

W-Jones 1786, 1794.

Henry Dundas to Earl Cornwallis: 29th July 1787

Private
No 12

Wimbledon 29th July 1787

My dear Lord

The accompanying letter was put into my hands by our secretary Mr Rouse. I have wrote to Sir William Jones to express my sense of his merit in turning his attention to subjects of the nature mentioned by him in his letter, and informing him, that without conceiving you are conferring any faveur upon him, I am sure you will readily afford him the assistance he points at, and I am sure what you think proper to do on such occasion, will meet with our approbation.

Yours very faithfully

Lord Cornwallis

Henry Dundas

Sir William Jones to C.W. Boughton Rouse: 24.10.1786

On the River Hugli
24th October 1786

My dear Sir

After the flowers of Persian rhetoric, which I sent you by a ship of last season, I should not so soon trouble you with an English letter, if I had not much at heart, an object closely connected with the duty of my present station, and probably with prosperity of the British Dominions in India. I mean the administration of justice among the natives according to their respective systems of jurisprudence. On this subject I have not yet written to Mr Pitt, because every moment of his time must be engaged; and Mr Dundas ask I have not the pleasure of knowing; nor can I alone take upon me to write letters which might be thought official or publick, and ought to be written by all the judges. I therefore write to you as a friend, and will adapt my future letters to your advice.

That the legislature wisely gave their Indian subjects the benefit of their own beloved and revered laws; no arguments are necessary to convince you whom I heard in Parliament enforcing the wisdom, and policy of that measure; but the difficulty is to effectuate the intention of the legislature without a complete check on the native interpreters of the several codes. Never imagine, that I have an unreasonable prejudice against the natives, but I must declare what I know to be there. I have passed forty years of a happy life in declaring the truth without regarding consequences; and the real consequence has been that I have attained all I desired. I must not therefore change my course of plain sailing for any object whatever; and God knows I have no object on this occasion but the public good. Pure integrity is hardly to be found among the Pandits and Maulvis, few of whom give opinions without a culpable bias, if the parties can have access to them. I therefore always make them produce original texts, and see them in their own books; for I have greatly improved the stock of Arabick, which I brought from Europe, and have applied myself for a twelve month so diligently to Sanscrit that I can correct or verify any translation, and can read some texts without assistance: another year will place me on firm ground, but as it can not be expected that future judges will take the trouble to learn two different languages, I wish much to see compiled and printed a complete digest of Hindu and Musliman laws on the great subjects of Contract and Inheritances. As soon as the term and sittings are over I shall print the Sharifiah, which I have translated, and probably add the excellent tracts of Al Keduri, after which I propose to translate Memo the Mines of the Indians, but more than this I can not perform in our short vacations from business without assistance; and the question is, whether that assistance will be granted me from home, since I could neither ask nor accept it here. To compile a Digest like that of Tribonian consisting solely of original texts arranged in a scientific method I must have two Pandits, two Maulvis, and two writers, one for Sanscrit and one for Arabick; their wages could not be less, as the most learned must be employed, than a thousand sicca rupees a month, 200 for each native lawyer, and 100 for each writer. Could I afford to pay them, I would begