one hand, a book of the *Vedam* in the other, with new cloths, large circular earrings pendant about his ears, a small bundle of rice on his shoulder, a double *Poonool* or brahminical thread across his breast, and wooden shoes on his feet—leaves the house and walks a short distance, as if on his journey to the holy place. His intended father-in-law, or in whose absence, by death or sickness, the nearest male connexion of the bride, proceeds in company with a few of his family to overtake the pilgrim—being provided with two coconuts, rubbed all over with saffron. As soon as the party approaches the pilgrim, the father-in-law accosts him. "My son, where are you going in these pilgrim's habiliments?" who replies, "Having learnt the particular prayers and ceremonies of my religion from my father, I am now setting out upon this pilgrimage, with a view to forget the pleasures of this world and visit the holy river *Ganges*, for the sake of closer communion with the gods." The father-in-law, answers "My son, why will you lead a life attended with such fatigue and danger. Believe me, I will forthwith sanction your marriage with my daughter; come then, and partake of this felicity, and be a father of many children, and God will bless you with an increase of every worldly comfort." The father-in-law, now presents him with the two coconuts, which signify an engagement that must be fulfilled, and then compels him to return home with him. A band of *tom-toms* and trumpets being secreted, a little way off, now set up a rat-tat-too, and the whole procession return with great joy. Arrived at the house, the father-in-law places his son-in-law and daughter on a cradle, in which the young couple exchange garlands of flowers, or *malla*. The bride takes a garland from her neck, and putting it on the bridegroom's neck, says, "I am willing to marry you." The bridegroom returns the compliment. The ceremony thence performed, the cradle is rocked to and fro for some time. While the cradle is rocking a kind of lullaby is chanted accompanied with music, by the

family and friends. An hour expired, a female of the bride or bridegroom's family, brings a brass plate, containing water, milk, and saffron, and some raw rice, and a lamp burning in the centre. The contents in the brass plate are turned in a circular manner three round the heads of the bride and bridegroom. This is called taking out *Distee* or neutralizing an evil eye. Fire is now kindled in a vessel, and placed in the centre of the nuptial-shed. This is the nuptial fire, *Aggony*, on which the bridegroom boils a small pot of rice, and after offering it to the memory of the departed dead or *Nandee*, of both families, the bride and bridegroom eat some of it.

The bridal pair are brought under the nuptial-shed, from the cradle, and here into a basin containing milk, the bridegroom places his feet and receives presents of cloths from the bride's parents, with a few pieces of jewels. He then partakes of some refreshment.

To this, another ceremony succeeds, the *Congavam*—The *Congavam* is a yellow dyed thread, which, no sooner tied to the wrists of the bride and bridegroom, the parties cannot on any account whatever quit the wedding house, until the whole of the ceremonies are concluded.

Before the *talis* or nuptial knot is tied, the family and friends assemble under the nuptial-shed, and place the bridegroom in a conspicuous station. The brahmin or priest, called *Vopatheyar*, now proceeds to proclaim the marriage in the hearing of all present in the following words.

"*Gopalem*, the son of *Narayaman*, the son of *Kistnee*, the son of *Ramen*, is to be joined in holy wedlock to *Parvathee*, the daughter of *Sandrasakaree*, the son of *Samban*, the son of *Sangaran*—*Gopalem*, the great grandson of *Ramen*, who was the father of *Kistnee*, who was the father of *Narayaman*, who was the father of *Gopalem*, who is to be joined in matrimony to, *Parvathee*, the grand daughter of *Sangaree*, who was the father of *Semban*, who was the father of *Tandrasakaree*, who was the father of *Parvathee*, who is the bride. *Parvathee* is the person, who is to be given in marriage to *Gopalem*"—the last words are repeated thrice. This ceremony is called *Panpray*, or the ceremony of repeating the pedigree. At the conclusion of this proclamation, the bride, (who is obliged to remain in another apartment during the ceremony) is presented to the bridegroom. A near relative of the bridegroom being prepared with a brass or silver plate, on which are laid a rich bridal cloth, no matter of what color, some saffron, coconuts, the nuptial medal, fastened to a yellow string, some beetle-nut, and flowers, puts the plate into the hands of the bridegroom's sister, or any of his near male relative, who after offering up the whole as a sacrifice to the gods, retires from the nuptial shed, accompanied by the bride, in her bridal cloth. She is then led back to the shed, and seated upon a small bundle of straw, containing fresh paddy, (see plate 3, book 1st) the *Vopatheyar*, immersed all this while in astrological calculations in search of the lucky moment) takes the *talis* into his hands, and pronouncing a long benediction upon it, puts it into the hands of the bridegroom, desiring him to tie it round the neck of the bride. After which the bridal pair being placed on the nuptial seat, opposite the nuptial fire,—the bridegroom receives from the brother of the bride or any of her male relative, some toasted paddy, three several times, and the bridegroom, in return, gives him a silver toe-ring. Then follows the ceremony called *Sannyadanam*, or giving away the bride. The bride being adorned with the jewels, &c. the value of which had been previously settled, the parents of the bride lead her to the centre of the shed and in the hearing of the assembly, address her to this effect.—"Whereas, we the father and mother of this young woman, do with your consent give this our daughter, for your lawful wife, with all the jewels, money, &c. she has, and is adorned with, to hold and enjoy her, and the said property for ever, so bless you God." Before the last words are uttered by the father of the bride, he puts a few rape-seeds into the right hand of the bride, and pours over it milk and water, thereby signifying, that the bride and all that she then possesses are the sole and undivided property of the



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bridegroom, and that the bargain is finally closed, signed, sealed and delivered for ever.

The ceremony ended, the father of the bride gives the bridegroom a small gold ornament, called *Botto*, which is fastened to a string of black beads, called *Currumant*, which the bridegroom ties to the neck of the bride, saying—"In the name of the great and potent god, *Hoggeyeaddy*, governor of the worlds, I tie this *Botto* to your neck, as a pledge of my unfeigned affection, which shall and will increase more and more, until death shall dissolve this holy and affectionate tie."

After the *Botto* is tied, a grinding stone and pestle are placed in the north-east corner of the nuptial shed. The married couple proceed to the stone and the bridegroom holds the bride's right foot, and places it on the stone, which he performs thrice, then adorns the nuptial fire, and serves his family and the priests with ground sandal, garlands of flowers, and handfuls of betelnut, each of the priests also receives pieces of coin, and cloth.

The new married couple now ornament themselves with the *Bashiv* or *Subegum*, an ornament for the forehead, and sit and swing together. The same night a sacrifice is offered to the nuptial fire, called *Sally-pangum* or rice boiling. A small vessel being placed on the fire, the bride boils a little rice and when it is prepared, it is taken out in handfuls and thrown into the fire with much veneration.

Next follows a curious ceremony—the bride and bridegroom in order to plight their fidelity to each other, present themselves to *Vasikhar*, and *Aroonshoodes*. The bridegroom on his part, in the presence of *Vasikhar* pledges himself that he will through the assistance of his divine influence, love, cherish, and be faithful to his wife, swearing by it. The bride in like manner invokes *Aroonshoodes*, to lend her assistance, to love, obey, and acknowledge her husband as her lord on earth.

Next morning the bridal pair take their nuptial seat, and pay adoration to the fire and offer sacrifices to it. The wedding party sit to dinner while the bridal pair wait upon them.

On the 4th day, the uncle of the bride (or the nearest male relative of the bride) dresses his niece like a young brahmin, but without the *Poonool*, and mounting her on a horse, the whole assembly walk in procession through a few streets of the *ageram* or habitation of the brahmins, accompanied with music, dancing girls, torches, &c.

Next morning the bridal pair, again adore the fire—then follows a ceremony called *Obasnamaggeny*, or extinguishing the nuptial fire—as soon as the fire is extinguished, the new married couple beg permission to offer *datchas* to the brahmins, that is, to serve out beetle-nut, and money, and after receiving the benediction of their families and the brahmins—the general blessings of the company at large, or *Maga Ansoorodum*—a coloured mat is thrown over the nuptial seat, on which they lay a cocoonut, beetle-nut, and flowers. The bridal pair being again seated, the *Vopalayar* reads a portion of their *Vedam* or scriptures, (that part relative to matrimonial duties) after which they prepare to conduct the bride to the house of the bridegroom, and during the interval, the relatives and most intimate friends sprinkle coloured water upon each other, rejoice and make merry.

The company now move in procession to the house of the bridegroom, where the whole partake of a sumptuous dinner, and the brahmins receive their customary fees.

14th ceremony, or *Neshagam*, performed when the bride comes of age. The semi barbarous condition of the Hindoos is not seen to greater disadvantage than in their disgusting violation of the best feelings of our nature, in this particular instance: for where decency would throw a veil over what

man in a more civilized state would not be permitted to pry into, the abominable priestcraft which rides rough shod over the hearts and consciences of the Hindoos, rudely penetrates the sanctity of female privacy and proclaims to the world what modesty and chastity alike forbid. The Astrologers demand to know the precise hour the menes appeared. If the hour be under the influence of the following stars, 1—*Asvany*—2—*Rogany*—3—*Menooga*, *Seroosum*—4, *Poomu*—5, *Hoottam*—6, *Huatam*—7, *Stoory*—8, *Svady*—9, *Vesaugum*—10, *Annoosham*—11, *Moolam*, 12, *Ready*—they conclude, the girl will be prosperous, happy, faithful and fruitful.

If however the hour happens under the influence of the following stars—13, *Hogain*, she will suffer affliction disappointment, and unhappiness throughout life. 14, *Poonarpoomu*—(a very bad star), she will be meretricious—15, *Kirovayag*—and 16, *Kaany*, she will suffer extreme poverty—17, *terany*—18, *Hambetham*—19, *Poaram*—*Poorandom*, and—21. *Poorantathy*, she will be very unfortunate, and become a widow, if not, be barren or want the necessaries of life.

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|----------------------------------|---|
| • 1 Ram—3, in and near the tail. | 10 Scorpion—3, in the tail. |
| 2 Bull—5, in the head and neck. | 11 Buv—11, to the point of the horse's arrow. |
| 3 Pair—3, in or near the feet. | 12 Fish—32, in the second fish's tail. |
| 4 Crab—3, in the body and claws. | 13 Lion—2, one on the tail. |
| 5 Virgin—2, on the arm and nose. | 14 Pair—1, on the knee. |
| 6 Do. —5, near the hand. | 15 Bull—6, of the Pleiades. |
| 7 Do. —1, in the spike. | 16 Ram—3, in the tail. |
| 8 Balance—1, in the N. | |
| 9 Balance—4, beyond it. Scale. | |

To avert such appalling calamities sacrifices to these bad stars are offered. That barrenness may be avoided, they make an image resembling an infant, either of silver or brass, and offer it up as a sacrifice, this is called *Gurbadanam*.

Sunday, Tuesday or Saturday, are considered unlucky days for a woman to come of age—and the following days of the moon, are also unfortunate.

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| 1. Sadoorthee..... | 4th day of the week. |
| 2. Sustee..... | 6th do. do. |
| 3. Astamee..... | 8th do. do. |
| 4. Navamee..... | 9th do. do. |
| 5. Dwadase..... | 12th do. do. |
| 6. Sadoothay..... | 14th do. do. |
| 7. Pavnavamy..... | Full moon. |
| 8. Amavasy..... | New moon. |

The following *Satellites* are also held as unfortunate.

1. *Veshacbam*—2. *Adeconum*—3. *Soolum*—4. *Cundam*—5. *Veyacautham*—6. *Vuggeram*—7. *Vadypaudam*—8. *Pasegum*—9. *Visherethee*.

Monday, Wednesday, and Friday, are fortunate days.—The day of an eclipse, of the sun or moon, or the day of the *Pongola* feast,† are unfortunate for a young woman, and will be certainly attended with ill consequences. Under the influence of such bad days and stars, the brahmins exert their utmost powers with supplications, prayers and nonsensical ceremonies, to neutralize the evil or to shorten the period of suffering. They affirm that with all their prayers, and sacrifices, they cannot succeed in removing evil radically, but that the stars being appeased by sacrifices and prayers, the quantum of ill is diminished.

Marriages among Brahmins, as well as the other castes, cannot and do not take place throughout any part of the year, except in the months of *January*, *June*, and *August*.—They strictly observe as a rule that in case a married woman comes of age in the month of *Chittera* or April, to prevent her from

* Two of the celestial bodies, which their traditions report were once the first tenants of clay. They were two for whose fidelity to each other was so remarkable that as a reward of their constancy the gods were pleased to translate them to the firmament above.

† Balance, four beyond it.

‡ The New Year feast.

getting in that interesting condition agreeable to ladies who love their lords, she is removed to her parents' house, there to remain the month out, for say they, 'should a child be conceived, if a male, he will turn out a notoriously bad character, a thief, or something much worse: if a female, she will become a lost character. Such are the baneful effects of the April planet.

Sobbanum is the finale of the marriage rites.

Avant l'union corporelle des époux il est d'usages parmi les Brame, d'observer la jonction des étoiles, pour que les maris aillent au lit un bon jour tel que le 4e 8e 10e 12e 14e ou 16e jour après l'âge de puberté de la femme: attendu qu'ils sont considérés comme des jours paires, propices et favorables aux époux.

Les maries ne peuvent aller au lit les jours de Nouvelle Lune, ou d'Eclipse de soleil ou de lune ou la jour qu'un des membres de la famille serait mort. El en outre si l'astrologie a l'aide se son livre de sort, découvre que les époux se sont trouvés au lit pendant une des sus-dites circonstances; il prédit alors que le couple vivra par la suite malheureux et en discord. Il est en son pouvoir de les séparer pendant les mauvais jours, et si le résultat de ses observations est favorable, on procède à la célébration de la cérémonie du *sobbanum*.

Les Pretres, Parens, et amis étant assemblés le soir on leur offre, un présent appelle "Paladanium" qui consiste en fruits, cocos, bétels et ainsi que de l'argent; après quoi les convives se retirent dans une autre partie de la maison et s'occupent à chanter et faire de la musique, pendant que les Brame reste auprès des époux pour sceller et saisir le moment favorable à la consommation du mariage. Et avant que la nouvelle mariée, soit conduite dans la chambre à coucher, elle touche son père ou son oncle, qui prononce sur elle et son mari la benediction paternelle et les époux se retirent.

Semaudam, performed on the 4th, 6th, or 8th month, after the woman becomes enceinte.—Fixing on a fortunate day, the woman and her husband, purify themselves by bathing. The woman clads herself with a new cloth, puts on her best jewels, with bangles of glass composition, called *Pulliu*, flowers on her head, and assisted by her husband, they kindle the sacred fire and worship it. The man brings the bud of a *bannian flower*, which is bruised on a grinding stone by a young woman, the juice of it is squeezed through the skirt of a woman's new cloth, into the nostrils of the woman with child. This part of the ceremony is called *Poomasaramam*. After the performance of this ceremony, a grand dinner is partaken by numerous guests invited for the occasion, and the priests are presented with cloths, money, &c.

PILGRIMAGES OF THE BRAHMINS.

There are divers *Tatteret* or pilgrimages, the following eight of which are the principal. *Devayatteret*, signifies holy pilgrimage, the due observance of which is strictly enjoined. The places for performing pilgrimages are, *Videnadam* in the Tanjore province, *Soobramanian* in Canara, *Palany*, in the Dindigul district; and *Teroopathy* in the zillah of Chittoor. Other sacred places are in abundance but the before mentioned are the most popular.

Tortayatteret means the abluion performed by the Hindoos in different sacred rivers, such as the Ganges, &c. For the performance of abluion, seven hundred pilgrimages to different places are prescribed, of which only eight are of the first rate importance.

1st.—The abluion performed in the river *Ganges*, at *Benares*, takes precedence of all others and is of the highest merit.

2d.—The Hindoos are enjoined to bathe in the confluence of the *Ganges*, the *Yamma*, and the *Sarasvaty*.

3d.—They are enjoined to bathe at the source of the *Ganges* in *Gangacoona* near the *Himalaya Mountains*.

4th.—They are required to perform abluion in the *Sea* near

Gangaagarum, a place about three hundred miles east of Calcutta.

5th.—Water from the *Ganges* must be carried in *cadavdes* or pots to *Videnadam*, in order to bathe the Deity at that place.

6th.—It is ordained that all the Hindoos shall perform abluion in the *Ganges* at *Benares* as well as at *Prayage*. That water from the *Ganges* must be carried in *cadavdes*, and that the person carrying the same, shall adore the old *Ganges* at the *Godavery*, near *Rajamundry*, and consecrate the water at *Ramasaram*. And after performing abluion in the *Sheddoo*, with the permission of *Madanasawamy*, the water is to be delivered to *Callutraman*.

7th.—It is the injunction of the Hindoo religion that Hindoos shall perform their abluion in the 10 rivers undermentioned, which are considered sacred—the *Ganges*, the *Rana*, the *Kishna*, the *Viney*, the *Cauvery*, the *Bumundy*, the *Booth*, the *Canagany*, the *Toonga*, the *Sinda* or *Indus*.

Pilgrimages for the performance of abluion in the 10 rivers, should be undertaken on the day Jupiter enters *Aries*, and the other signs of the *Zodiac*.

8th.—Great shall be the reward of those who perform abluion in the *Sheddoo*, at the bridge erected by *Ramachandira* over the strait, that connects the eastern and southern seas together, near *Ramasaram* in the district of *Ramanadapoorum*, in the zillah of *Maduree*. Those who perform abluion in this strait, should worship *Ramainga Swamy* the deity of *Ramasaram*, and also perform abluion in *Goody Perertan* in the temple. The pilgrimage to this place is performed for the expiation of sins committed in a former birth, and also to obtain children.

A tank called *Mahinacolum* in *Combacanum* is also considered holy and the abluion in which must be performed, on the day Jupiter enters *Leo*.

The places of pilgrimage are *Guya*, *Benares*, *Wojinees Dwarga*, *Moye Conjee* and *Maduree*.

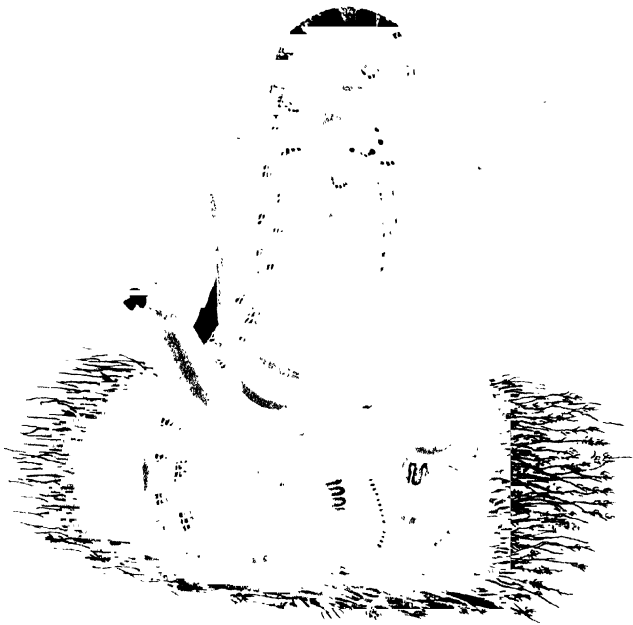
If *Shardum*, or a funeral rite be performed to the memory of the dead under the *Bannian* tree at *Guya*, it shall not only be the means of obtaining the salvation of the performer's forefathers, but his family will flourish in this life and abound in prosperity. When Hindoos perform their ceremonies in the above places, they should fast, and have their heads shaved.

Devayatteret, are of two kinds—the first is performed before starting on a pilgrimage to the following places.—*Teroopathy*, *Hogobliam*, *Sruyium*, *Sree-Calastry*, *Conjviram*, *Soluungipooram*, *Teroopoor*, *Terooonnamalay*, *Ramasaram*, *Sruerangan*, *Marie*, *Palany*, *Woolook* and *Soobramasayam*—and the second before proceeding to the following places.—*Teroosaloor*, *Periapolliam*, *Hogapolum*, *Gondoor* and *Combacanum*.

* This festival occurs once in twelve years and the following account respecting it we copy from the 2d No. vol. 4 of the *Madras Missionary Register*. "The *Ganges* besides taking upon itself the form of water, sometimes takes upon itself the form of a very handsome woman. At a certain time, after it had taken the latter form, that form became very unbecoming, which caused it much grief; whereupon, it complained, to *Brumah*. *Brumah* desired it to go and ascertain the cause of *Seven*, who, he said, would give the necessary information. *Ganges* went to *Seven*, and said, 'Will not thou fetch me from the *Dhevalogum* (word of the gods) to this earth on the hair of thy head? How is it then, that my original beauty has been thus deformed? *Seven* in reply, said, because many millions of eggs stingers have visited and bathed in you, and because you have borne away all their sins, and shewn them the good way; all their sins have surrounded you, and this deformity has happened to you. However, I will cause a holy bathing to originate in *Combacanum*, and grant to it the virtue of removing all sins. I shall there be known at the bank of the holy bathing, by the name of *Peeoosacooram*, and *Parasdee* by the name of *Peeoofates*. At the great *Mahasandee*, once in twelve years, even when the planet *Jupiter* comes into the sign of *Leo*, should you leave this and go to bathe there, your sins being removed, you will again obtain your original beauty. As many will come to that bathing so must you."

"The deuded heathen believe, according to the above story, that the very waters of the *Ganges* come into this tank once in twelve years, and that it thereby becomes efficacious in the removing of all sins. Hence pilgrims from almost all parts of India come here on the day appointed; and in order to make this festival the more popular all the great Cans in *Combacanum*, are caused to be drawn on the day previous to the bathing.





THE HINDOO BRIDE.

E.A. Rodrigues, del

Book 1 Plate 3.

Madras 1837.

SUPERSTITION OF THE HINDOOS.

While a Brahmin is thinking of any undertaking in which he may be desirous to embark, should he at the time be fortunate to hear a person praying, or the sounds of music, &c. he concludes that the business he was thinking about will terminate favorably to his interests.

The Brahmins state, that should a man or woman, or even a child sneeze, while a person is engaged in thought, it is lucky, provided the person who sneezed, had a piece of gold applied to his nostrils at his birth; a practice which the Hindoos invariably perform, but should this ceremony have been omitted, of necessity, they say, the sneezing is unlucky.

When a Brahmin sets out on an affair of marriage, or some business of consequence, should he accidentally knock his head against the door-frame of his house, he will postpone the business, considering it as a bad sign. If a Brahmin's book drop from his hands, it is a bad omen: if he stumble on his way when proceeding on any business, it is a bad omen: if he meet with two bullocks at bay, he will not proceed further, nor will he do so if he has been pulled by the hand, while quitting his house. Unseasonable rain, thunder, hurricane, and a cat crossing the street, are all regarded as unlucky signs.

Food.

Brahmins believe in the doctrine of transmigration, therefore they abstain from animal food: they live entirely on vegetable diet.

It must be here observed, that Braminy women do not take their meals with the men, but are obliged to eat in private, with their own sex, after the men had been first served and satisfied. A wife is not allowed to walk alongside her husband: she must walk behind him; she ought not to sleep, until he is asleep, nor remain asleep after he awakes. If she is sitting, and he comes in, she should rise. The Hindoos inculcate that the wife should worship her husband while he lives, and when he dies she should be burnt with him. The household duties of a Braminy woman and her submission to her husband's will & pleasure are very remarkable—she commands nothing, inherits nothing, even after the death of the husband.

Explanation of the marks worn on the forehead, breast and arms by the Smarth sect.—Some of the marks worn on the forehead by Brahmins, are not worth particularizing. It must be considered sufficient to know that the three perpendicular white marks worn on the forehead are in memory of *Brama*, *Vishnoo* and *Siva*, and the sandal spot in the centre in honor of the 3d fiery eye of *Isuram*, or *Siva*.

The ceremonies performed on the sick and dying, among the Brahmins of the Smarth sect.—When a Brahmin lies sick without any hope of recovery; and when all the medicines and all the skill of the physician, prove ineffectual, to ward off any longer the approaches of death, the relatives of the patient evince much concern for his future state, and to obtain for him a happy transmigration, his spiritual guides the *Vopathearys* are summoned to the death bed to offer the last consolations of religion: and by peajes and mantras: to propitiate the gods and to secure for the dying man the favor and approbation of Heaven. In the selection of their *Vopathearys* they invariably give the preference to those who are both priests and doctors and renowned for piety and virtue.

The following ceremonies take place at the closing scene in the Hindoo's life. One or more learned *Vopathearys* being summoned and all the family present, the principal priest pours a little water from the holy fountain of *Casi*, kept in their *Pagodas* for such purposes, into the mouth of the patient, muttering at the same time a short prayer in *sanscrit*. The patient is next assisted to sit up on his bed, when he takes a little soft water, drawn from his own or neighbour's well and pours it on the feet of the principal priest, covering them with flowers

in token of his great humiliation. The priests must sit alongside the sick man, and offer up prayers to the deity, but chiefly to *Chutraputren*, the great judge of the dead, the patient very devoutly joining in prayer. This done, the sick man takes a tepid bath and being placed on his bed repeats the following address. "*Illustrious, learned and pious father!* God is now pleased shortly to cut the slender thread of my life. I am in consequence, much concerned about my future state, and in order to be absolved of all my sins, before I depart hence to meet that great judge, *Chutraputren*, I hasten to make a full confession of my good, but more particularly my bad works, since I know to distinguish between the good and the evil, and being aware that confession of sins together with the alms I am about to distribute, will clear me of my guilt, and entitle me to a happy transmigration; I proceed to divulge the secret sins, I have committed." And here the patient makes a confession of all his sins to the best of his recollection, not forgetting, to mention his works of charity, and the feasts and fasts he observed. Confession ended, the priest pronounces the absolution. Should the dying man be in affluent circumstances he confers on the Brahmins in attendance the following costly donations.

- 1st, *Gejjadanam*, donation of an elephant, properly ornamented.
- 2d, *Boomeedanam* or donation of landed property, such as a village, a garden, fields, or a house.
- 3d, *Auswahadanam*, donation of a valuable horse well fitted up with saddle, &c.
- 4th, *Casnyadanam*, i. e. presenting the Priest with a young woman as a wife bought with money.
- 5th, *Daashkeedanam*, the donation of a pagoda dancing girl also bought with money and fitted up with jewels.
- 6th, *Pakhekoodanam* or the gift of a palanquin together with a sum of money for the maintenance of the palke bearers.
- 7th, *Gohidanam*, the gift of a good cow and calf.
- 8th, *Spoldanam*, the gift of a silver ornament resembling a fork, which is given in memory of the three gods.
- 9th, *Calahavam poseeneeka* the gift of a white pumpkin, together with some money.
- 10th, *Boonyadanam*, or distribution of money to the Brahmins on the public roads.
- 11th, *Ahnondanam*, or the act of feeding the poor in the streets.

A PRAYER ON BEHALF OF THE DYING MAN.

"Thou great and merciful *Bhagavan!* the creator and governor of all the worlds, visible and invisible. The Creator of the Luminaries and of all Celestial and Terrestrial beings, and of all animals, insects, and verdure. To thee do we pay our homage, beseeching thee to grant, this our dying friend, a happy transmigration. Now heaven, earth, waters, fire, seas, rocks, hail, sun, moon, stars, day and night, and all the *treeless* of saints, on earth, the glorious constellations of the known and unknown worlds, extol and praise the name of the great God the destroyer and reviver of our souls and bodies." The patient now executes his last will and testament bequeathing the greater portion of his worldly goods to his children. To his lawful wife he leaves, landed property, money and jewels, (to be controlled by the head of the house) not forgetting legacies, for maintaining some charitable institution or other for the daily or weekly maintenance of the Brahmins. Legacies to pagodas to keep up certain festivals; to build *Choudries* and to support water sheds for the accommodation of travellers.

Jeparasaitam i. e. Ceremonies performed when the patient is in the last agonies of death. A black cow (one with a black tongue is preferred) and calf are brought into the house and the former being decked with some jewels, a woman's cloth is put on its neck and the dying man is directed to worship the beast which becomes the property of the Brahmins in attendance: he is now left to breathe his last in peace.

BOOK I.—CHAPTER III.

FUNERAL RITES AND CEREMONIES OF THE SMARTAH BRAMINS.

After the demise of a Smartah Brahmin, the son, or next of kin, bathes himself, and suspends across his shoulders a slip of new cloth, three fingers in breadth : this is called *Adarpattacari* ; he then performs the following *Vasoducam* or ceremonies—*Pradaprechutham*, or introductory rites for the dead, to the effect, that the soul of the deceased may obtain salvation—and that the survivors may obtain blessings thereby. The *Vomam* fire is then kindled and its rites performed as pre-scribed by the *Shasters*—after which, the Corpse being washed, adorned, and laid on a Bier, is borne by four Bramins, followed by the whole of the male members of the deceased's family and friends—and also the *Poorohitha* Bramins or officiating Priests : the Son or next of kin accompanies the funeral, bearing fire in an earthen vessel—being that sacred or consecrated fire which was kindled in the *Vomam* ceremonies at the house.—The procession having arrived at the burning place, the Bier rests at three several spots, on each of which three *Pindams* or small heaps of boiled rice is laid, and then conveyed to the funeral-pile which is previously prepared.—The reason as signed for laying down the Bier at three several spots in the burning place, is, they say, that if perchance the corpse resuscitate in any of those places, the ceremonies denoting the chastisement of the soul must be observed—after the funeral rites are performed, holy places are visited and worshipped.—*Pagodas* illuminated by lamps of clarified butter, prayers are offered to the gods in an earnest manner—*Angandam*, or a large earthen lamp filled with oil, is lighted in the Pagodah of *Sanasarabagavan* or Saturn, god of the Planets. If perchance the Corpse revive on the funeral-pile, any animal should be immediately sacrificed and burnt, and the man thus revived is banished from his house and country—and ever after compelled to lead a wandering life, he must never be admitted into his village or house; as it is declared in the *Shasters*, “that the return of such a person into the village, will lead to its entire desolation”—he must therefore become an exile without a dwelling place, as no one that

knows the circumstance will hold fellowship with him again—but should he in violation of this injunction, venture to dwell in his Village, he will be slain by its inhabitants.

Should no such event as a resuscitation ensue, then the Pile is consecrated, by repeating some sacred verses, and the *Vomam* ceremonies are afterwards performed with the fire brought from the House, the corpse being now laid on the pile, the son or next of kin, very reverentially feels the hand and other members of the body, and putting a little rice into the mouth of the corpse performs the *Vomam* ceremonies on the breast of the deceased,—then walking thrice round the pile, he breaks a pot near the dead man's head, and at the same time sets fire to the pile ; and while the flame is consuming it, he prostrates and worships the god of fire, after which, the four Bramins who bore the Corpse to the burning place, walk a few paces, exclaiming *that they would travel up to Cavee or Benares* on a pilgrimage,—and then return, and sit among the rest—the son of the deceased then walks round the Bramins congregated together three times, with coins in both his hands, which putting in a *Punchapatar*, or vessel made of five metals, distributes to them according to the distinction and dignity of each—to the four bearers of the Bier also, he presents a Rupee each, and to the rest of the followers other gifts of trifling value—He then bathes in a Tank, and shaving himself, bathes again, which done, he offers to a Bramin selected for the occasion, cloths, rings, earrings, a cap and bag, and a pair of *Sandals*, together with rice, gram, vegetables, plantain leaves, &c.

After this follows, the rites of *Lugnasirantham*, or the ceremony of removing the three great *thosham* or evils, viz.—blindness, deafness and dumbness—the natural state of the dead body which is supposed might have attracted the performer of the ceremonies, by having approached and touched the corpse—the *Shasters* term thus—enjoining the necessary rites, viz.—*Anthathoorah*—a lighted lamp being given to him to remove blindness—*Patherathoorah*, a bell to remove deafness ; and *Moogyathoorah*—a

sacred hook to remove dumbness—*Amapindam* or a heap of rice is then prepared and presented as an offering, thus performed it is thrown into the Ganges, or any other stream—next a *Selle* or stone is placed to represent the deceased, to which the ceremonies of anointment are performed by Bramins, and rape seeds with a few drops of water brought in a *Pattacari*, are sprinkled over it—the *Amapindam* or boiled rice is again offered and given to *Vajrasens* or Crows—then the *Selle* and *Pattacari*, are put into the vessel in which the *Amapindam* was dressed, and conveyed to the house, to be devoutly preserved.

The following day *Sanchoyannm* or Funeral rites are performed in the following manner; rice and three sorts of vegetables are boiled together in a pot, and taken in a wimow, together with fig leaves, milk, &c. to the *Niasamm* or burning place, where *Vomam* ceremonies are again performed with the fire taken out of the funeral pile—but if the fire had been

already extinguished, certain rites are immediately performed in atonement for its extinguishment, and other fire is procured and the ceremonies of the *Vomam* observed with, in order, that the pollution which the pile might have attracted by the approach of a Dog, Ass or Jackall, being unclean beasts, may be removed by the *Vomam* and utterance of Verses from the *Vedas*—The bones of the deceased are next gathered and three *Selles* or stones placed on the ground, which being anointed an umbrella and sandals made either of silver or flour, are placed before them, and small yellow coloured flags attached to each *Selle*—the *pindams* or boiled rice is presented as an offering to them, and the milk is then poured over the bones by the son, or next of kin, and prostrating himself at the feet of the Bramins, bestows on them pecuniary presents—the bones of the deceased are afterwards removed and thrown into the Ganges or any other sacred river.

CHAPTER IV.

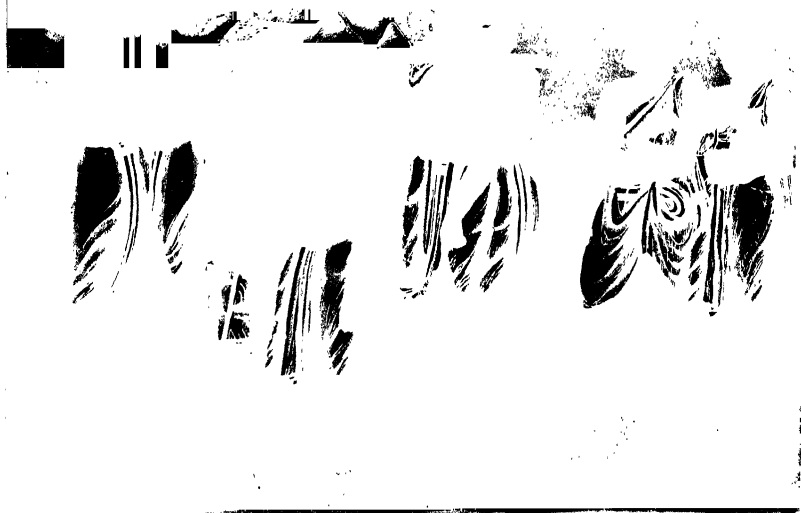
FUNERAL CEREMONIES OF THE SMARTAH BRAMINS CONTINUED.

In order to perform successfully the subsequent diurnal funeral rites the chief mourner repairs every morning to a grove, taking with him the vessel, *Selle* and *Pattacari*, and after the performance of the prescribed ceremonies—offers to the *Selle*, the *Pinda* or rice, and then gives it to the crows—on the first, third, fifth, seventh and ninth day after the death of the deceased—he is enjoined to present to a Bramin, according to his circumstances, rice, vegetables, cloths, rings, ear-rings, cap, bag, stool, sandals and other goods: until the final conclusion of the rites the son, or chief Mourner is strictly forbidden from using his usual bed or mattress, but is permitted one of reeds or flowers—on the tenth day the performer bathes and purifies himself, and performs the daily rites as prescribed already—he and his Cousin are then shaved and having again bathed, he pours over one *Selle*, *Tilodigam** or water mixed with rape seeds—then, two *Selles* or stones are added to it and the ceremonies of anointment are performed to the stones—A small pandall commonly called *Vehgara thani Munduglum* is erected with three poles, and the *Selles* are perfumed and adorned with flowers and placed under it, then the widow of the deceased being brought for-

ward, weeps aloud, when her bangles are broken, and the nuptial string or *Talli* and other neck ornaments are untied in the presence of the *Selles* they are then carried off and thrown into a stream—in which they all bathe—after bathing, the widow's head is shaved, and a plain cloth is given to her.*—The son then performs the *Anantha Vomam* ceremonies, by which the pollution occasioned by the death, is considered as removed—The Bramins now recite verses from the *Vedas* and place the *Soogattaparajana Calisem*, or a vessel filled with water and mango leaves—which the son and his cousins sprinkle over them—pecuniary gifts being now made to the Bramins, the *Calisem* is taken to the house, where the remaining water and leaves are sprinkled over the cooking utensils and other articles, of the house thereby purifying them also—and the relatives are then feasted.

On the eleventh day are observed, the ceremonies of oblation. *Amapindam* is made, and sent by a messenger to be thrown into the Ganges or other sacred streams, then follows *Verooshere Sargannam* i. e. a steer and heifer are brought, and adorned with flowers, then placed before the *Vomam* fire, kindled for the occasion according to the principles laid down in the *Vedas*.—Four sorts or kinds of presents are then made to the Bramins viz. cloth; earthen vessels, money and ghee or clarified butter—To the five Bramins who recite the *Vudam* pecuniary presents are made—and the cattle are after this turned to

* The ceremony of *Tilodigam* is simply performed thus—the Performer twists a little *Dharbu* grass round the ring-finger of his right hand and putting in the palm a little rape seeds, it is held in a sliding position—the Priest or *Poochaha* pours water upon the seed with utterance of certain prayers and thus washes off the seeds from the hand—it is so held that the water should run between the thumb and the middle finger—*Pitragam*—we are unable to discover the purpose of this unclean ceremony.



FUNERAL OF SMARTAH SECT.
1st Book of Birana Plate 5

the east, west, north, and south, and let loose to roam at pleasure.

Yaknam donation is next made—thus a Bramin is bathed, and after anointing his head with oil, is presented with a new cloth, large ear-rings—ring, cap, bag, earthen vessels, a ladle and so on,—and rice being separately dressed on this occasion, it is divided into 32 morsels, and given to him, with 32 Pagodas or at least 32 Rupees:—the rest of the *Anum* or rice, is formed into a *Pinda* and mixed with water—if the performer of the above rites be in poor circumstances, a fire is kindled in a pit and the God of fire is made to represent the offering by repeating precepts from the *Veda* and the 32 morsels of rice are given to the Brahmins. *Shodasa* donation next follows, a cloth, a *Parita* ring, a brass vessel, a ladle and so forth are presented, to 16 Brahmins, and the water out of a *Thonny* or cup made of leaves is poured on their hands—and then they are fed—and the remnant is formed into sixteen *Pindams*, which are thrown into a stream or tank.

On the 12th day, *Sapindikaranam* is observed, i. e. seven Brahmins are bathed, and being presented with gifts, are fed—of these Brahmins two are appointed to represent *Visatavats*, one to represent the deceased, three are severally appointed to represent the grand-father, senior grand-father, and great grand-father, and the last to represent *Vishvoolari* or the God *Vishnoo*:—*thouaps* made of leaves, are placed with some water in them,—and *Pindam* is divided into three parts, and they verily believe that the soul of their great grand-father, is transported to Heaven, by the utterance of the sacred precepts—the performance of annual ceremonies is henceforth considered unnecessary.

To remove any difficulty or inconvenience at the River of fire† on the soul's journey to Heaven, a Cow and a Calf, are presented to a Bramin with gold pommels on their horns—this is called *Vitheran* donation—then *Swarypatheyam* is made—viz. rice vegetables &c. are placed on a new piece of cloth, and presented to a Bramin—when this is done, *Thasadamum* or ten kinds of donation is made i. e. of rape seeds, salt-grains, jaggery, ghee, curds, milk, cotton seeds, iron and cloth;—immediately after, *Shodasamahadannum* or sixteen sorts of gifts are given, viz. a piece of land, cloth, money, a maid, an Elephant, a horse, ram, cow requisite for getting a Bramin invested with the Sacerdotal thread, the offering of gram, salt a *Solegraham*, or Idol solemnly considered to be after the likeness of God.

When the above gifts are conferred, the *Pindam* is thrown into the water and then the performer bathes himself, and observes the ceremonies of oblation when the whole of the relatives, friends, and *Poorokitha* Brahmins are feasted sumptuously—At night cloths are presented to the performers of the funeral ceremonies, by the relatives and friends of the deceased—and a quantity of beetle and nuts served to the assembled Company by the performers.

On the thirteenth day *Tanam* ceremonies are performed to the nine evil Planets to diminish their portion of evils—and the whole of the family then bathe and share a splendid entertainment. *Musiyems* and *Tonnanasiyems*, (or ceremonies, and absolving by a son on account of the death of his father) are observed successively for 12 months, and on the Thirteenth month the first annual ceremonies are performed.

CHAPTER V.

THE ORIGIN AND HISTORY OF THE VIDEKEL BRAMINS.

Under the head of Hindoo Divisions of Hindustan, we have in a former number* pointed out, that the three distinct classes or tribes of the Brahma division—viz. *Adrydom* or *Smartah*, *Visistadeydom* or *Vishnoo* sect and *Deydom* or *Manthoova*—are formed into various other sects to the number of forty-one; in which Catalogue, the Videkel Brahmins stand first; in order; it is our object therefore in our present issue to give an Historical Sketch of their origin—manners, customs and so on—which bear no great difference to those of the *Smartah* sect.—It is said, that no one can obtain the distinction of a Videkel Bramin—unless he belong to any of the above or

other subdivisions into which the Sacerdotal caste is divided, who regularly perform oblation thrice a day and other sanctifying ceremonies connected with *Yajnam* and who do not deviate from the principles laid down in the *Vedas*; who with their families support themselves by the gifts from the Rajahs and other great men, and who endeavour to seek salvation by zealously and religiously studying the *Vadanta shashtra*, *Astanga yajna* and *Thuthoovusothana*.

† From hence we are led to suppose that the doctrine of the *Vedas* were partly borrowed from the mythology of the Western pagans—Ovid and others make mention also—of a river of Fire in the infernal regions which is called *Phlegon*—this river is said to swell with fiery waves and roll streams of fire—the souls of the dead, having passed over this last of the infernal rivers is carried into Pluto's palace.

* Vale Book 1. *Smartah* Sect.—Chap. 2.

piece of new cloth, and tearing it to the breadth of three fingers, wears across his breast—after which follows *Pretháprachuthum*, performed thus—milk and curd is first mingled together—and afterwards a few pieces of gold and silver are thrown in it—the Brahmin taking this, mutters some prayers and pouring a portion of the mixture into the mouth of the deceased—reserves the gold and silver pieces to him-

self—*Pretha Voman*,* is next performed—and then follows, the washing and adorning of the corpse according to the *Shasters*—as contained in the ceremonies detailed of the *Smartah* Sect—It will be needless for us to dwell again on all those rites which are performed at the burning place—or till the days of purification from the pollution of the dead—exactly the same as the sect

* The Ceremonies of the *Voman* which occurs so frequently in our details, will perhaps require an explanation from us for once. Dried sticks or pieces of wood is procured from certain appropriated Trees, viz., the *bauna*, *GooERRY*, *fig* and a few others—which are generally sold in the bazars for the purpose—a hollow place being made for the ceremony, the wood is arranged in order and lighted with a little camphor. The *Poorohitha* then recites a few verses from the *Vedas* while the friends or relatives throw into the fire by turns—some ghee or clarified butter—raw rice—or rapeseeds, &c.

CHAPTER VII.

The Origin and History of the Dravedah Bramins.

The *Dravedah Bramins* also assert, that their race was the prime work of *Audibágván*, or the great Supreme, and that they were consequently endowed with peculiar privileges, and favors by the gods, and claim, on these pretensions a distinction of honor and superiority above all other classes of the Universe and they further agree with the rest of their tribe, that owing to the political changes and innovations of time, various divisions and sects were introduced among them, which they rigidly maintain to this day: under this conviction, the *Dravedah brahmins* claim their right of superiority, next to the *Videkel*, of whom we have treated in our last Number.

This sect of Brahmins are supposed to have originated in the very centre of North Hindostan, and with the bigotted zeal of idolatry like the others, declare also that no one can obtain the distinctions, privileges and honors of a *Dravedah*, except he have thorough knowledge of the *Vedas* and observe the sanctifying ceremonies of the Sacerdotal class, studying the *Vudanta Shasters*, &c.

Religion and Worship.

Their chief object of worship is *Párámah Siven*, the same as *Sivah*; yet however, they occasionally pay religious homage to Vishnoo and a number of other inferior deities, the peculiar blessings of the four *Vedas* are also allowed to them, viz. *Ruggo Vedam*, *Jádura Vedam*, *Sama Vedam*, and *Tarawana Vedam*, and moreover, lay claim to the divine favor of instruction and exercise of the most sacred prayer, the *Gyatre*.

*A Description of Sivah.**

SIVAH, the destroyer, has the second place among the Hindoo deities, though in

general, in allusion to their offices, the three principal gods are classed thus: Bramha, Vishnoo, Sivah.

This god is represented in various ways. In the first he is represented as riding on a Bull, and wearing as garlands a number of snakes, having his goddess Parvutee seated on his lap. (*See Plate 8.*) In the *dhyana*† he appears as a white or rather a silver coloured man, with five faces; an additional eye,‡ and a half-moon on each forehead;§ four arms; in the first a *purushoo*; in the second a deer; with third giving a blessing, and with the fourth forbidding fear; sitting on a waterlily, and wearing a tyger's skin. He is worshipped in the daily *pooja* of the brahmins, who silently meditate upon him in this form.

At other times Sivah is represented with one head, three eyes, and two arms, riding on a bull, covered with ashes, naked, his eyes inflamed with intoxicating herbs, having in one hand a horn, and in the other a musical instrument called a *dumbooru*, or drum.

Under various names, other images of Sivah are described in the *shastrus*, but none of these images are made for worship at present nor is there any public festival on their account.

Sivah had two wives, Sutee and Parvutee. Sutee was the daughter of king Dukshu; and Parvutee the daughter of the mountain Himalaya. Sutee is at present worshipped at the *peet'hust'hanus*. Parvutee is known under other names, as *Doorga*, *Kalli*, &c.

A number of stories are contained in some of the Hindoo books respecting the quarrels of Sivah and Parvutee, some of them arising out of the revels of the former, and the Jealousy of the latter. These quarrels resemble those of Jupiter and Juno. The chief fault

* The following is extracted from Ward's works with some additions of our own.

† The form of meditation used daily by the brahmins.

‡ One of the names of Sivah is *Trisheena*, viz. three-eyed. One of the names of Jupiter was *Trioculus*, [*Triophtalmos*] 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.

§ At the churning of the sea, Sivah obtained the moon for his share, and fixed it, with all its glory, in his forehead.

mother, nor relations, nor ornaments; but, look at his form; he covers himself with the ashes of the dead;—at his qualities; he is known as the smoker of intoxicating herbs (the drunkard);—at his conduct; he resides in cemeteries, and dwells with the bhootus;—at his wisdom; amidst the assembled guests at his wedding he sat naked; rides on a bull, and is hooted at by the children in the streets as a fool;—at his learning; he does not know the names of his father and mother;—at his property, he owns a bull, a drum, and a tyger's skin;—at his ornaments; he is covered with snakes;—at his honour; at the time of marriage, he was not able to obtain any thing richer than a tyger's skin for a garment, though he begged for something better. It is true, he has had two sons born, and on this account, I suppose, he is filled with pride. But such sons, in the three worlds, were never born before, and I hope will never be born again. Behold his eldest son Kartiku, he drinks intoxicating beverage like his father; he is full of rage if his food be delayed but a moment; what his father begs, he, with his six mouths, devours; the peacock which carries him devours the snakes with which his father clothes himself; his other son Ganasa has four arms, an elephant's head, and eats like an elephant; he is carried by a rat, which steals and eats the unshelled rice brought by Sivah. Thus the children and the father are equally forsaken of fortune. The companions of Sivah are either ghosts or bhootus."

As soon as Sivah had mounted his bull to go a begging, Doorga said to Juya and Vijuya, "I will stay no longer here. He tells me to keep my hair clotted with dirt, and to co-

ver my body with ashes. I will go to my father's house. Come along." The maids endeavoured to pacify her, and to shew her the danger of leaving her husband. After a number of expostulations, she was persuaded to assume the form of Unnu-poorna, by which means the wealth of the whole world flowed into her lap. She gave a splendid entertainment on mount Kailasa to all the gods, at the close of which Sivah arrived from a begging journey. Struck with astonishment at what he saw, he was wonderfully pleased, and ate for once till he was nearly surfeited. When he and Doorga were sitting together on the evening of this feast, he apologized to his wife for the unkind language he had used towards her, to prevent which in future he proposed that they should be united in one body. Doorga at first strongly objected, but was at length persuaded to consent, and Sivah and Doorga became one, the right side (white) being Sivah, and the left side (yellow) Doorga. In this form an image is annually worshipped in India.

Other stories are told of Sivah's descending to earth in the form of a Sunvasee, for the preservation of some one in distress, or to perform religious austerities.

Sivah has a thousand names: among the rest are the following: Sivah, or, the benefactor.—Muhashwuru, or the great god.*—Eeshwuru, or, the glorious god.—Chundrushakuru, or, he on whose forehead is seen a half moon.—Bhootashu, or, he who is lord of the bhootus.†—Mriru, or, he who purifies.—Mrityoonjuyu, or, he who conquers death.—Krittivasa, or, he who wears a skin.—Oogru, or the furious.—Shree-kuntu, or, he whose throat is beautiful ‡—Kupalubhrit, or, he

* The pundits give proofs from the shastris, in which Sivah is acknowledged to be the greatest of the gods, (Mubh-daru); yet every Hindoo contends that his own guardian deity is great.

† Bhootus are beings partly in human shape, though some of them have the faces of horses, others the faces of camels, others the faces of monkey, &c. Some have the bodies of horses, and the faces of men. Some have one leg and some two. Some have only one ear, and others only one eye. Sivah is attended by a number of these bhootus, as Bacchus had a body of guards consisting of drunken satyrs, nymphs, &c.

‡ After Sivah, to preserve the earth from destruction, had drunk the poison which arose out of the sea, when the gods chanced it to get the water of life, he fell into a swoon, and appeared to be at the point of death. All the gods were at their wits' end; and the asuras were filled with triumph, under the expectation that one of the gods (even Sivah himself) was about to expire. The gods addressed Doorga, as the only person who could save them. She came, took Sivah in her arms, and began repeating certain incantations to destroy the effects of the poison: Sivah revives. This was the first time incantations were used to destroy the power of poison. Though the poison did not destroy Sivah, it left a blue mark on his throat; hence one of his names is Neela, or the blue-throated.



DRAVEDAH BRAMIN.
(T. 11. 11. 11.)

lith. by Salis

Kalli from *Kala*, time; is the agent of destruction, she is also called *Gowry*.

Marri Ummen is the goddess of pestilence and plague, the small pox and cholera are generally believed to be the visitation of *Marri Ummen*, and therefore vows and offerings are made to her for the removal of them.

Grama thavathie and *Padurie* are the patron goddesses of a town.

Vara Lutchwie is the consort of *Vishnoo*, and is the goddess of abundance and prosperity.

Ganasa is the god of policy and prudence, and is worshipped before any enterprize.

Soobramany Swamy is the brother of *Vignaswara*, and is worshipped in all the temples of *Sivah*.

Their fasts are kept on the days of *Sivavruthum*, *Carthegay Somevarrum*, *Theruvootharay nomboo* &c., and the places of pilgrimages generally resorted to are, *Combacoonum*, *Mayaveram*, *Madura*, *Theroovayar*, *Ramaseram*, *Casi*, *Calastry* and *Stre Sialah*, the principle places where vows are offered, are some of the abovenamed places of pilgrimages, as also *Tripetty*, *Trivaloor*, *Chelumburum*, and *Vydeesparen Covil*.

CHAPTER VIII.

Rites and Ceremonies of the Dravedah Brahmins.

In the performance of the rites and ceremonies enjoined by the *Veda Shasters* the *Dravedah* sect, differ in some material points from the generality of their tribe.—We shall proceed with them in their regular order.

Jawthacurram, or the ceremonies on the birth of a child are observed thus: As soon as the father is informed that a child is born, he immediately immerses himself in a tank, in such a manner, that the water of the tank where he bathes might dash against its bank, this is enjoined (as it is said) to attract the attention of the *Petherdavurkull* or household gods who upon beholding the foam of the water, anticipate the birth of a child in their family, and consequently derive much pleasure by such an event; the immersion being over, he devoutly offers the set prayers to *Vygnaswaru*, and kindling the *Vomam* fire, he throws in it mustard seeds, husks and paddy, this done he offers prayers of thanksgiving to *Paramasiven* and invokes his blessing on himself and offspring, then making certain vows and prayers to *Nandes* and other household gods, he proceeds to the nearest sacred temple to pay his vows, with some money

and pieces of gold, which he distributes together with paddy, to the officiating Brahmins, in order to appease the evils of the nine inauspicious planets Sun, Moon, Mercury, Jupiter, Venus, Saturn, *Rawho*, the ascending node, and *Cathoo* the descending node (*vide* No. 1. p. 3.) and mixing at the same time a little curd and honey, he pours a portion of it into the new-born infant's mouth, and performing some other ceremonies, he mixes again a little curd and ghee or clarified butter, and pouring a portion of this also into the infants' mouth, gives the rest to a Cow.

Eleven or twelve days after the birth of a child, is observed the rites of the *Namacurram*, or naming the child: on this occasion the house is purified and the ceremonies of the *Pooneyavasananum* performed, after which the *Navagraha* poojah is made, by kindling the *Vomam* fire to the nine evil planets, then the Brahmin reads certain prayers set apart for the purpose, this finished, one of the most reputed Brahmins in the assembly, pronounces a name, which the parents repeat in the right ear of the child, so loud



A DRAVEDAH MOTHER.

of *Hoobanahanam* follows, the child's head is again shaved as before and having performed ablation, the *Poonool* or *Brahminical* thread is for the first time thrown across his breast and immediately receives the instructions of a *Poorohitha* in the mystical prayer of the *Gyatree*, the rites of which the young pupil must henceforth regularly perform twice a day as he shall be initiated. A proper tutor is then nominated to educate him in the Vedas, and instil into his mind the strict principles and morality it contains.

On the fourth day of the *Sriha Maitha*, certain *poojahs* are made to the gods according to the forms established by the Shasters, and the young novice is then carried in public procession round their village and return home with the blessings of the *Poorohithas* and the assembled Brahmins.

The ceremonies of *Hoobocurman*, which is the next in order, is observed in the month *Avaney*, or August and September, when the moon enters *Shravan*, or at the time of the star *Ovnotah*, when the young brahman is attended to a river by the relatives and other brahmins and priests, where certain rites being performed according to the *vedas*, they proceed to the sacred ceremonies of the *Krishna jullum* i. e. a piece of string made of Deer's skin is placed across the breast of the youth in the form of a *Poonool*, and another string of twisted *Dherbu* grass being tied round his waist; the *Poorohitha* reads a few verses of the *vedas*. The *Hoobocurman* thus ended, he is henceforth set apart for the sacred order and enters upon the study of the Vedas, by begging alms of the neighbouring Brahmins, upon which alone he must subsist without looking and avoiding the sight of a Soodra, or chandala; and as enjoined by the *Shasters*, he must confine himself to the apartment of his tutor or *Gooroo*; a heap of *dherbu* grass must afford him the comforts of a bed, a small copper vessel of water being kept always near him, he must regularly perform ablation daily before rise, and when pursuing his studies, he must never turn to the north, but always

to the south. These are the strict observances enjoined by the Shasters, previous to investing the young Brahman with holy orders which is done, as soon as he becomes of an age to enter upon the ceremonies of *vetavagum* or matrimony.

The six established rites that follows *Hoobocurman* differ nothing from the *Smartah* sect (*vide p. 5.*) which we shall pass over, and proceed to the thirteenth ceremony, namely *Vivagum* or matrimony.

The parents having previously chosen a daughter-in-law suitable to their son, and obtained the consent of her relatives, and every other preliminary point being settled between them. The marriage shed composed of bamboos and green leaves of the coconut tree is erected in the house of the bride, and decorated with flowers &c. A piece of yellow string called *Perethe surrum* is tied to the wrists of the youthful bridegroom with certain prayers, uttered by the priests. After which the rites of the *Punchu Palegay* and the invocation of the gods are performed.

The young Brahmin or bridegroom then performs ablation, and for the first time cleans his teeth with a stick* generally used by the brahmins for that purpose, and on coming out of the water certain prayers being said to the four corners of the world termed by the Shasters *Thickoo vassanum*; he is shaved all over his body and then bathes again.

Having thus purified himself, he next adorns his person with flowers and Sandal paste; gold jewels and new clothes, and puts on a turband of gaudy shawl, and is allowed to see his face in a glass.* Thus clad, he takes a book of the Vedas under his arm, a bag of rice and defensive weapons and other things necessary for a long and perilous Journey on his back, and leaves his house on pretence of going on a pilgrimage to *Casi*, turning his course to the East or North.

The father and relatives of the bride now come before him by previous consent, and as if accidentally met, ask the young man whither

* * It must be observed that before attaining this stage of maturity, the young brahmin is strictly prohibited these indulgences.

he was travelling, and on informing them of his intended pilgrimage to *Casi*, the intended father-in-law enquires to what particular sect or *Sotheram* he belongs, and being satisfactorily answered, he addresses the young man thus—"My son, it is needless for you to go on such a perilous journey, and long pilgrimage, I have an handsome daughter, who is of a good family and possesses every virtuous and pleasing quality, relinquish therefore your intention of going to *Casi* and I will bestow her on you as a *Cucunny Danam* or *virgin* gift; accept the offer and enjoy respectability and every domestic comfort," having said this, he presents him with coconuts, fruits, beetle-nut &c. which the young man in token of acquiescence receives and follows him to his house. On coming into the house of the bride, the ceremonies of changing *malla* or garlands are performed thus—the uncles of the bridegroom and bride taking them up in their arms, one takes away the garland from the neck of the bride, who is previously dressed according to their customs, and puts it upon the neck of the bridegroom, then taking another from the neck of the latter, it is placed upon that of the former—thus it is repeated three times; having performed this absurd rite, they then proceed and place the young couple on a swing prepared for the purpose under the *panhall*, and termed by the *Shasters*, *Cunny unjall* and while rocking them to and fro, the officiating priests and relatives sing *Sobanum* or joyful chaunts, and afterwards offer prayers to *Vignaswara*.

Then the generations of the bridegroom

being read in due form (*vide p. 5.*) certain *poojahs* are offered, and gifts given to the bridegroom namely, *Sulagramadam*, *Boomedanam*, and *Vusudanum* i. e. consecrated selies of stone, landed property and new cloths. The father of the bride then repeating the generations of his daughter in like manner proceeds to the ceremonies of *Cunny danam*. He begins by saying, "We give this our daughter to so and so, in the presence of *Agni*, the *Poorohithas*, brahmims &c." Then muttering certain prayers, a piece of yellow string is tied to the wrists of the bride—in the meanwhile the father of the bride mixes in a vessel, a little honey, milk, ghee, and flour, and repeating certain portions of the *Vedas*, presents the mixture to his son-in-law. Afterwards, some paddy is spread upon the ground, confined by heaps of straw, the father of the bride takes his seat upon it with his face towards the east and his daughter upon his lap, the bridegroom standing before him faces to the west to receive the bride. While the mother of the bride facing the north, pours water in the palm of her husband's hand, which the bride receiving from the hand of her father spits it on the ground; this is called by the *Shasters* *thara vakeerathoo*, or giving or pouring away what is theirs—this done, the father takes the hand of his daughter and presents to the bridegroom which he reverentially accepts; after the conclusion of this rite, the father-in-law walks behind the bridegroom, by which act the *Vedas* declare the parents will obtain the blessing of heaven.

BOOK I.—CHAPTER I.

SCHATRIYA OR THE ROYAL CASTE.

In our account of the origin of the four principal Hindoo Castes given in the 1st Book of Brahma, we stated that the Schatriyas are next in rank to the Brahmins, and sprung from the shoulders of Brahma. To the Schatriya was assigned the profession of arms. The kingly office appertained to them. They were commanded to rule over the earth with equity, justice and mercy.

The Schatriya Caste is divided into two principal classes, viz. *The Solar and Lunar race monarchs*. Besides these two divisions there are four other subdivisions, viz. *Agneyamoosam Rajas, Pedookoolavanoosam Rajas, Rapootry, Mah-rattier and Hindoontane kings*—descendants of the Lunar race.

It is stated that the Solar race Princes sprung from Brahma's right shoulder, and the Lunar race from Brahma's left shoulder—*Eichwaak* and others were of the Solar race, and *Yayady* and others of the Lunar race—But of all the princes of the former race, the most illustrious and glorious were *Ramachandra, Lutchmana, Baratha, and Sattrogan*, the sons of *Dasaroda*—and the most renowned and celebrated princes of the Lunar race were *Wondesten*, commonly called *Durmaraja, Bemasanan, Arjoonan, Nagoolan and Soyadavan*, the sons of *Pandoo*.

Eichwaak was the first king of the Solar race, who reigned equitably and consistently with the *Manu Samraas*—he was therefore elected to rule over fifty-six kingdoms, situated between the Himalaya mountains and Cape Kumaria.

Heligion and Idolatry.—As the Schatriyas follow the profession of Arms, they adore as their tutelar deity *Parthasaradhy*,* *Pudrakawee* and *Doorgee*, the goddesses of Arms; and as they defend and preserve the people from invasion, tyranny and oppression, they particularly adore *Vishnoo* the supreme preserver of the universe. Their *Idolatry* consists in offering adoration to a number of petty deities and to a host of animate and inanimate objects.

Ceremonies observed on the Coronation of a King.—The king before being installed must perform ablution. The water must be brought from some sacred spring or from any other holy place and that by a man and woman, being husband and wife, of the highest caste and of the most irreproachable character. Ablution being performed, the king is adorned with jewels and proceeds with the business of the day.

The neighbouring kings and the relatives of Majesty, as well as the Priests and Reeshes are all invited to attend the royal ceremony. The king now distributes donations of money and confers titles of honour on his most deserving subjects—while the priests are sacrificing and performing sundry poofas—the king being seated on his throne, is invested with the kerridont or crown which is placed on his head by the King's Priest in waiting who receives it from the chief of the *Nutvaaluar caste*, or agricultural tribe.

The duties of kings are thus laid down in the work called *Rajjuranjee*. In a conversation betwixt *Vikrumaditya* and *Blurtree-Huree*, the former advises the latter to attend to the seven following duties: viz. As *Indru*, during the four rainy

months, fills the earth with water, so a king should fill his treasury with money;—as the sun in warming the earth eight months, does not scorch it, so a king, in drawing revenue from his people, ought not to ruin them;—as the wind surrounds and fills every thing, so the king, by his officers and spies, should become acquainted with the affairs and circumstances of his whole people;—as *Uunu*, in judging men after death, is not guilty of partiality or prejudice, but punishes all the guilty, so should a king punish without favour all offenders;—as *Vuroonu*, with his pashu,† binds his enemies, so let a king bind all thieves, &c. safe in prisons;—as *Chundru*, (the moon) by his cheering light gives pleasure to all, so should a king by gifts, &c. make all his people happy;—and as *Prit'hivee* (the earth) sustains all alike, so a king ought to feel for, and bear with all alike.

In the *Bhagurutu-Geets*, *Krishnu* is represented as saying to *Urjoonu*, "A soldier of the Schatriya tribe hath no duty superior to fighting. Such soldiers as are the favourites of heaven, obtain such a glorious fight as this. If thou art slain, thou wilt obtain heaven; if thou art victorious, thou wilt enjoy a world for thy reward."

Ceremonies.—The ceremonies mentioned in detail in the 1st Book of Brahma, Chapter 2d, under Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, (in which ceremony, is concluded *Showmehaveradnam*, that is instruction in *Diunooravadan* or Archery and War) and Nos. 13, 14, 15 and 16, are likewise observed by the Schatriya. They also perform the daily ceremonies of the Brahmins.—See 1st Book of Brahma page 2d.

Marriage.—The Schatriyas are permitted to perform the eight kinds of marriage enumerated at length in Book 1st, Chapter 2d, Page 5th.

It was an established custom among the Princes of Hindoostan, both of the Solar and Lunar Races to have the Portrait of their daughters, sent for the inspection of the Rajahs of the 56 kingdoms of India. The princes of these kingdoms after inspecting the Portrait, offered themselves as candidates, for the Princess's selection by forwarding applications of alliance, called *Soyamaram*, fixing therein a day for the celebration of the marriage. On the arrival of these applications, together with the Portrait, the father of the Princess prepares the house for the celebration of the nuptials, and on the arrival of the young Princes, they assemble in the King's Banquet-room, standing in regular file—attired in their royal robes, each having his minister bearing the ensigns of his kingdom behind him. The young princes, richly attired is led into the presence of the princess—as she passes each of her suitors she makes choice of one on whose neck she places a garland. The prince who has been fortunate enough to gain the prize, has often to enter the lists against one or more of the rejected suitors; whom defeating he performs the marriage ceremonies as prescribed in the *Prajapathium-Feegum*.

It was also an established practice among the Schatriyas, to try the skill of the Candidates in Archery—and whoever among

* See Book 1d, Plate 3d, Figure 9.

† See Book 3d, Plate 3d, Figure 1.

† A wonder-working rope.

them could bend a bow of steel, which *Davatols* or *Sages*, placed in the king's house for that purpose, was to bear away the prize.

Polygamy was allowed to an unlimited extent—but the Son of the first Wife or Queen, was the heir. It is necessary to state that the Bride must of necessity be a woman of the Schatriya Caste.

Bloppments were pretty common among the Schatriyas—It appears when the parents of a young princess for private reasons, refuse the application of any particular prince preferred by the young lady—she would contrive to send a message by a confidential *Brahmin*—acquainting her lover of her unalterable attachment and desire to place herself under his protection. The lover flies to the rescue of his mistress whom he conducts to his own kingdom where the young couple are married.

When it happens, that the marriage application is accepted without any opposition, the father of the bride fixes a day—and the intended Bridegroom comes in grand procession, mounted on his state-horse, accompanied by his relatives, and escorted by the royal guards—numerous dancing girls and singers following in the train. The Bridegroom arriving within the suburbs of the city, is met some miles from the palace by the relatives of the bride. The Distee ceremony (see 1st book of Brahma, chapter 2d, page 6) being performed, the Royal suitor is conducted to the palace, where the intended Bride first pays her compliments to the prince, from behind a screen. The Brahmins in the interval perform sundry ceremonies under the marriage shed, and likewise the nine sorts of *Ommom* in the names of *Parvathes*, *Paramaswaran*, and *Vishnoo*. This ceremony completed, the Talli is tied to the Princess' neck according to the rules prescribed in the *Prejapatheum Vevagum*: immediately after, the whole company move in procession thrice through the principal streets. On the termination of the ceremonies the married couple return to their kingdom with the fortune allotted to them by the father of the bride.

In case a Prince, who wishes to marry any particular Princess of another country, should not be in a condition to travel or is prevented by business or the customs of his country, he sends his state horse together with the Royal Dagger, Breastplate and the national Flag, with a suitable number of Elephants, horses, chariots and foot soldiers to his Bride's kingdom and the marriage is performed by proxy.

Pilgrimages.—See 1st book of Brahma, Chapter 2d, page 8. *Pilgrimages* for performing Ablution—See 1st Book of Brahma, Chapter : d, page 8.

Superalition.—See Note, 1st book of Brahma, chapter 2d, page 5.

Food.—Palau, Kitchady and the flesh of sheep, birds, and venison are their common food. They are fond of high living and indulge freely in the pleasure of the table, a *la Hindoo*.

Marks worn on the forehead.—See 1st book of Brahma, chapter 2d, page 9.

The ceremonies performed by the sick and dying, are the same as detailed in the 1st book of Brahma, chapter 2d, page 9.

Funeral Rites.—The funeral obsequies of Hindoo Princes, are grand, solemn, and imposing. The moment a prince departs this life, his remains are washed and embalmed; they are clad in royal robes, decked out with jewels, and carried in procession on a bier borne by the relatives, to the burning ground, where a pile is prepared of sandal wood and aromatic herbs—upon which the body is laid out. The eldest son or the next of kin sets the pile on fire—and the whole assembly wait till it is entirely consumed. The following day, *Sun-jevanam* or a funeral rite is performed—when the bones of the deceased are gathered together, on which milk, and odoriferous ointments are poured. They are then put into a silver or gold Urn, and thrown into the Ganges, or any other sacred river.

On the 10th or 16th day, *Pinda* or cakes are offered to the soul of the departed, and to those of his ancestors. Upon the due performance of this ceremony, it is supposed that the soul of the deceased will be transported to *Petrolog*, where it will continue to exist in happiness, in proportion to the deceased's, former virtues and charities—but should this rite be neglected the soul is precipitated into *Narkaum* or *Hell!* After the performance of the above ceremony, ablution is performed by the persons who had engaged in the rites, in order to free themselves from the pollution of the dead.

They now prepare savoury and dainty dishes. Cakes and other delicacies of the table are served out to a numerous company. The party consist of relatives and friends, and a large proportion of Brahmins who are feasted on such occasions with great prodigality.

CHAPTER II.

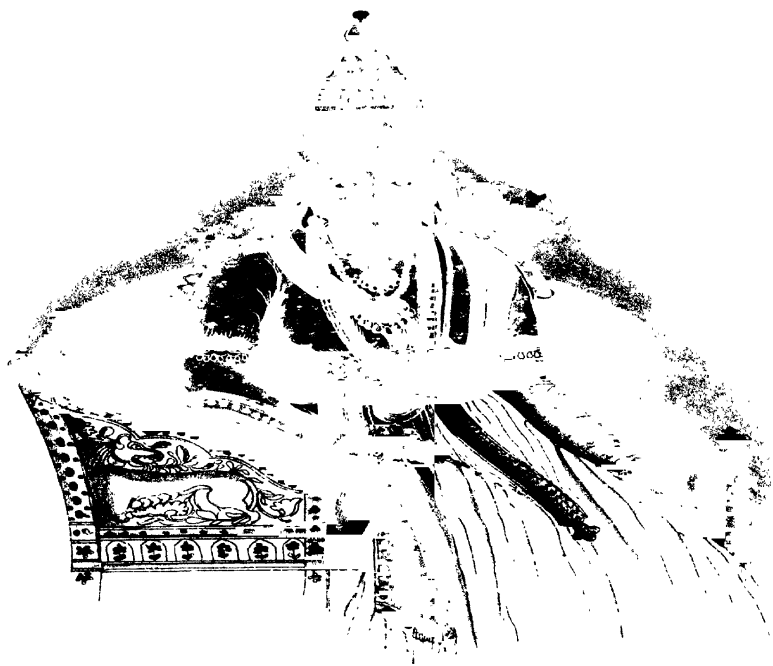
DHUNOORAVADAM OR THE ART OF WAR.

OF THE BOW.—There are different kinds of bows. From one bamboo Brahma made three bows. From the nearest the roots he formed that called *Pinaku*, which he gave to Siva. From the second part of the bamboo he made that called *Kodundu*, which was given to Vishnoo. The next called *Gandeevu*, was also possessed by Vishnoo, who gave it to Puroshoorma. This hero, with this bow, destroyed the Schatriya in twenty-one different engagements. It next came into the possession of Rama, who placed it with Indru and the latter gave it to Arjoonan, who destroyed with it all the Kooroos, viz. the family of Dooryodhunu, and subdued the ten quarters of the world. The bows called *Sharungu* are made with deer's horns. Bows containing seven joints of the bamboo are called *Suptaturu*. Those made with ivory are called *Gujuduntu*.

The bow must be three and a half or four cubits in length. The excellence of the bow consists in its strength; in its having many knots; in its being impenetrable to the point of an arrow, or the edge of the sword; in its preserving its strength after being used for a long time together. The two extremities should be of the same thickness. Some bows are painted at the back, others have small bells fastened to them; others a chamuru;* others are set with jewels, and others have small flags. The bow-strings are made of skins, bark, silk, gold thread, &c.

The bow is kept in cane and other boxes, or in cloth Siva used to place his in the skin of a snake,

* The tail of the cow of Tartary.



HINDOO KING

(Socrivamoosani.)

Book I. Plate 1st.
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Bhagavateer
Shoulder Jewel



Bastan
or Arm Jewel



Parthasaradhy
Subram Lord of the Royal Caste.



Koraden
or Crown



The Royal Seat
Thang



Bhokwa
or Beuger



Pudalatom
or Braceplate



Garnan
or Bow

Perkach
or
Quiver



When a youth begins to learn the use of the bow, a lucky day must be appointed. This youth must perform the menial service of his teacher; must learn on a purified spot; and at last give proofs of his proficiency. Having learned the art, the disciple must give his teacher whatever he desires.

The archer must be instructed in the method of untying the bow; of anointing it, &c. Two or three strings must be attached to one bow, lest one should break. The archer must frequently exercise himself by tossing up his bow in the air, and catching it again, and pulling the string of the bow first with one hand and then with the other. He must be skilful in wielding the bow on all sides, to keep off the arrows of the enemy. He must be well versed in producing the ring of the bow,* the string of the bow must be drawn till it reaches the ear, when the bow held at arm's length. The archer must be expert in taking his aim. A good archer makes the end of his bow almost meet, before he lets fly his arrow.

The quiver for arrows must be made of skin, and be as three-fourths of the bow's length. The gods give to eminent archers quivers which contain an inexhaustible store of arrows. The archer must hang his quiver on his back with a leathern girdle.

The archer must wear two thimbles on the first and second fingers of the right hand, made of leather, or iron or any other metal, to prevent injury from the bow-string. A leathern sleeve must be worn on the left arm, to prevent the bow from rubbing off the skin. The name of this sleeve is *godha*.

The archer must wear a golden or some other cap, a girdle for the loins, a pair of short breeches, a piece of leather round the loins, from which must be suspended a number of small bells; a coat of mail woven with wire, or made with leather. Some of these coats are said to be impenetrable, and incapable of being broken. Besides this, the archer must have ornamental dresses.

He who engages in a single combat is called *Urduh-utee*. He who engages singly with hundreds of chariots is called a *Utee*. He who singly engages with thousands is called *Utee-utee*. He who engages singly with ten thousand is called *Muha-utee*. He who is able to conquer in his chariot, footmen, wrestlers, spearmen, bludgeon-men, &c. is called *Rat'h-u-yootapu-yootapu*.

Some warriors are famous for throwing arrows very rapidly; others for throwing them very far; others with force to pierce through a mountain; others are famous for a strong and never-firing grasp; others for using the bow either with the right or left hand; others for never turning back in an engagement; others for their contempt of death; others for despising the most formidable enemies; others for being invincible in combat; others for despising fatigue; others for a courage like the sun increasing to meridian splendour.

Incantations are read, by which arrows become possessed of divine power. These incantations are of four kinds, as, *bula*, *utibula*, *virujsa*, *shambhuree*. The two first are ascribed to *Vishnoo*; the third to *Brahma*, and the last to *Siva*.

There are also arrows which are said to prevent the effects of other arrows. When the agany arrow is discharged, the whole air becomes full of fire. To prevent the destructive effects of this fire, the other combatant lets fly the arrow called *varoon*, when the air becomes filled with water. When one combatant lets fly the arrow called *parjiyunyu*, the air is filled with clouds, rain and hail; to resist this, the other combatant lets fly the *vayuyu* arrow, by which the wind rises into a tempest, and blows away the clouds, rain, &c. One combatant lets fly the *nagapashu*, which fills the air with serpents. The other combatant lets fly the *guroorut* arrow by which all the snakes are devoured. One combatant lets fly the *gandhurru*

arrow which causes mountains, fire, trees, wild beasts, &c. to fall. To destroy the effects of this, the other combatant lets fly the *oishiku* arrow.

Arrows have the feather of the crane, the vulture, the *koo-ruru*,[†] the crow, or some other bird at one end. They may be made of reeds, iron, &c. painted with different ornaments. The points of arrows are made of iron, steel, diamond, &c. Some are like a half moon, others have a single point, and others assume various shapes. An arrow should be about two cubits long. Besides the common bow for arrows, there is a cross-bow to discharge bullets. In the *Ramayuna* the bullets said to be discharged by *Bhurutu* were eighty numas in weight each, or 6400 pounds.

Bludgeons must be about the length of both arms added to the width of the body. He who is able to wield the bludgeon so as to keep off blows, or any thing thrown at him, is deemed perfect in this science. He also is commended who holds his bludgeon with a never-failing grasp; who repeats his blows rapidly and with a powerful force. It is unlawful to strike a blow with the bludgeon lower than the navel.

Wrestling.—He is acknowledged to be an excellent wrestler who can evade his antagonist by pacing round him in circles. A wrestler ought to be skilful in walking on his hands, and in pitching over his head. He ought never to permit his antagonist to throw him on his back, nor to lay hold of his foot. The wrestlers are allowed to kick one another, to strike with the fist, or open hand, or head. When his antagonist is about to seize him by the neck, the wrestler must raise his shoulders, and let his neck sink betwixt them. A third person must not interfere with the combatants. Formerly, it is said, a wrestler, or boxer, sometimes beat all the extremities of his antagonist into his body; or broke his back; or tore him in two.

In the march of an army, first go the flags, then the footmen, then those armed with shield and spear, then the bowmen, then men armed with *shalus* (a kind of spear);[‡] then men armed with *shoolus*, (another kind of spear);[§] then those armed with *mooosulus* (a club); then bludgeon-men; then horsemen; then warriors on elephants; then charioteers; then men on camels; then others on cows; then footmen; then the musicians; then the water-carriers; then the stores, on carriages.

Bad omens of going to war; a storm on setting off; an earth-quake; the implements of war falling out of the hands of the soldiers; vultures passing over the army, making a screaming noise. If the rays around the sun become red; if before a night engagement the moon appear small as a star; if the crane, the hawk, or the vulture be seen walking about on the earth; if the jackalls be heard howling all around; if a vulture settle on the flag of a chariot; if a thunderbolt fall; if fire fall from heaven; if darkness fill the four quarters of the heavens; if a cow, or a deer, or a Brahmin pass the army on the left as it marches along; if a jackall pass the army on the right, or if the army pass a dead man, or a pan of water on its right; if blood fall from the clouds; if a female beggar, with dishevelled hair, dressed in red cloaths, be seen to pass at the head of the army; if the flesh of the left side of the commander in chief tremble; if the horses are seen to weep, or turn back, when driven forward; if dreadful thunder be heard when the sky is calm; if the clouds become red—these also are evil omens.

The flag, fixed on a chariot, may bear the bird *Gurooru*, or *Siva's* bull; or *Hunoomanu*, the black-faced monkey; or the *kovidaru* tree;[¶] or the lion; or the *mukuru*; or a fish; or a serpent; or an alms-dish; or seven palm trees; or lightning; or a tiger, &c.

* An osprey.

† The spear was a principal weapon among the Philistines and Jews. *Go-liah's* spear is said to have been 300 shekels of iron. *1 Sam. xiii. 7.*

‡ *Bambusa*, of several species—This was the flag used by the Hindoo kings of the race of the sun.

§ *Gurooru* is a defiled bird which eats serpents.

In the engagement, the troops are to be thus disposed; a ring of footmen surrounds one division of the army; but in this ring are interspersed, here and there, charioteers, famous for prowess. This ring also contains all the different sorts of warriors. Another division of the army is formed into the shape of the bird Garuda; another into that of a half moon; others into the forms of the lion or the tiger; another into a line of single warriors; another into the form for a carriage, or the lily, the mukuru, a sakkasusa, a gunduruva, or a bull, &c. &c.

The chariots have one,* or two, or even a thousand wheels. These chariots are made of gold, silver, iron,† wood, &c. They contain rooms, some as many as a hundred; have the form of a steple, on which are placed flags, cow tails, and bells. These chariots are ornamented with various devices.

For the protection of one chariot a thousand elephants are employed; for the protection of each elephant, one hundred horsemen; for the protection of each horseman, ten bowmen; for the protection of each Bowman, ten soldiers having sword and shield; for the protection of each foot-soldier, two others go on each side and one behind.

On commencing the engagement, each side interchanges

* The chariot of Soorya, (the sun) has one wheel
 † "He could not drive out the inhabitants of the valley, because they had chariots of iron." Judges, iv. "Sicra had nine hundred chariots of iron," Judges iv. 3 "The Phillistines gathered themselves against Israel, 40,000 chariots, and 6000 horsemen." 1 Samuel, xiii. 5.

certain words of abuse.* In the combat are many different kinds of warfare, as single combat;† chariots with chariots; horsemen with horsemen; footmen with footmen, &c.; fighting in confusion; fighting with various weapons; fighting in ambuscade; fighting in invisible forms; assuming other shapes; discharging arrows so rapidly as that the air is filled with them; others discharge arrows so that one arrow goes into the tail of another, impelling it forward. After the men belonging to the opposite ring have been destroyed or dispersed, the central charioteers of these rings engage. In these chariot engagements, the archers first seek to kill the horses, or charioteers, ‡ to cut the bow-string, or the flag at the top of the chariot.

In fighting, it is contrary to the laws of war to smite a warrior who has been overcome by another; or one who has turned his back; or one who is running away; or one who is fearful; or one who takes refuge with the victors; or the man who declines further fighting; or the unarmed; or a single charioteer who alone has survived in the engagement; or one deranged; or females, or children, or the aged.

He who dies in the front of the battle, ascends to heaven.

* And Goliath stood and cried unto the armies of Israel, and said unto them, "Why are ye come out," &c. "And the Philistine said I defy the armies of Israel." 1 Samuel, xvii.

† Some of these combatants engaged singly hundreds and thousands of chariots. "Mighty men of valour," are mentioned in the Jewish history. 3 Samuel, xxiii. &c. &c. &c.
 ‡ "And a certain man drew a bow at venture, and smote the joint of Israel betwixt the joints of his armour: wherefore he said unto the driver of his chariot," &c. 1 Kings, xxii. 34.

CHAPTER III.

DESCRIPTIONS OF JEWELS—PLATE 3.

No 1. *Kerridon*, or Crown, made of the finest gold, of immense value but light enough to be worn on the head. The ancient records of the Hindoos, state that the crowns of their illustrious monarchs were set with invaluable gems of the largest size procurable in the world. The globular emerald fixed on the top of the crown is a solid stone of about 1½ inches in diameter. The crown represented in this plate is copied from an ancient rough painting.

No. 2. Is a royal *Scymetar*, always carried about by the king, not only as a weapon of defence, but as an emblem of royalty. It represents a fabulous two headed bird, whose claws rest upon elephants represented in a galloping attitude. The jewel bears gems of immense value, at the top of which is fixed an emerald similar to that set on the top of the crown described above—and is worn on the hand, in the same manner as a shield is held. The sharp part of it, is wrought with steel, and is concealed in a superb scabbard or case made of velvet beautifully jewelled: its value is estimated at ten thousand pagodas.

No. 3. Is a sort of *Armour* made of gold and set with divers kinds of gems, it is fastened to the wrist by means of buckles.

No. 4. Is a royal *Breastplate*, the large ruby in the centre is very valuable. It is generally worn in a Pearl chain intermixed with gold works.

No. 5. Is an ornamented *armour* composed of precious gems.

No. 6. Is a *Royal Seal Ring*. The seal is of a rectangular shape, on which is engraved the name of the reigning monarch. All the decrees of the king, and other official documents are sealed with this ring.

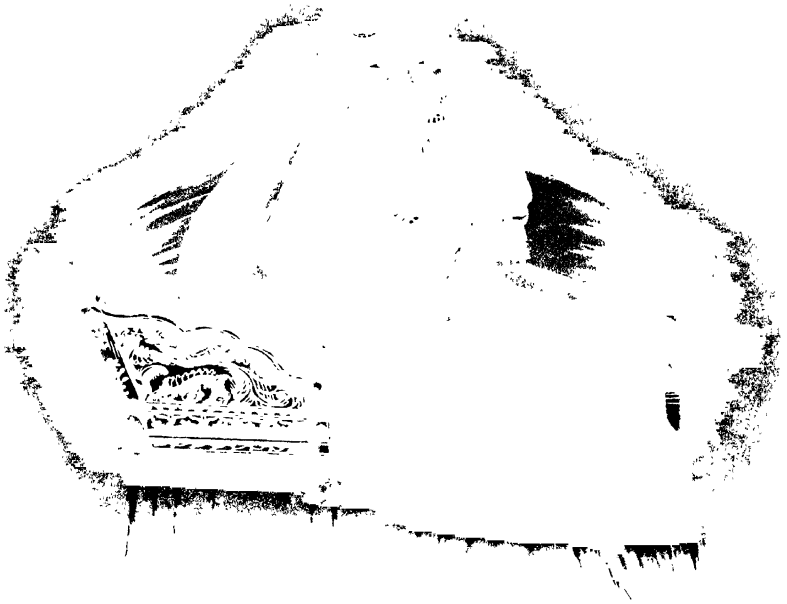
No. 7. Is a *Quiver*, ornamented with gold—and No. 8 is a *Etoe*. Although the kings of Hindoostan in ancient times used this kind of weapon in battle, yet the Bow and Arrows represented in this plate formed a part of the Royal dress. They hung on the back together with a golden lance and a little National Flag.

DESCRIPTION OF THE QUEEN'S JEWELS.—PLATE 4.

No. 1. Is called *Tallasmanum* or head ornament. This very costly jewel, is worn on the forehead, each extremity of which being fastened in the hair a little above the temple. From the middle of the forehead a chain of the jewel branches off at right angles, which is kept close to the parting of the hair,—a hook in the end fastens it to another piece of jewel of a circular shape, called *Jadapilla*. From the two extremities of the jewel above the temples, fall a curious chain, called *Jumbhookon*, of 5 links each, composed of gold, rubies, emeralds, diamonds and pearls, which rest on both the cheeks, in a curved shape, the ends of which are hooked to the earring called *Kamooloo*, (No. 10.)

The kind of jewels represented here is valued at one thousand star pagodas.

Nos. 3 and 4, *Soorien* and *Chundooren*,—the former is called the sun and the latter the moon, from the shape each bears to these planets. They are set with most brilliant gems, and worn on the head, one on each side, of the parting of the hair, by means of hooks in the centre of each, which are fastened to the hair—each of these costly jewels may be valued at 300 pagodas.



HINDOO QUEEN.

7
Kanglasastrum, or Karraya Knot.



8
Kalliyandoo, Ear Ornament.



9
Boogedy, Ear Ornament.



5
Varhee, or Arm Jewel.

Bunder Kamelo, Earring.



11
Temhee, Ear-drop.

15

Vudyanum, or Girdle.



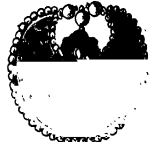
6
Nullo, Nose Ring.



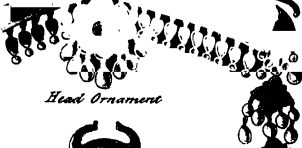
4
Soorie, Head Ornament.



5
Chanderer, Head Ornament.



Head Ornament



12

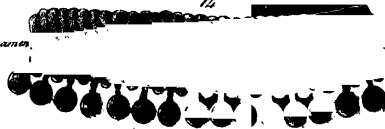
Bollako, Nose Ornament.



2
Jumboloo, Head Ornament.



14
Paddasarrum, Foot Ornament.



There are a variety of jewels of this description of less value, worn by the inferior castes.

No. 5. Vankee, or arm jewel, is worn on each arm about 3 inches below the shoulders, and bordering the sleeves of the little jacket or Raveke, worn by Hindoo women. The numerous diamonds, rubies, emeralds, &c. that they are studded with, besides the value of gold, may be estimated at 5000 pagodas.

Jewels of this description are also used by the inferior castes, but they are of less value and inferior workmanship.

No. 6. Nuttoo or nose ring. The one represented here, values 200 pagodas. It is set with two large pearls, 3 smaller ones, a costly emerald and 3 diamonds. This jewel is worn on the right nostril which is bored to admit it.

No. 7. Represents a Talli or wedding medal, of virgin gold, and set with either a diamond or ruby, and strung to a yellow bobbin or gold chain—many other little beads of various shapes are also strung together. This jewel is always held most sacred by the natives of every caste, it being consecrated at marriage—and may be valued at, from 2 to 20 pagodas.

No. 8. Kattripavooloo—ear ornament, is worn a little above the Kamooloo, and is always set with stones and pearls, and fixed to the ear by means of a gold screw which goes through the bore of the ear—it is valued at from 10 to 50 pagodas.

No. 9. Boogoody—is a piece of ornament worn on the top

of the ear, it is screwed together there, and valued at from 15 to 60 pagodas.

No. 10. Bunder Kamooloo, or earrings. This jewel is worn on the lower part of the ear, it being bored broad to admit it—a ring from the lower part connects the ear-drops or jemikee, (No. 11), both are set with gems. It is called Bunder Kamooloo, from its having been first manufactured in the northern countries of India, and worn chiefly by the people of those places. The one represented in this plate is valued at 300 pagodas the pair.

No. 12. Boolakoo—or nose jewel—this is worn between the nostrils, hanging over the upper lip by means of a screw. It is set with 2 large diamonds, valued at 300 pagodas.

No. 13. Vudyanam—or girdle. This splendid jewel is worn round the waist, rather tight over the fringes of the cloth, and joined in the front—by means of a hook and eye, valued at 5000 pagodas.

No. 14. Paddasararam—or foot ornament. Those worn by Hindoo women are in general wrought with silver, seldom valued above 20 pagodas the pair. But if made of gold, valuing about 150 pagodas. The Royal Caste alone wear gold foot ornaments, but among people of inferior castes, it is considered sinful.

Lutchmee, is a name given to gold, signifying the goddess of Prosperity, and is worshipped throughout India.

CHAPTER IV.

Of the Origin and History of the Rajahs of the Sooriavumsoam or Solar race, with some concluding observations of the History of Dasaratha Maga Rajah.

When Audi Bhagavan first undertook the creation of this world, and having supplied the earth with every thing animate or inanimate for the comfort and convenience of its future lord, Man, he found, that, a being capable as man ought to be, endowed with reason and understanding, with powers and virtues to attain to the perfection of himself, must of course be formed in his own image and likeness. He therefore willed, that man should emanate from himself; so that at a future extinction of his race, they might be absorbed in his own divine essence without any confusion or impurity.

According to the Hindoo Shastrus we have been already informed how mankind sprung from the Creator, and according to the limited system of their policy, the whole race of mankind, or at least, all who are distinguished by the smile of their Creator, are included under the four great divisions or tribes flourishing in this particular region of Asia, and no more notice is taken of any other nation, except by the degrading title of infidels, or of any other country, besides that of their own favored *Baragundum*, than if no such country or nation ever existed. But however much of these absurd notions are done away in this present age, and the pleasing dawn of European literature and a more liberal policy, tended to dispell the superstitious gloom which absorbed the minds of these people, yet, the prejudices and distinction of caste, in gradation to their first origin to which they are traced, are still maintained in their prestine vigour, perhaps, almost as unsullied as when these prejudices were first invented, although we are led into a labyrinth of nonsense, were we to enquire into their real date or chronological fact.

The bramin eldest born, and most favoured of Brahma was created from his mouth which implies the superiority and eminence by which this caste were distinguished. In the course of our accounts of the Brahma Division, Book I. we have minutely detailed the prescribed duties &c, of the various sects into which that tribe is subdivided. We are now entering upon the second grand division, namely, the Schatrya or royal caste, who are said to have proceeded from the arms of the

Creator, enduing them with strength as the former with wisdom, and assigning the province of their duty to bend the bow, to fight and to govern. A general outline of the Schatrya division we have already submitted to our readers in the first number under this head; wherein we have divided the Schatryas into two principal classes. The one Solar and the other Lunar race monarchs.

It is our object in the present number to treat of the former race, distinguished by the name of the Sooriavumsoam, with some brief historical notices of Dasaratha Maga Rajah.

The Rajahs of the Sooriavumsoam are said to have sprung from the right arm of Brahma, whence they take their origin. But from other historical accounts, we are informed that Ila the daughter of the great Menu Vaivaswata, the son of Soorya (Sun) was married to Budha, or Mercury, the son of Chandra (Moon) a male deity, whose father was Atri, son of Brama, his posterity are divided into two great branches called *the children of the sun*, from his own supposed father, and *children of the moon*, from the parent of his daughter's husband.

The lineal male descendants of both these families are supposed to have reigned in Iyodya or Oude, Pratishtana, and Vitoria.

Dasaratha son of Aja Maga Rajah was the fifty-fifth monarch of the Sooriavumsum in the second age or Tretayogu. He was the tather of the great Rama (one of the incarnations of Vishnoo) Lutchmana, Baratha and Sattrogen, and it is said that Dasaratha reigned *sixty thousand years* with justice and equity.

All the race of the Schatrya caste being of the *Vishnoo-amsai* or under the protection of Vishnoo, they chiefly adore him as their ishta deva, and his consort Maga Lutchmie, as the goddess who presides over kingdoms, victory, courage, riches and prosperity. But Sivah and other deities are also worshipped at their pleasure, and as occasion requires.

They have the privilege of being initiated in the four books of the Vedas, but the principles contained in the fourth book called Tarawanu Veda is their chief study and observance. This book of the Vedas, contains many incantations for the

destruction of enemies, for injuring or removing them to a distance. Muntrus to accomplish these ends are now in common use among the Hindoos, and it is commonly believed among them, should they be afflicted with some dreadful disease, that some unknown enemy has been reading Muntrus against him.

The principal education of all the Schatrya caste is the Dunoor-veda, which treats of the form and use of the bow, and of bludgeons, of wrestling, the march of an army, evil omens in going to war, the forms of flags, the disposal of troops in an engagement, the forms of war chariots, the method of commencing an engagement, the treatment of prisoners &c. for the knowledge of which the students evince much desire and ambition.

But although they have the privilege of reading all vedas, and books of the shastrus, they are very strictly prohibited from communicating or teaching others in them, it being the sacred right of the bramins alone to do so.

The solar race Rajahs being worshippers of Vishnoo and daily performers of Sivah poojah and Authetha poojah, observe the same distinguishing marks on the forehead as the bramins viz. *veboodee*, yellow ochre, *keernamam* &c. but in addition to these they make the *potoo*, or a large round mark between the eyebrows with *kustoor*y, a paste of strong aromatic scent.

It is the imperative duty of these Rajahs to use great judgment and impartiality in the choice of his courtiers. The *munthri* or prime minister of the state must be a man of the highest learning, experience and integrity. He is the principal agent in all state affairs while the Rajah merely acts upon *his* advice and counsel; in most of the Hindoo Romances, we generally find the character of the *Munthri* treated of as always possessing a greater share of wit and genius than the Rajah, from whence we might confirm our opinions of the usual learning of the Rajahs. But besides keeping a number of courtiers and officers of state, the Rajah must indispensably maintain a large retinue of heralds, torch-bearers and soldiers, amidst the flattering acclamations of whom he daily repairs to his *Singasanum* or throne, to execute judgment and justice among his subjects.

Besides the daily exercise of the laws of the country and other state affairs, it is his duty for the safety and welfare of his empire, to guard the

city against the ravages of wild beasts &c. which generally infest the forests of India, and in those days committed the greatest depredations. The Rajah therefore employs huntsmen or *Vadurs*, (of whom we shall speak of in their proper place) and providing them with all the required implements of wild sport, viz. nets of iron, long spears, bows and arrows, daggers, swords, bludgeons, match-locks, chariots and elephants, proceeds on horseback to the forests, and pursues with undaunted vigour and courage, the lion, the tiger, the wild boar, the elephant, the bear, the elk and the porcupine, and destroys all beasts or birds of prey that may chance to fall in his way; thereby securing the safety of his people and their grain fields: he therefore exacts one sixth portion of the produce of the land, to maintain the people employed on these wild excursions and other public expenses such as keeping up certain feasts of gods, making great *poojas*, public alms &c. He next despatches commissioners to the tributary rajahs of the fifty-two kingdoms, to collect their tribute money, and as a compensation for which, he watches over the welfare of their kingdoms, from wars, injustice, and neighbouring tyrants; but upon any of these refusing to pay the accustomed tribute; he then declares war against him, and collecting his army, marches to his city and begins a siege against it; and after bringing to subjection or conquering the offending Rajah, he connects that kingdom with his own. The natural ambition of a Rajah, is to make war and conquer nations, and no man void of this emulation can or ought to reign in India.

All the superstitious omens detailed in the 1st Book of Brahma as observed by the bramins are also observed by this sect. But some peculiar omens are added to these, probably from the *Danoorveda*. When about to march on an expedition of war, the following omens are said to indicate success and victory; the right shoulder or the right eye of the Rajah will gently quiver. The war horse will evince an impatient inclination to proceed; the horsemen will have a cheerful appearance; loud sounds of victory will be heard from the skies &c. But if a defeat was to attend the expedition, then the eyes of the horse will water; the chariot will not seem bright; the men will seem low spirited; kites and vultures, (birds of omen) will hover above them in the skies; their flags will be torn by some accident or other; blood will drop from the skies; pieces of flesh will rain upon them;



Rodríguez del

lith. by Salisoury.

DASARATHA MAGA RAJAH.

(Hunting Dress)

Vol 2. Plate 5.

ominous sounds will be heard from far; certain misgivings and despair will effect the mind of the Rajah: but although upon observing these inauspicious omens they are forbidden to march at the time, yet proud of their origin and royal caste, they generally go in defiance of these prognostics, and will never draw back when once they have set forward, and confident of their own valour, they fearlessly brave every obstacle and proceed on the enterprize.

The Rajahs of the Soorivamuosam have no particular tutular deities. The shastrus declare that he who presumes to wield the sceptre over an empire, must in every thing, study the peace and happiness of his subjects, the Rajah therefore pays homage to all the gods of his country; thus adoring Vishnoo as their chief object of worship, offer, daily, the necessary poojas, sacrifices, &c. to all the tutular deities, set up by his people, also takes upon himself the duty of regulating and ordering their several feasts, and spends large sums of money for the reception of bramins, bestows upon them houses and lands, and chooses one of the most reputable among them to superintend on these religious occasions, and to see that every thing be performed with due order and ceremonies, as established by the shastrus.

At times of affliction or distresses the Hindoos

* Ushwa madhu, or the sacrifice of a horse. In this sacrifice the horse must be of one colour, without blemish, with good make, young, and well formed. On a lucky day, a number of things, as some clay from the Ganges, sandal wood, a pebble, some rice not cleaned, leaves of doova, flowers, fruits, curds, clarified butter, rice, cakes, red lead, a shell, lamp black, tumeric, white mustard, gold, silver, m-tal, a lamp, and a looking glass, are taken by the sacrificer or his priest, and made to touch the forehead of the horse, while muntus are repeated. 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 anerbly caparisoned. The god Indru is then invoked by a number of muntus, and invited to come and preserve the horse, which is to be let loose. A paper is next fastened on the forehead of the horse, containing an inscription in Saanskreet in the following purport: "I, t this horse loose, having devoted it to be sacrificed. Whoever has strength to detain it, let him detain it. I will come and deliver it. They who are unable to detain it, will let it go, and must come to the sacrificer bringing tribute with them." The horse is then let loose to go wherever he chooses, 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. At the time appointed, a proper place is chosen and cleaned, 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 (tee) 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 tied round the posts of the altar, with branches of the mango tree, tails of the cow of Tartary, bells, and garlands of flowers. The sacrificer then, with presents, the reading of mantras, &c. appoints to their different work in the sacrifice, the acharya, who reads the formularies; the sudasya, who regulates the order in which the different ceremonies should fall; the bramha who preserves the fire; the hura, who lays the things sacrificed on the fire; the oodgats, who repeats portions of the sama vedu, sitting on the altar. Twenty-one posts, eighteen cubits and ten fingers high, are fixed in the ground, six of vilvuu, six of khudru, six of palusha, one of phyalu, and two of davadaro. Each post is to have eight points at the top, to

of this caste also make vows, to certain holy places and particular deities, to be relieved from them, and after obtaining success to their desires, build large houses and villages for the benefit of the bramins, perform several yogums, or sacrifices of horses* &c. distribute much alms and gives the bramins the accustomed gifts viz. Gejjadanam, Boomeedanam, Ashwadanam, Cunnyadanam, Daash-edianam, Pahleckoodanam, Gohidanam, Soobadanam, Calehanaposseneekai, Boovy danam, and Anandanam.†

The Schatryas being much accustomed to fast upon a variety of flesh, and indulge themselves with spirits or other intoxicating drugs, they seldom fast, like the bramins, yet however there are certain days appointed for them to fast, such as, Pitherdanam, Yagadasee, Sivarathrie, Sookravavrvuthum &c. but they are entirely left to their inclination to observe this religious usage.

They are likewise left to their inclination to go on pilgrimages like the bramins, and the love of power and ambition seldom inspire their minds to such meritorious acts of religion. But when a Rajah desires to possess some miraculous powers or uncommon fame, he then divests himself of his royal robes and delivering the reins of government to his Munthri, assumes the character of a Sanyasee and goes unattended to the borders of

be covered with painted cloth, and encircled with garlands. The six palusha posts are to be put in the ground with their heads bent towards the altar. The horse is to be tied to one of the khudru posts. To the other posts thirty animals and birds for sacrifice are to be tied. All these animals and birds are to be purified by water sprinkled on their faces, and by the repeating of muntus. Next a silver image of the bird Garuda with gold feathers, and sixteen gold ticks, are to be brought. After this the sacrificer and his wife are to wash the feet of the horse, and caparion him afresh. A fan of deer's skin is provided to blow the coles, also some kooluu gossar, piles of thin sticks of the fig or the palusha tree, a large pestle and mortar for bruising the rice, a bowl made of the fig-tree for holding holy water; a wooden spoon to stir the boiling rice, another large spoon with two holes in the bowl to let the clarified butter to fall 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, five articles, as gold silver, a pearl, a coral and a gem, are put in the pan; five smaller pans of water are also placed near the other, ornamented at the outside in the same manner. The horse is then killed, by the hura, and all its flesh cut into pieces, is cast on the fire with clarified butter, repeating muntus. When the svtum is put on the fire, the sacrificer and his wife are to sit upon the altar, and receive the fumes arising from the burning of this part of the horse. All the other animals and are next to be sacrificed amidst the repeating of incantations. These sacrifices are offered to Bramha, Vishnoo, Sivah, and the ten guardian deities of the earth. At the close, the hura casts a little 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 the water in the large pan repeating muntus; 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 of the pooranus. He who performed one hundred of these sacrifices was entitled to the place of Indru, the king of the gods. The names of several kings who performed one hundred ushwamadhus are given in the pooranus.

† For an explanation of these names, See Book I. page 2.

other gifts. The Vashist'hu reshee or the Rajah's Priest is then called, to perform the Navagraha omam &c. and then consult the horoscope, to trace the future destiny of the child. Then giving other gifts to sixteen Bramins perform as among their Caste all the other Ceremonies of Jawthacurnm, many gifts are distributed to the people, the streets are adorned, with wreaths of flowers as likewise all the public places, and the whole city evince their loyalty by feasting, and other amusements, for several days. The Rajah also gives grand entertainments to his Courtiers and all the officers of state, sends presents of beetlenut, Sugar, flowers &c. to the neighbouring Rajahs, and informs all the Rajahs of the fifty-two kingdoms of this happy event.

It is not usual with the Schatryas as with the bramins, that the marriage preliminaries are settled between parents of the bride and bridegroom; they do not even require their acquiescence or consent. But when a Rajah has an handsome daughter to be disposed of, he gets a portrait of her, and sends to all the princes of the fifty-two kingdoms and requests their presence at the *Soy-amara kallyanam* when all the princes are invited to pass the observation of the princes that she might make her choice. As soon as the princes take their stand, the princess being arrayed in her silk apparels and richest jewels of gold and precious stones which the wealth of an Asiatic Monarch can afford, she is led by a pompous train of maidens and other attendants to the princes, bearing in her hand a flowery garland; and as she passes by them slowly, she throws the garland on the neck of one whom she chooses, and stands by his side. A commotion then ensues among the princes, the favored lover is challenged to try his skill in wrestling, bending the bow of steel, tilting and other feats of strength and courage, which he must accept to maintain his honour. In these gallant exploits, much blood is shed, and even life is forfeited, and the victor obtains the princess as the prize. A pandall is then erected and splendidly adorned, and the bride and bridegroom being seated in the midst, Vashist'hu reshee is called in to perform the ceremonies of *puncha palegay*, *navagraha omam* &c. according to the Vedas, after which, the munglium or marriage knot is tied, a few days after, follows the *pravasa omam*, till which time the married pair are forbidden to eat during day time.

But sometime, as the Rajah wishes, instead of giving his daughter her own choice as detailed above, he sends a proclamation to the princes of the fifty two kingdoms of Hindoostan,* saying, that whosoever is mighty to bend the bow,† or skilful to shoot an arrow at a particular mark, &c. shall claim the hand of his daughter in marriage, and sometimes when the princess throws the garland on her favorite's neck, he takes it off as unworthy of such distinguishing mark of favor, unless he signalize himself by some hardy achievements, and having carried the prize in several engagements, with the disappointed suitors, he then claims her hand as a reward.

After having obtained the prize, if the favored suitor wishes to return to his Kingdom upon some urgency of business, before performing the introductory preliminaries for the marriage, he leaves his sword, and departs. The parents of the Princess then proceed with the rites, placing the sword by the side of the bride, as a representative of its absent lord.

The women of the Schatrya Caste enjoy an equal share of royalty, and splendour with their husbands; but they are never seen in public.

The state queen's occupation from morning to night is little less than a fund of delight and amusements, She rises from her bed before her husband, and accompanied by a joyful train of maidens, repairs to her bathing apartment to perform ablution, which done, her maidens perfume and dress her, she then goes to a throne of rubies and precious stones set apart for her, and seating herself in splendid ease and elegance, first issues the requisite orders as regards her household affairs, and then listens to some wise maxims of Sages, or moral effusions of learned men, which are generally read to her by her maidens, or calls her handmaids to sing, dance or play upon the Venior other musical instruments; sometimes, she takes a part in these accomplishments herself: and when her husband's meal time arrives, she waits upon him by his side, and with much reverence and respect performs many little services then required, and immediately on his retiring, she partakes of the richest dainties prepared for her. This done she also retires to her apartments and decks herself in all the fineries of Eastern manufacture, with jewels of gold, diamonds, rubies, pearls, and all precious stones, thus equipped she resumes her amusements of singing, dancing &c,

* An ancient Map of India, illustrating the Hindoo geographical divisions of the Kingdoms here spoken of, will be published in a future No. of this work.

† To bend the bow requires very great strength, as these bows were made of steel and said to be born with them or left there for some extraordinary purpose by Reshees or Devalas.



Rodriguez del.

Lith: by Salisbury

CONSORTS OF DASARATHA.

bestowing rewards to these maidens who perform best.

When the Nomboo poojah is to be performed the queen sends for a number of Bramins and married men and women, and distributes various gifts, of cloth, saffron, beetlenut, flowers and jewels; and then performs poojahs to Gowry, Vara Lutchmie and other tutilar deities.

At the time of Dasaratha Maha Rajah in the treta yogu; the Bramins, reshees, and all, made no scruples to feast upon flesh and fish of all kinds, but although in the Calee yogu, the bramins under a sense of growing and increase of sin, prohibited the use of flesh, the Shatryas freely par-

take of them yet, their food generally consists of rich pallau, Kitchdie, Kajjurkai (dates) a variety of mittais (Sweet meats) &c. with flesh roasted, fried, or dressed with chillies, coriander, ghee and spices.

The Schatryas are generally in their minority betrothed to a certain princess and when he succeeds to the throne, the first betrothed wife is acknowledged as the state queen; but poligamy is allowed to a very great extent, which the queen never interferes with, as they cannot claim an equality, but be content to remain in subjection to her.

CHAPTER VI.

Brief Historical Account of Dasaratha one of the Monarchs of the Solar Race.

Dasaratha was the offspring of many vows and prayers of Aja Maha Rajah of the Sooriavamoomsam race, who was no less famed for valorous exploits than his Son.

Dasaratha having passed the accustomed ceremonies of his country, viz Jawtha curmam, Nama-curmam, Annaprasanam &c. he arrived at an age of being invested with the poita, and at eleven years of age he was well skilled in archery, wrestling, bending the bow, and all the other sciences of the Danoorveda, and being in the state of bramacharee he gained much fame and reputation.

About this time Coshala Maha Rajah had a daughter named Caushalya, a paragon of virgin beauty, Coshala Rajah therefore issued a proclamation to the fifty two kingdoms of Hindoostan and invited all the princes to the Soyamara Kalleyanum of his daughter, accordingly the princes from every quarter presented themselves, before him, Coshala Rajah, made preparations for the purpose of proving the courage, strength and skill of him who should be the husband of his daughter, the princes therefore entered upon the customary feats upon these occasions, but with all the display of their skill and agility none seemed to inspire the mind of Caushalya with love and admiration, except Dasaratha, who combined with the beauty of his person, excelled all his competitors in every art, cutting to pieces those who maliciously opposed him, thus gaining a complete victory, he presented himself before the princess, who joyfully threw the garland upon his neck, The marriage was now celebrated with all the

pomp and parade of Eastern princes, spacious paddals were erected, public entertainments were held, the whole city was adorned in honor of the event, the marriage rites were then performed in the accustomed mode of the bramins by Vashitha reshee, the Poorohithas &c. On this occasion they observe a portion of the principles laid down in the Jadura Veda, distinguished by the appellation of *Prethamasanga* which includes the Sutherum *Katheyanar*.

The origin of this is related as follows:—In ancient times lived Pothayana maha reshee, a saint of great learning and piety, well skilled in all the Books of the Shastrus, and consequently had a number of disciples, constantly waiting upon him to swallow the fruits of divine wisdom and knowlege which fell from his lips. This pious devotee, was supposed, to have very wonderful and godlike virtues that kings and princes sought his blessing. He was wont therefore to send atchetha with his blessing by one of his disciples to the then reigning monarch, every morning. One day it fell to the turn of Katheyayanar one of his learned disciples to convey this atchetha to the Rajah, and on his carrying it to the Palace he was informed that the Rajah was not there, as he had gone out very early on some private business, he therefore waited for a little time when the princes and courtiers then present, desired him to deposit the atchetha on the varra vuttie or one of the beam ends of the palace, as it would take some time for the Rajah to return, Katheyayanar did so, and departed to the reshee. About four hours after the Ra-

ah returning to the palace enquired if the reshee had sent the usual atchetha as yet. The courtiers replying in the affirmative, pointed out the place where it was deposited, the Rajah going to see it, was struck with wonder and astonishment on beholding the beam blossom, shoot forth branches, leaves, flowers and fruits, and spreading itself to a wondrous extent, had almost reached the skies, the wonder was immediately solved, as every one pronounced it to have been effected by the virtues which the atchetha possessed. Upon this, the Rajah requested of Pothayana maha reshee, that henceforth, the atchetha may be sent by the same hand that brought it that day. Accordingly on the following morning Pothayana after his usual ceremonies of blessing the atchetha sent for Katheyayanar and desired him to take it to the Rajah. Katheyayanar absolutely refused to obey him, acquainting him, that his turn came only once a year, and before that regulated time arrived he will not carry it. Whereupon Pothayana became angry and desired him to give back the fruits of wisdom and knowledge which he partook for this length of time from him. Katheyayanar immediately rejected them out of his stomach which the Reshee took and ate up. Having thus given up all the learning he hitherto was master of, Katheyayanar implored Soorya Bhagavan (Sun) to teach him the Vedas and the knowledge of the Shastras. Soorya replied, "it being my constant duty to revolve round the universe, I have not leisure even for a moment to undertake the task, but however if you will boldly mount my Chariot and study with me I may then grant you your request. Katheyayanar mounted the chariot, but from its swift and uneven course on passing over hills and vallies, the principles which Soorya taught Katheyayanar became uneven and inconsistent. They are therefore called Prethama sanga, or Katheyayanar Southerum, and as these principles were inculcated by Soorya bhaganvan the Rajahs of the Sourivamoosam pay strict observance to it.

The marriage of Dasaratha with Cashaulya being completed, he went from thence to Kagaya and after a display of the same exploits obtained also in marriage Kivasee the daughter of the Rajah Gaya and passing from thence to Casi, he married the princess Smuathra, but to his great sorrow he had no children by any of his wives.

Meanwhile Jamatuggne reshee had a son named Parasa Ramah, who being endowed with

uncommon valour and strength, conceived an implacable hatred against the whole race of Schastryas; and with the determined purpose of exterminating them, went from kingdom to kingdom, and cut to pieces all the Schastryas he met with; and hearing of the fame of Dasaratha, turned his course against him, who was now in his way to Iyodya in company with his three wives, Dasaratha hearing of the intention of Parasa Ramah began to tremble for himself, and quickly tied round his arm the Cangavam or the bridegroom's knot. Parasa Ramah being now in sight, Dasaratha ran up to him, with apparent respect and submission, and falling prostrate before him exclaimed, O Swamy, I being yet a Cangavanatharee I solicit your favor and protection, and after performing other respectful homages, he was graciously dismissed by Parasa Ramah. Dasaratha then returning to Iyodya reigned over that empire sixty thousand years, and for fear of Parasa Ramah, married a wife every year of his reign to be considered always a Cangavanatharee.

But Dasaratha Maha Rajah having no children he was very much grieved, and calling Vashist'hu reshee besought with tears to avert this misfortune. "What is the use" he cried "of all these riches without a son to succeed me and to preserve my name." Vashist'hu hearing him complain so bitterly, was filled with compassion, and by the divine knowledge he possessed, he comforted Dasaratha with a promise that by the blessing of Narayana he shall have children. But go, he added, to the place where Kalacotee maha reshee is performing his devotions, and bring him from thence, and perform yagums, then shall you have your desire and be blessed with children.

Dasaratha then enquired, by what means he could possibly draw him from his devotions, to which Vashist'hu replied, you must select some of the prettiest daashees that might allure him with their charms, and divert his mind, then he will follow them whither they are pleased to conduct him. Dasaratha thanking Vashist'hu reshee for his sage counsel, ordered some beautiful damsels to be brought before him, and giving them the necessary instructions sent them to the place where Kalacotee was performing his devotions. The daashees coming to the retired grove of the reshee, endeavoured first to engage his attention by many artful ways, and at length drawing him wholly from his devotions, were conveying him in a palankeen to the palace of Dasaratha, and as soon as the ho'y sage

reached the borders of Iyodya, a heavy shower of rain announced to Vashist'hu the joyful intelligence of Kalacotee's approach to the city. Whereupon Vashist'hu informed Dasaratha of his success, and went forth to meet Kalacotee reshee, and on seeing him, Dasaratha and Vashist'hu bowing reverentially performed certain poojahs, and then conducted him to the throne. Upon being seated, Dasaratha Maha Rajah prostrated himself in adoration before Kalacotee, and exclaimed with apparent sorrow and tears; "O swamy, by thy grace and favor I am blessed with riches, honor, and fame; but what are they to me, without a son to preserve my name and lineage? without this boon all thy other favors are becoming a burden to me." Kalacotee being much pleased with the adorations of Dasaratha benignly comforted him and said, if you perform the usual rites of puthera yagum or sacrifices for children, you shall certainly obtain your desire, Dasaratha then implored that he would assist him in performing it, which being done, Agni bhagavan presented the Rajah with a certain beverage which he and his three wives immediately partook, and in course of time, they conceived and brought forth children, viz Ramah, Lutchmana, Baratha, and Sattrogen, at whose birth, Dasaratha evinced his joy of the event, by public entertainments, presents to the fifty two nations, and other rites as before stated. Then rearing them with the greatest care and fondness, initiated them as soon as they were able to learn the principles of the Danoorveda. About this time, the great moonee Vishwamitru came to the presence of Dasaratha, and solicited, that he would allow Ramah his eldest son to remain with him, to assist him in his devotions, which Dasaratha with the consent and counsel of Vashist'hu reshee was pleased to grant. The moonee was now returning to his retirement with Ramah, and on their way a famous Rakshee named Thadukie opposed them, Ramah immediately engaged the Rakshee in fight, and killed her, after which he remained with Vishwamitru, and having completed his yagums, he went to the city of Mit'hila, and was married to Sita the daughter of king Januku. Respecting the birth of this woman, the following story is current among the Hindoos.

One day Naruda set off on a visit to Ravanah; he played on his flute and danced as he went, singing the praises of Ravanah, who received him with great pleasure, and with all ceremonies due to his rank. Being seated, Ravanah asked

him, why he neglected the praise of Brahma, Vishnoo and Sivah, &c. in order to honor them? Naruda said, he had formerly served these gods, but now he saw that all this was vain, and that he (Ravanah) was all; that he could create, save, and destroy &c. Ravanah was very much pleased with this flattery, and asked Naruda, in a very respectful manner the particular intention of his visit. Naruda declared that he was very anxious about one thing; What is that? said Ravanah. "I perceive said Naruda, that you are lord of the three worlds; that you can do whatever you please; but still you must die; you have not overcome Yamah; and what are all other things if you must die?" Ravanah effected to treat this discourse lightly; and declared that he would go directly and fetch Yamah, or Vishnoo, or Brahma, or Sivah, by force, if he chose. Naruda told him, that this was talking to no purpose, for that the hour of his death being come, Yamah would trip him up unawares, and he must go. Ravanah asked what remedy there was? Naruda said, it was of no use to go and perform thavasee; but if he would go and fill a *Kalagam* (earthen pot) with the blood of the seven reshees, and bring it to him he would continue to make him immortal. Ravanah declared, that this was perfectly easy, and that he would immediately go and fetch it. He immediately assembled all his army, and set off to the wilderness where the reshees were performing their thavasee. The reshees enquired why Ravanah was come? Ravanah declared, he was come to fight with them. They asked why? He said he wanted a kalagam of their blood. They asked him if this would satisfy him? he answered in the affirmative, when each, pricking his little finger, a kalagam of blood was given, and Ravanah went his way. Not finding Naruda at his house, he hung up the blood in the apartment of his wife Mundoduree, forbidding her to touch it, as it was poison, and, tired of waiting for Naruda, he set off to fight with his enemies. In these wars he was made prisoner, and was confined a whole year. His wife made no doubt that he was dead; she therefore resolved to kill herself; and as the poison remained hanging up in the kalagam, she took it and drank it up. Instead of dying, however as she expected, she became immediately with child. While thinking of the dreadful consequences of being found in this state, she heard that Ravanah was approaching, she then took a chariot and fled to Mit'hila, where she, was

delivered of a child, which she buried in the earth. Though buried in the earth the child survived, and when Januka, the king was ploughing a field where he intended to perform a sacrifice, the child was found, and her name was called Sita, after the name of the furrow made by the ploughshare. Hence Sita might be called the daughter of Ravana, who was not aware of this; yet for endeavouring to take her to his bed, he fell under the displeasure of the gods, and was destroyed by Ramah.

At one time Dasaratha, being ill, was cherished very fondly by his wife Kicasee, so that he promised her whatever blessing she would ask, which she deferred asking until a proper occasion should require. In the mean time, after his marriage Ramah was returning to Iyodya to ascend the throne, and on his way wholly defeated Parasa Ramah, the invincible foe of the Schatryas. Having reached the capital, Dasaratha received him with marks of affection and joy, and sending for Vashist'hu reshee, desired him to make the necessary preparation for the Coronation of his son Ramah, and when every thing was ready and the

Rajahs of the fifty-two kingdoms assembled to celebrate the event, Kicasee his wife stepped forward and claimed his promise. In what manner enquired the Rajah, Kicasee replied that my son Baratha may be crowned instead of Ramah, and that the latter be sent in exile to the forest for the space of fourteen years, Dasaratha seeing no possibility of refusal granted her request, and at the same time overcome with grief for his son Ramah fell down and expired immediately. After which Ramah willingly, went into the wilderness taking with him Lutchmana and Sita. But a shoe of Ramah was placed on the throne, Baratha declining, to be king.

After the lapse of fourteen years during which period, the subjects of the Ramayanam* took place Sree Ramah returned to Iyodya, and after the usual ceremonies being performed by Vashist'hu reshee, the Valaular caste presented the crown which he took and placed upon the head of Ramah with his benediction, the three brothers of Ramah then having paid their respects received from him an equal share of the empire for their patrimony.

* The learned Hindoos thus account for the origin of the Ramayanam. At a consultation of the gods they resolved, that as Ramah was to incarnate in the form of yuga, for the destruction of Ravanaah a rakshu king and an afflicter of mankind, Narada, the Devasreever, should be sent to a moosee of the name of Valmikhil, to communicate to him the future events of Ramah's history, which he should be instructed to write.

In the Bengales translation of the Ramayanam, by Krittivasi, the following very curious story occurs, respecting the name of the original writer of this poem, Valmikhil.

Sixty thousand years before Valmikhil wrote, Vishnoo said one day to Lakshmee, Hereafter I shall be born, and take the name of Ramah. He then showed to Lakshmee the form, &c. which he would assume, and the person he should have in his brain. Narayana, seeing this scene, went and told Sivah. Sivah said, "Yes, this will happen; Ramah will be born; destroy Ravanaah; and by the efficacy of his name, be the saviour of sinners; but 60,000 years have yet to come before this takes place." Brumha said, "How will the name of Ramah have such power?" Sivah said, "Do you and Narada go down to the earth, where you will meet a man named Rutanakuru. He is the greatest of sinners, but by repeating the name of Ramah he will become holy."

They went as two synagoes, and entered a wilderness, where Rutanakuru subsisted, with his family, as a robber and murderer. Immediately on Rutanakuru's seeing them, he resolved upon their murder; but when he was about to strike them dead, his weapon, by the power of Brumha, fell out of his hands,

• This, of course, is a fiction to increase the antiquity of the poem.

and, from the conversation of Brumha, he was convinced of his wickedness.

He was exhorted to repeat the name of Ramah to remove his sin. With some difficulty, he at length pronounced it, when he immediately became a new man. Brumha told him to go and perform thavasee to Ramah, and he would obtain deliverance from all his past sins. Brumha departing promised to see him again.

Rutanakuru began to perform thavasee, and persevered, standing in one place till the white-ants had raised the earth all round him, and completely covered him. In this state they had eaten all his flesh, and left nothing but the bones. When Brumha returned, 60,000 years after, he found him in this state yet Rutanakuru was still able to repeat Ramah, Ramah, Ramah. Knowing by this that it must be Rutanakuru, Brumha directed Indru to cause a shower of rain to fall on the ant-hill which inclosed Rutanakuru. All the dirt being thus cleared away, Brumha caused the flesh to return on the bones, when Rutanakuru began to worship Brumha. The latter told him, that his name should now be changed to Valmikhil, in allusion to the mound of earth which had been raised round him by the white-ants. The Sanserest name for these insects is Valmikhil.

According to the direction of the gods, Narada went to Valmikhil; communicated to him the whole future history of Ramah, and directed him to write it in verse. Valmikhil obeyed the command of Narada, and called his work the Ramayanam. It was comprised in 24,000 verses.

† Termites

BOOK I.—CHAPTER I.

THE ORIGIN AND HISTORY OF BOO-VYSIA.

The third order of Hindoos are called *Vysia*. The business of the *Vysias* is said to consist in "keeping cattle, carrying on trade, tending upon interest, cultivating land," &c.

In the *Cañi-Uggum*, the *Vysias* like the *Schatriyas* are said to have fallen to a level with the *soodras*.

The *Vysias* cannot read the *Vedas*. Through the *Brahmins* alone can they perform religious ceremonies. They wear the pomul and in some punctilios of honour are raised above the *soodras*, though in reality they are equally the slaves of the *Brahmins*.

The few *Vysias* in the south of India are farmers, merchants &c. In the west of Hindoostan they are more numerous. They marry among themselves only.

There are three principal classes among the *Vysia* *ca* *ete*, *vis*. *Boo Vysia*, *Gho-Vysia*, and *Dana-Vysia*, the latter is subdivided into four other sects, *viz*. *Vellian Chetty*, *Bulther*, *Komaty* and *Pattoonool Chetty*. The present number shall occupy an account of the *Boo-Vysia*.

The ancient Hindoo records regarding the formation of Castes, contain very numerous accounts of the high rank enjoyed by the *Vysias* under the illustrious monarchs of Hindoostan. And before entering into the particulars of the manners, customs, &c. of the *Vysias*, it is deemed necessary to notice their rank and privileges, although some parts of their statements seem quite absurd and fabulous.

It appears that in the prosperous reign of *Rama Raja*, the *Dana Vysias* were designated by the title of *Nagaruttar*,* conferred on them by the then reigning monarch, *Rama Rajah*. The *Vysias* have also been distinguished by another appellation, that of *Sastaaceterar*.† This title was acquired by the *Vysias* under the following circumstances. A high priest of the *Brahminical* order, named *Parasoorama*, consequent on an affront which he received from sundry petty sovereigns in his neighbourhood, exerted his supernatural influence to trouble his enemies who being panic struck as it were, fled from their possessions, and sought refuge among the *Vysias*; these people thereby incurring the resentment of *Parasoorama*, with a view to save themselves from his wrath, made a most valuable jewel, representing a *Lotus*, with one thousand leaves, which they presented to *Vasishthar*,‡ who in consequence protected them from the heavy displeasure of *Parasoorama*, and conferred upon them the noble and honorable title of *Sastra Ceterar*.

The *Dana Vysias* trade in every country throughout India, where very different manners and customs prevail, yet their original customs, religion, policy, and mode of trading remain pure and unmixed, and it is their fixed opinion that every art and profession, would arrive to great perfection, if confined to a particular class of people. Commerce they say was carried on to a great extent in India, and wealth flowed in from every quarter of the globe, before their country was invaded by foreigners. They add, that in the reign of their ancient monarchs, trade was monopolized by the *Vysias* alone,

About 1240 years ago, in the country of *Gonda* or *Gour*, there reigned a king, named *Pullaj Senan*, during whose administration the distinction of Castes was remodelled, and eighteen different classes were formed, exclusive of the four principal head castes. A profession or trade was allotted to each Caste by this legislator, with a view to regulate the affairs of his dominions without confusion, so that the people of each respective caste might live undisturbed, by and through the profession allotted to them.

Pullaj Senan rajah reigned over all the parts of North Hindoostan, where the laws he established, are held in great esteem at the present time. The extent of the kingdom he ruled over, was bounded on the north by the *Hemaylin Mountains*, on the south by the *Vindes Mountains*, on the east by the *Eastern Ocean*, and on the west by the *Indus*. In the countries situated within the boundaries of his kingdom, the distinction of castes, which he established was strictly observed.

In South Hindoostan, in the country of *Conjee*, commonly called *Conjeeveram*, near *Arcot*, the *Hindoos* have a most sacred place called *Vattaruyam*, a short account of which we shall relate here as a specimen of the absurdity of their stories. *Narada*, a deified saint, having made a tour to the temples and sacred places of the *Hindoos*, all over Hindoostan, at last arrived at *Kilasa*,* the blessed abode of *Siva*, and being a holy man *Siva* was graciously pleased to grant him an interview, when *Narada* embraced the opportunity of informing him, that in the course of his tour, he visited a sacred place in the neighbourhood of *Conjee*, (or *Conjeeveram*) occupied by a *Butra Cattie*,† who forbid the pilgrims that visited the place, from performing *Satvega Pooja*, but on the contrary, cruelly compelled them to offer up to her *Tamaa Pooja*, the tendency of which was to lead the people to the infernal regions. Incensed at this report, *Siva* appeared before *Butra Cattie*, accompanied by the goddess *Parady*‡ and strictly commanded *Butra Cattie* to depart from that place, but she replied that she would obey *Siva*'s command provided he could excel her in dancing. *Siva* having agreed to this proposal, he commenced dancing with *Butra Cattie*, and both exerted their utmost skill. In the course of dancing, *Siva*, finding that he could not surpass his antagonist, put himself into very indecent postures. *Butra Cattie* being a woman of great modesty, could not bear the idea of imitating him, and finding herself therefore obliged to give up the contest, she was on the point of pronouncing a curse, when *Siva* commended the woman for her amazing modesty, and assuaged her fury by a faithful promise, that he would direct, that the *Prajah* and fests, that shall be kept in future, shall be first performed for her in the temple, at *Conjeeveram* and afterwards to *Siva*: at which unmerited and unexpected promise, she was highly gratified. After this circumstance, *Siva* entrusted the ecclesiastical management of this temple together with the fulfilment of his promise, to the chief or *Patriarch* of the *Vysia* caste, commanding and ordaining that the privileges and emoluments

* *Nagaruttar* means free merchants.

† A nation of a thousand generations, or ancestors.

‡ A holy man translated to heaven for his virtues.

* Or *Calassa*, situate beyond the range of the *Himalays*, between the longitude 81 to 82 deg.—and latitude 21 to 22 deg.

† An inferior goddess.

* Goddess *Parady*, the consort of *Siva*.

of the Pagoda shall be enjoyed lineally by his descendants who were enjoined to perform the *Poojahs* in the temple. The superintendance therefore of this temple has descended lineally to the *Vysia* caste. Of such trash most of the traditions of this people, is composed: some few more specimens:

The *Vysia* castes inhabiting *Conjevaram* are differently designated, viz. *Teria Vurmali, Yadachaitrar, Malinyanoor, Acharapattar, and Vallappattar.*

In 1288 of the *Saisanam*, in the year *Tadoo*, and during the reign of *Vattarayanam*, in the city of *Anacodiyar Vindianagur, Moocroyen* was elected crown prince of *Ancoody (Vindianagur, being a name given to it on the occasion of his election) Perusooddy Derooyen*, a member of the royal family was appointed to the government of *Conjevaram*, and in 1276 of the era of *Salavannah*, in the year *Vijya*, the commission for this office was granted to him:—When he began to arrange the affairs of the territories under his control, on examining into the ecclesiastical accounts he was most sorry to find that the *Soodras* and *Kyelasas** had usurped the hereditary rights of the *Vysia* Caste in the management of the temple of *Vattarayanam*, during the revolution in the Government by the *Masoolman* invasion—he then directed that the *Soodras* and *Weavers* should no longer have the management of the temple, but appointed a *Brahmin* to superintend its concerns, under the orders of the *Vysia* Caste, since which time, the *Soodras* and *Weavers* have been watching for an opportunity to dispossess the *Brahmins* and the *Vysias*.

During the reign of the Emperor *Adawda* whose son *Teroopooa* was bit by a snake—the ablest physicians could do nothing to save his life, but one *Teroochechy Numbya* very pious man of the *Vishnoo* sect, of the *Vysia* Caste, having been entreated to exert his piety in curing the beloved son of the Emperor, immediately composed ten verses in praise of the *Garoodon*,† and at the same time prayed earnestly to *Vishnoo*, who answered by sending *Garoodon* to cure the Prince. The Emperor was so much gratified, that considering it a duty, he renounced the *Siva* sect and discharged his priest *Padanaprangasa*, and embraced the doctrine of *Vysia Athyithum*.‡

In the reign of *Teroopooana* several laws were enacted with reference to the *Vysia* Caste, who also presented them with the *Goorooda*§ standard. Sometime after this event, *Permaul* a *Vysia*, an opulent merchant at *Conjevaram* unfortunately murdered a *Virgin*, a member of his family. After this bloody deed, he was constantly annoyed by dreadful dreams and apparitions, and being conscious that the ghost of the deceased was watching for an opportunity to be revenged of her murder, had recourse to his priest, an eminently pious and learned man, who was the chief of a convent in *Teroovalungadoo*, and entreated him to rescue him from the ghost. *Durmasiacharyer* (which was the name of the priest) gave him an enchanted sword, saying that so long as he kept it with him, the ghost could never venture to approach him, but should he at any time part with it, he would be attacked and killed by the ghost. In obedience to his instructions, *Permaul* kept the sword in his hand, as a defence against the ghost. Shortly after he was obliged to visit *Teroovalungadoo*, and when he was on his journey the ghost having assumed the form of a beautiful woman with a little infant in her hand, followed *Permaul* in order to execute her horrible design.—*Permaul* being quite aware that the person who followed him was no mortal creature, and being very much frightened, made all possible haste to arrive at *Teroovalungadoo* but the evil spirit prevented his journey, by

annoying and terrifying him on the way—and in the interval the sun having set, he was obliged to halt on the fourth day of the increasing moon, at a village called *Palyanoor*. This village contained 72 inhabitants, to whom the woman began to complain most bitterly of *Permaul*; stating that he was her lawful husband, and the little infant his son, and that he set out with an intention to go on a pilgrimage to *Benares*, leaving her and the little infant quite destitute of the means of support, never intending to return again to his native country. With such false complaints, she solicited the charitable inhabitants of that village to try every means in their power to detain her husband from prosecuting his pilgrimage. The 72 inhabitants being moved with compassion for the deplorable case of the woman, endeavoured to compel *Permaul* to receive his consort. *Permaul* remonstrated against the measure, and declared to them upon oath, that he was in no ways connected with her, for, she was a *devil*, who appeared in human form to destroy him,—but the inhabitants being completely deceived by the statement made by the ghost, *Permaul* was forced to remain at the village that night, as the inhabitants were resolved to investigate the case minutely the following morning. The evil spirit then stated that the sword which *Permaul* had in his possession was intended for her destruction. She therefore craved that it might be taken away from him. The inhabitants wrested the sword from him, whereupon he made a full statement of his case, and then solemnly declared that by their depriving him of his sword, they were consenting to his death. His declaration and entreaty availing nothing, he was not only dispossessed of the enchanted sword, but was compelled to remain with the woman and the child in a Pagoda of *Buitra Caste* for the night. In this place the evil spirit having had the mastery of *Permaul*, executed the horrid design of ripping open his belly, and wearing the intestines about her neck as a garland, and then vanished away. The next morning the inhabitants having come to the Pagoda, and finding the mangled body of *Permaul* they were struck with great alarm and remorse at the horrible murder of which they accused themselves. They therefore resolved to expiate the guilt they had incurred by the murder of an innocent man, and having caused a large funeral pile to be made, the whole of the inhabitants threw themselves into the flames and perished. A Hindoo tragedy entitled "*Neely Nadagum*" has been composed of the above event, and is acted in almost every part of *Hindustan*.

Some short notices of the *Matoms* or *Convents* of the *Vysias* and their founders we here subjoin.

Darmaisa chary, a *Brahmin*, the priest of the *Vysias*, having repaired to the court of *Azam Saah*, the *Nabob* of *Gocondah*, and displayed all his skill in various arts and sciences, the *Nabob* quite amazed at the priest's uncommon talents, granted a *Parwana*, which he delivered to the *Nabob* of *Arcoot*, who was likewise delighted at the priest's extraordinary learning, that he presented him with a rich *Palankin* and desired him to accept of a high office, even that of a minister at his Court. The priest having obtained a village from *Tondormalee*, called it *Lalapetta*, and built a *Matom* or convent in the compound of the temple at *Teroovalungadoo*, for feeding the poor, and managing the affairs of the said temple. At *Lalapetta*, he laid a tax of half a fanam called *Magomee*, payable once a year, by every individual of the *Vysia* caste, who should come there to trade: and one single fanam per annum on every married merchant. He also imposed a tax of one-sixteenth of a Pagoda on articles of consumption at *Lalapetta* and other places. Having appointed one *Vesistachariar* to be priest for all the *Solia Vysia* at *Conjevaram*, he regulated similar taxes at that place, and also directed that all disputes should be brought to his notice for settlement, and that any persons dying without issue, their property should be appropriated for the benefit of the *Matom*, at *Teroovalungadoo*.

* *Weaver* Caste—or *Weavers*.

† A fish, sacred to *Vishnoo*, considered by the *Hindooes*, as the sovereign of the feathered animals, and vulgarly called *Bramley Kite*.

‡ The unity of the godhead.

§ A national flag.



E.A. Rodrigues del.

CHETTY CASTE.

Madras 1837.

33

For the Vysias called *Acharapattiar*, he built a Matom at *Alindapagam*, the head of which was one Chattanada; and *Darmasiva chary* remained at *Teroonluagadoo*, very zealously engaged in acts of charity of such extraordinary nature, that he was called *Darmavachariar*, or the man of renowned liberality—he conferred great and many privileges on the *Vasistachariar's* Matom, and enriched it with many emoluments.

In the year 4145 of the *Calli Uggum** in 974 of Salivanah, in the year *Jaya*, there lived a Vysia named *Teroocches Numbae* at *Poonamalle*;† whose zeal and piety in the cause of religion were so great that he was distinguished by the favor of both God and Rajah *Gada Varadara*,‡ at *Convejeram*, and also of *Ramajinu* the high priest of the Vishnoo sect. *Darmasiva chariar*, of whom I have made mention before, having been much celebrated for his learning and piety, his followers are also renowned for their strict observance of the religious duties of this sect. There were numerous priests and Vysia *Matoms*, in the seven following cities in *Boradaguendum* or *Hindoostan*, 1st *Caroor*, or ancient *Litchmanapoor* the rival of *Lyotta* the most ancient capital of north *Hindoostan* now called *Ude*, 2d *Madurie*, or modern *Agra*, 3d *Hys*, in the country of *Mayda*, 4th *Cast*, or *Benares*. (this city lying between two rivers, viz. *Varoona* and *Uy*, is called in sanscrit *Varoony*, being a compound of the names *Varoony* and *Uy* but the present name it bears, is *Benares*), 5th *Conjevaram* in *Carnatic*, 6th *Woojini*, in the country of *Malwa*, 7th *Davarga*, on the west of these cities. *Conjevaram* is the most holy place, for the *Hindoos* say, that of the 108 Vishnoo temples, and 1008 Siva temples in *Boradaguendum*, there are in it 18 Vishnoo and 108 Siva temples in which *Poojahs* are performed. These countries are inhabited by people of various castes, and by very learned and pious *Hindoo* priests. *Vasistachariar* whose followers are the *Sooba* Vysia (for so they are called from the country of *Sooba*, which they inhabited) are distinguished for their generosity and charity. Their convents still exist at *Conjevaram*,—for the support of which, *Paroonda Davaroyen* has granted a village called *Madapakum* free of tax. It is also called, *Vasistachariar*, or *Vallapaka*—*Nattum*,—the chief of this place is a Vysia, who is daily performing *Adedy-poojah* (or the act of entertaining strangers hospitably, literally worshipping them) and imparting religious instruction to those who frequent the place.

Religion, and the Tutelar Deity of the Boo-Vysia.

The *Boo-Vysias* are allowed the great privilege of hearing the *Vedas* read and expounded to them by the officiating priest of the district they live in—and are also allowed to study *Vadantham* or *Hindoo* theology with a view to acquire spiritual knowledge, and a perfect and easy mode of knowing and worshipping God. They pay adoration to *Siva* and *Vishnoo*, and in a particular manner to *Soobramanyas** (the son of *Siva*) their tutelar God.†

Marks worn on the forehead.

Like the *Smartah Brahmmins* they wear on their foreheads, consistently with the *Vedas* the sign of *Siva* and *Vishnoo*, to indicate the particular profession of their religious faith

* The present age of the *Hindoo* world.

† Very near *Madras*.

‡ King, or Rajah of *Congerorum*.

* And also a great number of inferior Gods.

† The *Boo-Vysias* are privileged to perform the sacred and mystical ceremony of the *Gyatri*—as far as the 8th article or part—but no further.

—andsay, that from the feet of God, *Vibudee*, or sacred ashes issued forth for the sake of his believers, which are used as charms against the attacks of evil spirits and giants. *Thiroomnes Streechooram*, the sign of Vishnoo has been by some used of late, which shall hereafter be explained.

The *Ceremonies* observed by the *Smartah Brahmmins* under the following heads are duly observed by the *Boo-Vysias*—viz. 1, *Sauchaarmoram*, 2, *Namocurram* 3, *Annapraranam*, 4, *Showlom* 5, *Hoobanayanam*. The ceremony of investing the lad with the Sacerdotal thread or *Poonool** is performed a little before the marriage ceremonies—*Vogam* or marriage rites are exactly like the *Smartah Brahmmins* admitting the various ceremonies in detail as stated in the 1st book of *Brahmas*—and although the *Boo-Vysias* are allowed the privilege of the 8 kinds of marriage described in the above book—yet in these days they dispense with them except the *Prejapatheum* marriage. The ceremonies of *Neshagam*, *Sobbanam*, *Gerbadanam* and *Semandam* are strictly observed.

Profession or Trade.

Consistently with their caste-right, they carry on the cultivation of the soil in all its branches, through husbandmen of the *Soodra* tribe, who are made superintendants of their fields and gardens;—And it was a custom in former times, when *Hindoo* monarchs reigned, that whenever the produce was reaped, one-sixth was given to the reigning monarch—and a regulated share bestowed as endowments to sacred temples, and for the support of the *Brahmins*, and other castes of people.

Fasting, Pilgrimages and Studies of the Boo-Vysias.

The *Boo-Vysias*, read with great attention the sacred versions of their religion (being the composition of the ancient *Hindoo* Divines) viz. the *Vadantham*, *Sastrams*, *Teroovasthnam*, *Baritham*, *Ramayanam*, *Bhagavatham*, *Thilagam*, and various other poetical works in praise of the gods.

Fasts.—The *Boo-Vysias* fast on the following days :

- New Year,
- Full Moon in June called *Vyasee Povernamet*,
- New Moon,
- Pulliar Pooja,
- Anyodapoojay,
- Sivaratree,
- Mookkoatyagadny,
- Anuntavertha Nomboo,
- Kathaureaswara Nomboo,
- Mondays in *Kartika* or *December*,
- † *Kirtiga*,
- Pongol Day.

The Customs of the Boo Vysia-women.

In common with the women of *India*, the *Vysias* strictly observe the rules of obedience to their husband. The privilege of reading or hearing the *Vedas* and other sacred books are not allowed them. Education and knowledge are strictly prohibited. They fast on the days of *Nomboo*, and every Friday throughout the year—Friday is kept holy in honor of the goddess *Lutchmes*, the consort of *Vishnoo*, whose favor the *Vysia* women particularly propitiate in the belief that *Lutchmes* has the power to render their domestic life happy and prosperous.

Funeral Rites.

When a *Boo-Vysia* departs this life, the remains are without delay removed on a bier to the burning-place, by the relatives

* As the *Boo-Vysias* are an agricultural tribe—they are obliged to wear the sacerdotal thread on particular occasions only, at other times, the thread is kept with the officiating priest of the district.

• Feast of *Siva*.

† Bull 6, of the *Fieldas*.

and friends of the deceased, and consumed on a pile composed of sandal-wood and other combustibles. The following day the bones are gathered and anointed with oil, milk, curds and aromatic scents. This duty is first performed by the son, in whose absence by the nearest male relative. The bones being deposited in an urn, are thrown into a sacred stream, if the party are too far from the Ganges. The funeral party then move in procession to any convenient place near the burning-ground where they place three pieces of black granite stone, into which they believe the souls of the deceased and his father and grand father enter during the performance of the funeral ceremonies which last until the 16th day of the deceased's death. On the 16th day, they make a doll of flour, to which pindah, or boiled rice is offered as a sacrifice—after which gifts, consisting of rice, vegetables, clarified butter, curds, beetle-nut, money, &c. are distributed to the Brahmins, first to one single Brahmin, secondly to nine, thirdly to sixteen, and lastly to seven Brahmins. The pindah is afterwards thrown to the crows, and the flour doll into a tank, in which the family of the deceased bathe, together with some of the dancing girls called *Manikants*, who are afterwards presented with cloths, flowers, &c. (These dancing girls, either more or less engage in all the ceremonies of the Hindoos.) After this, a ceremony called *Turpanam* succeeds—this performed the family of the deceased have a private entertainment or dinner.

In the evening, the Brahmins pronounce a blessing on the family, and receive on the occasion beetle-nut, sandal, &c.

The lad who performed the funeral rites and who was obliged to shave his whiskers, and to use no turband from the day of his father's demise, (this act being considered among Hindoos deep mourning,) is now presented with cloths and a turband, which he wears, and the whole party move homeward in procession accompanied with music.

On the 17th day the ceremony of ablution called *Poonney-achanam* is duly performed in order to purify themselves from the pollution of the dead. On the 18th day, after anointing their head with oil, they bathe again. On the 45th day another ceremony, called *Tryputcham* is performed, and the Brahmins are again entertained with gifts. After this, a ceremony is performed monthly, till the anniversary of the deceased's death.

Annual ceremonies performed on account of the deceased.

On the three hundred and sixty first day, the person, who set fire to the funeral pile, bathes and then performs *Vignasevra Poojah** under the direction of a Poorthia Brahmin,† On the conclusion of which, the ceremony of *Poonneyachanam* is again performed, on which occasion he drinks a mixture of Curds, cowdung, cow's urine, milk, clarified butter and *Coochoodakum*‡ This is the ceremony of *Punchkaseyam*, that is purifying the heart and body. Immediately after five Brahmins stand in a line, the first is considered to be *Visooyadapas*, the 2d 3d and 4th represent respectively the father, grand father and great grand father of the person who performs the ceremony, and the last *Vishnoo*. To these 5 persons the following offering is made,—raw rice, vegetables, green-gram, rapeseed, jaggery, honey, cawrie, minni and parundi leavest, beetle-nut, money, cloths, flowers, sandals, &c. all in equal shares. In giving the same, the performer addresses the Brahmins thus. "*Oh! gods have the goodness to be content with these gifts, however worthless they may be, so that the ghosts of my ancestors may be satisfied.*" So saying he sprinkles a little water mixed with rapeseeds on the gifts, and prostrates himself at the feet of the Brahmins—this ended, rice mixed with green-gram, rapeseeds, milk, honey, plantains and jaggery, are divided into three equal parts, with which he performs the ceremony called *Turpanam* in the names of the deceased's father, grand father and great grand father. After which the relatives and friends entertain themselves sumptuously.

Food.—The Boo-Vysia, like the Brahmins observe a vegetable diet; meat, fish, &c. being strictly prohibited. They will partake of food in the house of Brahmins, the Schatriya caste, and the Goozarat, but will never eat the victuals prepared by the Chetties, Komaties, and Soodras in general—nor will they eat in the presence of the Parishes.

* This is a Poojah offered to the Pulliar, commonly called belly-god.

† Officiating priest of a district or village.

‡ The holy water in which a little grass, used in performing the *Cyslary* is soaked.

† One of the names of Shiva.

‡ Indian medicinal plants.

† This ceremony is called *Chapanam*.



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Madras 1837

CHETTY CASTE.
Book 3. Plate 2.

CHAPTER II.

THE ORIGIN AND HISTORY OF GHO-VYSIA.

This sect of Hindoos are of the Guzzarauth tribe, who principally inhabit a place called Dwaraga Gokulla Brendah Vunnum a short distance from the river Jumna and extend their authority over the *mulla nelum*, keeping hired servants to tend their cattle, they follow other occupations also. Like most of the ignorant and idolatrous Hindoos, we must here record with feelings of pity, that the Gho-Vysias adore and pay homage to cows,* under the divine title given them viz. *Sree maha Lutchmic* or goddess of prosperity! to which they perform poojahs, as we have observed before, the occupation of this sect was generally in keeping cattle and procuring their livelihood by selling milk, butter &c. although the stricter observers of the Vedas who term themselves the disciples of Gopalu, still adhere to their original livelihood, yet the generality of this sect, compelled by the various vicissitudes of the times have recourse to other modes of obtaining their livelihood and carrying on merchandize but however they never neglect their daily homage and adoration to the cows.

Their *Ishka-deva* or chief object of worship is Sree Krishna Bhagavan; but without any peculiar distinction or prejudice offer religious worship to Siva also. They receive religious instructions from the Bramins, and perform all the religious rites and ceremonies as laid down in the

Jadura Veda, wherefore they are accounted as being clean and free from every pollution.

The distinguishing marks on the forehead of this sect, are made with yellow ochre, sandal paste, kustoory veeboodee &c.

The Gho-Vysias observe strictly all the superstitious omens, as the Bramins, which were fully detailed in our former numbers. Moreover they never go on a journey or undertake any business of importance on a Tuesday.

The Tutilar deities of this sect are Doorgi, Kali, Matha, Venaguga, Soobramanny, Swamy, &c. They make pongoll to Davendren, with unadulterated milk and offer fruits cocoanuts &c. in their poojahs to him in order to propitiate him to send them rain regularly and seasonably for the pasture of their cattle, this annual feast was never performed during the protracted sojourn of Krishna in Nandas.

This sect fast on the day of Ashtamee Krishna jayantee which is a celebration of Krishna's Nativity on which occasion they prepare, various kinds of sweet-meat and after offering them to the gods—feast the Bramins, and then break their fast, they also fast on the days of yagadasee, Nomboo &c.

Vows are usually made by this sect, like the foregoing ones, to make offerings at Tripetty to

* When Bramha created the first bramin, he created at the same time the cow, and called her Soornbee. The bramins were created to read the mantras, and the cow to give milk, from which clarified butter for the burnt offerings is derived. The gods who eat these burnt offerings enjoy in it exquisite pleasure, and men by eating clarified butter destroy their own sins. The cow is called the mother of the gods. She was declared by Bramha to be a proper object of worship.

On the first day of Voishakhu the cow was created; hence on this day her worship is annually performed by all those who keep cows; some persons also worship this animal on the second day of the moon in the month Jyosht'hu. They make use of no image, but the worship is performed in the cow-house before a jar of water. It does not differ from the common worship, except that the incantations are necessarily peculiar to the object worshipped. The officiating bramin at the close of the poojah, reads the whole of the poem called Chundee, which contains an account of the actions of the goddess Kalee.

On the 13th of the month Phalgoonu those persons who keep cows paint their horns and hoofs yellow, and afterwards bathe them in the river, but no poojah is performed. This ceremony takes place on account of the cold weather being gone, as they would not bathe them in the cold weather.

The shastru appoints that the images of the gods shall be anointed with milk, curds, clarified butter, cow-dung, and cow's urine, whereby they

become free from impurity; and all unclean places are purified with cow-dung.

The cow is peculiarly sacred among the Hindoos, so that if you speak of their eating its flesh, struck with horror, they clap their hands upon their ears directly! Yet the milk men, car-men, and farmers beat the cow as unmercifully as a carrier of coals beats his ass in England; and many starve them to death in the cold weather rather than be at the expense of giving them food. This is the cow at once a beast of burden and a goddess.

Some of the poor think themselves happy if they can keep a cow, as by serving this animal they expect to procure the pardon of sin.

If a man sell his cow, he must stay in hell 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 go to the hell of musquitoes and gad-flies.

The gift of a cow to a bramin is a piece of great holiness. 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.

Persons strict in their religion, after bathing, &c. worship the cow daily: first they throw flowers at her feet; then feed her with fresh grass, saying, O Bhuguvatee! eat; then walk round her three or seven times, and then make obeisance to her.

the god Vengadasa, Permaul, Siva, Vishnoo &c.

They go on pilgrimages to Benares, Combancon and other places of religious sanctity.

The generality of the natives of the North-western provinces of India are of a fair complexion, inclining to yellow—and in order to obviate as they suppose children being born of a dark complexion, during the pregnancy of the women, particular care is taken of their diet, and are strictly prohibited using greens of any kind, gooseberries, and all sorts of pungent articles—Their general food consists of clean doll boiled with rice—No sooner a child is born, the Poorohitha Bramin or priest is invited to perform the usual rites of ablution, alms of paddy, Navagragum poojah, consulting the horoscope &c. are all strictly performed according to the established rules of the Vedas—after which they distribute, sugar, sugar-candy sweet-meat &c. with *Godanum*, *Boomedanam*, and all the other alms, as before enumerated.

As the Gho-Vysia sect observe the Vedas like the Bramins, and wear the sacerdotal thread, they also subsequent to their marriage go on that very ridiculous, pretended pilgrimage to Bepares &c. Vide Vol. 1 page 6.

The strict rules of obedience to their husbands is never lost sight of by the women of this sect, and they also occupy themselves in offering the customary poojahs to the cows, and then milk them, and from which they procure butter, curd or tyre and buttermilk, which they carry out for sale. They prepare their husband's food and attend to all other household duties—It is said that in ancient times the women of this sect enjoyed much ease and luxury, which they are now denied in consequence of the sad change of the times.

Gho-Vysia women, who reside in their own native country are found particularly attached in faith to Krishna, and most of them to prove their constancy pretend to perform as they say a miracle, and lead the people to believe in it. The second plate of this number is a representation of one of the miracles or as we would term it a feat. When the women of this sect as is their custom, bring water for their use they invariably carry with them from 2 to 10 little brass pots all which they fill up with water and after setting them one

upon another on their head, they return home dancing and singing in the way without spilling a drop of water or throwing down any one of the pots. They attribute this to the faith they have in Krishna, who supports them at all times, particularly in bearing their water pots as they say is so wonderful—for our part, we have seen a number of Hindoo mendicants, do the like. The second plate in this number represents a debasing picture of Hindoo ignorance and idolatry, in bowing down and worshipping beasts and brutes, and performing sacrifice and saying to them "Ye are my gods!"

The chief nourishment and food of the Gho-Vysias are wheaten bread, called rotees, poree or toasted wheat, milk and vegetable curries. Meat, fish, game &c. are prohibited.

Poligamy is allowed among this sect—a Gho-Vysia may marry two or three wives if he has means sufficient to support them, or in case the first wife deserts, or becomes sickly, and the husband retains more vigour and manhood: but they invariably enter into matrimony with young persons who have not passed the age of maturity as among the Bramins.

It is related that in ancient times among the shepherds of this sect there were seven men of one family, who as they were playing, one of them named Veeren, which name he obtained in a former birth, went to the bank of a Tank, and taking clay, built a square, and in the middle of it a small temple, and placed in it an image of the Lingum, also made of clay. This done he took persian tree leaves and flowers to perform Argena or sacrifice and made a pottoo or mark on the forehead of the image with clay in lieu of sandal paste; he made also with clay eatables of every kind for sacrifice, and then falling down reverently before the image paid a solemn and religious homage—his other six relations seeing this, ridiculed him, whereupon, Veeren, chid them very seriously, and said, that this was a play in which the gods delighted and looked upon with favor and complaisancy. Siva and his consort Parvatee hearing these pious expressions of Veeren were pleased, and Parvatee looking benignantly at Siva said, O! swamy "this pious disciple has performed devout and sincere poojah, and what must his recompence be?" Siva replied

"He shall be a king of the *Gokuls* in a future birth, and under the denomination of *Nauda Gokulla*—he shall moreover enjoy great happiness, and your brother Vishnoo shall become incarnate in his house, and be called *Krishna* where he shall be nurtured up, and perform many wonders—and commit notorious pranks with the maidens of that country." Siva's order was then fulfilled, this Veeren became Nauda in an after-birth, and married Yasodha, with whom he enjoyed many blessings and much domestic happiness—About this time Krishna was born of the royal family of Yadakola, and in conformity to Siva's promise, he was carefully nurtured up, in Nauden's house and in course of time kept sixteen thousand mistresses in secret, inspiring them with love and pleasure, yet however he pretended to lead a life of celibacy, and honored the household of Nauda by his outward show of virtue and piety.

The following is the life of Krishna which we extract from the Bhagavat Pooranum.—

"At a period when the Earth was become overloaded with injustice and oppression, she assumed the form of a milch-cow,* and went to utter her complaints to the creator Brahma. Brahma, taking compassion on her, directed and accompanied her to Mahadeva, because, of the three sovereign deities that preside over the universe, Mahadeva is the avenger. When arrived at Kylasa, the capital of the latter deity, before Brahma had spoken, Mahadeva, knowing the object of their visit, observed that there was a third sacred personage, the redresser of the evils of the world, and that they ought all to recollect the preserver Vishnoo.† In consequence, Brahma, with Mahadeva, the milch-cow, and other attendant Devatas, repaired altogether to Vaicontha, the palace of Vishnoo. At their entrance a secret voice informed them their complaints should be redressed, adding, "I will become incarnate at Madura in the house of YADU, and will issue forth to mortal birth from the womb of Devaci. Since, in their former life, Vasudeva and Devaci‡ have, by earnest prayer and penance, besought of me a son; and, since Nanda and Yasodha§ have merited my protection, it is time that I should display my power in that region, and relieve the oppressed Earth from its load." After this declaration, Brahma, Mahadeva, with the other Devatas, and that

milch-cow, which is the Earth personified, departed to their respective habitations.

Madura was, at that time, the capital of the kingdom of the Yadavas, and had, for its sovereign, a prince named CANSa, a merciless tyrant, the son of Ogur Sein, whom he had deposed, and on whose usurped throne he reigned. Cansa, young himself, had a sister much younger, who, on being arrived at a proper age, he bestowed in marriage on a Bramin of royal descent and eminent for his piety, whose residence was at Gokul, a city situated three cose higher on the other side of the Jumna. The bridegroom had reached his nineteenth year, the bride her twelfth, the usual period of espousal in Hindoostan; both happily ignorant of the disasters that awaited their union. The most splendid preparations were made for the celebration of the marriage, and Cansa gave his sister Devaci a portion worthy of so potent a monarch. It consisted, according to the custom of the country in those periods, of four hundred stout elephants, fifteen hundred chosen horses, eighteen thousand carriages adorned with gold and jewels, besides other valuable articles, and a great sum in money. He himself, on the day of their marriage, to do them honour, sat on the same car with Vasudeva and Devaci in the place of the driver. On their return from celebrating the nuptials, he heard a voice, saying, "Cansa, beware! the eighth son of Devaci will be your destroyer." Cansa was exceedingly alarmed at this intelligence; he let fall the reins on the neck of the horses, and, seizing Devaci by the hair of her head with one hand, drew his sword with the other with intent to cut it off, when Vasudeva represented to him that a woman was not liable to be killed for any crime, particularly as she was his own sister. After much expostulation, Vasudeva promised, and solemnly engaged, to give up to Cansa all the children whom Devaci should bring forth, which he might have liberty to destroy for his own security. Cansa at length consented that she should live, and went directly to his palace, giving orders to keep Vasudeva and Devaci in strict confinement.

Devaci, in the course of as many years, had eight children, seven sons and one daughter. As soon as the first was born, Vasudeva himself carried it to Cansa; who, satisfied with the offer, and reflecting that it would be equally useless and unjust to destroy the first male for the sake of the eighth, returned it to Vasudeva, who joyfully bore it away, though not without suspicion that the tyrant would alter his mind. At the same time the sage Nared came to Cansa and thus addressed him: "Why do you slumber over your own destruction? the child now dismissed perhaps may be your destroyer." Nared then went away; and Cansa, re-demanding the child, instantly put it to death, in spite of the remonstrances of Ogur Sein, his mo-

* This idea is perfectly in unison with that in the Egyptian system of mythology, where Isis, the universal mother, the Dea Multimamma, was symbolized by a cow.

† Hence it is manifest that the Bhagavat was written by one of the

sect of Veeshnu, since this is evidently said with an intent to exalt the power and consequence of Veeshnu above those of the two former deities.

‡ Krishna's real father and mother.

§ Krishna's foster father and mother.

ther, and the surrounding nobles. He even threw his own father into prison for opposing him, and doubled his vigilance over Vasudeva and Devaci; ordering them both into still closer confinement in the innermost apartment of a prison, only accessible through seven iron doors. In process of time Cansa, in the same manner, destroyed six of Devaci's children. When she became pregnant a seventh time, a secret voice exclaimed, "Take this FIRE of mine, which is in Devaci's womb, and carry it to Gokul, and place it in that of Roheenee, out of the reach of Cansa." When the fire of Bhagavat (the third Rama, Krishna's elder brother) was thus transplanted from the womb of Devaci to that of Roheenee, Devaci thought she had miscarried, and this account obtained credit in the town and palace. After some time, Devaci again grew pregnant, and, by the blessing of heaven on this pregnancy, her beauty suddenly shone forth with such transcendent splendour, that Vasudeva, her husband's countenance itself became bright, and the very wall of her chamber was illuminated. Shortly after, Brahma and Mahadeva, with a chorus of other Devatas, came thither, and, celebrating with songs the praises of Vasudeva and Devaci, exclaimed, "In the delivery of this favoured woman all nature shall have cause to exult; how ardently do we long to behold that face for the sake of which we have coursed round the three worlds." Cansa, on these auspicious signs of the pregnancy of Devaci, the report of which spread instantly through the palace, and, hearing at the same time that the faces of the father and mother were suddenly become so transcendently bright, imagined, for a certainty, that this was the child that should slay him, and consulted with his wisest counsellor whether he should not at once destroy Devaci; but, again reflecting that it was on all accounts horrible to kill a pregnant woman, he contented himself with the fixed determination to devote the child to death the instant it was born. The tyrant of Madura, however, was continually haunted with the idea of the *eighth son*,* his fated destroyer; and the avenger of his crimes appeared ever in his view.

At length, in the month Bhadron, at deep midnight, on the eighth of that month, on a Wednesday, at a time when the world was distracted with tumults and contention, in the house of Vasudeva, appeared the miraculous child, the celestial phenomenon, conspicuous with eight arms. The moment Vasudeva saw the infant, his eyes were opened, he knew it to be the Almighty, and Devaci, and himself immediately began their devout addresses. After

some time thus employed, the Creator of the world again closed the eyes of Vasudeva's and Devaci's understanding, and they again *thought* that a child was born unto them. A secret voice was then heard distinctly to utter these words: "Son of Yadu, take up this child and carry it to Gokul to the house of Nanda, where Yasodha hath this moment been delivered of a daughter, which is to be conveyed with celerity hither." Vasudeva, struck with astonishment, answered, "How shall I obey this injunction, thus vigilantly guarded and barred in by seven iron doors that prohibit all egress?" The unknown voice replied, "The doors shall open of themselves to let thee pass, and, behold I have caused a deep slumber to fall upon thy guards, which shall continue till thy journey be accomplished." Vasudeva immediately felt his chains miraculously loosened, and, taking up the child in his arms, hurried with it through all the doors, the guards being buried in profound sleep. When he came to the Jumna, the waters immediately rose up to kiss the child's feet, and then respectfully retired on each side to make way for its transportation. Vasudeva with the utmost speed proceeded in the execution of his commission, and, reaching the house of Nanda, punctually fulfilled all that he was enjoined. Yasodha, in fact, knew not that she had been delivered of a daughter; for, the interposing deity had brought forgetfulness on her, and, when Vasudeva was gone, she took the child he had left for her son. On Vasudeva's return to the banks of the Jumna the waters miraculously divided as before, he once more passed dry-shod to the opposite shore, and, the moment he reached the chamber of his prison, the chains again came upon his feet and hands, the locks became all closed, the guards awakened, and all heard the child cry; on which, they hastened to give notice to Cansa, who immediately ran, undressed as he was, to the prison, where Devaci, with both hands, trembling, presented to him her infant. Cansa received it with a frowning and terrific countenance, and was going to dash it against the stones, when the child suddenly darted from his hands, and mounted up into the air, bedecked with all the splendid ornaments and numerous arms of a Devata, exclaiming with a loud voice, as in a flash of lightning she departed, "O Cansa! the punishment you merit in attempting my destruction awaits yourself; be assured that your destroyer also is *already born*." Cansa was appalled, and trembled exceedingly at beholding this miracle. After a variety of bitter and painful reflections on the instability of human affairs, he determined to release Va-

* Baldeus, from other sources of intelligence on the Malabar coast where he resided, makes Krishna the *seventh* son of this marriage; but, as Feizi, the brother of Akber's secretary, translated the Bhagavat into Persian immediately from the Sanscrit, which he learnt by being educated under a Bramin; the above account, of the *eighth* son being the destroyer of Cansa, is more likely to be the true one. "Upon this occasion," says Baldeus, "I cannot but observe, that this, as well as the ensuing part of the story of *Kiana*, (Krishna,) seems to have a near relation to the history of the birth of our Saviour, his flight into Egypt, the murder of the innocent children by Herod, Christ's miracles and ascension, &c." The learned missionary might have easily accounted for the

similitude, had he reflected for a moment on the numerous disciples of St Thomas, who formerly flourished in that very region of India to which he went as missionary, and who probably early imported thither both the genuine and the spurious Gospels. The artless and illiterate spotless were certainly never acquainted with the Poornas of India, but the Magi and the Bramins, as has been already amply demonstrated, had among them, in the native dialects of Asia, the spurious Gospel attributed to St. Thomas, and all the adulterated theology professed by the Nestorians, the Manichees, and other eastern sects of Christians, much of which they probably incorporated with their own legends.



E. A. Rodrigues del.

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VYSIA.
GHO VYSIA SECT.
Volume 3. Chapter 2.

sudeva and Devaci from confinement; and thus terminated the events of that wonderful night!

The next morning at sun-rise Cansa summoned a council, to know what was to be done in this moment of dreadful emergency. It was resolved, that, since he was now certain by the Devata's threat that his destroyer was already born, he should cause all the young children throughout his kingdom to be slain; and, if by chance any escaped, that he then should extend his severity to the Zennardars and penitents, when undoubtedly the Devatas, their protectors, would make the discovery. It was also resolved, that soldiers should be employed in the strictest search after the concealed enemy, and that very day the cruel orders were issued. In the mean time, Nanda, who had long wished for a son, was exceedingly elated with the child left by Vasudeva, which Yasodha took for her own, magnificently entertained all Gokul, conferred abundance of alms, worshipped all the Devatas, got together all the necessary preparations, and, by the assistance of the Divine wisdom, named the child Krishna, because his sacred body was of a *black complexion*.^{*} After the lapse of some days, Nanda, in going to Madura on his domestic concerns, paid a visit to Vasudeva, who, after congratulating him on the birth of his son, informed him of the savage mandate issued by Cansa for destroying all the young children, and advised him to be vigilant. Nanda, alarmed at the dreadful intelligence, lost no time in settling his affairs in the city, and returned the same day to Gokul. A gigantic fiend, in the form of a woman, by name Pootna, a nurse of infant children, had obtained of Cansa permission to be the dire agent in destroying the hapless innocents; and this fury, going out of Madura, let them suck her breasts, and killed them all with her poisoned nipples. Arriving at Gokul, she concealed her own deformed figure under that of a beautiful woman, and presented herself at Nanda's door, where stood Yasodha and Roheenee, (the supposed mother of Rama,) and they, seduced by her appearance, admitted her into the house. She immediately cast her eyes on the cradle of the young Krishna, and began to fondle him and put her nipple into his mouth. The child, however, instantly drew it forth with such force, that blood gushed forth instead of milk;† and she fell down dead at his feet. Immediately, on touching the ground, her body resumed its natural gigantic shape, and covered no less than six cose. At her death the heavens and the earth resounded as at that of Beret Assoor Ditye, whom Eendra slew with his bejre. The men of Gokul employed labourers to cut the body limb from limb with sharp weapons, and burnt it with faggots, collected together with great difficulty, from the number requisite for its consump-

tion. The smoke that ascended from the pile perfumed the whole neighbourhood; for, having been slain by Krishna, his touch gave her body the fragrance of the richest aromatics, and secured her *моокт*, or eternal beatitude. Nature felt the shock of Pootna's fall, and, while the inhabitants of Gokul were stricken with wonder and affright, Yasodha, astonished, beheld her young infant playing on the breast of the dead monster. She instantly ran and snatched him away, and began to pray to all the Devatas to protect him. Cansa, when he heard that a sucking child had slain Pootna, was terribly alarmed, and again summoned a council, at which, a Zinnardar, named Seedher, engaged to slay both Ram and Krishna. Accordingly he went to Gokul, and was there most kindly received by Yasodha: he immediately entreated to see the children: Yasodha desired him to wait till they awoke, and till she should return from bathing in the Jumna. This was the very opportunity he wished for, to destroy the child in the mother's absence. With that fell intent he advanced towards Krishna's cradle; but the child exclaimed, "Ha! are you coming to kill me?" and, starting up in his cradle, seized the assassin by the two hands, and, though he would not kill him, disjoined him in such a manner that he fell to the ground like a dead tree, utterly deprived of speech. Krishna returned to his cradle, and, after rubbing some bream in his mouth, lay down again as composed as if nothing had happened. In this state was the Zinnardar found by Yasodha, but, as he was speechless, he could only point with his hand towards the cradle. Yasodha immediately conceived that he was an emissary sent by Cansa to dispatch the child, and, calling aloud for assistance, thrust him out of the town.

In Nanda's court-yard there by chance stood a large carriage, on which Yasodha placed the child's cradle; and, as soon as he was asleep, busied herself in some affairs of her farm. When the child awoke, it cried for vic-tuals; and, becoming impatient, began to kick most violently, and presently kicked the carriage all to pieces. Nanda, coming back soon after, conceived that the child had escaped some other great calamity; nor would he believe the other children, playing near the spot who told him the infant had done it; but again distributed abundance of alms for his son's escape.

One day, Ternaveret, a raksha, by order of Cansa, went to Gokul; and first raised such a tempest, that the whole place was involved in midnight darkness: then, assuming the form of a whirlwind, he carried Krishna up aloft into the air. During the consternation, occasioned by this circumstance, Nanda and Yasodha saw the raksha fall suddenly to the ground, with a noise like the fall of Pootna,

* More properly *dark blue*, the colour of all the Avatars, to mark their celestial descent.

† Thus Hercules is said to have sucked the breast of Juno with such violence, as to spill a great quantity of the milk, which, overflowing the sky, formed in it the milky way. The cause of the striking similitude in this and other instances between Krishna and Hercules is well accounted for in the following passage of Mr. Wilford's Dissertation. "The Greeks, who certainly migrated from Egypt, carried with them the old

Egyptian and Indian legends, and endeavoured (not always with success) to appropriate a foreign system to their new settlements: all their heroes or demi-gods, named Hercules by them, and Hercules by the Latians, Æolians, were sons of Jupiter, who is represented in India both by Hera, or Siva, and by Heri, or Vishnoo; nor can I help suspecting that Hercules is the same with Heraula, commonly pronounced Heroul, and signifying the race of Hera or Heri. Those heroes are celebrated in the concluding book of the Mahabharat, entitled *Herivansu*."

and Krishna playing on his breast, whence Nanda instantly snatched him away. Another day, as Yasodha was fondling and kissing her dear infant, he opened his mouth, and she saw therein the heavens and the earth, the sun and moon, sea and land, the mountains and valleys, of the whole world. She was astonished, and began to think herself seized with sudden insanity; nor afterwards could she tell what to make of this wonderful child; but, from that day, took him to all the doctors and magicians, adorned his neck with amulets, had him charmed, and collected together a great quantity of tiger's claws and bears' hair to drive away impending danger.

Cansa still offering great rewards for the extermination of Krishna, a certain Ditya, assuming the figure of a huge crow, promised the king to destroy both the children by pecking out their eyes; but they soon squeezed it to death, and threw the corpse to the ground; while a great noise was heard like thunder, so that all the people in the neighbourhood, being alarmed, flew with speed to the spot, wondering who had killed this crow, and whence had proceeded the noise. Vasudeva, in constant fear of Cansa, had sent Roheenec, as soon as she proved pregnant, to Gokul, and concealed the circumstance of her having been delivered of a son. One day, he requested of Nared and Garga, two celebrated prophets and astrologers, to go to Gokul, to cast the nativity of the child, (Ram,) and give him a name; acquainting them, at the same time, with his apprehensions concerning Cansa. Nanda, at Gokul, gave the seers a most welcome reception; when Garga informed him, they were sent by Vasudeva to give a name to Roheenec's child. Nanda wished them also to give a name to his child. Nared, having calculated the horoscope for Roheenec's son, named him Ram; and said, men would also call him Bali, on account of his superior strength. He then cast his eyes on Krishna's stars, and presently pronounced that he was not the son of Nanda, but of Vasudeva and Devaci; expressing at the same time his wonder at Devaci's having a daughter, when he knew of her pregnancy. He insisted that this must be Devaci's eighth son, and the daughter, Nanda's child; nor could he be prevailed upon to give him any other name. The hoary priest, with his comrade, after this solemn declaration, returned to Madura. Mean time, the two children always remained inseparable, and learned to walk together, either round their beds, or by holding a calf's tail in their hands, Krishna, in particular, grew daily more and more in favour with the Gopias, or milk-maids, of Nanda's farm, and became extremely fond of playing them tricks; spilling their milk, stealing their cream, and always making cunning escapes, or shuffling excuses: so that Nanda's house resounded with their complaints. Yet still they were all in love with the wonton little urchin. One day, Belender, with Soodata, Sheedarman, and other herdsmen, came and told Yasodha, that Krishna had eaten up all the curd, which extremely incensed that prudent dame. But Krishna denied the fact, and desired her to look in his mouth; which she did, by opening it with one hand, and holding

both his in her other. She there, a second time, to her utter astonishment, saw the whole world displayed; and then at length her mind became enlightened, and she knew him to be the АЛМІЦЯТЪ. However, Krishna, knowing the time was not yet arrived for the awful discovery, clouded her understanding again, and she, once more, conceived him to be really and properly her son.

Krishna now grew apace; and one day was playing about in his mother's arms, while she was making butter out of the cream; but, accidentally, a pot of milk boiling over, she put away the child to take care of the pot. Krishna, thinking she liked the milk better than himself, threw all the cream down; and, seeing his mother angry, affected to run away, the mother pursuing him till she was quite out of breath; at length, the amiable and affectionate child, perceiving that she tired herself in the pursuit, suffered her to catch him. She then endeavoured to tie the hands of the little urchin; but all the string she had or could procure would not suffice, till at length he himself permitted it to be enough. As he had given Yasodha and the Gopias so much trouble, they came altogether and tied him to two trees, which stood in Nanda's court-yard, and which, in fact, were Neel and Koovere, two sons of Koovere Nhedaree, whom the sage Nared had transformed into trees by a curse. Of that transformation this is the history.

Neel and Koovere, the sons of Koovere Nhedaree, were sporting and amusing themselves on the mountain Kylas; and, equally intoxicated with wine and youth, were enjoying the company of some beautiful women on the banks of a lake, near which that venerable Bramin was performing his adorations to God and playing on his Veena. The young men were not at all ashamed of being discovered, and would have proceeded to the gratification of their desires, but the women were abashed at being found in unseemly attitudes, and retired to a covert. Nared severely reproved the youths, and concluded with a strap or curse, that they should bear the impression of having been thus seen by him on that mountain, until, after a time, by the happiness of kissing Krishna's feet, who would be born in Gokul for the purpose of healing the griefs of his devotees, they should emerge from the shape and body of trees, and again receive the form of Devatas. Jemla and Arjea are two sorts of tree into which these youths were transformed on the very moment of Nared's curse, and grew in Gokul. When Yasodha had bound Krishna to a mill, he struggled and rolled about till he got to these two trees; then, fastening the cord to them, he made an effort to tear them up, placing his feet against them. Immediately the two trees came up by the roots, and fell to the ground. On the miraculous fall of these trees there was a great uproar in all the three worlds of Deva Logum, Mertye Logum, and Patal, and two beautiful youths issued from them, who, with joined hands laid their heads at Krishna's feet; and, having performed their devotions, disappeared.

On the falling of the two trees, Nanda again conceived

that his son had escaped another great calamity, and liberal charities were given on the occasion by himself and all the men of Gokul. The children who were playing about, and had seen the whole transaction, were not believed when they related the appearance of the two young men and their adoration of Krishna's feet. Nanda asking Krishna if he had seen any persons, he answered "No". As some new evil seemed every day to threaten them, the men of Gokul came to a resolution of quitting the place, and Nanda advised them to remove to Bunderaben, an excellent spot, and close to the mountain Goverdhana. Accordingly, finding a lucky moment, they mounted their goods on carriages and departed with their cattle; and, on their arrival there, they unloaded their goods and made an inclosure with the carriages. Krishna was at this time about five years old, and was sent into the field to attend the calves to pasture. One day, by order of Cansa, Vetes Asoor Ditye came thither, in form of a three-years-old cow, and attempted to molest Krishna. The omniscient child soon knew it not to be a cow, and asked his brother Balhadur Rama if he knew who it was: then, putting his hand on one horn and holding by the other, he threw it on the ground with such violence that it was killed by the blow, and he returned to his play with the other cow-herds. Another day Pek Asoor Ditya came thither, and, sitting on the bank of the Jumna, waited for Krishna's coming, to swallow him up like a fish. The cow-keepers coming thither found this Pek Asoor, like a huge alligator, lying on the river's side, and told Krishna; who, on seeing it, knew it to be Pek Asoor and not a fish. Immediately on his coming near, the alligator seized him with his jaws, and swallowed him, rejoicing that now he had accomplished the ardent desire of his sovereign. But Krishna began to burn the entrails of the finny monster, so that he had no power to retain his prey, but threw up Krishna again from his mouth. Still wishing to seize him again, he stretched out his snout, when Krishna, seizing the two parts with his two hands, tore his jaws asunder, and then bathed in the river in great tranquillity. The cow-keepers on returning home told all these things to Nanda, and all men observed that these calamities pursued Krishna; but concluded, that, as his destiny had saved him from Pootna, so it would continue to preserve him in all other cases.

It was customary with Krishna, the cow-keepers, and herds, to wander sometimes about the mountain Goverdhana and sometimes in Bunderaben. One day, at the instigation of Cansa, Aghe Asoor Ditya came to revenge the death of his brothers Vetes Asoor and Pek Asoor, and, assuming the shape of a dragon, sat at the end of a road. One of his jaws touched the ground and the other was stretched up to the clouds, while his mouth yawned like the pass in a mountain. Krishna, Balhadur, and the others, soon came that way to his great joy. As none but Krishna knew what it was, but thought the object before them to be a hollow way, one and all with their herds

went into the dragon's mouth, and Krishna pitying their situation followed them. At that time Devatas, Veedyadhers, Deivs, and Rakshas, hovered in the air to behold the event; the two first in great anxiety lest Krishna and the rest should be destroyed, and the Deivs and Rakshas exulting from their attachment to Cansa. Krishna, though a child, made himself so large and ponderous, and so fastened his body in the monster's throat, that he could not bring his jaws together, and the whole passage was blocked up in such a manner, that no breath could escape; while his soul, being streightened with the pain, fled from the body of the dragon, and began to turn in the air like a flame of fire. The Devatas in transport sang JEVÉ! JEVÉ! and rained flowers; that flame of fire coming back was extinguished in Krishna's mouth, and the whole company with their herds came out of the dragon, and returned safely home to their usual occupations. The dragon's body drying remained a long time in that place like a mountain, and the children used to play upon it; but his soul obtained liberation through Krishna. Krishna observed to the other cow-boys that this dead dragon was of great use to them on the banks of the river, where before there was only plain ground, either for the purpose of playing upon, or of looking from that eminence after the stray cattle. Happy, happy, envied cow-boys! who, day and night, enjoyed the company of Krishna, and partook of his food and shared his affection!

It happened one day, while they were all together sitting in the shade, that the calves strayed away; Krishna immediately promised to collect them and bring them back; but, mounting up into a tree, he could not obtain a sight of them. The fact was, that on that day evil suggestions had seized Brahma's mind,* who could not reconcile to himself that the Devatas should all take this child, who had slain Pek Asoor and Aghe Asoor, for the Creator of the world; and, by way of trial, he determined to steal away both cattle and boys; being convinced, that Krishna, if he were the Almighty, could soon create others. Accordingly he stole them all away, and hid them in a cave of the mountain quite inaccessible. Krishna, after a little reflection, discovered this crafty trick of Brahma; and immediately, by his power, created other calves and boys, in all things, as well in temper as external marks, perfect resemblances of the others, which he carried to the place where they had been sitting, and at night they went home with him as usual. The cows all took them for their own calves, and ran to meet them and give them milk, and fondly licked them. The fathers and mothers also of the children took each, respectively, for their own; so that not the least suspicion of the counterfeit arose among them: nay, the maternal and filial affections were even greater than before. An entire year passed in this manner; when one day, the milch-cows, grazing by the mountain where Brahma had concealed the calves, heard the lowing of their own offspring; and, at an unusual time of the

* The reader will be pleased constantly to bear in mind, that the Bhagavat is the production of one of the sects of Vishnoo, anxious to exalt the

peculiar deity of his devotion above Brahma and Mahadeva.

day, began to give down their milk to their young. Brahma was astonished at the circumstance, and did not know whether they were newly-created calves, or those he had stolen; nor could he, after the closest examination, perceive any difference between them. His senses were for a time totally lost in amazement, and strayed from his body. Sometimes he thought that he saw all the cow-boys of the form and colour of Krishna; and, at others, he seemed to behold Brahma and Mahadeva, and all the other Devas, in praises and adoration, standing before each cow-boy. Thus having for a time been deprived of intellect as a punishment for his temerity, Brahma at length returned to his senses, as if he had awaked from sleep; and, rubbing his eyes and starting from his place, came and prostrated all his four heads at Krishna's feet in a fit of the deepest repentance. Nor could Krishna for a time mitigate the severe sense of shame which he experienced from the remembrance of his past folly. Brahma now commenced a long oration in apology for his conduct; and, after a multitude of excuses, the calves which had been created instead of those he had stolen, and which he saw before his eyes, disappeared; and, though one entire year had elapsed during this degraded state of Brahma, it seemed to be no more than a moment since it happened: for, notwithstanding this presumptuous idea of trying Krishna's omnipotence arose on Aghe Assoor's being slain, he, at this very moment, beheld the spot of ground where Krishna had been sitting and eating with the other cow-boys, he saw him now in the act of collecting together the calves, and he heard the cow-boys, on their seeing Krishna, calling out to him to make haste, adding, that they had not tasted any thing during his absence. Krishna after this dismissed Brahma in comfort, and he himself sat down and finished his meal with the boys, returned homeward with them in the evening, and by the way began to play on his flute, when men, and birds, and beasts, and Devas, were ravished with pleasure. The Gopias, when he came near their habitations, all ran out and stood in the road to hear him, and tears of pleasure fell from their eyes, while their hearts yearned towards the gentle Krishna.—The rajah here interrupted the narration, and asked of Sekedeva, Why did the Gopias prefer Krishna to their property and their children? Sekedeva answered, "Their is nothing in the world dearer than property and children except life, and, therefore, Vishnoo Perebrahm, which is in our bodies, is most dear. When a person is in pain will he look to his wealth and children instead of procuring ease to his soul? Therefore Krishna is the soul of all the world, and nothing is so dear as the soul."

Thus Krishna, though only five years old, amused himself, and Balhadur, his brother, and the other cow-boys, with all sorts of children's sports when they ranged together in the woods or on the banks of the ponds. One day a cow-boy professed a desire to go and eat the delicious fruits of the TAL ben, but had heard that it was haunt-

ed by a raksha named Dhenek, whose dreadful character for rapacity and cruelty prevented all persons from going thither. Krishna, however, led them to the ben, and they all began to gather the fruit, when the noise they made among the dry leaves awakened the raksha, who was sleeping there in the form of a wild ass. Immediately starting up, he ran towards them with his attendants, ploughing up the earth with his hoofs and teeth, and coming up to Balhadur, who was first, struck with his two fore-feet on his breast, and, retreating, endeavoured to repeat his blow; but Balhadur, with one of his hands, caught both the fore-feet of the raksha, lifted him up in the air, and, swinging him over his head, threw him on the ground with such force that his soul fled from his body. After which Balhadur and Krishna each killed a number of the species of wild animal whose body that soul had animated. The cow-boys afterwards, in perfect security, plucked as much fruit as they chose, and returned home.

An infinite variety of these adventures caused the name of Krishna to be venerated by the good, and terrible to the wicked. Monsters in nature and monsters out of nature were perpetually conjured up to attack the divine infant, who, with ease, discomfited them all, and gained new glory from every fresh combat. At length the great envenomed serpent KALI NAGA (literally *black or evil serpent*) determined to try his strength with him, and, with his enormous bulk, took possession of the river Jumna, in whose bed he lay concealed and whose stream he poisoned. The instant that the cattle tasted the water they fell down dead on the banks, and the cow-boys, going in the evening to bathe in the river, as soon as they were immersed and their lips touched the flood, they also expired. Krishna being informed of this dreadful calamity, immediately hastened down to the river-side, and, by his omniscient power, soon discovered the cause. As his former companions lay dead in multitudes around him, he was filled with compassion at their untimely fate, and, *casting upon them an eye of divine mercy*, they immediately arose, and, with looks of astonishment, inquired what disaster had befallen them, and what enchantment had deprived them of their senses and recollection? He restored also the cattle to life, and all, when evening approached, went quietly home to their several occupations at Nanda's farm.

In the mean time, the passage of the river being obstructed by the recumbent serpent, and extirpation threatened both to men and beasts by the poisoned waters, Krishna determined at all events to attack the usurper, and clear the river of its deadly infection.* He assumed no other appearance than that infantine one which naturally belonged to him in the assumed veil of mortality; nor armed himself with any other panoply than the sacred *chank*, and the innocence of a child. The next morning, therefore, at a time when Balhadur was not with them, he went with the other boys and the cows and calves to the side of the river, where the serpent was sleeping; and,

* As this whole history is allegorical, I cannot here avoid remarking, that the waters of death, the dire Lethæan river, may here be alluded to, whose poison a Greater than Krishna has removed, after vanquishing the serpent, the fatal cause of that irremediable stream being tainted.

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E.A. Prigues del.

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KRISHNA

et object of worship of the Oho Ysias.
Volume 3, Chapter 2.

getting up into a plam-tree on the river's side, he began clapping his hands so violently, and sounded the sacred shell so loud, that the old serpent awoke, and lifted up his heads to see who it was that had the insolence to disturb him. Krishna leapt from the tree into the water, and dashed it about violently with his two hands. The Devas, alarmed by the noise, came to behold the spectacle. The serpent vomited streams of fire from his mouth and nostrils, aimed at once a thousand bites with his thousand heads, and twisted his enormous folds round Krishna's whole body. On seeing this, the cow-boys fell down in despair. The unhappy omen was soon published throughout Gokul and the farm. Roheenee, and Yasodha, and all the men and women, immediately hastened together to the spot by the tracts of the cows and calves; and, as they did not observe Krishna among the cow-boys, eagerly inquired of them where he was; but they were so utterly absorbed in grief and apprehension that they returned no answer. This silence threw the whole multitude into complete despair and they fell prostrate to the ground. Balhadur, however, came at last, and he consoled the Gopas and Gopias, by assuring them that Krishna would overcome this the greatest of all dangers with the same ease as he had that of Pootna, Ternaveret, and other Dityas and Rakshas. Krishna, at length, seeing they were all come thither out of their extreme anxiety on this account, to relieve them, took hold of the serpent's heads, one after another; and, tearing them from his body, SET HIS FOOT ON THEM, and began to dance in triumph on each of them.* The monster struggled in vain; and, after expending all his poison, found himself totally overwhelmed by the superior power of his antagonist, who might properly be called *the strength of the world*. The wife of the serpent, and his children, (for, all the gods, superior and inferior, of India are married,) now came to the water-side, and entreated Krishna to release him, acknowledging that they knew the Saviour of the world to have been born in Gokul; and that he, who is under his foot, whether as a friend or an enemy, has, by that circumstance, secured his liberation. They plead the serpent's malignant disposition and constitution to have been given him by Krishna himself; and, among other apologies, observe, that, in consequence of this event, the name of Kalli-Naga will subsist to the end of the world, since each of his heads has been honoured with a touch of *Krishna's foot*. Krishna at length took pity on the serpent's wife and children; and said to him, "Be-gone quickly into the abyss; this place is not proper for thee. Since I have combated with thee, thy name shall remain during all the period of time; and Devas and men shall henceforth remember thee without dismay." So the serpent, with his wife and children, went into the

abyss; and all that water, which had been infected by his poison, became pure and wholesome.

After this victory, Krishna came out of the water, in external appearance shuddering and shivering like a child, and clung close to his mother's side. Yasodha and all the Gopias were extremely alarmed, except only Balhadur who was smiling. Nanda remarked this, and concluded that he would not have smiled if there had been any real danger. On asking him, he replied, "That he laughed to think Krishna was totally fearless while treading on the serpent's thousand heads with his feet, yet now stood trembling by the side of his mother." The day beginning to draw near its close, all the people, both small and great, eat and drank there, and laid down to sleep. Suddenly, at midnight, they found themselves in the midst of a fire which had seized the jungle on all sides of them, so that there seemed no way for them to escape its fury. They were all quickly roused, and their whole care was how to save Krishna. He, knowing their thoughts, took all the fire into his mouth and swallowed it, and no one knew how it was extinguished, but all thought it had died away of itself. After returning thanks to God for their delivery, they went in the morning to Bindreben to their usual occupations.

While Krishna and the other children were amusing themselves with sports suitable to their age, a certain gigantic Ditya assumed the figure of a young child and mixed with them, undiscovered by all but Krishna, who told Ram of it. They then proposed a play, in which the conquerors should ride on the backs of the losers, and Ram was in one party and Krishna in the other. Ram's party conquered and each mounted upon his fellow. Ram rode upon the giant, who, now thinking the day was gained, mounted up into the air with Ram on his back and assumed his natural shape, while all the others went towards Bindreben. Ram, having been forewarned by Krishna, was not alarmed, but, on the contrary, rendered himself so heavy that the Ditya could no longer support him, and Ram striking him some blows at the same time with his fist, the Ditya fell to the ground; and the children were not arrived at Bindreben when they were made happy by this spectacle, and praised Ram for having so opportunely avenged his wicked intentions.

One day, while Krishna and his companions had been playing in the wood, the cows strayed so far in feeding that they could not be found; but Krishna mounted a high tree, and, calling each cow with a loud voice by her own name, collected them all together; but, as they were going home, on a sudden they found themselves in the face of a mighty conflagration, which came on them as

* See this fact represented on the sphere, where the foot of *Hercules* presses down the head of the *serpent*. The account of Baldaus of this part of the contest will perhaps better explain the second of the allegorical plates illustrative of it, on which he is represented enfolded in the body of the serpent, while the irritated animal is seen *biting his foot*. "The serpent Kalli Naga, swelling with rage, now flew upon Krishna,

and beat him backwards; but he, recovering himself, squeezed the serpent's head to that degree, that, not knowing what to do, he twisted himself about his body: but Krishna gradually increased the bulk of his body in such a manner, that the serpent, ready to burst by being so enormously distended, was forced to let go his hold, being ready to drop down dead for want of strength."

swift as a horse in full gallop. Immediately they flew to their known protector, Krishna, who told them to shut all their eyes while he thought of a remedy; and, in an instant, on his bidding them open them again, they saw neither the fire nor the same place in Bindreben. The cows were where they had been all mustered, and they kept their way homeward. When they came near to Bindreben the sound of Krishna's flute struck the ears of the Gopias; all came to the end of the road to wait for him; for, they had determined not to eat any food till they should see the ease-inspiring countenance of Bhagavat. When their several children arrived, they demanded of them why they had made their return so late? They answered, that they had that day escaped a great calamity; having been in danger of a dreadful fire, which Krishna's power had extinguished. The Gopias immediately went to Nanda's house with this account, but Yasodha paid no credit to it, as not thinking it possible for children to operate such miracles.

When the hot wind had passed away and the season of Beresat (spring) came on; when the earth re-assumed its green livery, and the bow of heaven beamed benediction on the human race; at this beautiful season, and in a place where nature had lavished all her charms, did Krishna amuse himself sometimes with the veena and sometimes with his flute, so that the waters stood still to hear him, and the birds lost the power over their wings. The Gopias, who at that time were in Berjeeporee, were all fascinated with the sound; and, coming out of their doors, assembled tumultuously together with the most ardent desire to behold him. With one voice they exclaimed, "O that flute of heavenly fabrication is above all eulogy! O the happiness of that reed which rests on his divine lip, and from which he produces those heavenly sounds which steal away the souls from Soors and Asoors, from Mena and Eendra!" On hearing its bewitching notes, the daughters of the Devatas came also to the spot; and, standing with their hands joined together where Krishna was attending the cattle, remained motionless before him. The cows dropped the grass and corn from their mouths on hearing the tunes he played; and the calves, forgetting their want of nutrition, let go the dugs from their mouths, and the milk dropped upon the ground. Exactly in the same state were the fawns and other animals standing near him; while Devatas, Reyshees, and Peetrees, all stricken with rapture, fell down senseless beside him. In this happy season did Krishna bestow joy and satisfaction on all living creatures, and often as he touched his flute in the presence of the adoring Gopias, one exclaimed, "Happy animals, inhabiting Berjeben, who enjoy the sight of Krishna!" Another said, "O favoured stream of Jumna, and other transparent pools and fountains, whence Krishna deigns to drink!" Another said, "O happy trees of this wood, under whose thick shade Krishna delights to slumber!" Another exclaimed, "Melodious above all is the flute which resides for ever on his lip!" Another said, "Honoured above all existing animals are these cattle which the Creator himself leads to pasture!" Thus did the Gopias plunge into the fathomless ocean of love, and

admire him who had on a yellow robe, a peacock's feather on his head, a brilliant rosary round his neck, and a flute on his lip, and they said to each other, "How happy are we whom he condescends to love!" In short, by their purity of faith and zeal of attachment, their hearts, at length, became *illuminated*, and they knew and comprehended that Krishna was the Creator of the world.

It is a long established custom that, in one month of each year, the maidens of Hindostan, after bathing in the river, should perform a service to Bhavani Deva to obtain their desires, which are all for a well-fated husband; and on that day they fast. In conformity to that custom, the whole band of the Gopias performed their worship, and uttered their wishes, which were all for Krishna; and, having fasted, as was requisite, they took the vessels necessary for the worship, and went away to bathe in the Jumna. Krishna followed them unseen; and, when they had all stripped and were got into the water and amusing themselves, he came and, hiding all their clothes, got up into a tree. But, when they came out of the water and found their clothes missing, they were in despair; and, looking about them, spied Krishna in a tree. It was, however, in vain that they solicited and reproached him, in hopes of getting back their vestments; he assured them he should not return them until they came one by one naked out of the water to claim them. After much hesitation, and many attempts to palliate the rigour of this resolution, they at last complied; and, coming out and approaching him in the mode prescribed, received their several dresses.

(To be continued.)

The funeral ceremonies of this sect are in general the same as detailed under the head of Boo Vysia in Vol. 3rd Chap. 1st.

It is stated that the Gho-Vysia were originally very ignorant and illiterate, but by the grace of Siva, Krishna having been born in their image, when he attained manhood, refined and polished their manners and occupation, and introduced learning, and the fine arts among his countrymen. It must here be remarked that the Gho-Vysias of the present day are various—the common shepherds of this country also lay pretended claims to the race of the Gho-Vysias, and say we also keep cows, worship and live by them why then are we not accounted as belonging to the sect of Gho-Vysias, but they do not observe all the necessary ceremonies of purification and cleansing, and do not possess that fairness of complexion and beauty, which is the characteristic distinction of the Gho-Vysias. The Hindoo Shasters therefore declare them as not of this sect.

The ornaments worn by this sect (as described in the plates of this number) differ very little from the others.

BOOK I.—CHAPTER I.

SOODRA DIVISION.

NULVALAULUR OR AGRICULTURAL TRIBE.

The Brahmin having sprung from the head of Brahma, the Schatriya from his arms, the Vysia from his thighs, so the Soodras sprung from his feet. In the division of castes the Soodras form the fourth class and exceed in number the three first castes collectively. Among all nations, under every form of government, and in all religions the sacerdotal caste have always usurped the chief rank in the scale of conventional superiority—as spirit is superior to matter, so they argue, are Priests superior to Laymen. Leaving therefore this class out of the question, the Hindoo people in common with the other civilised nations of the earth, are composed of three classes, the higher the middle and the lower. In the Soodra division exists the two latter classes, the middle and lower—at once the riches and industry of the land. As in nobility there exists different orders, so the Schatriyas are the nobles of the first order and the Vysias of the lowest. The Soodras are decidedly Plebeian: neither wealth, honors nor talents, can advance them to the Patrician ranks. The law in this respect like that of the Medes and Persians altereth not.

These few remarks have been hazarded, to shew the reader that the Soodra Caste is composed of what Europeans call the middle and lower classes: they cultivate the soil; in their hands flourish the trades and manufactures of the land; they navigate the seas and contribute by their labor to augment the wealth and resources of the Empire. Hence, this class, the most numerous and the most industrious; the most wealthy and the most intelligent—in comparison to their numerical strength, have peculiar claims on the consideration of the illustrious Nation into whose hands Providence has committed the destiny of this extensive and splendid Empire.

Among the Soodras there are four divisions and these are subdivided again into 55 Castes.

The first division composed of the following tribes.

- | | |
|----------------|------------------------------|
| 1 Nulvalaulur, | 3 Toolovur and |
| 2 Karacantiar, | 4 Agamoodier or Mool-dellar. |

are of the highest respectability. A kind of small gentry, they are the connecting link between aristocracy and democracy. These four tribes are all styled Mool-dellars.

The 2d Division is composed of the following tribes.

- | | |
|-----------------------|-----------------------|
| 5 Kulcaravary. | 16 Auttedier. |
| 6 Valial Cavaray. | Mauttedier. |
| 7 Pavala-cavary. | Nauttedier. } Yedier. |
| 8 Lings Bulzee. | 17 Kilaunigul. |
| 9 Velum Bulzee. | 18 Nundaccolattar. |
| 10 Mootarasao. | 19 Kunnedier. |
| 11 Cummasarood. | 20 Pundarary. |
| 12 Dasoory Reddy. | 21 Sathany. |
| 13 Moocheyer. | 22 Canaccar. |
| 14 Nooccar. | 23 Beer Canaccar, and |
| 15 Maneyacara Yadjer. | 24 Sarattocaccar. |

The 3d of the following.

- | | |
|--------------------------|---------------------|
| 25 Kyeecalavour. | 30 Thucher and Kul- |
| 26 Salavalloo. | thucher. |
| 27 Sanyer or Jandaraver. | 31 Cinnaur—Seppoo |
| 28 Thuttar. | Cannaur. |
| 29 Caroomaur. | 32 Sthapathey. |

The last called the Sancara Caste is considered unclean.

- | | |
|------------------|--------------------------|
| 33 Vanyer. | 45 Cooravar. |
| 34 Pullegul. | 46 Vadur. |
| 35 Rungarasoo. | 47 Lumbady. |
| 36 Vochur. | 48 Mullor. |
| 37 Sannaur. | 49 Pattanavour Carriaur. |
| 38 Villoovaur. | 50 Parrier. |
| 39 Paneychavour. | 51 Vetteyar. |
| 40 Ambutoun. | 52 Luckelegul. |
| 41 Vannaur. | 53 Thoolooocur. |
| 42 Boyegul. | 54 Jonagur. and |
| 43 Voopperaver. | 55 Casawye. |
| 44 Vodder. | |

The Nulvalaulurs rank themselves at the head of the fourth grand division into which the Hindoos are classified, because say they, being the offspring of Brahma's feet, they have been favored with the *Mashicodes*—flags representing the implements of husbandry, and in all the exclusive right of pursuing Agriculture in all its various branches. The Nulvalaulurs are a class of gentleman farmers, having husbandmen under them who perform the various operations of tillage and the menial offices appertaining to the farm-yard.

The Nulvalaulurs do not differ much from the Boo Vysias, in their customs and ceremonies. In fact, a book entitled *Sate-pada-kul* or "Division of Castes"—places the Nulvalaulurs and a few others of the Soodra tribe among the Vysia caste. The proper Soodras, it says, are the class on whom devolve all the lower offices of life; who are bound to serve the Vysias during their public ceremonies, whether of a joyful or mournful nature and who are incapable of raising themselves to any superior rank.* But

* According to the authority of the *Sate-pada-kul* the Soodras are distinguished into two separate branches or orders, the one including all the tribes of domestic servants, Kudimakkal; and the other all the tribes of town servants.

The domestic servants according to the "Division of Castes" are eighteen in number, and are arranged as follows:

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|--|--|
| 1 Navider, Barbers | } These five classes are commonly denominated Kammal-ler, i. e. craftsmen, and have the title of Assary annexed to their proper names. |
| 2 Oacher, Herald who announces weddings and deaths | |
| 3 Kaller, Blacksmiths | |
| 4 Tattar, Goldsmiths | |
| 5 Kannar, Brass founders | |
| 6 Tatcher, Carpenters | |
| 7 Sipper, Masons | |
| 8 Vallyer, Game keepers | |
| 9 Pazer, Tailors | |
| 10 Cheku vanyier, Oil makers | |
| 11 Elai vanyier, Betel vendors | |
| 12 Chuu'ambu vanyier, Lime burners | |
| 13 Kaveipalli, Watchmen | |
| 14 Pusaikarker, those who sell garlands of flowers | |
| 15 Vettiyan, those who burn dead bodies | |
| 16 Kusaver, Potters | |
| 17 Virakudiyar, those who blow Chanks | |
| 18 Vannar, Washermen † | |

* This tribe is again subdivided into two classes, one called Kutta Kannar, from their working the metal by beating it out with a hammer, and the other Vappa Kannar, from their melting and casting metal in the mould.

† There are four subdivisions among the Vannar; viz.

1 Tel Vannar, who wash for the high castes.

2 Nila Vannar, who dye blue cloths.

3 Chaya Vannar, who dye red cloths.

4 Kurumba Vannar, who wash for the low castes.

this question is a matter of controversy. Though there exists no difference between the customs and ceremonies of the Nulvalaulers and Boo Vyais yet, the latter, recognise, and the former admit themselves to be Sodras—but of the very highest rank. Following the established and ancient order of castes, we proceed to observe that the Nulvalaulers are also commonly called *Gangicooladipal*, or offspring of the river Ganges, and are the original natives of *Thonda Mundalam* or *Canshee Mundalam*.

The ancient Hindoo Sovereigns conferred on them thirty-two Biroodods, i. e. Figures inscribed on their flags, and the garlands of flowers worn by them are made of *ocymum sanctum*, *nymphoa nelumbo*, *jasminum grandiflorum*, *eleotera*. Being farmers; and India in former times having had no towns—wherever there was a village, the Nulvalaulers were the head inhabitants of the place—all other classes being subordinate to them in dignity, rank and station.

They had moreover the distinguished privilege of being present at the coronation of their kings and taking a part in the ceremonies connected therewith. The officiating priest received from their hands the *Kerridon* with which they crowned the sovereign.

The Nulvalaulers were the patrons of the learned of India: they took a pride in being surrounded by Poets—

The town servants are in order as follows;

- | | | |
|----|-----------------------------------|---|
| 1 | Salupper, Woolen drapers | |
| 2 | Kareiyas | |
| 3 | Paravass | |
| 4 | Pattavever | } The different tribes of fishers and boatmen, and which are commonly called <i>kurukulam</i> ; that is, the progeny of the planet <i>kurru</i> , or Jupiter. |
| 5 | Palk villi | |
| 6 | Sempadever | |
| 7 | Timiler | |
| 8 | Mukiar | |
| 9 | Paramber | |
| 10 | Vader, Huntmen | |
| 11 | Muchchier, Painters | |
| 12 | Kuraver, Basket makers | |
| 13 | Iruier, Woodmen | |
| 14 | Arupper, Sifters | |
| 15 | Ureikarer, Scabbard makers | |
| 16 | Maruttuver, Medical practitioners | |
| 17 | Tather, Stage players | |
| 18 | Kalayer, Rope dancers | |

* In the mythological origin of the Tamil race the Paravass, or as classically spelt Parathavass, are fabled to have sprung from the sacred pool called *Saravasa* at the same time with the god *Skanda swami*, and to have been nursed by the constellation *Kartika*. In the *Maha Bharata* and other *Puranas*, the name of *Parathavass* occurs in various places, and we are informed that about the period of the reign of *Saxrasu*, one of the kings of the lunar race who kept his court at *Hastinapuri*, the coasts along the banks of the river *Yamuna* were inhabited by people of this tribe.

The Paravass are divided into thirteen classes very little differing from each other, namely,

The first class—chiefly headmen, who bear the title of "Don" granted to them from *Portugal*, and are distinguished from the rest by their wearing a gold chain, and cross about their neck.

The second class are dealers in cloth, and intermarry with none but the preceding class.

The third class, are Divers for coral.

The fourth class, are Mariners, or Sailors, who serve in Sloops and *Barcks*.

The fifth class, are divers for Pearl Oysters.

The sixth class are divers for Chanks.

The seventh class are employed in picking up cloth for carriage.

The eighth class are fishers, who catch Tortoises.

The ninth class are fishers, who catch Porpoises.

The tenth class are fishers, who catch sharks and other fish.

The eleventh class are Palanquin bearers.

The twelfth class are peons, or soldiers, who attend on the person of the chief.

The thirteenth class are fishers who catch crabs.

The chief of the Paravass resides at *Tulocoryn*, and under the Dutch overment he enjoyed many important privileges with the rank and title of prince.

Scholars, Astronomers and men celebrated for genius and talents. The far-famed poet *Camben*, experienced largely of their liberality.

PREPARATIONS BEFORE ACCOUCHEMENT.

A few days before confinement, the woman is given over in charge to the family midwife, and a number of *Soomungitiyals* or married women are invited to attend upon her. When the hour of travail draws nigh the husband with a few particular friends, relatives and Brahmins, assemble in another apartment.

The ladies in the wife's apartment are provided with a lime each, which they are to throw into the adjoining room—where the men are in attendance,—the moment the child is delivered. By this means they ascertain the precise hour and minute of the child's birth which data enable them to calculate its nativity.

The room, after delivery, being prepared for the reception of the father and the male members of the family, the company severally make presents to the midwife from half a rupee to 3½ rupees according to their circumstances. The midwife without receiving this fee will not cut the umbilical cord; when this is done the father in obedience to the *Snastras* bathes, without divesting

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|----|---------------------------------------|--|
| 19 | Ondipili, Snake dancers | |
| 20 | Yalpaner, Lyrists | |
| 21 | Parikulatar, Horse grooms | |
| 22 | Tanakarer | } Elephant keepers |
| 23 | Mavuter | |
| 24 | Chandar | } The different tribes of people employed in distilling toddy and in manufacturing coarse sugar. |
| 25 | Kadayer | |
| 26 | Nalaver | |
| 27 | Beluver, Arrack distillers or brewers | |
| 28 | Chayekaver, Dyers | |
| 29 | Upparaver | } Pond diggers |
| 30 | Otter | |
| 31 | Uppalaver, Salt makers | |
| 32 | Seder | |
| 33 | Seniyer | } The different tribes of weavers, including lower and higher orders. |
| 34 | Kolijer | |
| 35 | Kaikolier | |
| 36 | Saliyer | |
| 37 | Koviyer, Slaves of the higher order | |
| 38 | Maraver, Makers of dry measures | |
| 39 | Paivaniyer, Mat makers | |
| 40 | Chiviyar, Palanquin bearers | |
| 41 | Valluver, Sootbayers | |
| 42 | Chakkilier | } Shoemakers |
| 43 | Semmar | |
| 44 | Parrayer, Tom tom beaters | |
| 45 | Paller, Ploughmen of the lower order. | |

Besides the foregoing divisions and subdivisions into tribes and castes, the Tamil nation in general is divided into two factions, denominated *Valang kaiyer* or right hand castes, and *Idung kaiyer* or left hand castes: the former comprising all the agricultural tribes, and the latter all the trading and manufacturing tribes. These parties are stated to have originated in the time of a certain king of *Solamandalam*, and are kept up till this day. They have often been the cause of bloodshed, in their vindicating, with a fanatical fury, the privileges and prerogatives of their respective castes.

* The original country of the Chandar or Shanar is said to have been *Senkuvai* Nadu. They are subdivided into seven classes; viz.

- | | |
|---|--|
| 1 | Velan channar, or husbandmen. |
| 2 | Katpura channar, or dealers in small wares. |
| 3 | Skalla channar, or potters |
| 4 | Ekku channar, or bullock drivers. |
| 5 | Tennamattē channar, or toddy drawers from Coconut trees. |
| 6 | Pannemattē channar, or toddy drawers from Palmyra trees. |
| 7 | Pallavarayē channar, or palanquin bearers. |



himself of his garment: after his bath he performs in the presence of the Brahmins the *Avagraha pooja** and worships *Sobramunni* the tutelary deity of the Nulvaluans: he likewise adores his household gods; then bestows on the poor gifts of paddy and coins of more or less value, and before drawing out the horoscope, serves out beetle-nut, flowers, and sandals to all present.

* *Navagraha*, means nine planets to which *pooja* is performed, a short account of these objects of worship would not be out of place here; it is copied from *WARD* with some of our own additions and corrections.

Ruvec, the sun.—Hence Ruvuaru, or Sunday.

This god is painted red. He holds a lotos flower in each hand, and rides in a chariot drawn by seven yellow horses. He is said to be the son of *Kushyupu*, the moon. The image must be as high twelve fingers in breadth.

He is worshipped in the daily ceremonies of all the castes. At the close of the *Gunga snanu* they make their obeisance to this god in a standing posture, drawing up their joined hands to the forehead, gazing at the sun, and making prostration; they then turn round seven times, and repeat a *mantra*, and a form of praise. On these occasions they hold up water in their joined hands, and then pour it out to the sun.†

While bathing also, the Hindoos repeat certain *mantras* to this god, and by repeating incantations bring the waters of all the holy places in the heavens of this god into the place where they are bathing, and thus obtain the merit of bathing not only in *Gunga*, but in all the sacred *tirthas*, in the heaven of *Ruvec*.

The sun is annually worshipped on the first Sunday in the month of *Maghu*. The name of this worship is called *Dhuruu-bhaoo*, or *Soorya-bhaoo*. In this manner, it seems, is in some respects different in different places, but in these parts the women appear to be the principal actors in the worship; though none are excluded, and even *Musulmans* are so far Hindooised as to join in the ceremony. At the dawn of the morning a great number of offerings were carried into the open field, and placed in a row. The offerings consisted of fruits, sweetmeats, pigeons and kids. A small pot is placed by each person's offering, containing about a pint and half of water. A device made of a water-plant, a species of *Millingtonia*, made to represent the sun, is placed on the edge of the pot, and a small twig of the mango-tree, with a few leaves on it put on it, as people in England do flowers. The pot with all its appendages represents the sun, perhaps as the vivifier of nature. By each offering also is placed—what shall I call it, an incense-burner, or cense? It resembles a chaffin-dish, is made of copper, and stands upon a pedestal about a foot long. It is called *dhooasche*. It contains coals of fire, and has a kind of incense from time to time thrown into it, principally the pitch of the *sau-tree*, called here *dhooa*. By each offering also stands a lamp which is kept burning all day; and the women who also take their station by the offerings. At sun-rise they walk four times round the whole row of offerings, with the right hand towards them, and the smoking *dhooasche* placed on their heads, and then resume their station again, where they continue in an erect posture, during the whole day, occasionally throwing a little *dhooa* into the *dhooasche*. Towards evening the brahmín who attends the ceremony throws the pigeons up into the air; which, being young, cannot fly far, and are scrambled for and carried away by any one who gets them for the purpose of eating. The brahmín also perforates the ears of the kids with a pack-needle after which the first who touches them obtains them. About sun-set the offerings again take up the smoking *dhooasches*, and make three more circuits round the row of offerings, making the whole number seven times in the day. I have not learned the reason of this number. After this each one takes up his or her offering, and the lighted lamp; when the lamps are thrown into a pond, or other place of water, and each one takes his offering home and eats it. When the lamps are extinguished the worship is ended.

Somu, the Moon.—Hence Somvuaru, or Monday.

The image of this god is that of a white man, dressed in white clothes. With his right hand he is giving a blessing, and in the other he holds a club. He is drawn by ten horses, but in his house he sits on the lotos flower. He was born from the sea of milk. This image is to be cut out of wood.

The mother of *Gurooru*, was once condemned by the curse of her son *Uroonu* to serve her sister *Kudru* in the capacity of a slave. *Gurooru*, to obtain her deliverance, went and stole *Chundru*, the common nomenclature of the moon, for which act his mother was rescued from the curse. The bright parts of the moon

On the 11th day after the birth of the child the house is smeared with cow-dung, and the ceremony of ablution performed. The parents and the infant having all bathed they move out of the house in procession with music, to visit their friends: on this occasion they carry with them a lot of women's cloths, borrowed from a washerman which the

are said to be filled with the water of life, the food of the gods and the usours promised that if *Gurooru* would bring *Chundru* by force, so that they might drink this divine beverage, his mother should be delivered from the curse. He brought *Chundru*, but while the usours were gone to bathe, to prepare themselves for drinking the beverage, *Indru* rescued *Chundru*, and carried him off.

A sacrifice (*yajna*) is ordered to be performed to *Chundru*, in the work called *Udhikuruu-mala*, and the performer is promised a place in the heaven of this god, *Chundru-loquu*.

The moon, in the Hindoo mythology, is a god, not a goddess. The Hindoo poets have represented the heaven of *Chundru* as a most delightful residence, using language something like the beautiful lines of an English lady.

"And oft I think, fair planet of the night,
That in thy orb the wretched may have rest."

All the Hindoo ceremonies are regulated by the rising, or setting, the waxing, or waning of the moon.

A race of Hindoo kings are said to have descended from this god by *Robineo*,* and are called children of the moon. The first descendant was king *Boodhu*, and the forty-sixth *Yoodhis'thru*.

The chief names of *Chundru* are: *Himangshoo*, or, he whose beams are cooling.—*Chunaru*, or, he at whose rising people rejoice.—*Indoo*, or, the great.—*Koomoodabanduru*, or, the friend of the flower *Koomodu*.—*Vidho*, or, he who causes the gods to drink the water of life.—*Soodhangshoo*, or, he whose light is the water of life.—*Oshudheeshu*, or, the lord of medicinal plants.—*Nishaputee*, or, the lord of night.—*Ubu*, or, he who was born from the water.—*Svativraku*, or, the preserver of men.—*Somu*, or, he from whom the water of life springs.—*Glow*, or, he who decreases.—*Mrigeshu*, or, he on whose lap sits a deer.†—*Kulanudhe*, or, he with whom are the kulas.‡—*Divijuraju*, or, the chief of the brahmans.—*Nukshutrasu*, or, the lord of the planets.—*Kahu pakuru*, or, he who illumines the night.

Mungulu, ‡ Mars.—Hence Mungulvuaru or Tuesday.

This god is painted red; rides on a sheep; with a red necklace and red garments; he has four arms; he holds in one hand a weapon called *shuktee*; with another he is giving a blessing; with another forbidding fear; in the other is a club. *Mungulu* is called the son of the earth (*Pri'thivee*). This image is to be four fingers breadth in height.

Boodhu, ¶ Mercury.—Hence Boodhuvuaru or Wednesday.

Boodhu is painted yellow; has four arms: in one hand he holds the *tasu*, in another a club, in another a scymeter, and with the fourth he gives a blessing. He rides on a lion; is of a placid countenance; wears yellow garments. *Boodhu* is the son of *Chundru*. This image is to be as small as two fingers in breadth.

The following is an account of the birth of *Boodhu*: On a certain occasion *Vribusputee* made a great feast, and invited all the gods. *Chundru* was present among the rest; and during the feast *Chundru* told him that there was a little delay, and advised him to go and perform *tapasya* till he was ready, leaving his wife at his house. *Vribusputee* consented, and during his absence *Chundru* dishonoured the wife of his goorno, or spiritual guide. On his return *Vribusputee* found his wife with child by *Chundru*,

* The *Hyades*.

† After the rising of the moon this flower expands.

‡ See a story of the birth of *Boodhu* in the following page.

¶ *Kula* is the 1-16th part of the disk of the moon, viz. that quantity which it increases or decreases in one day.

§ *Mungulu* is also called *Unguru*, or, he who travels.—*Kooju*, or, the son of the earth.—*Lohitangu*, or, the blood-coloured.

¶ The meaning of *Boodhu* is, the wise.

* This act of pouring out water as a drink-offering to the sun appears to resemble what is related of the Jews (*Jer. xlii. 17-20*).

relatives visited are obliged to wear. This ceremony they say, removes the pollution inseparable from the birth of a child, and is analogous to the purification of the Israelites. In fact, many ceremonies, customs and observances, practised by the Hindoos are clearly of Jewish origin, or they must have been common to the Caucasian race in its nomadic state, as branches of the same stem, history informs us, settled both in Egypt and India, founding in each country an empire on the system of castes. But to proceed with our business: the procession is joined by all the parties who have been visited and the whole company return with the infant and its parents to

whom he cursed, and hurled into the sea, where he continued like a eunuch, leaving the earth in darkness for two kulpas. He next compelled his wife to deliver herself, when Boudhu was born, and he then reduced her to ashes. Brumba raised her from her ashes, and, thus purified, Virihasputee took her to his embraces again. Sumoduti, the father of Chundru, incensed at his son for the horrid crime of dishonouring the wife of his divine teacher, drove him from his territories. Chundru then applied to his sister Lukhmer, * the wife of Vishnu, by whose power part of his sin was removed, and he became light like the moon three days old. Lukhmer applied in his behalf to Parvatee, who resolved to restore Chundru to heaven, and for this purpose she plucked him in the forehead of her husband, † who went, thus ornamented, to a feast of the gods. Virihasputee, on seeing Chundru again in heaven, was dreadfully incensed, and could only be appeased by Brumba, who ordained that Chundru should be shut out from heaven, and placed among the stars, and that the sun by which he was obscured should remain. Chundru asked Brumba how he might be cured of the disease which had seized him upon his being driven from heaven, that is, the vomiting of blood? Brumba told him to hold in his lap a deer, and he would continue well.

Virihasputee, Jupiter—Hence Virihasputeevara, & Thursday.

The image of this god is painted yellow, with yellow garments; he sits on the water-lily; has four arms; in one hand a roodrakshu mala; with another he is giving a blessing; in another an aim's dish; and in another a club. He is the son of the mooness Ungira. The image is to be as high as the breadth of six fingers.

Virihasputee is called the gooroo and porohituz of the gods. In the heavens of the gods, the knowledge of the vedas is taught, and a number of ceremonies are performed which require an officiating priest.

This god is charged with defouring the daughter of Dotu'hyu, a mooness.

Names. Virihasputee, or, the preceptor to the gods.—Soorschar-yu, or, the priest of the gods.—Gishputee, or, the eloquent.—Gooroo, or, preceptor.—Jeevu, or, he who revives the gods (bny, cantations).—Angustoo, or, the son of Ungira.—Vachusputee, or the lord of words, viz. the eloquent.

Shookru, Venus, Hence Shookruvaru, or Friday.

This god is white; has four hands; in one hand a roodrakshu necklace; in another an aim's dish; in another a club, and with the other he is giving a blessing. He is dressed in white clothes; sits on the water lily. He is called the son of Bhrigoo, a mooness. The image is to be as high as the thickness of nine fingers.

Shookru is preceptor and officiating priest to the usoorus. He is represented as blind of one eye. The reason of his blindness is thus related: When Vamunu went to Bulee, the king, to solicit a gift, Shookru, being Bulee's preceptor, forbade him to give any thing to Vamunu. The king not taking his advice, Shookru, as officiating priest, was obliged to read the mantras usual on making a gift to a bramhin. In reading these mantras the priest pours out water from a vessel, without which ceremony the gift cannot be offered. Wherefore Shookru, to prevent the gift being presented, for which he saw would be his master's destruction, entered the

* Lukhmer was born, like Chundru, at the churning of the sea by the gods.

† In Shiva's forehead is placed a half moon.

‡ Poorohitu, from pooru before, and hitu, *lameit*. Hence a poorohitu is said to contrive beforehand the good of others, or perform for others those ceremonies by which they obtain benefits.

their home, where arrived they perform the ceremony of *Navagraha-Ommon*. Then follows the ceremony of *Namamacrumam*, or naming the child—on a heap of paddy, the priests trace the first letter of the child's name with a gold ring, the name must invariably have some connexion with the planet, under whose right ascension or declination the child was born—then they pronounce aloud the name of the child, so that the whole company may hear. After this the parents receive the blessings of the Bramins, who are presented with coins, cloths, &c., the festival concluding with a sumptuous supper.

water, in an invisible form, and by his magic power prevented the water from falling. Vamunu, aware of the trick, got a straw and put into the basin of water; the straw entering Shookru's eye blinded him, when he leaped out of the basin; the water then fell, and the gift was offered.

Shookru had a daughter named Davanjee, who was deeply in love with one of her father's scholars, Kuchu, the son of the god Virihasputee. This youth had been sent by his father, who was preceptor to the gods, to obtain from Shookru, preceptor to the usoorus, the manru for raising the dead; Davanjee desired Kuchu to go and fetch some flowers from a forest belonging to the usoorus. The usoorus seeing him there, resolved to cut him into shreds, and give him to Shookru to eat. Before this they had devoured him several times, and Shookru by his manru for restoring the dead, had drawn him alive out of their bellies. They therefore resolved, on this occasion, to make Shookru himself eat him; for which purpose they caught him in the forest, cut him into the smallest shreds, boiled him up in spirits, and making a feast, invited Shookru, and fed him with the flesh of his pupil Kuchu. Davanjee not finding Kuchu, went much, and told her father she would certainly kill herself if he did not find Kuchu. Shookru at length, by the power of ahyanu, discovered that he had eaten this youth, so beloved by his daughter, and he knew not how to bring him back to life without the attempt being fatal to himself. To bring Kuchu to life, and to secure his own restoration, he taught Kuchu (during his continuance in his belly) the manru for raising the dead, when Kuchu, tearing open Shookru's belly, came forth, and immediately afterwards restored his teacher. This food had been mixed with spirits, Shookru now pronounced a curse on those who should hereafter drink spirits.

Kuchu, having obtained the knowledge of revivifying the dead, took leave of his preceptor, and was about to return to his father Virihasputee, when Davanjee insisted upon his marrying her. Kuchu refused this honour, as she was the daughter of his preceptor. At this she was so enraged that she pronounced a curse upon him by which he should reap no advantage from all his learning. In return Kuchu cursed Davanjee, and doomed her to marry a kalutryu. After some time this curse took effect, and Davanjee was married to king Yujatee. After Davanjee had borne two children, she discovered that the king maintained an illicit connection with Summist'ha, the daughter of the king of the usoorus, by whom he had three sons. Davanjee appealed to her father Shookru, who cursed Yujatee by bringing upon him decrepitude. Immediately his ears became grey, his teeth fell from his head, and he was seized with universal decrepitude. Yujatee remonstrated in vain, till at length he asked Shookru who should enrage his daughter, who was yet young, seeing he had brought old age upon him? Shookru replied that if he could persuade any one to take upon him this curse, he might still enjoy conjugal felicity. Yujatee returned home, and asked his eldest son by Davanjee to take this curse for one thousand years, and possess the kingdom, and at the close he should become young again, and continue in the kingdom. This son, his brother, and the two eldest sons of Summist'ha refused the kingdom on this condition. Yujatee cursed them all, but he pronounced upon the second son of Summist'ha this curse, that he should become decrepid, and that all his sons should die young. The youngest son by Summist'ha took the curse, and possessed the kingdom, when the father assumed his former youth, and the son instantly became weak and decrepid.

Names. Shookru, or, he who sorrows at the deaths of the usoorus.—Dotygooroo, or, the preceptor to the usoorus.—Karyu, or, the post.—Ooshuna, or, the friend of the usoorus.—Bharjoo, or, of the race of Bhrigoo.

* The Hindoo children often resort to this threat to extort some favour from their friends.

At the close of the third month after the birth of the child, the whole family bathe, and attend divine worship in a pagoda or temple of *Vishnou*. On this particular occasion *Vishnou* is invoked, for being the preserver of the universe, and as the preservation of the child is here concerned, their worship is specially directed to him. A sacrifice therefore, called *Taligi*, being a mixture of boiled rice, doll, clarified butter, milk and sugar is offered, with prayers and thanksgivings on behalf of the infant, the ceremony concluding by the parents sprinkling at the feet of the deity flowers and *toolsee leaves** and uttering a few verses in its praise, at the same time presenting an offering of coconuts, plantains, and beetle-nuts; they burn a quantity of camphire, and hum-

* The Hindoos do not perform any public worship to this plant, but they have great faith in the power of its leaves to cure diseases, and they use it in mantras to expel the poison of serpents. They make their obeisance to it, sometimes by prostration, repeating a mantra.

Before almost all the houses of the Hindoos this plant is set. In the morning they clean the place all round it with water and cow-dung; in the evening they place an oil-light near it. Throughout the month *Vasushakha* they suspend a large pot over it filled with water, and through a small hole they let the water drop upon it.

At the time of a person's death, when he is brought to the river side to die, they plant a branch of the *toolsee* near the dying man's head. If any of these plants which have been set near a person's house should happen to die, it is considered a sacred duty to carry and throw them into the river.

(*Navagraha, continued from page 4.*)

Shanee, Saturn.—Hence Shanivara, or Saturday.

A black god; dressed in black clothes, rides on a vulture; * has four arms; in one hand an arrow; with another gives a blessing; and in another he holds a weapon called a shooli; and in the other a bow. He is said to be the son of *Sooru*, by *Chaya*. His image is to be the thickness of four-fingers in height.

All the Hindoos exceedingly dread the baneful influence of this planet, and perform the ceremonies of the *huma*, *jupa*, *proja*, &c. to appease him. A number of stories of this god are to be found in the Hindoo books, such as that of his burning off the head of *Gunashu*, destroying *Dashurh's* chariot, giving rise to bad harvests, bad luck, &c. &c.

Rahoo, the Ascending Node.

This god is painted black; wears black garments; rides on a lion; has four arms, in which he holds a scimitar, a spear, and a shield, and with the other hand he gives a blessing. He is the son of *Singhika*. His image is to be as high as the breadth of twelve fingers. *Rahoo* was originally an usuroo, but at the churning of the sea took his present name and form, that is, became one of the heavenly bodies.†

The common Hindoos believe that *Rahoo*, at the time of an eclipse, eats either the sun or moon; for a time; but in consequence

* This god is represented as sitting on this bird to denote, most likely, his voracious nature. *Saturn*, in the European 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 at the sides of the 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—"Wherever the carcase is, there will the vultures be gathered together." Matt. xxiv. 28.

† Jupiter debauched *Callisto*, the daughter of *Lycan*, king of *Areadia*. When her fault became known, *Juno* turned her into a bear. Jupiter however, afterwards advanced the bear into heaven, and made it a constellation, which the Latins called *Urs Major*.

‡ It is a most remarkable and 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

blly prostrate and worship the image. The *Taligi* is afterwards distributed to the Brahmins first, and then to the company, a little each.

Anugraasnam is an indispensable ceremony performed preparatory to feeding the child for the first time, and *Choolam* is another ceremony observed when they shave the child's head for the first time and bore its ears. For an account of these observances we beg to refer the reader to book first of *Brahma* page 4.

When the lad attains the age of five years, five months and five days, he is sent to school, on which occasion his relatives and friends are invited, together with a number of Brahmins—all being assembled they worship the *Davata*s or *Gooroo*s.* The lad being dressed in new clothes,

The origin of the *Toolsee* is thus related in the *Vishnou* poranu, and in the *Toolsee-Mahatma*: A woman named *Toolsee* performed for a long time religious austerities to *Vishnou*. At length she asked this blessing, as the fruit of her long *tipusya*, that she might become the wife of *Vishnou*. *Lukhmac*, *Vishnou's* wife, when she heard this, cursed the woman, and ordered her to become a *Toolsee* plant. She became so; but *Vishnou* promised her that he would assume the form of the *shalgram*, and that in that form he and she should always continue together. The *Hindoo*, therefore, continually keep a leaf of the *toolsee* under, and another upon the *shalgram*.

A pillar with a hollow place towards the top is erected by the Hindoos, and in the hollow part a hole is left for the earth in which the plant is to be set. They erect these pillars for the sake of watering the plant, of walking round it, and of bowing to it, as these actions are declared by the *shastru* very meritorious.

of certain ceremonies being performed† he is obliged to throw his morsel up again. Many persons perform a number of ceremonies, as, repeating the names of the gods, the *shradhu*, pouring out water to deceased ancestors, setting up gods, making offering, &c. because the *shastru* has declared that the merit from these actions is at this time very great.

Names. *Tumu*, or the dark, or he who is possessed of a great propitiation of the quality of darkness.—*Rahoo*, or, he who devours and then throws up the sun and moon at the close of an eclipse.—*Swurbbhano*, or, he who shines in the heavens.—*Sounghikau*, or, the son of *Singhika*.—*Vidhoontodu*, or, he who afflicts the moon.

Katoo, the Descending Node.

Katoo is the headless trunk of *Rahoo*, which became immortal at the churning of the sea.

This god is painted the colour of smoke; and wears garments of the same colour, rides on a vulture; in one hand holds a club, and with the other gives a blessing; and is of a terrific appearance. The image is to be the thickness of six fingers in height.

* The *gooroo* of the Hindoos is a spiritual guide or saviour. This person gives to a disciple the initiating mantra, or incantation, which consists of the name of some god, a little altered in sound by the cutting off one or more letters, and affixing others, as, instead of *Kamtu*, the *gooroo* gives the disciple the word *Ra, Koo*, or

knoes, and *knoes* 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 horrid din they assuaged the suffering luminary, and prevented it from being devoured by the celestial dragon." *Cranz*, in his history of *Greenland* asserts, that a similar custom, at the time of an eclipse, exists among this people, who could certainly never have learnt it either from the Hindoos or Chinese.

† The mob at this time beat the drum, clap their hands, dance, and cry *Huree bul!* *Huree bul!*

presents the Vateyar or Schoolmaster with a cloth and a few rupees according to the circumstances of his parents; the party are then served out with beetle-nut and flowers. After this, the master is placed in a palankeen, the lad on horseback, and his school-fellows in conveyances, provided for the occasion, and the whole company move out in procession, with music and dancing girls and traverse a few of the principal streets of the village or town, where the parties reside: on their return home a sumptuous dinner is served out to the guests.

When the lad attains his 12th year he receives *Punchacharam* i.e. confirmation: it is a religious observance enjoined by their priests and the lad has to prepare himself for it by a course of instruction in the tenets of his creed.

Rung. The gooroo also instructs his disciples, for a few days after the giving of the munttu, in the forms of daily worship, &c. If the disciple be unable to learn in two or three days, the spiritual guide takes him to his house. In some cases the gooroo gets some relation of this disciple to teach him the forms of his religion.

This spiritual guide becomes, in the estimation of the disciple, a god. Whenever he approaches the disciple the latter prostrates himself in the dust before him, and never sits in his presence without his leave. He drinks the water with which he has washed his gooroo's feet, and as it respects his future state he relies upon his gooroo for his final safety. I have heard some Hindoos speak with comparative contempt of all other ways of salvation, and pronounce the favour of the gooroo a completely safe passport to heaven.

The following article respecting the qualifications of a gooroo, is taken from the *Tantru-sara*: This work lays it down first, that a gooroo ought to be free from the following faults: he should not be subject to his passions, so as to become an adulterer, a thief, &c.; he should be born of a good family; speak kindly to all; be attentive to religious duties; honourable in the eyes of others; always keeping his body pure; ready in religious ceremonies, faithful in the discharge of the duties of his cast; wise, able to keep in order as well as to cherish his disciple; learned in the shastras, &c. From a gooroo of this kind it is proper to receive the imitating munttu. A person who is a glutton, who has the leprosy, who 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; is 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 unfit to be a gooroo.

At present, this office is very 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 gooroos; nor do these spiritual guides pay much attention to their disciples, except it be to give them the munttu, and receive in return reverence and presents.

On some occasions, if two brothers, having the same spiritual guide, quarrel about an estate, the gooroo is called, and generally gives his judgment in favour of the brother who gives him the greatest fee. At other times the gooroo is called in to settle family differences.

A poor disciple will appeal to his gooroo against the oppression of a rich one, and such a person sometimes gets a letter of recommendation from his gooroo to a disciple who is in business, that the latter may give him employment. If the place be not worth selling (for almost all places are bought and sold in this country) the person to whom the gooroo has written gives his poor fellow-disciple something to do.

The business of a gooroo is very profitable. Some few persons, by one contrivance or another, obtain as many as a thousand disciples. Others have one disciple, or half a dozen, and other twenty and upwards; yet all the gooroos are ambitious of having rich disciples. One or two of the Gosaes, descendants of Chottunay, have not less than two or three thousand disciples. Upon a moderate calculation, the gooroo of a thousand disciples receives in

After this he is taught how to worshipping *Vignasvara* and is privileged to make a figure of *Sivalingum** with stone or clay, to which he thenceforward performs his *poos* and thus they say, the lad daily purifies his heart, and the soul is benefited thereby!

Marriage.—Now follows matrimony—the ceremonies of which some what differ from those already noticed in the last numbers of this work.

Preparatory to the real marriage the parents of the lad first solemnize *Mariyemmen Codicaliyemem*, or the wedding of the goddess *Mariyemmen*, which is after this fashion. The worshippers of the above goddess being invited, the bride-groom bathes in seven several tanks or rivers, after which a new earthen pot is filled with water, and a *Soolam*† is fixed into it, co-

presents a thousand rupees annually. A poor man generally gives his gooroo a rupee a year, or if the gooroo visit him twice a year, he presents to him two rupees.

If a gooroo consider himself as having some claims on any member of a family to become his spiritual guide, and this person or the family be unwilling, the gooroo goes to their house and refuses to eat till they consent. The family dare not eat till the gooroo has first eaten.

To become a gooroo it is only necessary that a person be a brahmin, and that he be acquainted with the munttus. Among the followers of Chottunay, some soodras are gooroos.

In many cases the wives of brahmins become gooroos to their own children, and also to other persons both male and female. It is considered as very lucky to have the imitating munttu from a mother.

Instances of quarrels betwixt a spiritual guide and his disciples are not uncommon, when the former pronounces curse upon a disobedient disciple, as "May your posterity perish." "May all your wealth evaporate." But the disciple is exceedingly alarmed at the curse of the gooroo, and if in a short time any of the family die, all the neighbours ascribe it to the curse of the gooroo.

If the children do not choose their father's religion, the latter is full of wrath, and not unfrequently curses the family.

The gooroos are not distinguished by any particular dress, and many pursue secular business.

Some gooroos who taking advantage of the profound reverence in which they are held, are guilty of improper conduct with their female disciples. Some of these spiritual guides are guilty of crimes which they expiate on a gallows.

Oopu Gooroo.—These persons are sometimes employed in teaching the disciples how to perform the *poos*, &c. of the god whose munttu he has received, and who is thus become his guardian deity. If the gooroo be a female, or be ignorant of the proper munttu, the *oopu* or sub gooroo is called in. This person is to be treated with nearly the same reverence as the gooroo.

* A *lingum* is a smooth black stone almost in the form of a sugar-loaf, with a projection like the mouth of a spoon.

There are three stories in different shastras respecting the origin of this image.

The pooran called *Doorga-bhaguvutu* gives the following account of the origin of this image:

King Dukshu, having had a quarrel with Siva, refused to invite him to a sacrifice which he was performing. Siva had married Sutee, the daughter of Dukshu. She resolved, uninvited, to attend at this sacrifice; but, while there, she was so overcome by the abuse which Dukshu poured on her husband, that she died.

On hearing the news of the fate of his beloved wife, Siva, in vexation, renounced a secular life, and assumed the profession of a

† This image seems to resemble the Phallus of the Greeks, and the Priapus of the Romans.

vered with margosa leaves, and flowers, made in the form of a pyramid. In this pot they suppose the goddess to be present and accordingly they offer it a large quantity of pap as a sacrifice which is divided among the company. The bridegroom dressed like a girl carries the pot over his head, and goes in procession with music, to a short distance; he then places

it over the head of a washerman, who perambulates the village attended by the whole party. In the evening, a large quantity of boiled rice, vegetables, cakes, &c. are offered as a sacrifice to the goddess; after which the *Srolam* is thrown into a Tank or river.

After the above ceremony the parents of the Bride and Bridegroom consult together about the marriage, and

religious mendicant called a sunyasee. As a naked sunyasee* he wandered from forest to forest, in the bitterness of grief. At length he arrived in a certain wilderness where many moonies were performing religious austerities, by the sides of the river, at a distance from their homes. The wives of these moonies, on beholding this naked, dirty, and withered sunyasee,† asked him who he was, and why he was wandering up and down in this state? He related to them the cause of his sorrow, viz. that he had been deprived of his wife, and was overwhelmed with distress on her account. The women laughed at him, and pretended to doubt his relation, declaring that his body was so withered, that all desires must have been extinguished. In this manner they provoked Siva, till at length he seized the wife of one of the moonies, and deflowered her. The moonie, on hearing this relation, pronounced a curse on Siva, and he became an hermaphrodite.

As soon as the curse had taken effect, the lingu sunk into patala, the world of serpents, and ascended into the boundless space.

Before this period, a fierce quarrel had taken place betwixt Brahma and Vishnoo, which of them was greatest, the former as the creator, or the latter, as the preserver and cherisher of all. They appealed to Siva, who left it to be determined by a trial of strength at some future time, when he should have leisure.

Siva at length proposed to the two gods to settle their quarrel in this way: one of them should ascend, and endeavour to ascertain the height of the lingu, and the other descend, and bring up word of its depth.

Brahma ascended, and Vishnoo plunged into patala. In this way both the gods tried their utmost efforts, but could not find either the height or the depth of the lingu. As Brahma ascended, he met a flower‡ which had fallen from the top of the lingu, and asked how far it was to the top. The flower told him, that it had been falling from the head of the lingu so many kalpas,§ and had not reached the earth yet: what hope was there, then, of his reaching the top? Brahma related the account of the difference betwixt him and Vishnoo, and that upon this trial of their powers the point of pre-eminence was to be decided. The flower advised Brahma to tell the assembled gods, that he had gone to the top, and if they doubted the fact, he might call him to confirm it.

Brahma descended, and Vishnoo came up disappointed in his attempt to get to the bottom of the lingu. When the two gods arrived in assembly, Brahma declared he had been to the top, and brought the flower to prove it. Vishnoo confessed his disappointment, and charged the flower with witnessing falsehood. To this all the gods assented, and Vishnoo pronounced a curse upon the flower, that it should never be received among the offerings presented to Siva.

After this matter was thus disposed of, the gods resolved, that the worship of the lingu should have the precedence of every other worship, that the benefits attending its worship should be boundless, and that the heaviest curses should fall on those who neglected to worship this image.

This is the account of the origin of the lingu, as related in the Dooga-bhagavatu; and it is repeated in the tuntu shastras. In the work called Kadaru-khundu the origin of this worship is thus mentioned:

* Many of the modern sunyasees, in imitation of Siva, go naked. † When Dooga was performing austerities (tapasya) to obtain Siva in marriage, the latter was so moved, that he appeared to Dooga, and enquired why she was performing tapasya? She was ashamed to give the reason, but her attendants told the god. He, in jest, reproved her, observing that people performed tapasya to obtain something valuable; in the article of marriage they desired a person of a good family, but he (Siva) had neither father nor mother; or a rich person, but he had not a penny to put on; or he had a husband, but he had three eyes.

‡ The flower of the tree called kutka in Pandiana odoratissimus. § Flowers are put, one by one, on the head of the image during the performance of puja, repeating an incantation at the presentation of each flower.

¶ One kalpa is 432,000,000 years of mortals.

When the gods resolved to churn the sea, in order to obtain the water of life, became immortal, and overcome the asuras, they were greatly afraid lest the asuras should seize the water of life, and become immortal also. When the water of life came up, they contrived to send the asuras to bathe; but after bathing, they arrived before the gods had drunk the life-giving beverage. To draw off their attention, Vishnoo assumed the form of a most beautiful female. This contrivance was successful.

The god Siva hearing that Vishnoo had assumed this form, went to the spot, and was so overcome by the charms of Mohinee* that he was about to seize her by force: she fled, and Siva followed her; mad with lust, he pursued till she could run no longer, when she turned, and pronouncing a curse upon him by which he became an hermaphrodite, she immediately assumed her original form, viz. that of Vishnoo.

Siva was so enraged, that all the gods, full of fear, arrived to soften him by prayer. He at length consented to dismiss his anger, on condition that the lingu should become an object of universal worship.

Another account of the origin of this worship is contained in some of the other puranas: At the time of a universal destruction of the world, all the gods are absorbed in what is called akasha; † the lingu alone remains. The puranas, therefore, say, that as all the gods except the lingu are absorbed in the akasha, he who worships the lingu, obtains the unbounded merit of a worship embracing all the deities at once.

From these stories, temples innumerable have arisen in India, and a Siva lingu placed in each of them, and worshipped as a god.

I have suppressed much of the indelicacy of the originals in the preceding stories, and have given them as they stand with much reluctance. Perhaps, however, they will not do so much harm as the entire suppression of them might. Vice, when dragged into daylight, disgusts, and loses its greatest power to draw away the mind. It is necessary, also, 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 his Bible mean to substitute in its room.

I had intended to present to the reader an extract from Diodorus Siculus, as given in the Reverend Mr. Maurice's second volume of Indian Antiquities, but it is so indelicate, that I thought it best to omit it. It affords an additional proof, however, that the old idolatry, and that of the present race of Hindoos, are, at least in their abominable nature, and in some of their prominent features, one.

Besides the clay images of the lingu, there are four kinds of stone lingu which are set up in the Hindoo temple.

The first is called *swayumbhoo*, that is, the self-existent lingu: The second is named *unadee*, or that which has no beginning. The third they call *vanu-lingu*, because a king named Vanu first instituted this worship. The fourth is the common, or factitious lingu.

* Mohinee means a female who by her beauty captivates the mind.

† Ether, or space.

‡ The origin of the phalli of the Greeks bears a strong resemblance to some parts of the preceding. The poets feign that Hierachus was angry with the Athenians, because they despised his solemnities, and received them not with due respect, when first they were brought by Pegasus out of Bore's into Attica; for which he afflicted them with a grievous disease: that could have no cure, till, by the advice of the oracle, they performed the revenues due to the god, and erected phalli to his honour; whereon the feast and sacrifices called Phallic were yearly celebrated among the Athenians. The story of Priapus is too indecent, and too well known, to merit recital.

§ At the time of a great drought, the Hindoos, after performing its worship, throw very large quantities of water upon the unadee-lingu, in order to induce Siva to give them rain.

close the contract by the bridegroom depositing with the bride's family—to prevent a breach of promise—valuable articles of jewelry, and a few days after they perform the ceremony of erecting the wedding pole. They invite the Brahmins and as many of their friends as may be convenient when a pit being dug at the north-east corner of the yard of the house they threw into it a few pearls and corals: milk is also, poured and the matrimonial pole besmeared with sandal and decorated with mango leaves and flowers—is erected, amidst noisy music—and great cheering. This done, gifts consisting of cloths, fruits, &c. are made to the guests and Brahmins, under the wedding shed, which is decorated with flowers plantain trees and bunches of coconuts: then follows a pongol, or sacrifice to *Vignasvara*, and *Soolramunny* the household god: after which the bridegroom is invested with the Brahminal thread, and at this stage of the hyemal proceedings the very silly scene in the whole play is performed—the pretended pilgrimage to Benares. See 1st book of Brahma page 6.

These images are all of stone,* brought from the neighbourhood of the river Gundhakee, which falls into the Ganges near Patna. The Hindoos of every cast, and of both sexes, make images of the linga with the clay of the river Ganges, every morning after bathing, and worship it, making bows, presenting offerings, and repeating incantations before it. This is most frequently done by the sides of the river.

Besides the linga, there is another form in which Siva is worshipped called *Muhakalu*. This is the image of a smook-coloured boy, with three eyes, his hair standing erect, clothed in red garments, his teeth very large; he wears a necklace of human skulls, and a large jutta; in one hand he has a stick, and in another the foot of a bedstead; a half moon appears on his forehead; he has a large belly, and presents a very terrific appearance. Siva is called *Muhakalu*, because he destroys all, or all is absorbed in him at the time of a kalpa, and afterwards reproduced.†

Images of this form of Siva are not made in Bengal, but a pan of water, or an unadorned-linga, is substituted, before which bloody sacrifices are offered, and other ceremonies performed, in the month Kartika, at the new moon. A few persons only perform this worship.

Except before this image, bloody sacrifices are never offered to Siva, who is called a *vishnuv*, i. e. a worshipper of Vishnoo, before whose image no animals are slain, and whose disciples profess never to eat animal food.

Those who receive in their ear the name of Siva, from their goroos, or spiritual guides, are called *Sivarys*. The tiluku, or mark on the forehead, which these persons wear, is composed of three curved lines like a half-moon, and a round dot on the nose. It is made with the mud of the Ganges, or with sandal wood, or the ashes of cow-dung.

In the month Pungoon, every year, the Hindoos make the image of Siva, and worship him 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 Siva with five faces, or that with one face.

In the month Maghu a festival in honour of Siva is held for one day, when the image of this god, sitting on a bull, with Parvute his bride on his knee, is worshipped in the principal towns in Bengal.

* It is remarkable, that a stone image, consecrated to Venus, was very much like the linga. 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 toward the top like a sugar-loaf. The reason unknown."

† Some say Saturn received his name because he was satisfied with the years he devoured. Saturn was also painted devouring his children and vomiting them up again.

The ceremonies of *omomom** are now performed and the *Canganam* is tied to the wrist of the bridegroom. The party then move in grand procession to the house of the bride, where offering adoration to the Nuptial fire the *Talli* is put on the bride's neck, with the usual ceremonies practised in Prejaphth marriage, after which the new married couple walk round the Nuptial pole, and pay adoration to *Aroonhodee*, in performing this ceremony five little girls bearing each small pots of water, sandal, flowers, &c. walk before the married couple. These girls receive as a present from one to four rupees each—the name of this unmeaning ceremony is *Araany*. After going round the pole and paying adoration to *Aroonhodee*—the bridegroom places one of the bride's legs on a grinding stone, they now move in procession together with the whole to the house of the bridegroom, where the *Canganam*, is untied.

During the celebration of the wedding great expences are incurred by those in good circumstances—Notches dinners and other entertainments are for successive days given up by the bridegroom.

* This is a kind of burnt-offering. The things offered are clarified butter, sesamum, flowers, boiled rice, rice boiled in milk and sweetened with honey, doovru grass, vilvu leaves, the tender branches, half a span long, of the ushwat'hu, [a] the doomvuru, [b] the pakshu, [c] the skundu, [d] the shumee, [e] and the khudru [f] tree. Clarified butter alone is sufficient to form the burnt-offering called *omomom*, and any or all of these things may be added, but without clarified butter the *omomom* cannot be performed.†

If a person wish to perform this worship, he provides a brahmin acquainted with the usual forms, and the day before, abstaning from flesh and fish, does not anoint his body, but shares his head; eats once in the day rice which has not been wet in cleaning. The next day he rises early and bathes, performing the morning ceremonies, and his usual worship. Then coming home he begins the *omomom* pooja, in the presence of his friends, and with the assistance of the brahmin whom he has chosen. First he sits down, either in the house or before the door, with his face towards the east, and makes a square altar of four cubits with clean dry sand, upon which, with a blade of koshu grass, he writes the proper mantru. He then brings some fire, and taking a little straw in each hand he sets that in his right hand on fire, with which he lights that in his left, and then throws that in his right hand away. He repeats this action again, and then lays down the last wisp of lighted straw on the altar, repeating *muntru*. Upon this he lays on the wood, kindles a fire, and worships the god *Ugnev* (fire). Next he enters upon the burnt-sacrifice. [c] Having already provided clarified butter and sticks, half a span long, and placed them by his side, he takes up one of these sticks at a time, and, dipping it in the clarified butter, he lays it on the fire, repeating a *muntru* before he lays it on the fire. He may either offer eight, or twenty-eight, one hundred and eight, two hundred and eight, three hundred and eight, and so on till he be satisfied, or till he think the gods have had clarified butter enough. At the close he puts or pours upon the fire, plantans, the leaves of the piper betle, and sour milk. He does this, as they say, to cool the earth, which, being a goddess, is supposed to have sustained some harm by the heat of the fire. Finally, he makes presents, and entertains brahmins.

[a] *Ficus religiosa*.

[b] *Ficus religiosa*.

[c] *Butea frondosa*.

[d] *Asclepias gigantea*.

[e] *Mimosa albid*.

[f] *Mimosa catochu*.

† The flesh of goats may be used in the *omomom* pooja.

‡ The god *Ugnev* was such a glutton, that he was once surfeited with clarified butter, and to cure him, *Ujjonu* burnt a forest containing medicinal plants.



The family of the bride in like manner, serve out bee-hives to all their friends and relatives, being the Hindoo mode of sending an invitation.*

Sobbanam, see 1st book of Brahma, page 8.

Religion and Tutelar Deities of the Nulvalaulur.

The major part of the Nulvalaulurs are of the Siva religion—and their Tutelar deity is *Sobbramunny*, they also worship a vast number of inferior deities.

Fasting.—The Nulvalaulurs fast on the following days, viz.

Kartiga.

* *Ceremonies of the Tamil Castes by Simon Capis Chitty, a Native of Ceylon.*

Marriage in classical Tamul, is called "Vivaham," from the Sanskrit "Viyaha;" but this term is used only among the higher orders, the word in more general use is "kalyanam," implying "conviviality." Proposals of marriage are usually made by the parents of the parties wishing to be united; when these are assented to, they first ascertain from a Brahmin the day which will be most propitious for its consummation, according to the rules of astrology, by which their actions are invariably regulated in matters of moment; hence, as it regards the ceremony of marriage, the month *Adi*, which answers to part of our July and August, is considered a very inauspicious period, and consequently no marriages are ever celebrated during that time.

The fathers of both parties being assured of an auspicious hour invite their friends and relations, and commence erecting a pandal or booth in front of their respective dwellings. In raising these pandals disputes often arise touching the number of kals, or poles, required to support the horizontal roof, as none but those of distinguished rank are entitled to twenty-one. The erection of the first pole on the north east side is accompanied by many superstitious observances. Before it is fixed in the ground it is besmeared with pulverized sanders and turmeric, and the top ornamented with a number of Mango leaves and pieces of silk; and when about to be put into the hole destined to receive it, they throw in small bits of gold, coral, and pearls, together with a chank, [a] and some coconut milk. When the pandal is complete, they proceed to the Modliar, the headman of the district, with nine trays of betel leaves and areka nuts, arranged one upon the other, and decently covered with a white cloth, and presenting them to him, obtain his permission in writing for their washerman to hang the pandals with white cloths, both inside and out; or inside only, as the rank and condition of the parties allow. Having thus obtained the sanction of the Modliar they dispatch a party of their friends into the country to announce the intended marriage to the people, by presenting them also with divers trays of betel leaves, calculated according to their rank and caste. While this is in progress, the pandal is hung with white cloths, and adorned with the cocconut blossoms and young leaves, &c.

But besides the pandal just described, they erect triumphal arches near their dwellings, adorning them with the leaves of the cocconut tree, and fix two rows of the stems of plantain trees with lamps on their tops, forming a street from the door of their habitation to the pandal; which side display has far from an unpleasant effect even on the more refined taste of a European. In the centre of the pandal erected at the dwelling of the bride an extra pole is fixed, called *Arasankal*, or the lady pole; and near it is raised a small altar of earth, on which is placed a ball of cow dung ornamented with kusa [b] grass, to represent *Pallava*, the deity who is supposed to preside over these rites, as *Janus* was among the Romans. In front of the *Arasankal* a quadrangular pit is dug, and the inside of it besmeared with cow dung for the purpose of

[a] The *chokok* or *conok* shell having nine valves or foldings, is considered by the votaries of *Vishnu* as representing his nine avatars or incarnations, and on that account is performed and used by them as a trumpet at their religious performances.

[b] *Poa cynosuroides*. Koca.

Sivaratreepoja.

Anantavertha Nomboo.

Mahalatching Nomboo.

Gatharivara Nomboo.

Theepavalee, and *Pongol days*.

They are privileged to perform the daily *poja* to *Vigneshwara*, *Siva* and *Soortysen* or sun, and repeat, the hymens called *Panchaksharam*, and *Shaktaksharam*—and study the *Siva* and *Vishnoo Pooranas*, and particularly invoke their Tutelar deity *Sobbramunny*—the son of *Siva*.

kindling the *Haman*, or sacrificial fire. On the edge of the pit is fixed a serpent formed of clay, in an erect posture, and before it are placed three painted pots, *plaga* one upon the other, having on the top a cocconut streaked with turmeric, and a lamp burning near them. When every necessary preparation is completed the bride's father intimates it to the bridegroom, who proceeds to her dwelling with the *Tail* or wedding ring, and the *kure* or apparel, which are borne before him by a servant maid, either in a box or on a silver, attended by his friends and relations.

If the bridegroom be a person of superior rank, or descended from a headman of distinction, the washerman spread white cloth along the road for him to walk upon; two others fan him with *chamarams*, [c] while four persons hold a canopy over his head; the musicians following with their music; two barbers blowing *chanks*; dancing girls moving in measures; a number of boys carrying lighted flambeaus, with umbrellas and flags, and others exhibiting fireworks; forming altogether a most medley but still imposing group.

As soon as the bridegroom is seen approaching, the bride's father goes out with a select party of friends to welcome him, sprinkling rose water on him; and when he arrives, the bride (who has previously been bathed, and adorned in splendid apparel, and richly ornamented with jewels) is ushered into the pandal, and they both take their seats on cushions placed near the *Arasankal*, keeping their faces directed towards the east, by which they intend some compliment to the glorious orb of day. When the bride and bridegroom are thus seated, the guests also take their respective places, and the Brahmin ignites the sacrificial fire, occasionally throwing into it handfuls of each sort of fine grain, and a number of dried sprigs of the trees; *Al*, [d] *Arasu*, [e] *Iti*, [f] *Atti*, [g] *Ke*, [h] *Karunkali*, [i] together with the kusa grass and *Nayuruvu* [k] herb, also pouring into it drops of clarified butter one hundred and eight times, at different intervals; reciting each time a text from the *vada*, and a series of short orisons; the intention of which is, to invoke the deities to accept of the sacrifice thus offered, and to endow the couple about to be married with happiness and prosperity. The *tail* is afterwards placed on a silver, and hands round to the guests to be touched separately and successively by each of them, and when that is done, it is placed before the bridegroom, who hangs it round the neck of the bride, during which act the Brahmin divites the cocconut, which lay on the painted pot, into two equal parts, and pronounces a benediction, while the barber sounds the *chank*, and the musicians play on their instruments without intermission.

When the above ceremony is ended, the rite called *Fanigram* is performed by the Brahmin, which is that of joining the hands of the two, painting a pottu or full moon on their foreheads with pulverized sander wood and the sacrificial ashes, and making them

[c] The *chamara* or *chowri* is a whisk made of the tail of the boe graminous.

[d] *Picus benghalensis*. [e] *Picus religiosa*. [f] A variety of the sacred fig.

[g] *Picus udumbara*. [h] *Maglora indica*.

[i] *Diospyros ebenum*. [k] *Carex*.

On rising from his bed a Nulvalaur must repeat the name "Siva" twice: then view his face in a glass, rub Vibodas or sacred ashes, on his forehead pronouncing "Ara"—"Ara"—"Siva"—"Siva".—then coming out of his room he will clean his teeth with a twig and wash his face—again rubbing on his forehead breast and arms Vibodas.

These duties being performed he attends to the business of his farm till the hour of Poojya which is performed in the following manner: rubbing sacred ashes on his forehead, arms and breast he puts on a bead necklace; he next engages in. *Hoodrachum*—and repeats verses in praise of *Ganasa** and *Siva*; he then contemplates—prays and meditates again—burning camphire all the

circumambulate the fire three times, occasionally throwing into it handfuls of paddy mixed with flowers, &c., as they pass. During this latter observance their hands are clasped together in an adoring attitude towards the element. These circumvolutions having ceased, the Brahmin recites the following sentence, "The sun and moon, the fire, and the three hundred and thirty-three millions of gods, are witness, that—, the son of—, now gives his daughter—, as wife to—, who is the son of—." At this stage of the proceedings the bride's father formally gives his daughter to her husband, and repeats with the Brahmin the above declaration, which concludes the ceremony.

When a marriage has been thus solemnized, the bride stands on a stone with the point of her right foot, while the bridegroom points out to her, through an aperture made in the roof of the pandal, the constellation *Arundhati*, as an emblem of matrimonial virtue. The last named ceremony is sometimes performed on the fourth day after marriage, but it is contrary to the rules laid down in their ritual laws. When the newly married pair are about to withdraw, the parents and relations besprinkle them with turmeric water impregnated with kusa grass, the intention of which is to protect them from all kinds of witchcraft, but more particularly from the fascination of the eyes. The relations and friends then pronounce a blessing on them, wishing them a numerous progeny, in the following words: "you shall flourish like the *Banjan tree*, and take your root like the *Kusa grass*, you shall shoot up like the *Bamboo*, and live without end." [1]

After this, they are conducted into the marriage chamber and the assembly breaks up, not however without partaking of an entertainment or masticating betel, and besmearing their breasts with pulverized sandal wood. On the fourth day after the consummation of the marriage, a whimsical ceremony called *Nalan chadana* is invariably observed. The newly married couple are led in procession to a well, where the husband stands with one end of the wife's cloth about his loins and she with the other; then pour water on both their heads, after sprinkling them profusely with the juice of turmeric. This is however scarcely worthy of notice, and I have remarked it only because it has never been mentioned by any European writer.

* *Gunashu*.

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

In an elephant's head are two projecting teeth, but in *Gunashu*'s only one, the other having been torn out by Vishnoo, when, in the form of *Purusoramam*, he wished to go to Siva. *Gunashu*, who stood as door-keeper, denied him entrance upon, which a battle commenced, and *Purusoramam* beat him, and tore out one of his teeth.

[1] How nearly does this benediction agree with the subjoined. (Psalm cxviii.) forming part of the Marriage Service of the Church of England. "The staff shall be in the right hand upon the table of these kings; thy children shall sit upon the olive branches round about thy table."

while; next he presents 18 kinds of offerings and lastly, pays his adoration to the sun—and immediately sits to his breakfast.

A *Nulvalaur* of the Vishnoo religion, wears on his forehead the marks of Vishnoo—and performs Vishnoo pooja.

Food of the Nulvalaur.

Like the Brahmins, the *Nulvalaurs* are prohibited flesh fish and fowl. Their food therefore consists of rice, old clarified butter, milk, and curd curries, and cakes called *vodi*, *vadi*, *poolee*, *panee*, *uturrisam*, *sithoondi*, *alva boori*, &c. and fruits; no spirit of any sort is used.

The work called *Gunashn-kdunhu* contains a most indecent story respecting the birth of this god, very much like that in the succeeding account of the birth of *Kartikayau*, from the *Ramayana* *Siva* and *Doorga* slept 1000 years together without any fruit, and were at last interrupted by the assembled gods (33,000,000) alarmed lest the being, the fruit of this connection, should be a powerful as to destroy the whole world. For this interrupter *Doorga* indicted this curse upon them, that they should never if future have children; and since that time the gods have been childless. At another time, this pair were interrupted in their conjugal pleasures by *Vishnoo*, in the form of a brahmin, who the seed of *Siva* falling on the ground, entered into this brahmin and thus was born *Gunashu*.

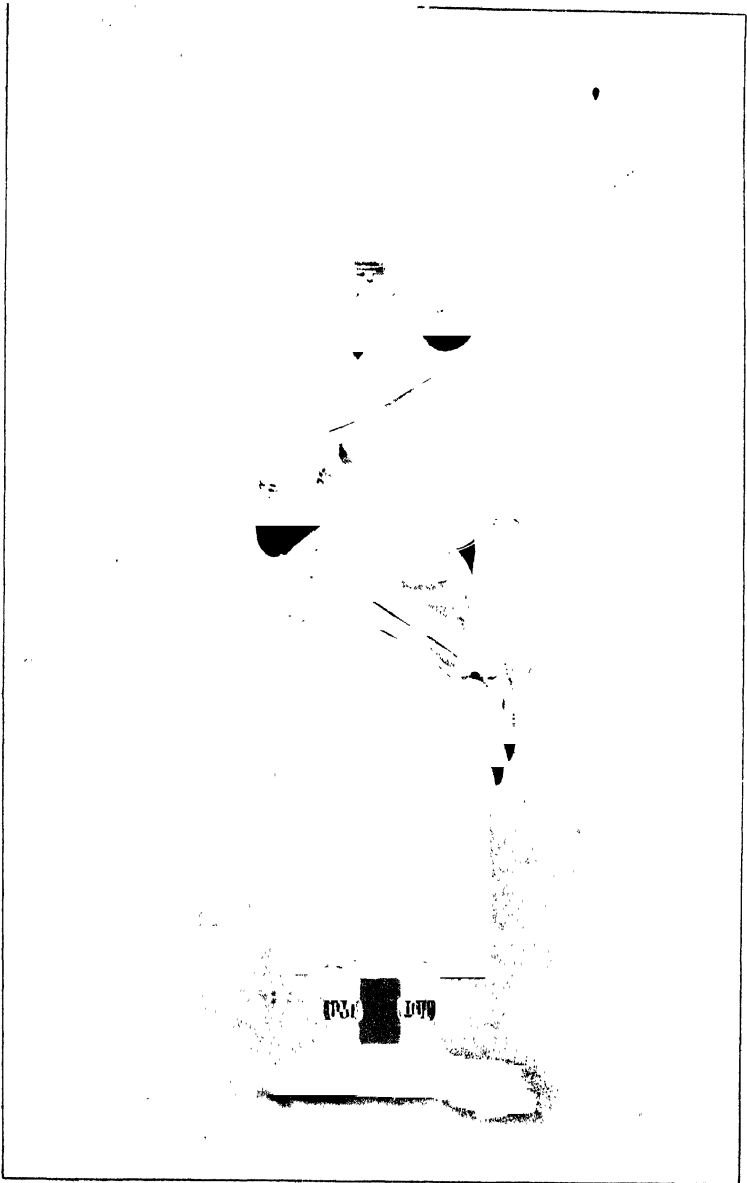
When it was known that *Doorga* had obtained a son, all the gods went to see the child. Among the rest was *Shunee*. *Shunee* knew that if he looked upon the child it would be reduced to ashes; therefore he held down his head. *Doorga* took it as an insult that he should hang down his head, and refused to look at the child. He, however, at first did not mind her reproach; but when at last irritated, he looked upon the child, and its head was instantly consumed. When the goddess saw her child, she was overwhelmed with grief, and wanted to destroy *Shunee*, but *Brahm* interferred, and prevented her, telling *Shunee* to go out and bring the head of the first animal he should see lying with its head towards the north. He found an elephant in this situation cut off its head, and fixed it upon *Gunashu*, and thus *Gunashu* assumed the shape he is at present wears.

Doorga was but little soothed when she saw her son with an elephant's head. To pacify her, *Brahmas* said, that amongst the worship of all the gods that of *Gunashu* should for ever bear the preference. Therefore, in the beginning of every pooja, worship is constantly paid to *Gunashu*. Not only is *Gunashu* 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 on journey, he says, "Oh! thou work-perfecting *Gunashu*, grant me success in my journey. *Gunashu!* *Gunashu!* *Gunashu!*" A the head of every letter, a salutation is made to *Gunashu*. When a person begins to read a book he salutes *Gunashu*. In the daily ceremonies of all the Hindoos also this god is worshipped.

Another name of *Gunashu* is *Huridra-Gunashu*. This name seems to have arisen out of the following story.

Doorga was one day cleaning her body. Wiping off the turmeric, &c. with oil, she formed a kind of cake in her fingers. This she rolled together, and with it tried to make the image of a child. Having done so, she was much pleased with it, and began to think that she would infuse life into it. She did so, and this child became *Huridra-Gunashu*.

This image of *Huridra-Gunashu* is that of a yellow-coloured man with the face of an elephant; four arms; yellow garments, in one hand the instrument *gashu*; in another the spit which the elephant-driver uses; in another a round sweetmeat, and in another a stick.



Poligamy. In conformity to the phrase, *Ampootrisi-yagathinastree*, which signifies, that "he who is childless, will not obtain salvation," if the wife of a Nulvalalur prove barren, or if after the birth of a child she become sickly, he is permitted by the Shastras to marry another wife according to the form of *Prayapatheum*-marriage.

It is declared in the Shastras, that he who covets another man's wife or commits adultery with her will have his portion in the "burning hell."

If a woman fall in love with a married man, and if he do not take her to wife by marriage, in the presence and with the consent of the woman's parents, before *Agneebagawan* the god of fire—it is considered a great sin: the same applies to the man—the children of such marriages are considered legitimate.

Nulvalalur widows are not allowed to marry.

Funeral Rites.

Water from the Ganges or the Sadoo river is given to a Nulvalalur to drink, when there are no hopes entertained of his recovery: on this occasion a cow is presented to the priest in attendance. Immediately after demise a great lamentation is made by the female part of the family and other women in the house, but the men immediately make arrangements for removing the corpse. An *Udoovan* and *Pandaram Tambiran*, religious mendicants who officiate on these occasions are invited, who repeat certain mantrums over the body, which being washed is laid out for removal.

The next of heir to the deceased has his head and whiskers shaved and lays aside his turband: he now prepares under the direction of his *Udoovan*, five small pots, covered all over with thread and ornamented with mango leaves; after sundry ceremonies performed over the pot, the *Udoovan* and his companion approach the corpse and whisper into its ears certain sacred words: the deceased is then again washed (agreeably to *Sivag-mavidée* Shastras) and decorated with flowers: fresh marks of ashes are laid on the forehead, and beetle and

nut, &c. are pounded and put into the mouth of the corpse, which being borne on a Bier or Palankeen to the burning place is accompanied by all the family and friends present—the son or heir following with a lighted torch to set fire to the funeral pile. As the funeral party proceeds on the road, gold and silver flowers mixed with beetle and roasted paddy are cast on the ground at every 10 days. The procession is accompanied by tom-toms, trumpets chanks, &c. and on arriving at the spot, they perform some trivial and unmeaning ceremonies, too childish to deserve a record: this farce concluded the pile is set fire to, and corpse and bier return to their original nothingness.

On the following day *Sunchayanum* or funeral rites are performed. On the 7th day, the relatives come to the deceased's house, with some sweetmeats, which they leave at the place where the deceased expired, as a sacrifice to the soul, and then they condole with every member of the deceased's family, crying and bellowing more like savages than the females of a civilised nation: notwithstanding their yells and lamentations, sorrow appears to be no preventive to hunger for they soon dry up their tears and sit to a substantial though not a sumptuous fare.

On the 15th day the requisite articles being brought for the performance of the obsequies, a shed is erected in a garden under a tree and a little mud altar made which is called *Omacoondum*, on which they perform the *Ommom* ceremonies. On the 16th day, the Tali or marriage knot is taken off the widow's neck in the presence of the assembled relatives.

Then the provisions for a feast are removed to the garden, where the deceased's son first performs the ceremonies of *Roadraboty*, or pumpkin sacrifice to *Roodru** and in obedience to the *Agama*-Shastras, he bestows the gifts called *Yakhum*, [1] *Navamum*, [2] *Sodasam*, [3] *Suptakum*, [4] and *Soovargarohanum*, [5].

After these offerings are made, other ceremonies are performed viz. *Vasodakum*, [6] *Thilodakum*, [7] *Silooth-wasam*, [8] and then *Pindum* or boiled rice is offered to

There are no festivals for the celebration of the worship of this god, nor any temples dedicated to him in Bengal. However, many persons receive his name as their guardian deity from their spiritual teachers; repeat this name constantly; perform his daily worship, and at other times the *ommon*, or burnt-offering, in his name.

At the full moon in the month *Maghu*, some persons make or buy a clay image, and perform the worship of *Gunashu*, when the officiating brahmin performs *dhyannu*, *jupu*, reads mantrums, and makes the offerings, &c. as in other common *pooshs*. There is no public annual *poosha* to *Gunashu*. It is done, optionally, at any time of the year, at the full moon, when several persons subscribe, and defray the expence of this worship.

Stone images of this god are worshipped daily at Benares in the temples by the sides of the Ganges. I cannot find that there are any temples dedicated to *Gunashu* in Bengal. Some persons paint the image of *Gunashu* at the outside of their houses over the door. Some take the name of *Gunashu* as their chosen protector, or *istu* deity. Those who receive this name are called *Ganuputyus*.

Many persons keep a small metal image of *Gunashu* in their houses, and place it by the side of the *shagrumu*, and worship it daily.

The worship of *Gunashu* is also performed, at considerable length, at the commencement of a wedding, and also when the bride is presented to the bridegroom.

The worship of *Gunashu* is generally performed to obtain preservation from danger.

The principal names of *Gunashu* are: *Gunashu*, or, the lord of the *gunu* davyas.—*Dwoimatooru*, or, the two-mothered.—*Akwuluntu*, or, the one-toothed.—*Harumbu*, or, he who resides, near to *Siva*.—*Lumboduru*, or, the long bellied.—*Gujanunu*, or, the cleft hand-faced.

* Roodru.

This is a form of *Siva*. The worship is the same as that paid to the *lingu*, and is performed at the times of other great festivals. Bloody sacrifices are offered to *Roodru*.

The shastru speak of eleven *Roodrus*, or of eleven forms of *Siva* under this name; and they declare, that this god, as the destroyer, will assume eleven forms at the destruction of the world; at the close of the four *yoogus*.

[1] Offering made to a single Brahmin.

[2] Offering made to 3 Brahmins.

[3] Do. do. 16 do.

[4] Do. do. 7 do.

[5] A ceremony is performed and offering made to one Brahmin after this it is supposed that the soul of the deceased ascends to heaven.

[6] The ceremony, which is performed by pouring a little water through a cloth, and repeat certain verses.

[7] It is a ceremony performed by pouring out rape seed and water, and repeating at the same time a few verses.

[8] The ceremony of erecting 3 small stones, each of which respectively stand for the deceased father, grand father and great grand father.

the soul of the deceased, and a new cloth presented to a dancing girl : after this they bathe and take their meals. In the evening the relatives and friends sit under the shed, when the person who performed the funeral obsequies, and his cousins if any, purify themselves from the *Soodam*, or pollution occasioned by death in the family : they then put on new turbans receiving presents of cloths from their near relatives and serving out in return beetle-nuts flowers and sandal : the whole company now move in procession, attended by a great concourse of people, ac-

By Simon Casie Chitty.

* As soon as it is ascertained that life is extinct, the relations of the deceased person erect a pandal before the house upon four poles, and the washerman hangs it with white cloth ; the barber blows a chant to announce the event to the village ; and the friends and neighbours are then invited by verbal messages to the funeral pandal. When the people are assembled they bring out the corpse and pour three jars of water over it, rubbing on the head some gugguly oil and expressed tilipessada. After the act of ablution is thus performed the body is habited in a clean garment, and decked with wreaths of fragrant flowers, and the nearest relation of the deceased placing a piece of muslin over the mouth of the corpse, they each cast on it, according to seniority, a few grains of rice, and a challi, which is the perquisite of the barber who attends at the funeral. The corpse is then placed in the centre of the pandal, raised on an elevation, when the wife or son of the deceased performs the last peculiar rite of "breaking the jar;" which is, that one of the beforesaid relatives brings from the house a jar of water, carrying it on the shoulder, and bearing a lighted wick in one hand; and after making a circuit three times round the body, the jar is broken by suffering it gently to fall down, and the lighted wick is extinguished at the same moment. This ceremony is sometimes performed at the place of burning, but most frequently in the house, particularly if the person is a female; who, according to the rules of decorum as observed by them, could not be allowed to accompany the corpse to the place assigned for its last destination. After the jar is broken, the corpse is laid on a bier made of cocoonut branches, decorated with flowers, and carried to the jungle upon mens shoulders, under a canopy of white cloth, attended by a number of persons, the barber in particular, who sounds the chant all the way. When the procession reaches the appointed place, a clean spot is selected, where, piling up a number of billets of dried wood they lay the corpse on the top, and pouring a jar of clarified butter on it, set fire to the pile, which soon reduces the whole to ashes. The same ceremonies are observed at burials; for the rite of cremation is denied to a woman who dies in childbed, as well as to children under the age of puberty. After attending the last rites of cremation or sepulture, each person must wash his body, and purify himself before entering a house, or partaking of any food; and in the observance of this particular they very much resemble the Jews, among whom "when a man dieth in tent, all that come into the tent, and all that is in the tent" are considered "unclean seven days."

complicated by tom-toms, trumpets, &c. on which occasion the 32 *Birnodods* are displayed by hired servants.

On the 17th day, Poonyasnam or the ceremony of ablu-tion is performed, and the house, chattels, &c. are purified, and on the 18th day the members of the family bathe, after being anointed with oil. Now, in the certain hope that the soul of the deceased enjoys the heaven of Chundru and will after a season enter the body of a Brahmin and be renewed for learning and piety, they rest from their labors so far as the deceased is concerned.*

The second day after the burning, the son and other near relations of the deceased proceed to the spot for the purpose of making oblations of different kinds of roasted grain, dressed on the spot, and of dividing a cocoonut into equal parts, which is termed "kadetukiratu." This being concluded, they gather up the ashes of the funeral pile, and putting them in a copper vessel, place it on the head of the nearest akin; they then depart in solemn procession to some tank or lake, and throw them into it.

At the expiration of forty days, or whenever it suits the convenience of the party, it is incumbent on the same relative to apply to the Brahmin, and have the obsequies called "karmandiram" performed to his manes. It is as follows:—A pandal is erected in a solitary garden upon four poles, decorated with white cloth, green boughs, and flowers. Under this pandal the Brahmin selects a level space, besmearing it with cow-dung, and forming squares on it, similar to a chess table, with various coloured powders. Nine copper vessels called *chemboos*, piled one over the other and wound round with silk are placed near these squares, and a cocoonut streaked with turmeric is laid on the top of the upper vessel. After the vessels are thus arranged, the Brahmin makes an effigy of kusa grass and places it on a bier of the same material: all of which being concluded, the relations bring out from the house of the deceased a triangular piece of brick, which has been consecrated to the deceased on the night preceding, under a canopy of white cloth, accompanied by music of all sorts, chants, tom toms, &c., and place that also near the squares. A wooden mortar and pestle is next put at the entrance of the pandal, which some one of the relations beats at intervals during the whole period of this external form of their religion. The son, or any one else upon whom the conducting of this ceremony has devolved, has a string put across his shoulders, and wears a ring of kusa grass on the little finger of his right hand; neither of which he can remove until every thing is concluded, as they are considered symbols of his having bound himself by oath to conduct them. When all these preliminaries are adjusted, the Brahmin kindles the sacrificial fire in a manner similar to that which is practised on occasions of marriage, and after making oblations of rice mixed with milk, curds and butter, the effigy is burnt, and the ashes carefully gathered up and thrown into a tank. They then return to the pandal, and forming a procession convey the piece of brick, a ready mentioned to a river, or any running water, and there throw it in; after which they immerse themselves in the same water once or twice, and return to their respective dwellings in their wet clothes.

THE END OF THE FIRST BOOK OF SOODRA.

“HINDOO CASTES.”

A Scheme of the Work on the Natives of British India, arranged as they are now in the course of publication in 4 Volume Quarto.

The Numbers in Italics are published.

No. of the work.	Names of the Sects.	No. of Plates.	No. of the work.	Names of the Sects.	No. of Plates.
Vol. I. Book 1st.					
No. 1	<i>Smartah</i> <i>Bramins</i>	3 ✓	7	<i>Rasapootre</i> <i>Rajas</i>	2
2	<i>Videkel</i> do.	3 ✓	8	<i>Mauratyaour</i> do.	2
3	<i>Dravedah</i> do.	3 ✓	9	<i>Hindoostanee</i> do.	2
4	<i>Dravedah Vadamaul</i> do.	3 ✓	10	<i>Singh</i> do.	2
5	<i>Dravedah Cholodasa</i> do.	3 ✓	Vol. III. Book 1st.		
6	<i>Dravedah Vadadasa</i> do.	3 ✓	No. 1	<i>Boo Vysia</i> do.	2 ✓
	<i>Utthakacherar</i> do.	3 ✓	2	<i>Gho</i> do.	2 ✓
	<i>Auriarthar</i> do.	3 ✓	3	<i>Dana</i> do.	2
	<i>Mathemon</i> do.	3 ✓	4	<i>Vellaum Chetty</i> do.	2
	<i>Caunyer</i> do.	3 ✓	5	<i>Buthler</i> do.	2
Book 2nd.			Book 2nd.		
7	<i>Moocekanyer</i> do.	3	6	<i>Komaty Chetty</i> do.	3
	<i>Savyar</i> do.	3	7	<i>Puttoonool</i> do.	2
	<i>Paradamasankhy</i> do.	3	8	<i>Chetty</i> do.	2
8	<i>Teloonger or Gentoo</i> do.	3	9	<i>Doss Goozooraouth Chetty</i> do.	2
	<i>Telooganyum</i> do.	3	10	<i>Vaneah Chetty</i> do.	2
	<i>Velnautyvauroo</i> do.	3	Vol. IV. Book 1st.		
9	<i>Moorikeenaullyvaroo</i> do.	3	No. 1	<i>Mutalalaur</i> do.	3 ✓
	<i>Neyoghee</i> do.	3	2	<i>Karacautar</i> do.	3 ✓
	<i>Aurauthyer</i> do.	3	3	<i>Toolooour</i> do.	2
	<i>Desasten</i> do.	3	SECOND DIVISION.		
	<i>Kurnautakah</i> do.	3	4	<i>Agumoodiar, or Moodeliar</i> do.	2
	<i>Veapuary</i> do.	2	5	<i>Pavala Cavaray</i> do.	2
	<i>Numboory</i> do.	2	6	<i>Linga Bulzee</i> do.	2
	<i>Dravedah Vishnoova</i> do.	3	6	<i>Velum Bulzee</i> do.	
Book 3rd.			Book 2nd.		
12	<i>Aundra</i> do.	3	7	<i>Moottarasoo</i> do.	3
	<i>Govinda</i> do.	3	7	<i>Cummavauroo</i> do.	
	<i>Muchadasastaul</i> do.	3		<i>Dasoory Reddy</i> do.	2
	<i>Hindoostanee</i> do.	3	8	<i>Moocheyer</i> do.	
	<i>Jayaineah</i> do.	3		<i>Noaccur</i> do.	4
	<i>Sooyeau</i> do.	3	9	<i>Maneyacara Edier</i> do.	
	<i>Vauthemon</i> do.	3		<i>Auttiedier</i> do.	3
	<i>Sankatee</i> do.	3	9	<i>Mauttedier</i> do.	
	<i>Goojarauthy</i> do.	3		<i>Nauttedier</i> do.	3
	<i>Numbyar</i> do.	3	10	<i>Kilaurigul</i> do.	
	<i>Trypurnioch</i> do.	3		<i>Nundacoolattar</i> do.	2
	<i>Aupthumbyar</i> do.	3	10	<i>Kunnedier</i> do.	
	<i>Kantheyyahnaul</i> do.	3		<i>Pundarum</i> do.	2
	<i>Bonthanyensaul</i> do.	3	11	<i>Sathaney</i> do.	
	<i>Auryar</i> do.	3		<i>Canaccur</i> do.	3
	<i>Pathethaul</i> do.	3	12	<i>Seer Canaccur</i> do.	
	<i>Lingegul</i> do.	2	Book 3rd.		
	<i>Kanojee</i> do.	2	13	<i>Seer Canaccur</i> do.	3
		2	14	<i>Saratoo Canaccur</i> do.	
Vol. II. Book 1st.					
No. 1	<i>Solar Race Monarchs</i>	4 ✓	THIRD DIVISION.		
2	<i>do. do. do.</i>	2 ✓	15	<i>Kyccalavour</i> do.	2
3	<i>Lunar do. do.</i>	2	16	<i>Salavalloo</i> do.	2
4	<i>Agnayvamosum</i> do.	2		<i>Sanyar or Jandaraver</i> do.	
5	<i>Yedookoolavamosum</i> do.	2		<i>Thattaur</i> do.	2
Book 2nd.			17	<i>Caroomaur</i> do.	
6	<i>Methoolah</i> do.	2			

No. of the work.	Names of the Sects.	No. of Plates.	No. of the work.	Names of the Sects.	No. of Plates.
	18 Thucher and Kulthucher	2		31 Vooperaver	2
	19 Cunnaur Seppoo	2	Book 6th.,	32 Vodder and Cooraver	3
Book 4th.,	20 Cunnaur	2	33 Vadur		2
	21 Sthapathey	2	34 Lumbady		2
	SUNGARA CASTES.		35 Mullor		2
	22 Vanyer and Pullegul	2	36 Puttanavour Carriaur		2
	23 Rungavasoo	2	37 Parrier		2
	24 Voachur	2	Book 7th.,	38 Vetteyer	2
	25 Sunnaur	2	39 Suckelegul		2
Book 5th.,	26 Vulloovaur	2	40 Thoolooccur		2
	27 Puneychavour	2	41 Jonsagur		2
	28 Ambatton	2	42 Casawye		2
	29 Vunnaur	2	43 { Extra No. The Ramayanam }		3 ✓
	30 Boyegul	2	{ of Bodhayanam }		
			Total No. of Plates....		189

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CHAPTER II.

The Origin and History of the Karacuttar Sect.

The Karacuttar Sect is classed next to the Nulvalaular in rank and eminence under the fourth grand division of Hindoo Castes, they were at first known only by the distinction of Soodras in common with the other sects composing this division, but in the lapse of time and the revolution of ages, a certain portion of them, either to escape the oppression and tyranny of a monarch, or the fearful ravages of war and desolation then existing, fled for refuge to a city in the south, called Karacauttee; where, after some time, the refugees began to people numerously, and became by degrees a flourishing people: and by a general consent, they established laws and other systems of policy, prohibiting very strictly, intermarriages and national intercourse with other kingdoms, and confining all commerce and trade among themselves. Hence from the place they first took their rise and progress, they were distinguished by the name of Karacuttar.

The Hindoos, divide the earth into five portions adapting them for agriculture and other purposes, they are called, *Marritha nelum*, *Curinga nelum*, *Pala nelum*, *Mullu nelum* and *Neitha nelum*.

The *Marritha nelum* signifies, that portion which contains rivers, ponds, tanks, nullahs, wells and grain fields, which are considered the province of Karacuttar sect as farmers, who accordingly assert their authority in all these places.

The foot of mountains and hills are called *Curin-ganelum* which the Coravers claim as their portion of inheritance. The *Pala nelum* is unfit for human beings to live in, as its produce is only milkhedge and *vadatharee*, and void of water it contains fiery heat. Jungles and those place which contains red earth are called *Mulla nelum*—it is adapted for the resort of shepherds for pasture—The *neitha nelum* signifies sea coasts, where fishermen reside and trade in boats and nets.—

But one and all these casts look up for food to the agricultural tribe—who, as possessors of the *Marritha nelum*, can alone, farm in grains of all kinds for the use of mankind.

Their gods and religion differ nothing from the foregoing sects and divisions—the Karacuttar differing perhaps only in name to the Valaular—the first sect of the Soodra division—and have the same forms and ceremonies as already detailed.

Sivah is their *Ishta Deva* or chief object of worship—they perform the Sivah poojah as prescribed in the Vedas—and according to those forms contained in the *Jadura Veda*, observe the initiating muntru called the Soodra Gayatree.

Having given in our first book some brief notices of each of the Vedas we shall here insert some enlarged account of the *Jadura Veda* from the works of Mr. Colebrooke. with Mr. Ward's remarks on some of the paragraphs.

“The *Vajusunayee*, or white *Yujoosh*, is the shortest of the vedas, so far as respects the first and principal part, which comprehends the muntru.

The *sunhita*, or collection of prayers and invocations belonging to this veda, is comprised in forty lectures (*udhyayu*), unequally subdivided into numerous short sections (*kundika*); each of which, in general, constitutes a prayer or muntru.

It is also divided, like the *rigvadu*, into *unoovakus*, or chapters. The number of *unoovakus*, as they are stated at the close of the index to this veda, appears to be two hundred and eighty-six, the number of sections or verses, nearly two thousand (or exactly 1987). But this includes many repetitions of the same text in divers places. The lectures are very unequal, containing from thirteen to a hundred and seventeen sections (*kundika*).

“Though called the *Jadura Veda* or as pronounced in Sanscrit *yujoorveda* it consists of passages, some of which are denominated rich, while only the rest are strictly *yujooosh*. The first are, like the prayers of the *rigvadu*, in metre: the others are either in measured prose, containing from one to a hundred and six syllables; or such of them, as exceed that length are considered to be prose reducible to no measure.

“The *Jaduraveda* or *yujoorvadu* relates chiefly

to oblations and sacrifices, as the name itself implies. The first chapter and the greatest part of the second, contain prayers adapted for sacrifices at the full and change of the moon: but the six last sections regard oblations to the manes. The subject of the third chapter is the consecration of a perpetual fire, and the sacrifice of victims, the five next relate chiefly to a ceremony called ugnishtomu, which includes that of drinking the juice of the acid asclepias. The two following relate to the vajupayu and rajusooya; the last of which ceremonies involves the consecration of a king. Eight chapters, from the eleventh to the eighteenth, regard the sanctifying of sacrificial fire, and the ceremony, named soutramunee, which was the subject of the last section of the tenth chapter, occupies three other chapters from the nineteenth to the twenty-first. The prayers to be used at an ushwumadhu, or ceremony emblematic of the immolation of a horse and other animals, by a king ambitious of universal empire, are placed in four chapters, from the twenty-second to the twenty-fifth. The two next are miscellaneous chapters; the soutramunee and ushwumadhu are completed in two others, and the pooroosumadhu, or ceremony performed as the type of the allegorical immolation of Narayana, fills the thirtieth and thirty-first chapters. The three next belong to the survumadhu, or prayers and oblations for universal success. A chapter follows on the pitrimadhu, or obsequies in commemoration of a diseased ancestor: and the five last chapters contain such passages of this veda, as are ascribed to Dudhyuch, son or descendant of Ut'hurvun: four of them consist of prayers applicable to various religious rites, as sacraments, lustrations, penance, &c.; and the last is restricted to theology.

“Excepting these five chapters, most of the passages contained in the preceding part of this collection of prayers, are attributed to divine personages; many are ascribed to the first manifested being, named Prujaputee, Purumash'thee, or Narayana Pooroosha; some are attributed to Swuyumbhoo Brumha, or the self-existent himself: the reputed authors of the rest are Vrihisputee, Indru, Vuroonu, and the ushwins: except a few scattered passages, which are ascribed to Vushiat'hu, Vishwamitru, Vamudavu, Mudhoochundus, Madhatit'hu, and other human authors; and some texts, for which no rishee is specified in the index, and which are therefore assigned

either to the sun (Vivuswut, or Adityu); as the deity supposed to have revealed this veda; or to Yajunyuwulkyu, as the person who received the revelation: in the same manner, as the unappropriated passages of the rigvadu are assigned to Prujaputee, or Brumha.

“Several prayers and hymns of the yujoorvadu have been already translated in former essays; and may serve as a sufficient example of the style of its composition. I shall here insert only two remarkable passages. The first is the beginning of the prayers of the survumadhu. It constitutes the thirty-second lecture, comprising two chapters (unoovaku) and sixteen verses.

“Fire is that [original cause]: the sun is that; so is air; so is the moon: such two is that pure Brumha, and those waters and that lord of creatures. Moments [and other measures of time] proceeded from the effulgent person, whom none can apprehend [as an object of preception], above, around or in the midst. Of him, whose glory is so great, there is no image; he it is, who is celebrated in various holy strains. Even he is the god, who pervades all regions: he is the first-born: it is he, who is in the womb; he, who is born; and he, who will be produced: he severally, and universally, remains with [all] persons.

“He, prior to whom, nothing was born; and who became all beings; himself the lord of creatures, with a [body composed of] sixteen members, being delighted by creation, produced the three luminaries [the sun, the moon, the fire].

“To what god should we offer oblations, but to him, who made the fluid sky and solid earth, who fixed the solar orb (swur), and celestial abode (naku), and who framed drops [of rain] in the atmosphere! To what god should we offer oblations, but to him, whom heaven and earth mutually contemplate, while they are strengthened and embellished by offerings, and illuminated by the sun risen above them.

“The wise man views that mysterious [being]; in whom the universe perpetually exists, resting on that sole support. In him, this [world] is absorbed: from him, it issues: in creatures, he is twined and wove, with various forms of existence. Let the wise man, who is conversant with the import of revelation, promptly celebrate that immortal being, the mysteriously existing and various abode; he, who knows its three states [its creation, continuance and destruction], which



SOODRA.
KARAGAUTTAR SECT.
Volume 4. Chapter 2.

allegories, which they misunderstood.*

"The horse which is the subject of the religious ceremony called ushwumadhu, is also, avowedly, an emblem of Viraj, or the primeval and universal manifested being. In the last section of the taittireeyu Jaduraveda, the various parts of the horse's body are described, as divisions of time, and portions of the universe: 'morning is his head; the sun, his eye; air, his breath; the moon, is ear,' &c. A similar passage in the 14th book of the shutuput'hu bramunu describes the same allegorical horse for the meditation of such, as cannot perform an ushwumadhu; and the assemblage of living animals, constituting an imaginary victim, as a real ushwumadhu, equally represent the universal being, according to the doctrines of the Indian scripture. It is not, however, certain, whether this ceremony did not also give occasion to the institution of another, apparently not authorized by the vedas, in which a horse was actually sacrificed.

"The vrihud arunyuku, which constitutes the fourteenth book of the shutuput'ha bramunu, is the conclusion of the Vajusunayee or white Yujoosh. It consists of seven chapters or eight lectures: and the five last lectures, in one arrangement, corresponding with the six last lectures, in the other, form a theological treatise, entitled the vrihud oopunishud, or vajusunayee bramunu oopunishud, but more commonly cited as the vrihud arunyuku. The greatest part of it is in dialogue; and Yajnyuwulkyu is the principal speaker.

"To convey some notion of the scope and style of this oopunishud. I shall here briefly indicate some of the most remarkable passages; and chiefly those, which have been paraphrased by Vidyarunyu. A few others have been already cited; and the following appears likewise to deserve notice.

"Towards the beginning of the vrihud arunyuku, a passage concerning the origin of fire hal- lowed for an ushwumadhu, opens thus: 'Nothing existed in this world, before [the production of mind]: this universe was encircled by death eager to devour; for death is the devourer. He framed mind, being desirous of himself becoming

endued with a soul.'

"Here, the commentators explain death to be the intellectual being, who sprung from the golden mundane egg: and the passage, before cited, from the rigvadu, where the primeval existence of death is denied, may be easily reconciled with this, upon the Indian ideas of the periodical destruction and renovation of the world, and finally of all beings but the supreme one.

"The first selection by Vidyarunyu, from this oopunishud, is the fourth article (bramunu) of the third lecture of the vrihud arunyuku. It is descriptive of Viraj, and begins thus:

"Thus [variety of forms] was, before [the production of body], soul, bearing a human shape.

Next, looking around, that [primeval being] saw nothing but himself; and he, first, said "I am I." Therefore, his name was, "I:" and, thence, even now, when called, [a man] first answers "it is I," and then declares any other name, which appertains to him.

"Since he, being anterior to all this [which seeks supremacy.] did consume by fire all sinful [obstacles to his own supremacy], therefore does the man, who knows this [truth], overcome him, who seeks to be before him.

"He felt dread; and, therefore, man fears, when alone. But he reflected, 'Since nothing exists besides myself, why should I fear?' Thus his terror departed from him; for what should he dread since fear must be of another?

"He felt not delight; and therefore, man delights not, when alone. He wished [the existence of] another; and instantly he became such, as is man and woman in mutual embrace. He caused this, his own self, to fall in twain; and thus became a husband and a wife. Therefore, was this [body, so separated.] as it were an imperfect [moiety of himself: for so Yajnyuwulkyu has pronounced it. This blank, therefore, is completed by woman. He approached her; and thence, were human beings produced.

"She reflected, doubtfully; 'how can he, having produced me from himself, [incestuously] approach me? I will now assume a disguise.' She became a cow; and the other became a bull,

* What is called the allegorical immolation of Narayana is a very mysterious business. This paragraph speaks of one hundred and eighty-five human victims, tied to posts and, after certain ceremonies, liberated; instead of the immolation of whom, it should seem oblations of ghee were offered on the sacrificial fire. I cannot help suspecting that this substitution of ghee for men had been preceded by real human sacrifices, otherwise, why bind men and perform over them ceremonies, as though they really were about to be offered?

At the time of the writing of the vedas the Hindoos were, no doubt, comparatively a refined people; but it is highly probable, that their ruder ancestors, like almost all other uncivilized idolaters, had been guilty of offering human sacrifices. It cannot be supposed that the Hindoo system arose out of the vedas; the generation in which the vedas were written, it is most probable, refined and enlarged the system that their more savage ancestors had left them.—Ward.



N. A. Rodriguez del.

SODRA.
KARAGATTAR SECT.
Volume 4, Chapter 2.

Oriental Inst. Fran.

and approached her ; and the issue were kine.

She was changed into a mare, and he into a stallion ; one was turned into a female ass, the other into a male one : thus did he again approach her ; and the one-hoofed kind was the offspring. She became a female goat, and he a male one ; she was an ewe, and he a ram : thus he approached her ; and goats and sheep were the progeny.

In this manner, did he create every existing pair whatsoever, even to the ants [and minutest insect]*

"The sequel of this passage is also curious ; but is too long to be here inserted. The notion of Viraj dividing his own substance into male and female, occurs in more than one pooranu. So does that of an incestuous marriage and intercourse of the first Munoo with his daughter Shu-turoopa : and the commentators on the oopunishud understand that legend to be alluded to in this place. But the institutes, ascribed to Munoo, make Viraj to be the issue of such a separation of persons, and Munoo himself to be his offspring.

"The author of the paraphrase before mentioned has next selected three dialogues from the fourth lecture or chapter of the vrihudarunykya. In the first, which begins the chapter and occupies three articles (bramunus), a conceited and loquacious priest, named Balakee (from his mother Bulaka), and Gargyu (from his ancestor Gurgu), visits Ujatushutroo, king of Casi, and offers to communicate to him the knowledge of God. The king bestows on him a liberal recompense for the offer ; and the priest unfolds his doctrine, saying he worships, or recognizes, as God, the being who is manifest in the sun ; him, who is apparent in lightning, in the etherial elements, in air, in fire, in water, in a mirror, in the regions of space, in shade, and in the soul itself. The king who was, as it appears, a well instructed theologian, refutes these several notions, successively ; and, finding the priest remain silent, asks 'is that all you have to say ?' Gargyu replies, 'that is all.' Then, says the king, 'that is not sufficient for the knowledge of God.' Hearing this, Gargyu proposes to become his pupil. The king replies, 'It would reverse established order, were a priest to attend a soldier in expectation of religious instruction : but I will suggest the knowledge to you.' He takes him by the hand ; and, rising, conducts him to a place, where a man was

sleeping. He calls the sleeper by various appellations suitable to the priest's doctrine ; but without succeeding in awakening him : he then rouses the sleeper by stirring him ; and, afterwards addressing the priest, asks, 'While that man was thus asleep, where was his soul, which consists in intellect ? and whence came that soul when he was awakened ?' Gargyu could not solve the question : and the king then proceeds to explain the nature of soul and mind, according to the received notions of the vadantus. As it is not the purpose of this essay to consider those doctrines, I shall not here insert the remainder of the dialogue.

"The next, occupying a single article, is a conversation between Yajnyuwulkyu and his wife Maitrayee. He announces to her his intention of retiring from the civil world ; requests her consent, and proposes to divide his effects between her, and his second wife Katyayunee. She asks, 'Should I become immortal, if this whole earth, full of riches, were mine ?' 'No,' replies Yajnyuwulkyu, 'riches serve for the means of living ; but immortality is not attained through wealth.' Maitrayee declares she has no use, then, for that, by which she may not become immortal ; and solicits from her husband the communication of the knowledge, which he possesses, on the means, by which beatitude may be attained. Yajnyuwulkyu answers, 'Dear wert thou to me ; and a pleasing [sentiment:] dost thou make known : come, sit down ; I will expound [that doctrine] ; do thou endeavour to comprehend it !' A discourse follows, in which Yajnyuwulkyu elucidates the notion, that abstraction procures immortality ; because affections are relative to the soul, which should therefore be contemplated and considered in all objects, since every thing is soul ; for all general and particular notions are ultimately resolvable into one, whence all proceed, and in which all merge ; and that is identified with the supreme soul, through the knowledge of which beatitude may be attained.

"I shall select, as a specimen of the reasoning in this dialogue, a passage which is material on a different account ; as it contains an enumeration of the vedas, and of the various sorts of passages which they comprise ; and tends to confirm some observations hazarded at the beginning of this essay.

'As smoke and various substances, separately

* The two notions here mentioned respecting the creation of animals are highly ridiculous, and gross ; and afford another proof of the total insufficiency

of human reason, rationally to explain the mysteries of creation, as well as the mysteries of redemption.—Ward.

issue from fire lighted with moist wood; so from this great being, were respired the Roggoveda, the Jaduraveda, the Samaveda, and the Tarawanaveda and ungrus; the itihasu and pooranu; the sciences and oopunishuds; the verses and aphorisms; the expositions and illustrations; all these were breathed forth by him.'

"The commentators remark, that four sorts of prayers (muntru), and eight kinds of precepts (bramhunu) are here stated. The fourth description of prayers comprehend such as were revealed to, or discovered by, U'hurvun and Ugirus: meaning the Tarawanaveda. The itihasu designates such passages in the second part of the of the vedas entitled bramhunu, as narrate a story: for instance, that of the nymph Oorvusha and the king Poorooruvus. The pooranu intends those, which relate to the creation and similar topics. 'Sciences' are meant of religious worship. 'Verses' are memorial lines. 'Aphorisms' are short sentences in a concise style. 'Expositions, interpret such sentences; and 'illustrations' elucidate the meaning of the prayers.

"It may not be superfluous to observe in this place, that the itihasu and pooranus, here meant, are not the mythological poems bearing the same title; but certain passages of the Indian scriptures, which are interspersed among others, throughout that part of the vedas, called bramhunu, and instances of which occur in more than one quotation in the present essay.

The dialogue between Yajnyuwulkyu and Maitrayee, abovementioned, is repeated towards the close of the sixth lecture, with a short and immaterial addition to its introduction. In this place, it is succeeded by a discourse on the unity of the soul; said, towards the conclusion, to have been addressed, to the two Uswins, by Dud'huch, a descendant of U'hurvun.

"The fifth and sixth lectures of this oopunishud consist of dialogues, in which Yajnyuwulkyu is the chief discourses.

The sixth lecture comprises two dialogues between Yajnyuwulkyu, and the king Junuku, and concludes with repeating the list of teachers, by whom, successively, this part of the veda was taught.

"Concerning the remainder of the vrihud arun-yuku, I shall only observe, that it is terminated by a list of teachers.

"The copy, belonging to the kanwu shakha, subjoins a further list stated by the commenta-

tors to be common to all the shakhas of the vajin or vajuunayee yujoorvadu, and to be intended for the tracing of that veda up to its original revelation. It begins from the son of Sanjeevee, who was fifth, descending from Yajnyuwulkyu, in the lists above-mentioned; and it ascends by ten steps, without any mention of that saint, to Tooru surnamed Kavushayu, who had the revelation from Prujaputee; and he from Brumhu.

"Before I proceed to the other yujoorvadu, I think it necessary to remark, that the Indian saint last-mentioned (Tooru, son of Kuvushu) has been named in a former quotation from the aiturayu, as the priest who consecrated Junumajeyu son of Purikshit. It might, at the first glance, be hence concluded that he was contemporary with the celebrated king, who is stated in Hindoo history to have reigned at the beginning of the kulee age. But, besides the constant uncertainty respecting Indian saints, who appear and re-appear in heroic history at periods most remote, there is in this, as in many other instances of the name of princes, a source of confusion and possible error, from the recurrence of the same name, with the addition even of the same patronymick, for princes remote from each other. Thus, according to pooranem Purikshit, third son of Kooroo, had a son named Junumajyuu; and he may be the person here meant, rather than one of the same name, who was the great grandson of Urjoonu.

"The Taittreeyu, or Black Yujooh, is more copious (I mean in regard to muntrus,) than the white yujooh, but less so than the rigveda. Its sunhita, or collection of prayers, is arranged in seven books (ushtuku or kandu), containing from five to eight lectures or chapters (udhyayu, prushnu, or prupatuku). Each chapter, or lecture, is subdivided into sections (unoovaku), which are equally distributed in the third and sixth books; but unequally in the rest. The whole number exceeds six hundred and fifty.

"Another mode of division, by kasdus, is stated in the index. In this arrangement, each book (kandu) relates to separate subjects; and the chapters (prushnu), comprehended in it, are enumerated and described. Besides this, in the sunhita itself, the texts contained in every section are numbered; and so are the syllables in each text.

"The first section (unoovaku), in this collection of prayers, corresponds with the first section (kundika) in the white yujooh: but all the rest differ; and so does the arrangement of the subjects.

Many of the topics are indeed alike in both vedas; but differently placed and differently treated. Thus the ceremony called rajusooyu occupies one kandu, corresponding with the eighth prushnu of the first book (ushtuku); and is proceeded by two kandus, relative to the vajupayu and to the mode of its celebration, which occupy fourteen sections in the preceding prushnu. Consecrated fire is the subject of four kandus, which fill the fourth and fifth books. Sacrifice (udhwuru) is noticed in the second and third lectures of the first book, and in several lectures of the sixth. The subject is continued in the seventh and last book; which treats largely on the jyotishtomu, including the forms of preparing and drinking the juice of acid asclepias. The ushmadhu, nrimadhu, and pitrimadhu, are severally treated of in their places; that is, in the collection of prayers and in the second part of this veda. Other topics, introduced in different places, are numerous; but it would be tedious to specify them at large.

"Among the rishis of the texts, I observe no human authors: nine entire kandus, according to the second arrangement indicated by the index, appear to be ascribed to Prujuputee or the lord of creatures; as many to Somu or the moon; seven to Ugnee or fire; and sixteen to all the gods. Possibly, some passages may be allotted by the commentators to their real authors, though not pointed out by the index for the atrayee shakha.

"Several prayers from this veda have been translated in former essays. Other very remarkable passages have occurred on examining this collection of muntrus. The following, from the seventh and last book, is chosen as a specimen of the taittreeyu yujoorvadu. Like several before cited, it alludes to the Indian notions of the creation; and, at the risk of sameness, I select passages relative to that topic, on account of its importance in explaining the creed of the ancient Hindoo religion. The present extract was recommended for selection by its allusion to a mythological notion, which apparently gave origin to the story of the Vurahu-uvutaru; and from which an astronomical period, entitled kulpu, has perhaps been taken.

'Waters [alone] there were; this world originally was water. In it, the lord of creation moved, having become air: he saw this [earth]; and up-

held it, assuming the form of a boar (vurahu); and then moulded that [earth], becoming Vishwakurmun, the artificer of the universe. It appeared (upruthutu,) and was manifest (prit'hivee); and therefore is that name (Prit'hivee) assigned to the earth.

'The lord of creation meditated profoundly on the earth; and created the gods, the vusoos, roodrus and adityus. Those gods addressed the lord of creation, saying; 'How can we form creatures?' He replied, 'As I created you by profound contemplation (thavasee); so do you seek in devotion (thavasee), the means of multiplying creatures.' He gave them consecrated fire, saying, 'With this sacrificial fire, perform devotions.' With it, they did perform austerities; and, in one year, framed a single cow. He gave her to the vusoos, to the roodrus, and to the adityus, [successively]; bidding them 'guard her.' The vusoos, the roodrus, and the adityus [severally] guarded her; and she calved for the vusoos, three hundred and thirty-three [calves]; and as [many], for the roodrus, and [the same number], for the adityus: thus was she the thousandth*.

"They addressed the lord of creation, requesting him to direct them in performing a solemn act of religion with a thousand [kine for a gratuity.] He caused the vusoos to sacrifice with the ugnishtomu; and they conquered this world, and gave it [to the priests]: he caused the roodrus to sacrifice with the ook'hyu; and they obtained the middle region, and gave it away [for a sacrificial fee]: he caused the adityus to sacrifice with the utiratru; and they acquired that [other] world, and gave it [to the priests for a gratuity].'

"This extract may suffice: Its close, and the remainder of the section, bear allusion to certain religious ceremonies, at which a thousand cows must be given to the officiating priests.

"To the second part of this veda belongs an arunyu, divided like the sunbita into lectures (prushnu), and again subdivided into chapters (unoovaku), containing texts, or sections, which are numbered, and in which the syllables have been counted. Here also a division by kandus, according to the different subjects, prevails. The six first lectures, and their corresponding kandus, relate to religious observances. The two next constitute three oopunishuds; or, as they are usually

* 'He saw this [earth] and upheld it, assuming the form of a boar [vurahu].'
Does not this sentence prove that this third Avatar was supposed to have taken place before this part of the veda was written? The name of Vishwakur-

mun, builder to the gods, is here mentioned, and a story about the creation of a cow by the power of religious austerities: here a person would suspect he was reading the pooranas instead of the vedas.—Ward.

cited, two : one of which is commonly entitled the taitireeyuku oopunishud ; the other is called the narayunu, or, to distinguish it from another belonging exclusively to the Tarawana, the great (maha, or vrihūn,) narayunu. They are all admitted in collections of theological treatises appendant on the tarawana ; but the last-mentioned is there subdivided into two oopunishuds.

“ For a further specimen of this jaduraveda I shall only quote the opening of the third and last chapter of the varoonee or second taitireeyuku oopunishud, with the introductory chapter of the first.

“ Bhrigoo, the offspring of Vuroona, approached his father, saying, ‘ Venerable [father]! make known to me Brumhu.’ Vuroona propounded these ; namely food [or body], truth [or life], sight, hearing, mind, [or thought], and speech : and thus proceed, ‘ That, whence all beings are produced ; that, by which they live when born ; that, towards which they tend ; and that, into which they pass ; do thou seek, [for] that is Brumhu.*

‘ He meditated [in] devout contemplation ; and, having thought profoundly, he recognised food, [or body] to be Brumhu : for all beings are indeed produced from food ; when born, they live by food ; towards food they tend ; they pass into food. This he comprehended ; [but, yet unsatisfied,] he again approached his father Varoona, saying ‘ Venerable [father]! make known to me Brumhu.’ Varoona replied, ‘ seek the knowledge of Brumhu by devout meditation : Brumhu is profound contemplation.

‘ Having deeply meditated, he discovered breath [or life] to be Brumhu : for all these beings are indeed produced from breath ; when born, they live by breath ; towards breath they tend ; they pass into breath. This he understood : [but] again he approached his father Varoona, saying ‘ Venerable [father]! make known to me Brumhu.’ Varoona replied ‘ Seek him by profound meditation : Brumhu is that.’

‘ He meditated in deep contemplation ; and discovered intellect to be Brumhu : for all these beings are indeed produced from intellect ; when born, they live by intellect ; towards intellect they tend ; and they pass into intellect. This he understood : [but] again he came to his father

Varoona, saying, ‘ Venerable [father]! make known to me Brumhu.’ Vuroonu replied, ‘ Inquire by devout contemplation ; profound meditation is Brumhu.’

‘ He thought deeply ; and having thus meditated [with] devout contemplation, he knew unundu [or felicity] to be Brumhu : for all these beings are indeed produced from pleasure ; when born, they live by joy ; they tend towards happiness ; they pass into felicity.

Such is the science, which was attained by Bhrigoo, taught by Vuroonu, and founded on the supreme etherial spirit. He, who knows this, rests on the same support ; is endowed with (abundant) food ; and becomes [a blazing fire], which consumes food ; great he is by progeny, by cattle, and by holy perfections ; and great, by propitious celebrity.

“ The above is the beginning of the last chapter of the varoonee oopunishud. I omit the remainder of it. The first taitireeyuku oopunishud opens with the following prayer. ‘ May Mitru [who presides over the day], Varoona [who governs the night], Uryumun [or the regent of the sun and of sight], Indru [who gives strength], Vrihusputee [who rules the speech and understanding], and Vishnoo, whose step is vast, grant us ease. [I] bow to Brumhu. Salutation unto thee, O air ! Even thou art Brumhu, present [to our apprehension]. Thee I will call ‘ present Brumhu.’ thee I will name ‘ the right one.’ thee I will pronounce ‘ the true one.’ May that (Brumhu, the universal being, entitled air), preserve me ; may that preserve the teacher : propitious be it.’

“ Among the shakhas of the jaduraveda, one entitled Maitrayunea, furnishes an oopunishud, which bears the same denomination. An abridged paraphrase of it, in verse, shows it to be a dialogue in which a sage, named Shakayunu, communicates to the king Vrihudrut’hu, the theological knowledge derived from another sage called Maitru.

“ A different shakha of this veda, entitled the kut’hu or kathuku, furnishes an oopunishud bearing that name ; and which is one of those most frequently cited by writers on the vadantu. It is an extract from a bramhunu ; and also occurs in

* The idea of seeking for the Creator in the creatures, as the extracts from the jaduraveda, contained in this and following paragraphs, recommended, is not peculiar to the Hindoos, but has been common to all the systems of idolatry with which we are acquainted. I have frequently had to combat this notion in conversations with the bramans. One day a Hindoo was excusing himself for all the evil of his actions, by asserting that the active principle in him was

God : when he talked, it was not him that spoke, but God : for what was he ? Nothing. To convince him of the falsehood of the principle upon which he reasoned, I put my watch to his ear, and asked him if he did not hear the watch speak ? He acknowledged that it did. I then told him to look into the inside, and see if he could find the watchmaker there.—Ward.



E.A. Rodríguez del

Oriental Lith. Press

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*one of the Tutular Deities of the Karacautars.
Vol 4 page 21 -*

collections, of oopunishuds appertaining to the Tarawana.

“ Shwatashwuturu, who has given his name to one more shakha of the yujoorvadu, from which an oopunishud is extracted, is introduced in it,

as teaching theology. This oopunishud, comprised in six chapters or lectures (udhyayu), is found in collections of theological tracts appertaining to the ut’hurvuvadu; but, strictly, it appears to belong exclusively to the yujoosh.

CHAPTER III.

Marks, Occupation, Omens, &c. of the Karacauttar Sect.

The distinguishing marks on the forehead of this sect is perpendicular lines with Veboodee, they wear also on the neck rutheracha malla, a kind of beads, and observe strictly the various modes of cleanliness and purification.

Like the Nulvalaulars, the Karacauttar sect also, are a class of gentlemen farmers; and they have husbandmen to plough, sow seed, reap &c. and from its produce pay up very regularly, the accustomed tributes to the Bramins, Rajahs &c. and the rest they sell for profit among all classes of people. But others who are less inclined to follow the duties of farming or rather perhaps are unable to hold up their station by indigent circumstances, generally occupy themselves as Accountants, Carpenters, Black-smiths, Taliars, and also perform many of the meaner offices in the Rajah's, household thus they are always said to live honestly and industriously, distinguished in general as respectable and benevolent.

The superstitious omens observed by this sect are almost the same as detailed in the first Book of the Brahma division. Moreover when they are about undertaking some business, they procure some of the sacred books namely Arnachelum Poorana, Ramayanam &c. and pass a string between the leaves of the book, and opening that part, if the subject contained there treat of some successful events or pleasing portion of the story, then they assure themselves, with a sure hope of success to their undertakings, but if otherwise, they will for the present, defer their business.

The tutular deities of the sect are Marriammen, Pedarie, Kattarie, and Mooneespuian, to whom they make pongolls, poojahs, sacrifices of goats, fowls, pigs &c. which are generally performed by their hired servants, and to appease them on

particular occasions of plague and pestilence, pour cooloo (pottage) butter-milk &c. The goddess Kattaree is supposed to destroy infants and trouble women in pregnancy.

Vows are usually made to go to Tripetty, Tripatoor, Trivaloor &c. when a child born, is the fruit of a vow, a figure like the child is made of rice, flour and conveyed in a new basket to the Temple where the offering is made with due ceremonies and gifts to Bramins, others make vows when they are troubled with sore eyes, boils, or other diseases to present either with gold or silver the form of an eye or a boil &c. or mix a large quantity of jaggery in some sacred streams. Women vow to part with their hair, and parents to dedicate their offspring to some of the sacred Temples, if they should obtain one.

A respectable Hindoo gave us the following detail, with an assurance of his having been an eye witness, which we however do not credit in the least, “A woman was labouring under some affliction, and as she possessed a very fine head of hair, she made a vow to go to Tripetty and have her head shorn if the affliction was removed, accordingly after some time, she became well, and went with reluctance to perform her vow, sorry indeed to give away the beautiful growth of hair, for which she was much envied by her neighbours she however hit upon a remedy, and took as much money as the weight of the hair and offered it instead, but after having performed the necessary poojahs, she went to the sacred pool to bathe, and as she plunged and raised her head out of the water, the whole of her hair came clean off and left her a bald head, to her great disappointment and shame, and the honor and reverence of the deity who is worshipped there.

The following story is equally incredible; a poor man and woman being childless, they made a vow that if it pleased Bhagavan to give a child they would entirely give it up to the service of the temple at Tripetty, some time after the anxious parents obtained the object of their vows and were accordingly blessed with a child, but the strong ties of nature, (perhaps parents alone could feel the indissoluble bond), made them unwilling to part with the only offspring of their incessant prayers and entreaties, but at length they were advised by their neighbours, to go and offer the child with the usual ceremonies, after which they may withdraw it from the temple and offer in its stead a large sum of money, the parents accordingly repaired to Tripetty and placing the infant on the sacred altar they began to perform the rites of the poojahs, sacrifices &c. which done, they were going to take the child in their arms again, when to their infinite astonishment, the child became fixed to the altar, and could not possibly be removed, but whether it remains so still or has been removed since by the power of fasting and penances, sacrifices, pilgrimages, and gifts to Bramins we are not informed, but however, with these and similar stories, the sanctity of almost all the holy places are established.

The Karacauttar sect fast in the days of the star Kartigay and every Tuesday and Sunday, Moocotee yagadasee, Pongole, Pulliar Southee &c.

A common fast is conducted in the following manner: the person who has to fast abstains in the preceding day from rubbing his body with oil, from connubial intercourse, and eating, except once in the former part of the day. The next day he eats nothing; performs the worship proper for the day, and does his worldly business as usual. He eats once the next day at noon, performs the worship of some god, and gives gifts to one or more Bramins. 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 a little fruit, curds, sweatmeats. Besides this, they fast also preceding some of their festivals; after the death of parents they

fast three days, after the death of a husband, a wife fasts three days; before performing the sacrifices of atonement they fast; the day any one arrives at a holy place, he fasts; in fulfilling vows they perform many fasts; many persons enter into a resolution to fast every other day; and some persevere in this for years, Ramaseram, Combaconum, Danacody, Tripetty, Calastry Casi &c. are places resorted to on pilgrimages by this sect.

The Karacauttar sect, previous to entering upon marriage, perform the ceremonies of Hoo-banahanum when they are initiated in a muntru called the Soodra guyatre.

When a child is born, they first perform all the requisite duties necessary for the health of the mother, by medicines and superstitions incantations, the father then performs ablation without taking off his apparel, and make the usual poojahs, to Vignaswara, which is succeeded by Navagraha poojah, alms of paddy &c. and then consult the horoscope. The ceremonies performed on the eleventh day is the same as detailed before in the History of the Nulvalaulars.

The ceremonies of the marriage differ little or nothing from the foregoing details. The bride first performing the pretended pilgrimage to Casi, he is greeted, and conveyed on horseback properly adorned for the occasion to the house of the Father-in-law, where the numerous rites of Voomams, poojahs &c. are observed like the preceding sect.

The women of this sect, live very orderly among themselves, under an unbounded subjection to their husbands and by contributing to the wants of their neighbours, they devote their whole time and attention to household duties, and are generally called the good and virtuous. Among this sect, polygamy is not very general, but however, they are allowed a second marriage if the wife be unfit for domestic comforts, either by a sickly constitution or other causes, when the husband must obtain the consent of the wife, to the marriage but not otherwise.

TRANSLATION

Of Part of the Remains

OF THE

RAMAYANAM OF BOD,HAYANAH.

THERE are in Sanscrit many Poems on the Acts of Ramah, called Rámáyanaṃ: the principal of which are the Rámáyanaṃ of Válmikik: an abbreviation of this called the Adyátma Rámáyanaṃ, said to have been related by 'Iswarah himself to 'Iswari; and the Rámáyanaṃ of Bód,háyanah, of which the following translation constitutes the chief part that now exists.

After the Rriishih Válmikik had finished his Rámáyanaṃ, he paid great attention to the polishing and perfecting of it, and never ate until his disciples had repeated the whole to him, that he might observe if any alteration was required. His work consists of twenty-four thousand Stanzas, being as many thousand as there are letters in the Gayatri, the most Holy text of the Védam. One day he visited the residence of another Rriishih, named Bód,háyanah, who courteously solicited him to take food; he refused to do so, alleging that he had not that day heard the Rámáyanaṃ read, and that he could not forego his established usage. To obviate this objection Bód,háyanah offered to repeat the Rámáyanaṃ; he had sixty thousand disciples, whom he directed to recite the work he had composed, each reading one Stanza, so that it consisted of sixty thousand Stanzas, and was, therefore, three-fifths larger than Válmikik'e. Válmikik still declined taking food; he asserted that the Poem he had heard was filled with falsehoods, which Bód,háyanah denied and recriminated on Válmikik. To end the controversy, the former Poet proposed, that they should each throw their Poems into the Ganges, and the one that swam be considered as true, the one that sank as false. The trial was made, the whole of Válmikik's floated on the stream, and, with the exception of a few scattered leaves, the whole of Bód,háyanah's sank. Of those that floated some few were washed to the shore, and some were carried away by the current: the former constitute all that remains of the Poem.

Besides the translation that follows I have never seen more than four unconnected Stanzas; but the language of these is so elegant, and the sentiments they clothe so beautiful, that the envy of Válmikik, which, as the above tradition indicates, led to the destruction of the Poem, is not at all surprising. Judging of the remains, the whole must have formed one of the finest Poems that ever existed. Camben, who translated the Rámáyanaṃ into Tamil, and professes to follow Válmikik is said to have taken much from Bód,háyanah, of whose Poem a larger portion must have, therefore, existed in his time: about a thousand years ago. Many of the Stanzas that remain of the latter are found literally translated in the former, but I believe not the part of which the following is a Version.

I will insert two of the four Stanzas, which I have seen of Bód,háyanah, with a literal translation. The first is the reply of Hanumán to the insulting interrogations of Rávanah, and the second the dying exclamation of the latter, after he was mortally wounded by Rámah.

While Rámah was encamped on the Mountain Malayawán, he despatched many of the Vánarali, in search of Sitá. Hanumán alone was successful; he found his way to Lanka, and to the beautiful Garden wherein the Queen was confined, and, had not her scrupulous delicacy prevented it, would have carried her off. By the way, Sitá is represented as the perfection of female nature, her constancy, her beauty, her delicacy, her wit, and her knowledge are pre-eminent; and Válmikik puts into her mouth the finest effusions of sentiment and of love. The Greeks had but a contemptuous idea of women and throughout the Iliad there are none even respectable, but the tender Andromaché. Hanumán afterwards slays the keepers and destroys the garden of Rávanah, who sends against him, successively, five of his generals, seven of the sons of his Ministers, his son Jambaváleh, and his son Achah, all of whom he kills. At length the eldest son of Rávanah appears, stuns Hanumán, with an enchanted arrow, and carries him bound into the presence of Rávanah—in this place follows the first Stanza of

Rè² Rè² Vánara Cób, haván—Aham arè²
 Twot Sínu hanta havè—
 Dítóham K, hara K, handansya jagatám.
 Codan'da discha guráh—
 Ma dhordan'da eát, hòra tataná pátuh
 Cáva tricutákulah—
 Cò Mèrah—cwacha Ravan'auglà gan'asa
 C'o'tistu hetà yaté.

Rávanah.—Oho! monkey, who art thou?

Hanumán.—I, thou wretch, am he who slew thy son in battle; I am the Messenger of the Lord of the Universe, who bears the bow Codandam, and who killed the Giant K,harah. To the resistless stroke of my mace-like arm, what is thy mountain with its three summits? What the great Meruh *itself*? Even thou, Rávanah, and millions like thee, would be *in my hand but a poor* insect.

The strength of language in which the bold reply of Hanumán is clothed, the intrepid defiance it breathes, and the cutting sarcasm it conveys, are inimitable in any tongue but the Sanscrit.

The second Stanza contains the speech of Rávanah when on the point of Death.

Játam Brahmá culágrajó Dhanapatíyah
 Cumb'haacornó Nujah
 Putrah 'Sarayit—Swam dèsa 'Seráh—
 Puna bujah vimsath
 Daityah eama charó—rat, háswa vijayé
 Madd,hyé samudram graham—
 Sarvan nishpalitan tat, haiver vidhihá
 Daivé balé durbalé.

“ I sprang from the race of Brahmá, and had for my eldest Brother the Lord of Riches, *Cuberah*, for my younger, the *mighty* Cumbacornah; I myself possessed ten heads and not less than twenty arms: like the Daityah I could convey myself whither I pleased; I was pre-eminently victorious in the chariot and on horseback, and my impregnable dwelling was in the midst of the Ocean. *Alas!* all is lost, and by the *ruthless*³ ordinances of divine destiny, my strength is become weakness.”

¹ Named Indrjeet: of the Conqueror, Subduer of Inder.

²² Expressions of extreme contempt, for which is nothing equivalent in English, and at the same time decent.

³ Since translating this line, my Bráhmán insists that I have rendered it wrong, but I am in doubt which of us is right: he would have the line translated thus—“ *Alas!* all is lost, for by fate, (though I possessed all the powers enumerated) I did not possess divine power.” Implying that he was not able to resist the power of the Deity incarnated in the form of Rámah.



The plaintive querulousness in the last line of the original is most admirable, when contrasted with the proud recapitulation of his power in the former part of the Stanza; and conveys forcibly to the heart the idea of dying weakness.

The following extracts are connected by prose in order to shorten the whole as much as possible, without omitting any thing essential to the action of the Episode, for such, with respect to the Rāmāyanam, the whole should be considered: the particulars contained therein are either not noticed by Vālmīkik or very differently related.

Rāvanah, having, by stratagem, stolen Sitā from Rāmāh and his Brother Laeshmanah, conveyed her through the air to Lanca; as he bore her in his arms, the effulgence of her beauty, heightened by timidity and apprehension, so inflamed his passion, that, notwithstanding the promise he had made to his sister Śūrpanacā (by whom he was instigated to the rape), to refrain from all attempts on her person, until he had obtained her own consent, he descended in a thicket wood, in the midst of the island, to satisfy his desires—a wood whose horrors had never been penetrated by Man, Giant, or Demon.

“ Still was the wood and not a sound was heard,
Save when the lonely raven croaked for food,
Or hum of distant bees, employed in toil,
Or insects sporting in the deathlike shade,
Hollow and low the mystic silence broke.”

Here he took on himself (for he was, as yet, invisible to Sitā) the most beautiful form that ever clothed a human soul—a form that might have allured Rati from the arms of Manmadah, Rādhā from the embraces of Crishna—a form in which was united manly dignity and strength, with feminine grace and elegance.

“ Sweet flowed his words, as from the waxen cell
The luscious store; his looks as soft as those
The meek eye'd Dove casts on his tender mate,
While on his cheek burnt fierce the fire of love.”

But he could not succeed; the Golden¹ Arrow from the hand of the Lord of the Soul (Atmésvarah, Love) glowed in her breast, she knew the sacred bonds that indissolubly united her to Rāmāh, and the Queen of constancy (Vesūsavati), refused even to permit the Lord of Lanca (Lankésvarah), to speak of Love,—at length, vexed and enraged, Rāvanah proceeded to violence.

—“ Spoiler paused!”

Feebly behind a faltering voice exclaimed,
“ If nature own thee for a Son, O pause!
Think on the dreadful ruin thou wilt make;
And in the bosom of a trembling maid,
Fear to implant a never dying thorn!”
Quick turned the king, his blood inflamed by wrath,
And sternly cast his anger gleaming eyes
To whence the sudden voice proceeding seemed:—
Hoary and white a rev'rend Sire appeared:
Coarse in an Aneirités² homely vesture clad,

A staff of cane his time bent limbs sustained,
And bore the burthen of an age of years,
Spread o'er his breast, pure as the cotton down,
Below the emure fell in curls distinct
The aged honors of his ample beard,
While few and scanty, scattered o'er his head,
Palsied and shaking, thro' extreme decay,
Flourished the silver blossoms of the grave³.
Serene his countenance, his demeanor mild,
On him Angehe charity had stamped
Her truest image, and kind nature seemed

¹ The usual epithet of the arrows of the Indian Cupid is “*flowery*.” Bodhayanah perhaps uses the word Golden, to express the pure connubial passion which inspired the breast of Sitā.

² Here follows a description of the vesture and paraphernalia of a Sansrēt, in which manner the old man was clothed; this I have omitted as irrelevant, and incompatible with our ideas of poetry. “The staff of cane” is a staff of bambu, borne by recluse Penitents armed with a three-tined Fork, its name is Sīlam.

³ Lit. the white flowers of Death.

Him to have nourished with her sweetest milk :
 No stern morosity, nor cynic frown,
 The characters too oft impressed on age,
 Jarred with the Godlike harmony that shone
 Frequent in smiles, expressive on his face :
 Yet his full eyes their youthful fire retained,
 And glowed intense with adour ; mildly bright,
 Their piercing glances seemed to search the soul.
 In gentle accents, musical and mild :
 Sweet as the drops that down the golden vase
 Pellucid flowed, what time Vinitās¹ Son
 Bore from the Lord of Fire's protecting care,
 The sacred, life sustaining Amrit ;
 Regardless of the Monarch's cruel look,
 The sage thus spoke. " O Thou, whoe'er thou art,
 Let gentle mercy pour her soothing balm
 Thro' all thy veins, and raise the prostrate maid,
 Who trembles at thy feet ! Let thy great mind
 To spot thy high renown, thy goodly fame
 For acts heroic and for warlike deeds,
 If high renown and goodly fame's thy boast,
 By stains of infamy and base report,
 With generous pride, indignantly disdain !"
 As glares the midnight wolf, that from the fold
 Greedy of blood, a gentle lamb has borne,
 And to the covert of some lonely glen,
 His vainly bleating, fleecy prey conveyed,
 When the keen shepherd breaks on his retreat,
 And from his ruthless fangs the victim saves,
 So looked the Monarch :—not the fiery glance
 Of that fell serpent, whose envenomed eyes,
 But by beholding, cuddles all the blood,
 And in the bloated veins the healthful tide
 Of life congeals more dreadful ever shot.
 Breathless he struggled long, the scorching heat
 Of rage parched up his throat and him forbade
 The vent of words and faculty of speech.
 Kindled at length the smothered fire blazed out
 And poured in wrathful torrents on the sire.
 Humble and meek, serenely calm he stood,
 Nor heeded not the frown, the trembling lip,
 The threatening accents of the stern-eyed king.
 " Rash man and ill advised," the Tyrant said,

" Darest thou upon my private footsteps pry,
 And strive by breath of empty words to change,
 The strong determin'd purpose of my soul ?
 Begone intrusive wretch, lest I forget
 Thy² sacred tribe, the silver of thy hairs,
 And sheathe my sword impurpled in thy blood.
 By all the names of heav'n no charm of speech
 Shall calm my wrath, no soothing pray'r assuage
 My kindled anger, nor my pity move,
 If rashly daring yet thou lingerest here !"
 Low to the earth the virtuous Mani³ bent :
 As yields the passive reed before the storm,
 When raging tempests swell by adverse winds,
 And sweep impetuous thro' the racking sky,
 Yet still opposes, still it's ground maintains,
 And straighter lifts it's head from every blast
 So did the Sire the Monarch's rage avoid,
 Shun every gust, 'fore every blast recline ;
 But still forsook not Setā to her fate,
 Resolved from lawless power to save the Queen.
 " O Lord of Men, attend an Old Man's speech !"
 Persuasive thus he formed the mild response,
 " Nor spurn the warning voice and sacred truths
 Of Sage experience : though celestial³ might
 Or strength Demoniac³ every sinew firm
 And steel with more than mortal³ force the nerves
 Yet still to wisdom's³ voice puissant power
 Should lend a thankful and attentive ear,
 Ah then attend ! if e'er thy bosom glowed
 At tale of other's deeds, and names renowned,
 Raised envy in thee to excel their acts !
 If ever virtue in seraphic⁴ notes
 To thee her syren captivating song
 Of glory deathless and immortal, sang,
 Ah then attend !—Let not the sudden blast
 Of passion, or the breath of base desire
 The goodly fabric of an age o'erturn ;
 Nor honor's structure, rais'd with toil and care
 In glorious pleasure's soft and idle hand,
 To instant ruin and destruction hurl :
 Fine is the veil that parts from lust impure
 The noble holy feelings of the heart ;
 From those base passions that defile the breast,
 The just affections that enlarge the soul,

¹ Ganidab, his Mother Vinitā and Cadri, were both wives of Casyapah, one of the nine Prajapathi or Patriarchs. By the stratagems of the latter, Vinitā had become her slave, and was commanded to procure the Amritum for herself and race (the whole family of serpents). Vinitā employed her son Ganidab to procure it, who took it by force from the keeping of Agni, the God of Fire, and delivered it to Cadri—Indeah, however, recovered the Amritum, before the serpents could taste it, but a few drops flowed down the side of the Chalix and fell on some Dharb, a grass that was placed under it : the serpents eagerly licked up, and ever since their tongues have been doubled.

² Rivanah, would perceive he was a Brūhman by his sacrificial cord and other circumstances.

^{3 3 3} Déva balam, Divine power ; Arura balam Demoniac power, Vórá balam ; human power ; and Juyána balam, the power of wisdom ; they form a fine climax in the original, in which Juyána balam holds the principal place. The climax I have not been able to retain in the Translation.

⁴ Gand, havah.

And give his chief best energy to man.
 Not with contention rude and brutal force,
 Love, virtuous, heavenly, such as man may own,
 Nor blush to cherish fervent in his breast,
 Doth teach his chosen votary to woo,
 But by the breath of eloquence to raise
 And mild persuasive speech, within the bosom
 Of the maid ador'd, a flame congenial,
 Ardent and pure, as that his own avows.
 Chaste, as the purest seraph's song, and mild,
 As Orisons of meek-eyed piety,
 Silver and sweet the voice of love resounds ;
 Rough, hoarse and turbulent, as the madden'd sea,
 By tempests vex'd and force of adverse winds,
 Insults the passive sands, and threat'ning roars
 Tremendous dreadful o'er the fright'ned beach,
 His bold demands Desire rudely urges.
 From Heav'n the one proceeds, confess'd a God,
 An emanation from the great Supreme,
 Who rules the perfect whole, from blackest Hell
 And Stygian¹ caves, fiend-like and foul : Desire,
 With all the Demons in his train, ascends.
 Love,² holy Love ! the great primeval cause
 Of all, celestial, universal Pow'r !
 'Twas he who first the jarring atoms charm'd
 And sooth'd them into rest ; He spoke, and lo !
 The utmost regions of disorder'd Chaos
 Re-echoed, and the soothing strain obeyed,
 Discord and Horror listen'd to his voice ;
 The uproar ceased ; Peace spread her dove-like wings ;
 And all the warring elements were joined,
 In bands of union and sweet concord.

The complaisance of Rāvanah is not, however, of long continuance : the Muni uses a variety of arguments to prevail on him to desist, but to no purpose, and at length the fire of his wrath, is so strongly excited, that forgetful of his cast and apparent age and imbecility—

— more rag'd the King, and raising high
 The trembling spear, with all his force of nerve,
 Hurl'd the unhallowed weapon at his heart.
 As from the scaly monster of the flood,

¹ Naracah.

² Abstract philosophical disquisitions do not assimilate with the spirit of English Poetry. I have, therefore, merely paraphrased Bód,hāyanah in this place. He loses himself in those mazes of metaphysical minutiae wherein the Indians delight so much to wander—after explaining the difference between the Tri Gunah (three qualities) essentially the same as in the Bhagavat Gītā, though circumstantially very different ; he says—" Before the Spirit which primevally moved the waters, felt an inclination to exert his creative energies by calling the Universe into existence, he possessed only the Satwa Gunam (pure unimpassioned virtue) ; previously to the commencement of this inclination, the Rajah Gunam (Passion) acceded to the former, and the conjunction produced Sak,hyam (Love), the fervour of the Sak,hyam increased by degrees, until at length the sacred fire burned so strongly in the divine wind, that the smoke and fume arising therefrom produced the Tama Gunam (depravity—inclination to evil), and then the Universe was created. The Tama Gunam prevailing at the period of the first creation, all the beings produced were supremely wicked ; hence the existence of the Demons (Asurāh) and the origin of evil. But the violent lust of production, excited by the Tama Gunam, subsiding in the Divine mind, as the Satwa and Rajah Gunams gradually regained their influence, the Sak,hyam was restored to its full power, and all beings produced at the second period of creation were virtuous ; hence the existence of the Gods (Surāh) and the origin of good. All creatures continued virtuous until the influence of the Tama Gunam again prevailing, corrupted and reduced them to their present state."

Though thrown with force gigantic, bounds
 The pond'rous fragment, from the Muni's breast,
 So glanced the missile steel; and wond'rous now
 A sudden change o'er all his form took place:
 His Hermit's vestment shone with plates of gold,
 And clasped his manly breast; his time-worn brows
 Nodded with clustering plumes; the staff of cane,
 Which erst could scarcely prop his tottering frame;
 Shone in the sunbeams now a threatening brand.
 O'er his broad shoulders rose his ample shield,
 And at his side the sable buffalo roared.
 Raised to the sky his mighty form appeared,
 And at the terrors of his lightning eyes,
 The heav'n-touched mountain sunk beneath the vales,
 Confess'd he shone the potent king of Hell.
 When on the royal breasts prescriptive haunts
 The roaming tiger falls, and sudden sees,
 Arousd to vengeance, all his force prepared.
 Aghast he stands—then steeling every nerve,
 Rushes to meet the foe, and dares the fight:
 Thus Rávan—

The personage concealed under the form and garb of a recluse Penitent, as above indicated, was Yamah, the king of Death and Hell—he has the guard of the southern region of the World committed to him, whence he issues on every occasion that requires his appearance, mounted on a black Buffalo; but as his presence is frequently necessary in the infernal realms to prevent the disturbance and confusion that continually breaks out among his unruly subjects. he has under him an army of Demons, called Kingcaráh, whom, during his absence in the Worlds below, he sends over the southern regions of the World to bring him immediate information of any occurrence that demands his interference. Some of these, passing over the wood in which Rávanah had alighted with Sitá, (Lancá is situated in the south) saw the danger which threatened the Queen, and as their swiftness is equal to that of the forked lightning, gave instant intimation of it to Yamah. The God who was apprehensive of the result of a contest with Désagrivah (*the ten headed*) took on himself the form before described—the result is known. The combat between the king of Lancá and the king of Hell was tremendous—after relating the change in the appearance of Rávanah, who was obliged to resume his proper gigantic shape, in terms still more terrific than those descriptive of Yamah; the Poet proceeds.

Rude their encounter, terrible and fierce:
 Fierce as the shock, when thro' the middle air,
 Rushing impetuous, adverse demons meet,
 And, while continual thunders shake the earth,
 While storms on storms, slow rolling thro' the sky
 And threaten'g ruin, terrify the World,
 Enwrapt in clouds and murky darkness, hurl
 The forked lightning.—Blows quick following blows,
 Resounded thro' the troubled air and 'woke
 The echoes of the wood to wildest uproar.

The Battle raged with out intermission for seven days—the earth could not contain them and (by the magic power of Rávanah and the divine power of Yamah) the conflict was continued in the air: Rávanah being mounted in his flying Car, which moved by enchantment, and Yamah on his Buffalo. At length, Rávanah, who, on setting out on the expedition to seize Sitá, had armed himself at all points,

1 Compare the former description of the Hermit on his first appearance, with the circumstances of his metamorphose, and observe the contrast.

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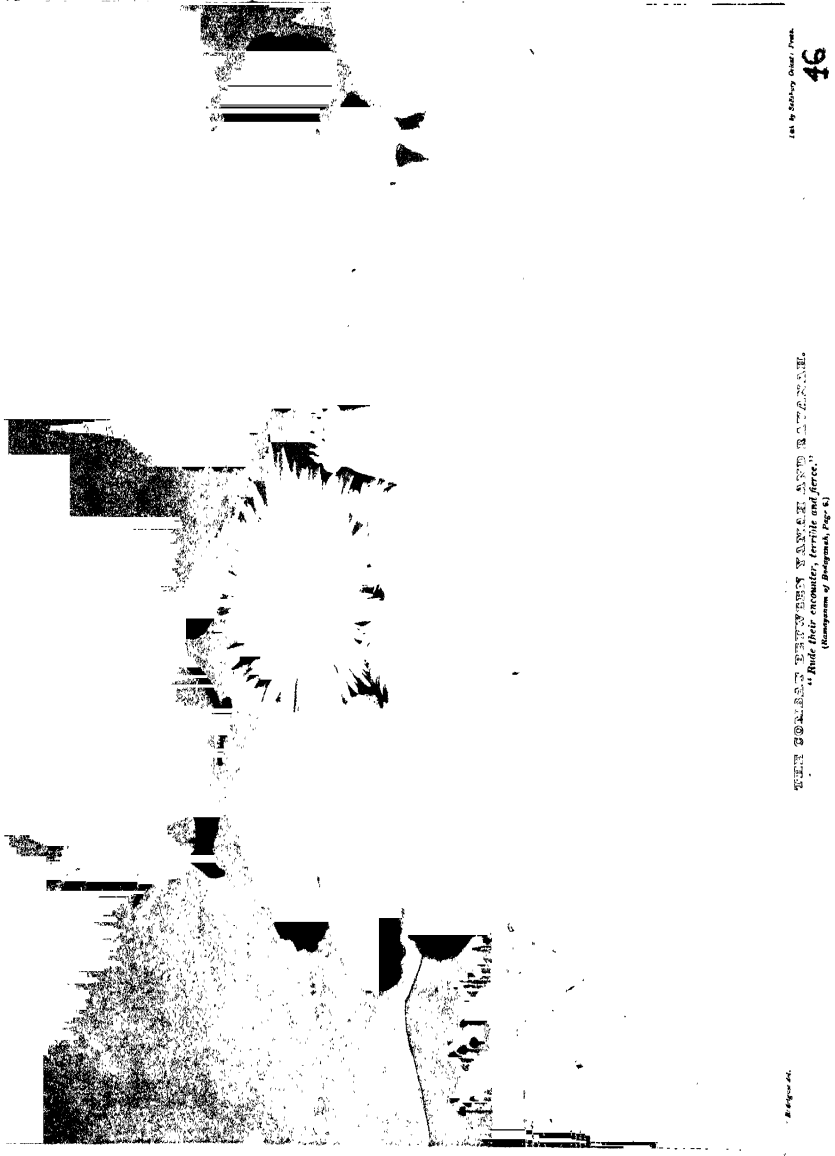


Fig. 1

FIG. 1. *Staphylococcus aureus* (strain 101) showing the characteristic "star" shape of the organism. (Reprinted from *Journal of Bacteriology*, Vol. 63, No. 2, p. 311, 1952.)

lest he should be obliged to fight with Rámah or his brother, took the arrow called Parupadam, presented to him by 'Sivah, the force of which no power divine, demoniac, or human could resist, and threw it at Yamah;—the God fell headlong to the Earth.

On sounding pinions through the yielding air
When flies the terror¹ of the serpent tribes,
From the dark womb of sulphurous cloud
Sudden the rapid lightning darts, the stroke,
With force inevitable, to the earth
Headlong precipitates the soaring bird,
Mangled and scorched; thus Yamah wounded fell.
As, in Malaya's sandal scented groves,
When from the hunter's hand the barbed steel
The spotted monster goes, and, writhed with pain,
He tears enraged the blood impurpled ground,
And by the roar of horrid anguish wakes
The echoes of the rocks; thus death's great King
Infuriate raged, and, with sobour a voice,
Vengeance denounced upon the tyrant's head,
That, shrinking from their spheres, the planets fled
And struck with dread, the monsters of the waves—
Plunged to the lowest regions of the deep,
Where ends Varunah's reign and Hell begins.²
And now he hits on high the ebon³ mace,
Whose mortal stroke none living can resist,
Which melts the marrow in the aching bones,
And in the livid veins congeals the tide
Of healthful life: which from the jewell'd throne
The powerful Monarch levels now in dust.
Or hurls the shred clothed beggar to the grave.
Then had the Lord of Lancà felt its force
And Rámah's prowess ne'er been known to song:
Then had the dark decrees of fate, inscribed
On living adamant by him, who gave
Specific form to all that here exists,
Been contravened, and gifted Rávan died
By hands immortal: then had Brahmá's power,
His Holy promise, and his destined will,
Alike been ridiculed by gods and men,
The swan-borne god arose; swift as the dart
That springing from the insidious woodman's bow,
Pierces the tiger's side, he reached the Isle,
Where stood the power men tremble to behold,
Glancing red lightning from his angry eyes;

Grasp'd by each hand the fatal mace was raised
High o'er his head, and for the deadly blow
Each muscle of his giant form was strained.
Expectant of his fate, not fearing, sat
The car-borne king, disdainng coward flight,
If flight from rapid death could ought avail.
Thus when from high the falcon stoops to seize,
His long beaked prey, the fearless bird reclines
Supine upon the bosom of the air,
Watching th' impending stroke, and 'gainst the foe
Extends his long-bill like a warrior's spear⁴
When now confessed the Lord of Nature shone,
His four-fold face emitting beams of light
As if four suns had us'd to illumine the World,⁵
The Lord of serpents reined his rage awhile,
And said, "O heavenly soul! Primæval Lord!
If from the glories of Emphytean Heaven,
Me by thy mandates thou descend'st to bless,
When on the head of yon devoted wretch,
I've hurl'd the vengeance of an injured God,
"Tis mine alone to worship and obey."
Dissuasive Brahmá thus—"O king of Death,
Why gainst my offspring⁶ whom the world reveres,
Burns thine thy wrath? Withhold thy deadly hand,
Nor render vain, the ordinance of fate,
Which erst to suppliant Rávan's vows I gave,
By cruel penance, self-inflicted pain,
And tortures moved, which but to hear would freeze
The vital blood of man.—Thus I ordained—
' Thy fated life shall from demoniac might
And power divine be safe; by human strength,
If e'er thou fall'st in combat, slial! thou fall.
Then O desist! on me and on my fame,
If at the gifted Lord of Lancà aimed,
Thy ebon weapon lights."—He ceas'd, and Death,
In remembrance of his fall by mortal hand
Still ranking in his breast, unyielding stood;
His dreadful eye flash'd anger on the King
And high in air again he raised his mace:
Then Brahmá mildly thus—

¹ The Garudah, which is said to feed on serpents; not the bird which is so common in most parts of India, and which we call the Braminy Kite, but a monster of the species, which is said really to exist in the hills, tho' probably seldom met with but in fables.

² The extravagance of the latter part of the passage will be pardoned for the sake of the former: it is carried much further in the original—the sudden disappearing of the stars terrifies the Gods, who rush through the portals of Heaven to discover the cause and the plunging of the fish into the roots of the ocean, causes so great a commotion in the world of waters, that all the ships sailing thereon at the time, are swallowed up.

³ Caladan'dam, *The Black Club*: it is the cause of violent death, as the tears of Mrityu Dévi is of natural Death.

⁴ Lit. a Lance worn by the inhabitants of the hills, this is the principal weapon of that description of people to this day. suppose the bird here meant is the crane, its name in Sanscrit is Longbeck.

⁵ Another extravaganza, Brahmá has four faces.

⁶ Rávanah was a Brahmanah by the father's side.

Brahmā by a variety of arguments, at length prevails on Yamah to spare Rāvanah, to which, however, the God very reluctantly consents; when his anger is allayed, he remembers the cause of dispute, Sitā, whom he insists on restoring to Rāmah; this Rāvanah obstinately opposes and again prepares for combat rather than permit it; the pacific interference, therefore, of Brahma is nearly rendered vain.

When rules the Lord of light the summer months,
 When glow with heat intense the burning skies,
 And, scarcely hidden, lurks the ready flame,
 Impatient of restraint in very bough,
 Thus, moved by ardent winds, the arid canes
 Burst into flames, and midst the crackling woods
 Dances the delighted deity of fire :
 Anon, slow sailing through the burdened air,
 Great Indra's arm the pregnant clouds impel,
 And angry Agni sees his flames dispersed,
 When yet the wood is scarcely half consumed,
 And slow and sullen, wrapped in smoke retires.
 Scarce is he gone when Rāvan's voice is heard ;
 And thro' the air, in wild commotion, troop
 The Genii of the winds ; the clouds recede ;
 The waters cease ; encouraged Agni turns,
 Plies all his powers, incites his busy train
 Of fire-hair'd fiends, till all the woodland burns,
 One irresistible, continuous blaze.
 So once again the flame of passion raged ;

Vain the sweet voice of eloquence divine,
 And wisdom sacred precepts all in vain !
 Again in Rāvan's hand the weapon gleamed,
 Threaten'd again the dreadful mace of Death,
 His anger scarce th' Almighty could restrain,
 As, frowning, thus he said ; " Cease yet a while,
 Impetuous spirits cease ! Hear King of Death !
 And for the fate of Sitā fear no more !
 Hear car-borne leader of the giant bands !
 If e'er, unmindful of a female's tears,
 Against her purity thou darest to raise
 Th' unhallowed hand of force, the fire of Heav'n,
 Swift darting from the vengeful clouds, shall fall
 On thy devoted head, and, on the rock,
 As by th' ungovernable tempest driven,
 The bark is to ten thousand atoms crushed,
 Shall strew in fragments round thy fractured skull.*
 He said—submissive bowed the Lord of Hell,
 And hid in clouds, with all his demons sought,
 In sullen majesty the southern realms.

Brahmā ascends to Heaven and Kāvanah is left, under the restriction of the malediction against him, to carry off Sitā—He descends and awakes Sitā from the magic slumber into which he had thrown her at the commencement of the combat.

— He raised her from the earth
 And soothed her fears—still unmeasured she gazed
 With eyes of wild insanity around,
 And from the King, within whose arms she lay,
 Convulsed with horror, trembling shrank aghast.
 Like diamonds cased in yellow² ivory shone,
 Her radiant eyes and hers the glowing blush³
 That on the bosom of the maiden burns,

Arising naked from the cleansing wave,
 Whose unrobed form intrusive eyes have seen ;
 While, o'er her golden neck and heaving breasts,
 In wild confusion spread her rare⁴ hair :
 Those breasts on which the formless, God of Love,
 Absorbed in sweetest ecstasy performed,
 Delightful penance!⁵

* The whole of the Battle of Death with Rāvanah, bears a resemblance to the conflict of Satan with Death at the Gates of Hell and the interference of Brahmā to that of Sin; so much indeed, that had Bódhayanah written in the Yavana Dialect (Greek) he would have been considered as the prototype of Milton.

² The complexion of Sitā was yellow or golden, the word of Swarnam occurs so often in this Stanza that it was with difficulty I avoided that repetition so disagreeable in English Poetry, but so beautiful in alliterative versification.

³ *Lajja Ractam*—the redness of shame.

⁴ *Lit.* the colour of a black bee.

⁵ This last thought is perhaps equal to any in the Poem; the words in the original are—*Nirviś yāray ad Asramam, Savitārah tvān taj Jaysyād, huna—Patrāli twad Uroja 'Sula Nelayā tal pama 'Satā Yati.*—The Poet addresses Sitā. "Resolved now to conquer him (*Rāvanah*) who has no material body (*the God of Love*) becoming a *recluse Penitent*, absorbed in contemplation, took his station on thee, and fixed his house of leaves on the place where the leafy marks are impressed between the mountains of thy breast." It is customary to impress marks of leaves and flowers between the breasts of *Chastriya* women, recluses reside in small houses of leaves frequently in mountainous situation; penances are often performed to enable a person to obtain victory over his enemies; hence the allusions in this Stanza, but there, though just and simple, I could not have rendered intelligible to an English Reader, and I, therefore, have retained only the general idea—this will serve as a specimen of my mode of Translation throughout.

Rávanah conveys Sità to the city of Lanca and delivers her to the care of his niece Trijatà :— here the action ends, and here ends, also, the remains of Bód,hàyanah.

The interference of Yamah and subsequent circumstances are not in Valmiki who attributes the curse, said by Bód,hàyanah, to be pronounced by Brahmà to another person, and a former period. Rávanah, he says, by the power he possessed of conveying himself whither he pleased (*Cárna Chara*, see the second of the Stanzas from Bód,hàyanah in the original) entered Heaven and seeing Ramb,hà, the most beautiful of the Celestial Nymphs, fell violently in love with her, but, as she was attached to Nala Cúbarah, the son of his brother Cúbarah, (*the God of Wealth*,) she refused to listen to him, and he, therefore, ravished her. Here it is remarkable that Ramb,hà uses almost the same dissuasive arguments, as the disguised Yamah in the foregoing translation. When her lover, Nala Cúbarah was informed of what had happened, he cursed Rávanah, in the words which Bód,hàyanah attributes to Brahmà. Thus the same circumstance, though differently told by the two Poets, is made the Palladium of the chastity of Sità : notwithstanding which, she insists on passing through the fiery ordeal after the conquest of Lanca, to convince Rámah of her purity.

APPENDIX

TO THE

TRANSLATION OF BOD,HAYANAH.

I CANNOT forbear repeating the Note, marked 2, in Page 5, in order to compare it with the following passages from Sanchoniathon and Aristophanes, which have just met my eye. The Philosophy of Bód,hayanah may be considered as the *Epicurian* system of India; it differs both from the Vedánta and Sid,hánta, or Theological and Rational systems, in many respects (perhaps it may be characterized as an union of both) and appears to be that which first spread from India into Egypt, Asia proper, Greece and Italy; which produced at an early period, the Theogony and latterly the Poem of Lucretius—I shall give the Greek of Aristophanes to enable a more correct comparison being made.

BOD,HAYANAH.

BEFORE the Spirit, which primævally *moved on the troubled waters* felt an inclination to exert his creative energies by calling the Universe into existence, he possessed only the Satwa Gunam (*the quality of unimpassioned virtue*); previously to the commencement of this inclination, the Rája Gunam (*the quality of passion*), acceded to the former, and the conjunction produced Sak,hyam (*Love*), the favor of the Sak,hyam increased by degrees until at length the sacred fire burned so strongly in the divine mind, that the smoke and fume arising therefrom produced the Tama Gunam (*the quality of depravity*;) and the Universe was created—hence the origin of evil at the first period of creation; the Tama Gunam subsiding, Love again prevailed, hence the origin of good at the second period of creation.

SANCHONIATHON.

THE principle of the Universe was a dark and windy air, or a wind formed of dark air, and a *turbulent evening chaos*: when this wind *fell in love* with its own principles, and a mixture was made, that mixture was called *Desire or Cupid*; from whence came all the seed of this building and the generation of the Universe.

ARISTOPHANES.

χάος ἦν καὶ Νῦξ, Ἐριδός τε μέλαν πῦρον, καὶ τάρταρος ἐνός.
 Γῆδ', οὐδ' ἄηρ, οὐδ' οὐρανὸς ἦν. Ἐρίδου δ' ἐν ἀπειροῖσι κολποῖσι
 Τικ' εἰ πρώτιστον ὑπηνέμιον νύξ ἡ μελανοπτερος ἴσεν.
 Ἐξ οὗ κερυπ' ἐλλομένας ἄραις ἔθλασεν Ἔρως ὁ ωσθεινός,
 Στίλβων νῦτον ᾧ ἱεργύαι χρυσαῖν, ἐκός ἀνομώκειο διναις.
 Ὀυῖος δὲ χάει ωἱερόν' ἰε μίγεις νυκτί, κατὰ τάρταρον ἐνρὸν
 Ἐνεῖ' ἰλευσε γένος ἡμέτερον, καὶ πῦρον ἀνήγαγεν εἰς φῶς.
 Πρῶτον δ' οὐε ἡγγένος ὄθανάτων, ὡς ἴν Ἐρως συνίμιζεν ἄωα]α,

In the beginning existed Chaos, and Night, and Black Hell, and wide extended Tartarus. There was neither Earth, nor Air, nor Sky :—In the vast bosom of Hell Black pinioned Night laid the primæval windy Egg, From which, in due season, was hatched desire-exciting Love, Resplendent, as to his shoulders, with golden wings and resembling an ungovernable whirlpool: He, uniting with rapid nocturnal Chaos, in extended Tartarus Created our race and brought them into light ;— For the Gods did not primævally exist, but Love mixt together and produced all things.

In these three passages the leading thoughts are the same ; they indicate the existence of a primæval Chaos, and the production of the Universe from it by *Love*. Besides the Chaos, Bóð, hýànah and Sanchoniathon, mention only an actuating principle : but Aristophanes has besides three distinct beings, Night, Hell, and Tartarus, respecting whose functions he is very indistinct. But how clear, how simple, how beautiful is the exposition of the Indian in comparison with the unintelligible mysticism of the Phœnician or the extravagant rant of the Grecian. God, says he, existed a pure and placid spirit, involved in himself and actuated by no extraneous objects—this I understand to be indicated by the *Satwa Gnanam*—besides himself there was nothing but a broad expanse of troubled Waters. The Chaos or perhaps the *ερος ταραχης* of the Greeks—on this the *spirit of God moved*—“ The Earth was without form and void, and darkness was on the face of the deep : and the spirit of God moved upon the face of the waters”—at length it was his Divine will to assume to himself feeling and passion, by the conjunction of which with Virtue was produced Love or affection. The latter by the social principles of its nature, could not exist alone, and by its energies, therefore, the world was Created; evil from affection having degenerated into self-love, by restriction to one object, and good from its being extended to many. The whole of this is clear, the deductions logical; and the reasoning, if not founded on an intimate knowledge of Divine, is at least compatible with human nature. Sanchoniathon, hearing, but not understanding, the foregoing on some similar passage of Indian Philosophy, says the spirit of God was a “ dark and windy air,” which preposterously “ falls in love with its own principles,” and makes a mixture, but of what does not appear, except it be of itself and the Chaos, for nothing else exists of which to make one ; by this mixture Cupid, or *Love* is produced : Love then is both the cause and effect, actuating the dark wind in the first instance and originating from that very actuation. The last sentence, in which, by a jumble of Metaphors, the building of the Universe is said to spring from the seed of *Love*, is a suitable climax to the whole. The Greek is more reasonable and connected, but black pinioned Night laying an Egg in the bosom of Hell, from which Love with golden wings is hatched, conveys the idea of a black hen hatching a little, callow, yellow-winged Chicken, and by no means suits the sublimity of the subject, nor the magnificence of the corresponding thoughts : he makes Chaos, also, though for what reason I know not, take an active part in the Creation, and like Sanchoniathon involves the whole in a mist of obscurity. The last part of the last verse, is almost in the very words of Bóðhayanah. Arist.—*πῶς Ἐως συνέμεινεν*. Bó.—He (Love) moulded in his hands and gave a form to the Ball of the earth—only that the Greeks set before the mind the image of an apothecary *mizing up* (*συνέμεινεν*) drugs in a mortar.

On the whole it is evident that the conceptions in the three passages are the same : that the first is conspicuous for the propriety of its deductions, and the clearness of its expressions : that the second and third are obscured by that veil of mystery in which Ignorance always delights to envelope herself : that the former, from the terms in which it is conveyed degenerates almost to nonsense, and that the latter is disgraced by low and trivial conceits. The inference is that the Indian is the source whence the others have proceeded, but that, by the imperfection of the channels, by which the Philosophy of India reached Greece and Asia, it has degenerated from its original perfection, and shines dimly through the mystery and quaintness of Sanchoniathon and Aristophanes.

I never saw the passage from Sanchoniathon in the original, and am not prepared to contend for his authenticity, though I should be very much inclined to do so were it necessary. Aristophanes I admit, is only a Comic writer, and therefore not a criterion of Hellenic Philosophy, but it should be remembered, that he lived in the time of Herodotus, Socrates, and Plato; when the former had displayed to his countrymen the tenets of the Egyptians and Assyrians the second had explained, and the latter had written commentaries on them; his Philosophy, therefore, is an epitome of the prevalent opinions of the times:—that he indeed “held the Mirror up to Nature and shewed the very body of the times, its form and pleasure”—is plain, from the story told by somebody, of Plato’s sending his works to Dionysus, to inform him of the manner of Athens, and his Comedy of the Birds, whence the foregoing extract it should be remembered was written in a more dignified occasion than most of his works, to persuade his countrymen to fortify Deceleum against the inroads of the Peloponnesians into Attica.

THE B, HISHMA PARVAM;

OR,

SIXTH BOOK OF THE MAHABHARAT :

CONTAINING THE WISDOM OF SANJAYAH, THE BHAGAVAT GITA OR APPEARANCE OF GOD;
AND THE FIRST DAY'S BATTLE, WITH THE ACTS OF B, HISHMA.

REVERENCE¹ to Vēda Vyāsah, the son of the grandson of Varishtah, the grandson of Sactih, the son of Parāsarah, and the father of Suchah! Thus Vaisampayanah having paid obeisance to Vyāsah, in this manner, as Sutah had related it to the Saunriah and the Great Rūshes, spoke to the Great King Janamijayah; hear, O Janamijayah! while the Pandavā and Cauriāh were gathering together the earth, and in arms opposing each other, Dhṛitarashtrah spoke with Sanjaya: O Sanjaya, said he, they are prepared to battle disregarding the advice which your Great King,² Crushnah gave; will this soon end? will he be able to overcome by himself the Pandavāh whom Crushnah assists?³

While he thus spoke Vēda Vyāsah came, and due reverence being given to him, and he being seated on a Golden Throne, the King joining together his hands, requested information respecting the War between his relations, when thus Vēda Vyāsah answered—"Because the time of destruction approaches to your people, they have made war—do not be grieved on this account; if you would see the war, I will give you the holy eye taken from the hand of 'Iswarah." When he had thus said, Dhṛitarashtrah replied "O God, the war which these kinsfolks gathered together make, I do not desire to see, because I account it a great sin; but I request I may hear the circumstances of the war." When he asked this favor, Vyāsah answered—"Thou Sanjaya,⁴ daily beholding the battle, shalt relate the affairs of it to the King. To thee a far seeing eye and to hear things spoken afar off I have prayed to have the power of granting. I have favored thee with a knowledge of their discourse; their hearts; their secrets; what they speak of among themselves; the affairs carrying on by either party night and day, and likewise their numbers. I have endowed thee with such virtue that, though thou remainest in the midst of the combat, the weapons shall not light on thee. By these endowments thou mayest hear the conversation of the Dévas assembled in the air to behold the battle: afterwards thou wilt give an account of the battle to the King." Thus said Vēda Vyāsah, and disappeared from their sight.

¹ The series of Narrators of the Bharadam and other Indian works regularly communicating with each other as the Jars in an Electric Battery, is here observable—to convey an intelligible idea of it one must have recourse to something similar to Algebraic signs—At these the positive sign—be narration, and the negative sign=Attention, and the scheme of narration in the present book will be as follows: Sanjaya—Dhṛitarashtrah=Vyāsah—Vaisampayanah—Saumcas, Rūshie and Sitah=Janamijayah=Reader.

² Crīshna endeavoured to accommodate matters, and the Pāndus were willing to come to terms; as were, also, the Elders of the Curus, but Duryodhanah and his immediate relations, refused to submit to any decision but that of arms.

³ The Mahabaram, which signifies *the most heavy*, is so called, as declined in the *Adi Purvam* or first book, from *Brahmā* having weighed it against the eighteen Puranas, and is the heavier.

⁴ Dhṛitarashtrah, the father of Duryodhanah, was blind.

⁵ Sanjaya was one of the Disciples of Vyāsah.

Then Dhṛitarashtra said, "O Sanjaya, why were ever sensible and relative Kings destroyed by war? Inform me of the origin, the changes, and quality of things in this world." Sanjaya answered, "who am I, to relate to thee, the wonders of this earth. Nevertheless as it is known to me, will I say, attend—Kings have always flourished in this world, therefore the world is great.

The five principal properties of the Elements which constitute the Universe are Sound, Tangibility, Form, Taste, and Smell, and the five Elements they qualify, are the Earth, Water, Fire, Air and Ether. To the Ether belongs only the property of Sound. To the Wind or Air, Sound and Tangibility. To the Fire, Sound, Tangibility and Form. To the Water, Sound, Tangibility, Form and Taste. To the Earth all the five, but more especially Smell.

In the midst of the Earth is the Great Méru, which is ten thousand Yojanam in length and breadth, and eighty-four thousand in height, and southward from the Great Méru is the Jambu Tree, whose fruit is as large as an Elephant, and having when ripe fallen from the tree, its juice runs as a river, under the name of Jambu Nadi, Gold is called Jambunādum. Those who have drunk of this juice never know old age or sickness. From this river the central region of the world is called Jambudvīpam, and the Salt Sea surrounds this region as a ditch surrounds a Fort.

Round the Great Méru are the following six mountains—Hemacutah, Neshatah, Hemavān, Svetah, Sungavān, Nelatrih. Méru is the King of these mountains, and round the foot of it dwell the Muniah¹ Kenarāh; Kempurushah, Gandarvāh; Sidhāh, Vidyāh, harāh, Garudāh, Ponagāh, and also, the eight keepers of the World. Higher up the Hill than these dwell Brahmā, Devandra, and others; still higher again, Vishnu and his followers. And on the brow with the Goddess Gouri in the Carnicāra Vanam is Parameswarah² enthroned. There are besides in this region nine Empires (Varsham) situated as follows. The names of four of these Empires differing much in different Authors, I shall omit them; the five remaining are³:—the Empire Bharatam which lies on this side the mountain Hemavān, on the other side of the mountain Hemacutah shines the Empire Urih, the Empire of Ketamalam is to the west of Méru, beyond the Nila (black) mountains lie the Svetah (white) mountains, and beyond those the mountain Hemavān; at the foot of this mountain extends the Empire Airavatam, which on the opposite side is bounded by the Srīngam mountains. Between the countries lying North and South from Méru is the Empire Hāvṛuttam; these are the five most considerable Empires. In the Empire⁴ Airavatam beyond which is the mountain Shringam, the Sun never appears, and the inhabitants are miserable: they have no light but from the Moon and Stars, and the Demons abound there; they shine like the lotos; their colour is that of the lotos; the form of their

¹ These are the different Tribes of the Gods.

² The Lord of Heaven: the same as Sivah—Gami is one of the names of his consort, the Goddess Bavani.

³ The names of the four Empires not noticed here are Kanpurashah, Heranyah, Budraswah, and Curah.

⁴ I have omitted the descriptions which follow the other Empires except Airavatam; I have particularized with respect to this Empire because the description of it so intimately agrees with what the Greeks have said of the Cimmenians: I shall contrast two lines of the original Sanscrit, with two from the Argonauts of Orpheus. The Greek is—

—Στεῖρα δὲ Κιμνέοισι

—οἶμα τε μαννοί

"Αγχι ἀμμοσί ἐστὶ πορὶ θρονον ἡελίου.

THE SANSCRIT IS

Varsham Airavatam nama—tasmach Songavata param

Na tatra Surya stapeta—nacha jevanti Mānavah.

In the Empire named Airavatam, beyond which is the mountain Shringam,

The sun never is, and men live not there.

Add the Epitaph "Jery beamed": to the sun and the last line will be as perfect a translation of the Greek as of the Sanscrit. —Na jivante manavah, is a curious example of dialectic variation: Na (non—No) is English and Latin *manah man*, of which Manuvūl is the plural, English only, and *jivante (juvant)* Latin.

countenances is the form of the lotos, and their smell is the smell of the lotos flower : their scent is never disagreeable, but always pleasing ; they never feed, and have complete command over all their senses ; they originally descended from Heaven, and are without sin ; the term fixed for their life, O Lord of Men, is thirty thousand years. O Chief of the race of Bharatah ! This Earth, the footstool of God, is very sinful, but they who are charitable and constant in the performance of their respective duties shall obtain felicity. In this world also, there are riches, vessels of gold, carriages, many holy rivers as the Gunga, the Yamunâ, and the Saraswati, and many pagodas besides this : there are in this world seven sorts of mountains, and this world produces also the nine species of precious stones, namely, the ruby, the diamond, the greater cat's eye, the smaller cat's eye, the topaze, the emerald, the sapphire, the pearl and the coral, and mines of different metals in mountainous situations, gold, silver, copper, iron, and lead. In the four quarters of the world, Angah, Lingah, Vangah, Sind, hah, are many kingdoms, as Babaram, Carnatucam, Keratam, Matsyam, Panjalum Pandyam, &c. &c. Holy Countries, as Cāuchi, Casi, &c. &c. Eighteen Castes, in which there are beautiful women, as Bramanah, Cshatryar, Vaisya, Sudra, &c. &c., for the sake of these things, Kings make war, forgetting the ties of kindred, and the Conquerer amongst them governs the Earth.¹

Round the Jambu durpam is the salt sea, beyond that Peppala durpam, round that the sea of liquid sugar, beyond that the Cusa durpam, round that the sea of wine, beyond that the Craunchy durpam, round that the sea of ghee, beyond that Sak, ha durpam, round that the fire sea, beyond that Salmali durpam, round that the sea of milk, beyond that Surta durpam, here are the seats of Vishnu, the preserver of all the worlds, round that the fresh water sea, beyond this the Anantavanam, where dwells Iswarah with Gauri invisible. Thus seven regions and seven seas perfect the system of the Universe.² Kings shall never cease to delight in this world ; thus said Sanjayah, and finished.

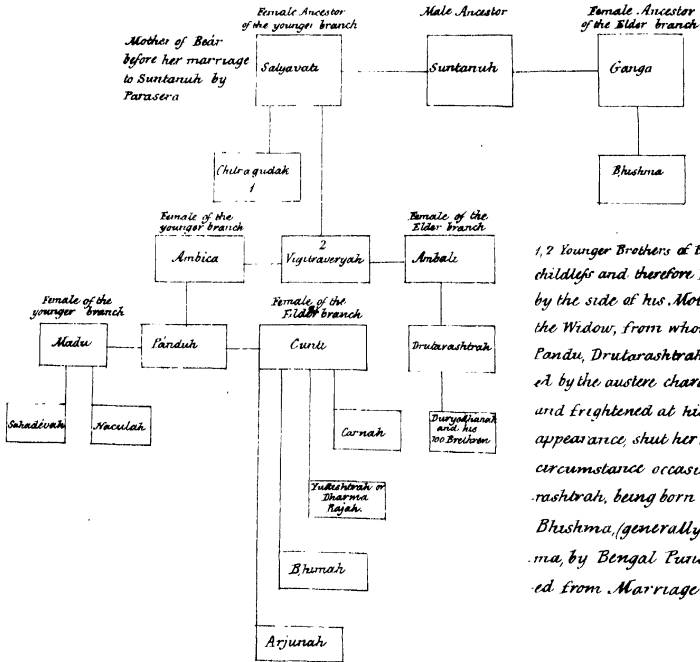
Dhrūtarashtrah having heard and applauded this speech—do thou, said he, go now to the Camp and as soon as possible return. Accordingly he went and was there ten days during the battle made by B, hishma. In the night of the tenth he came into the presence of Dhrūtarashtrah, and falling at his feet wept. The King alarmed, demanded what was the news in the Camp? He, rising and sitting down, answered—thy father³ B, hishma fell in the battle. On hearing these words, Dhrūtarashtrah fell down in a swoon, as a flying mountain falls on the ground, whose wings are cut by the diamond weapon of Devendrah ; recovering, he now rolls himself in the dust, now remembering B, hishma, he calls him with a loud voice and weeps—and now again comforting himself, he addresses Sanjayah—Oh Sanjayah, said he, is it true that B, hishma is dead? dost thou speak with recollection and truth? My father was brave, courageous, bold, and valiant ; by whose hand did he die? did not our people assist him? relate to me the circumstances of the war between the two parties for these ten days. Sanjayah, by the endowment of Vyāsah, began to say—

Hear, O King ! having taken my leave and departed from thy presence, when I came that same night to the Camp, thy Son was upon his throne. Having prostrated myself I stood on one side—then thy Son, looking on the surrounding Kings—our Father B, hishma, said he, has firmly resolved by himself, to destroy the whole of the Pandavah—be only careful and prevent Sikhandih from fighting against him, and leave the rest of the battle to B, hishma, if so we cannot preserve him, then shall the Lion fall by the prowess of the Sheep. In the safety of B, hishma consists our future prosperity. Having spoken, he dismissed the several Kings to their homes and retired to his closet. On the

¹ I have in this paragraph omitted a great deal, particularly a long list of the names of Kingdoms, Holy Countries, Rivers, Casts, &c.

² This is the Mythological, or Vedanta system of the world, the rational or Sidhanta is the same with the Pythagorian, Copernican, or Newtonian.

³ The following is a Genealogical Table of the Family of the Bharatah, of which the Cauravah and Pandarvah were the two branches.—See Page 4.



1, 2 Younger Brothers of Bear, they died childless and therefore Bear or War by the side of his Mother went into the Widow, from whom were born Pandu, Drutarashtrah; Ambali and by the austere character of Veer and frightened at his anchoritic appearance, shut her eyes, which circumstance occasioned Drutarashtrah, being born blind. Bhushma, (generally called Bheema, by Bengal Pandits) abstained from Marriage.

morning of the following day B,hishma having performed his morning devotions, and having adorned himself with a Necklace of Pearl, the Breast Jewel, the shoulder Bracelet, the Crown and other precious ornaments, clothed himself in silk of the finest texture, and being armed with every weapon allowed by the Shāstram: ascended his chariot, over which was raised his banner, and on the sides of which were borne his Ensigns, and his colours. Then the Eight corners of the World seemed about to crack by the thunder of thousands of Cavalry, of Elephants, of Cars, of the chariots of the commanders and of the continually resounding kettle drums; while the bards praised B,hishma in a thousand songs. Him eleven Achūhini of Troops followed with acclamations in which joined Drónah, Crupah and the Heroes of the whole army, and which were re-echoed by Duryódanah, his brothers, and all his Generals, such acclamations the Gods themselves never received. Borne thus in triumph, he arrived at the field of battle, and, looking round on the army, O kings, said he, the slaughter of this day will be great, much better will it be to die fighting on this plain than dastardly at home—your reward hereafter will be greater than for a thousand Aswamadams, fight ye then without fear. Have not you seen that the Cárnah, who till this time was on our side is now as a stranger? now each distribute your forces in the left and right wings. Agreeably to his orders, the chiefs retired to their posts, B,hishma then thus addressed the King. Did I not tell you I would slay a thousand crowned charioteers in a day? now then shalt thou behold the fulfilment of my promise. Afterwards B,hishma and Drónah fixed the stations of the several bodies of Troops and drew up the whole in a line facing the west. B,hishma placed himself at their head and appeared like the newly risen sun, ¹ on his right and on his left hand were Crupah, Aswadhamā, Crutavarma, Solyah, Bānhlicāh and Bhūresravah; in the midst the King and his brothers, before whom were three Kings with the Body Guard; in their proper places were the regular battalions, the Archers and their several commanders. Thus B,hishma placed the battle in array, in the order called ² Macara Vegúham, even the Devas seeing this formidable appearance were terrified.

Before this, D,harma Rajah with war-like music, with the sound of the kettle drum, with his heroes; with seven Achūhini of troops, came aloft in his chariot with his brothers, all of excellent beauty, beneath their respective banners and with the Drópadah Veratah, and his other kinsmen, all commanding armies of chosen warriors, and led his battle over the plain, like the eastern Ocean rolling against the western. D,harma Rajah having had good omens, and foreseeing the success of his arms, rejoiced, and thus addressed his commanders around him.—Brave friends, this battle either brings us to the feet of Devendrah or places us on his throne. Be not dismayed at the superior forces of our enemy; for with us is the all-sufficient Crúshnah—fight, therefore, as men resolved to conquer—fight with assurance of success: this they promised and retired to their several stations.—After their departure, D,harma Rajah turned to Arjunah and said, seest thou not, O brother, how B,hishma has drawn out his army in the order of Macara Vegúham; much, alas, I fear, our powers are not sufficient to conquer him. To him Arjunah, boastingly—what, my brother! what is all this mighty host? What is the B,hishma himself opposed to the dreadful fury of fire, opposed to the destructive power of these Rockets,³ struck by these he will fall lifeless on the plain, soon shalt thou witness his destruction. Thus he said, encouraging him, and commanded Drushtadyumnah to form the forces for battle. The hero obeyed, and drew them up in the order of Vajra⁴ Vegúham. Then the mighty Arjunah appointed his commanders to their several stations, in the front he placed the sons of

¹ “*Newly risen*” because he stood in the East, the Army pointing the West.

² Macara is the Swordfish, in which form the Army was drawn up: thus in former days. We admitted Fêtes du Pore and other fantastic figures into our Tactics.

³ Fire Rockets, perhaps Fire Arms.

⁴ The lightning array: formed perhaps in this manner, like the forked lightning. This is conjectured as Vegúham signifies also, a Diamond.

Drôpâda, his brother Naculah, Sahadevah, and his son the brave Abimanyuh, on his right hand Bhimah, and to the South¹ and North the chiefs Chaketanah and the Matsya, and the Pungala Râjas, while in the most advantageous place he stationed the Elephants, far resounding with the noise of bells. Thus while prepared, the hero waited for the foe, he heard with joy the pleasing omens of future success in the acclamations of thousands whom his bounty had clothed, fed, and enriched. Sekhindi stood opposed to B, hishma, and the mighty Vajra Veguham to the battle of the enemy like a rock against the waves of the great Sea. Even Adisesah could scarcely bear the weight of these contending armies, in either of which there were no children or old men, but all were valiant and able soldiers.

Thus said Sanjayah and paused. Dhritarashtra being alarmed and surprised, desired him to proceed. Sanjayah continued—hear, O King! the chariot of the world preserving Crûshnah and Arjunah, celestially shining and adorned by their golden banner, appeared in the eyes of our people like the brilliant fire-fly, and by the sound of the chank blown by Crûshnah, the army of the Pandavah hearing it were greatly rejoiced and confirmed, the army of the Cauravah terrified and dismayed; then on the army of the Curus there rained a shower of blood, a whirlwind arising blue against them, the stars fell fiery from their orbits, and many other adverse omens appeared. The Curu B, hishma, Ashwadamah and Crupah beholding these things foresaw too surely that success was not for them. When thy Sons saw these bad omens altho' they feared, they sounded their chanks, as if they feared not, and commanded the five tunes of War to be played, and now as the Curu B, hishma and Crupah led their armies on to battle, they wished success to the Pandavah. When the two armies first arose to battle they made an agreement that when speaking, one should not speak ill of another; when falling in combat, when laying down their arms, when they who fled, loosed their hair, they who feared, they who fainted, they who were unarmed, they who demanded quarter, they who took refuge on a white ants hill, they who bit the grass, they who ascended a tree; all these though they met as enemies, they had made a compact not to slay.

While these two valiant armies were thus spread abroad like an extended wilderness, the D'harma Rajah himself taking off the shoes he wore and placing his arms in his chariot, descended to the Earth, and saluting B, hishma² with joined hands advanced towards the army of the Curus. Seeing this, his brothers Crûshnah, Sâtyaki the Pungala Raja and his other kins-folks, all descending from their chariots, followed him, and said—we being all here, why dost thou go alone? Why leavest thou thy army drawn up in array, like a negligent man for the enemy to deride us? Then Crûshnah; knowing his heart, smiling said, why do ye fear?—D,harma Rajah goes to salute B, hishma and the others, and to ask permission to begin the battle. They were satisfied, and looked on. Crûshnah, Arjunah and his brothers followed after, and paying their respects to B, hishma, Oh grandfather, said they, after having thus suffered trouble in the wood shall we die, or shall we obtain the Kingdom, if we stand forth to battle? It is fourteen years since we last saw thee, to hear thee speak and to see thy face has been our greatest wish—for this are we come, advise us what to do. B, hishma being unwilling to answer was silent. Then D,harma Rajah said, this is no time to be silent, I have come to obtain permission to enter into battle against thee—bless me that I may succeed, and permit me to depart—B, hishma said, O D,harma Rajah! If thou hadst not come now, I should have cursed thee into ashes, thou hast done a good deed in coming: after thou hast gained the Victory over thy enemies, preserve our family. May whatever thou desirest succeed without imperfection; ask what other gift thou yet wantest, and that I can bestow upon thee. D,harma Rajah said—thou, being friendly to the

¹ The army of the Pandavah must have fronted the East, as that of the Cauravah faced the West.

² By the foregoing Genealogical Table he was grand Nephew of B, hishma, the meeting of great Grand-fathers and their descendants in combat, is not so extraordinary if the extent of the life of man at the .Era. of the Poem, be considered two thousand years.

Cauravah, altho' thou makest war with us, still continue to think well of us, and tell me by what means thou thyself mayest be conquered. Bhisma smiling, embraced him, wished him prosperity, and said, while my weapon is in my hand it is not possible even for the Devas to overcome me, but when that is gone, I may be slain. But this is not the time for these things: at some future time I will tell thee more: depart in peace. The King acknowledged his kindness, and making obeisance, departed, and going towards Drónacháryah, Crupah, and Satyah, having reverentially paid his respects, said to them, I am come to obtain permission likewise of you: having received their blessing, he turned to Drónacháryah, and spoke to him as he had done to Bhisma; he answered—I would not lose my bow and arrows, for, if I were to lose them, I might be overcome: thus said Crupah, I have eternal life and am deathless, having overcome thy enemies, when thou governest the Kingdom I will be with thee: thus Satyah, when I drive the Chariot of Cárnah:¹ I will confound his heart that thou mayest overcome him. The King having heard these several speeches, rejoiced and returned to the army.

Meanwhile Crúshnah, as if he had only come to view the scene of battle, going to Cárnah said, is it not true that thou wilt not fight against the Pandavah until Bhisma falls? till then wilt thou not come to assist Pandavah and fight against the Cauravah? Cárnah smiling, shall I give my life, which is given to the King of the Curus, to any other person? I will not fight contrary to my promise, nor will I forsake the King. Crúshnah said, it is well, and returned to the army of the Pandavah.

Then the Dharma Rajah standing in the midst, between the two armies, and looking towards the army of the Cauravah, said - whoever among you in this army thinks to preserve his life, even now with us may he be safe. This is the time for every man to preserve himself—I will look upon those who shall join me as my own. Then thy son, named Yuyutshub led his forces to the army of Pandavah, and while the Cauravah insulted him, paid obeisance to the Dharma Rajah. The King rejoiced, made him many presents, seated him in his chariot, clothed him in a suit of armour, and exultingly sounded his chank. Then Dharma Rajah and his brothers, having every one of them ascended their chariots, stood prepared for the combat.

² The Curu Rajah going to Drónacháryah and shewing him the forces of the Pandavah said—the Vajra Veghúam formed by thy Disciple Drúshadyumnah and supported by Bhisma Satyaki, Veratah, Drupaduh and other valiant persons is very strong; with us is thysel', Crúpacaryah, Aswadpahnah, Satyah and other heroes: ye all should assist Bhisma, he said—and the Curus promised to obey his commands.

Bhisma sounded his Chank and every one of the whole army of the Cauravah sounded their Chanks, the sound of the kettle drum, of the hautboy, of the fife, of the tabor, of the drum, the five species of martial music; the sound of the death trumpets whose tone is the voice of a Demon, and the sound of the wheels of the chariots, and the quivering noise of the flags over them, the clashing of weapons, the twanging of bows, the horse encouraging exclamations of the charioteers, the sharp tones of the continually vibrating bells in the ears of the beautiful elephants, the loud cries of their drivers, the noise of the galloping of horses and of the arms of their riders, the cries and clashing of the weapons of the infantry, the flapping of the banners which were hoisted over the chariots, this confused intermixture of various sounds produced but one tremendous clangour as a thousand different coloured threads are woven into one piece of cloth. When the two armies opposed each other, the red dust and black arising darkened the air, and filled all the world, the region of Brahma cracked, the stars fell, the moon and the

¹ Cárnah is the elder brother of the Panders: the reason why he is on the side of the Curus is told in a former part of the Poem.

² Here brings Wilkins' translation with the speech of Duryodhanah to Drónacháryah he then unaccountably omits one of the finest descriptions ever worked up by Poet (that of the aggregation of sounds prior to the battle) and inserts the names of the several chanks blown by Crushnah, &c. which I have left out.

sun were shaken from their orbits, the eight corners of the world burst asunder, Adishesah who supports the earth tottered, the seven regions of the universe trembled.

As the two armies, thus angrily beholding each other, advanced. Arjunah, driving his chariot into the midst, and beholding either army, addressed the transfigured Crúshnah, renowned for art and policy. O Crúshnah, after having slain my grandfather, father, uncle, brethren and kinsfolks, my elders, preceptors and friends, I could not eat rice soaked in their blood. Although Duryodanah be a sinful man, should we slay all our kindred? I am not capable of so wicked an action. Behold my body trembles, my bow will not remain in my hand, my bowels yearn, my legs cannot support me, and there is no moisture in my mouth. Having thus spoken from extreme sorrow, his countenance changed, and throwing away his bow and looking with compassion on the two armies, he exclaimed. We do not want the kingdom! to beg alms would be more pleasant to us! I will not commit so great a sin! and sinking into his chariot exhausted by affliction, exclaimed, Oh Crúshnah!—the holy king Crúshnah, looking on him and stilling, said, how has this devil possessed thee? wise men do not talk thus: arise—he paused and continued.

¹ The soul is immortal, the body is mortal, what is man? and what are his kinsfolks? as leaving off old garments we clothe ourselves in new, so the body corrupting the soul does not die. The soul does not expire and is not born. The soul is not able to be wounded or divided by weapons—knowing this to be so, why dost thou grieve? he who says I have killed another, and they who say, another has destroyed us, are not wise; I am he who destroys men—I, under the shape of man entering into his body, am indeed the secret cause of the actions of men. I am the motive of pain, pleasure, and inclination. He, who forsaking this inclination, dissolves with pity for his relations are abused. Canst thou who art a king, stand by without fighting. War is the principal duty of a king. If thou determinest not to fight, but thinkest compassionately and charitably, thou art but partly wise—thus he, and afterward Arjunah discoursed in many words, and Crúshnah having answered all his questions, shewed him the form of Viswam² and gave him an holy eye—Arjunah seeing the form of Viswam with innumerable large teeth, innumerable bows and arrows, innumerable hands, and innumerable faces; the glorious flowers of his tears flowed down his eyes like a river, and many times reverentially prostrating himself he said, O God of Gods, O favorer of thy votaries! O celestial spirit! O thou who art in the hearts of all! O preserver of the universe! O Lord of faith! O God! To thy holy form there is neither beginning, middle, nor end, within thy very self to me appear all the worlds and seas of every region, all the Gods with Iudrah at their head, the keepers of the eight corners of the world, and all the Demons; within thy breast is placed the great Meru and the other mountains, of which it is chief; on thy shoulders are the chank, the chackram, the bow, the plough, the club, and an innumerable number of other arms. From thy faces, fire, flame, and smoke arise; between the clefts of thy large teeth the Curu B, hishma, and the Cauravah with whole armies of others appear as if torn to pieces. The sun and moon shine as thy eyes, thou art the original cause and Lord of the universe, the forms of Iswarah and Brahma appear in thee, fearful is it to behold thy form. Take again, I beseech thee, thy former appearance, and preserve me. He said, and this God, Lord of the world said, O Arjunah! I myself am the destroyer, I will take away the life of all these souls, there is no need to kill them—for thy sake I will destroy, for thee will I preserve, what is there then for thee to do? He said, Arjunah, impressed with fear reverentially joining his hands, said, O form of Iswarah! O God of faith! O Chief of all! O immutable and eternal! Lord of innumerable worlds! Lord of the whole creation! O God! not knowing thy glory I have jested with thee and looked on thee as on a companion, a brother, and a shepherd³—forgiving the faults which I have committed,

¹ Here properly begins the Gétá.

² The Universe.

³ Crúshnah was brought up among the shepherds or rather cowherds, and therefore though born a Cahatryah, considered he belonged to that Caste.

and casting on me eyes of mercy, give me the advice which is proper for me. He said, and reverentially prostrating himself, stood up. Then the God Crúshnah, who ever favors his votaries, said, O Arjunah ! Because I rejoiced in thee, have I shewn thee this form. Even by saints and deities themselves, this form has never been beheld. Thou needest not hereafter be apprehensive, leaving then thy dullness and ceasing to fear do as I before told thee. The God of Gods ceased speaking, and reassuming his former appearance, continued—My servants may approach me. Again hear another secret, forsaking all connexions and all animosities, endeavour to obtain my favor only and all thy sins being forgiven, I will preserve thee. Hereafter, therefore, do not fear. This secret thou shouldst not disclose to those, who do not worship me. Thus Arjunah heard the God Stréè Crúshnah, Lord of heaven, give the eighteen lectures of Upanishat, and forsaking the false love of his relations resolved to fight in a manner worthy of his heroic character. Thus this secret by the favor of Vyásah I heard, and B,hishma being a Curu of heavenly race also heard it. Where Crúshnah and Arjunah shall be, there shall also be the bow, Lacshti and Wealth—this is my own opinion.

Sanjayah paused and continued. Then one of thy sons spoke to the king, and told him it would be more for his honor should he make the first attack. The king issued his commands and his brother prepared the army. Then B,hishma going into the front placed himself at the head of the army and the whole line was in motion: on the other side B,himah marched at the head of the army of the Pándaváh and to terrify the army roared with the voice of a Lion. Thy son Duryodhanah and his brethren opposed themselves to Bhemasenah, who was supported by Naculah Sahadivah, Drushtadyumnah, Abimanyah, the sons of Drúpadi and the other heroes of the Pándaváh: either army were astonished and filled with admiration while they beheld their combat.¹ Now the adherents of both the kings joined in a fierce engagement, and the dust which had before arisen was laid by the blood of the wounded. B,hishma himself coming forward opposed Arjunah, and the frequent flight of their arrows was like the fall of the heaviest rain, wonderful to behold.

Satyaki and Crutavarmah having attacked each other their blood streamed down as if they had put on a bloody² Mask. The Kósala Rajah attacked Abimanyah, who after a fierce combat wounded his horse with four arrows, his charioteer with one, and the Kósala Rajah himself in the breast with two. The Kósala Rajah feeling himself wounded, twanging his bow with great fury, prepared an arrow and slew the charioteer of Abimanyah. Abimanyah beholding this, shouted aloud and with one arrow cut off the head of the Kósala Rajah's charioteer; with two arrows carried away his banners and his bow; and with one fortunate arrow, by taking off the head of the Kósala Rajah, he sacrificed him to the God of

¹ In this War relations divided against relations, and friend opposed friend. Satyaki was the first cousin of Crúshnah, and on the side of the Pandavah, Crutavarmah was the Commander of the forces of Crúshnah, or the Yadaváh, and leagued with the Cauravah. The cause of this was that at the commencement of the war, Duryodhanah and Arjunah going round to request assistance from the several kings of India arrived together at the Court of Crúshnah at night, while he was asleep in the open place before his palace. Now it is a rule among the Cohatriyas, that whoever first claims their assistance shall obtain it. Duryodhanah arrived the first, and out of the respect for his rank, the attendants placed him on an elevated throne behind the couch of Crúshnah being the place of honor, until the latter should awake: meanwhile Arjunah arrived, and, as his brows were not dignified with the royal circle he was allowed to take his seat at the feet of the transfigured Lord of the Universe. At length Stréè Crúshnah lifted his sacred head from the soft pillow of slumber, and first perceiving Arjunah at his feet, addressed him with the voice of welcome, he then turned and paid his respects to Duryodhanah—Thus was established two claims upon him by the rules of his caste, of Duryodhanah, as being the first arrived, and of Arjunah as being the first perceived, to reconcile circumstances, therefore he thus addressed his guests. There is, said he, one Acoholic of troops of mine under Crutavarmah, and there is myself Arjunah if it please his Majesty shall chuse whether he will be assisted by me alone or by my troops, and the armies of Duryodhanah shall be strengthened by my troops or myself as he may determine. Duryodhanah consented, Arjunah besought the assistance of Crúshnah alone, and the king with great satisfaction departed with the forces of the Yádavah.

² This alludes to the custom of Actors, dressing themselves in this manner to represent wounded men.

War and exultingly sounded his chank. The combat between Bĥimah and Bĥishma was fearful and wonderful to behold—Naculah and Dushāsanah having shot away each others bows, fiercely joined in close combat. Sahādēvah shewed his valour by killing the charioteer and the horses of Druṃkukhah. Dharmā Rajah beat off the bow of Satyah and cast his arrows like heavy rain; Dronah and Drushtadyumnah fought together fiercely; Masuda Sahādēvah and Burisravah fought together for a long time: the combat between Alambusah² and Ghatottīachah³ was not permitted to be finished; the combat between Sikhandih and Aswathamah was very severe; Bagadattah fought with Verātah; Sagedēvah attacked the Drōpadi Rajah; Vicarnah Yudhamanyuh, Srutarinah, Chekitānah Sacūnih Prudevīndyah engaged with each other in joint combat; Erāvān the son of Arjunah and Srūtayah fought for a long time, till both their chariots were broken; Vendah and Cuntibojah fought an admirable combat; Utrah and thy son Dirgabagah fought a very fearful combat. The main battle of either army now joined in close conflict; the four divisions of one army opposed the four divisions of the other, and the cavalry, the elephants, the chariots, and the infantry suffered greatly, and the warriors of one army fought with the warriors of the other without respect to persons.

Then at noon thy son having encouraged Bĥishma, he attacked the forces commanded by the Punjala Rajah, the Matsya Rajah, the Kēcaiyā Rajah, the Pāndya Rajah, and other Pandu Chiefs, and made a great slaughter; the whole army of the Pandavāh being some wounded in the head, some having their bows beat down, some their arms broken, and others again bleeding from wounds which covered their whole body were thrown into confusion: then Abimanyah shouting aloud, having wounded many of the charioteers, broken the chariots, and cut down the banners of Satyah, Crutavarmah, Durnukhah and other persons, alarmed Bĥishma by shooting at him nine arrows, which belong to the Devas themselves, praised him. Bĥishma beholding Abimanyah, said, this is a son more valiant than his father, how can I kill him? he is a young child and I am old, though I should die by his hand I nevertheless wish that he may possess the kingdom⁴—thinking this in his heart he left his chariot, but again considering that it was not right to forsake the battle by six arrows he beat down the charioteer and the banners of Abimanyah; but though so valiant a soldier as Bĥishma with arrows four wounded his horses, beat down his bow with one, and wounded Bĥishma with ten. The armies of the Curu beholding this were ashamed; Bĥimah shouting like a lion, took Abimanyah into his chariot, and entering the army of the Curu with his circular arrows cut the chariots and horses in pieces, seizing the elephants he dashed them to atoms, and scattered around their bleeding limbs, and the infantry also he cut to pieces, whilst he was making this slaughter, as Bĥishma roaring like a lion drove his chariot against Abimanyah, Bĥimah attacked Lim

¹ Not the Pānduh of that name.

² These are giants, the former attached to the Cauravah, the latter the son of the elder of the Pāndus, Bĥimah, by the giantess Hidimbī. After the escape of the five brothers and their mother Cuntī from the Waxen Palace in which they had been confined by Duryodhanah with the intention of destroying them, they arrived at the forest, Hidimbā Vananā, in which dwelt the giant Hidimbah, and his sister Hidimbī. The brothers dispatched Bĥimah in search of water, and being overcome with fatigue fell asleep; Bĥimah also, having discovered a fountain, slumbered on its banks. The giant Hidimbah, sitting in the shades of the forest, at the entrance of his cave, with his sister, smelt the scent of human flesh afar off and sent her to bring him the mortal, who had strayed within the confines of the wood, that he might devour him. She found Bĥimah reclined by the side of the fountain, but, instead of fulfilling the cruel commands of her brother, she was fascinated by the beauty of his countenance and the robust elegance of his limbs, and courted him to her embraces. Her brother, impatient of her delay, followed, and overhearing her discourse, would have slain her, but was prevented by Bĥimah, between whom and the giant, who, as well as himself, was unarmed, commenced a dreadful combat—the noise awoke the Pāndus, they hastened to the spot, and the bow of Arjunah was bent to assist his brother, but Bĥimah would not permit him to interfere, and at length killed the giant by twisting his neck. Cuntī after much entreaty consented to the marriage of the giantess and Bĥimah, on condition that they cohabited no longer than the birth of a child. Ghatottīachah was born at the end of six months, in size and appearance the same as a youth of fifteen, he was slain in a night attack, in the camp of the Cauravah, by the magic spear of Carnah.

³ And his Son afterwards did possess the kingdom.

and with an arrow cut away one of his banners, and Crutavarmah, Satyah and others who came to B,hishma being wounded by the hand of B,himah, retired; then Satyaki,¹ Veratah, the Kekáyah, and the sons of Drópadí² all attacked B,hishma.

Utrah seated on an elephant under a canopy attacked Satyah and threw at him a number of arrows, Satyah warded them off, and aiming at the body of Utrah threw four arrows and wounded his elephant—Then Utrah greatly enraged drove his elephant against him, and by the elephant his chariot was beaten down to the ground. Satyah, his eyes darting fire, taking a spear threw it at Utrah, who turned it aside by a cutting arrow with a crescent head, and wounded Satyah with the iron, which drives the elephant; Satyah drawing his sword from its scabbard covered himself with his shield, and like a flash of lightning darted on the back of the elephant cut off his proboscis, wounded Utrah and threw him headlong to the ground. Sankah the elder brother of Utrah seeing this was greatly enraged, and attacked Satyah, then Satyah having ascended another chariot opposed him, and there commenced between them a most dreadful combat—Sankah having killed the horses of Satyah, having slain his charioteer, having cut away his banners, and his bows, having divided his chariot, and broken the spokes of his wheels, wounded Satyah himself, left him unarmed on the ground, and shouted exultingly with the voice of a Lion³—then B,hishma coming to the assistance of Satyah threw all the army of Sankah into confusion, Arjunah attacked B,hishma and the king perceiving it, ordered his forces to go to the assistance of B,hishma and attack Arjunah. D,harma Rajah on beholding this encouraged his army, and ordered them to attack B,hishma, and the two armies again joined in close combat—Now the sun declined towards the west—the forces of Sankah and B,hishma overwhelmed Arjunah with a number of arrows and made a great slaughter among the troops of the Matsyah and Puntjala Rajahs. Then the whole army of Pandavah not being able to bear the fury of his assault, were thrown into irretrievable confusion, and their ranks without regard to order fell on each other; the sun went down as if from envy of the glory of B,hishma; the faces of Pandavah fell as the face of the lotos flower at this time (evening) and the eyes of the Cauravah, opening like the buds of the night⁴ waterlily, shone with pleasure. Quitting the combat, the two armies retreated to their several camps when they made great preparations for the morrow's fight. That night D,harma Rajah went with his brothers into the presence of Crúshnah, and said, O Dumodarah, O God! B,hishma raging and flaming like fire, crushes all our armies: I resolved on war without reflection; if even the keepers of the eight corners of the world were to fight with B,hishma they would not be able to stand against him—I depended on Arjunah, but even him he discomfited and what will B,himah alone be able to do—I am not willing vainly to sacrifice the kings to B,hishma, who amongst us shall die or who shall live, I know not; but to those who survive, what shame will it be to see him exalting his head; the inhabitants of all the worlds will deride us; from this time I will cease from war; he said, and Crúshnah answered—O D,harma Rajah! why art thou thus afflicted? thy brothers are able to conquer all the worlds: what is this B,hishma before them? placing Sikandih⁵ before him, Arjunah would

¹ There are five brothers who in the B,háradam are generally called the Kekáyah.

² The sons of Drópadí were five, she was the joint wife of the five Pándu brothers and bore a son to each, who in the B,háradam are called the Dranpadayah.

³ Satyah afterwards kills Sankah in another part of the poem.

⁴ The Lotos (Padmoni) opens in the morning and closes at night, on the contrary another species of water-lily (Nélótpalam) opens in the evening and closes in the appearance of the day—hence this simile which occurs frequently in the B,háradam, and in different places in different copies, such is the natural uncertainty of manuscripts.

⁵ Sikandih was born a woman but transformed to a man, that as such he might slay B,hishma, who considering that the form only was changed by magic power and not the nature, had declared that he would never degrade himself and the Unsee caste by using weapons against a woman, never unless Sikandih has no reluctance to attack an unresisting foe nor Crúshnah to urge it, nor the Pandous to use him as an instrument for the death of B,hishma.

Karna Nulgo Kooroo knows not that he is yet brother of the Pandous till B,hishma reveals it to him when mortally wounded and lying on his bed the points of arrows sat upright on the ground—"Ser Segá."

be able to slay B, hishma, thou shalt see that from to-morrow, thy affairs shall succeed—he thus spoke and comforted him. D,harma Rajah, reverentially saluting Crúshnah, said, the weight of the whole is on thee—so saying he praised General Drushtadyumnah, ordered on the morrow the battle to be drawn up in the Cřauncha¹ Vegúham, shook off his confusion and departed to his tent. Thus this book was related.

May the assistance of the Crúshnah, the success of Ramah, and the aid of Vináyacah be with us.

END OF THE FIRST DAY'S BATTLE.

¹ A species of Bird.

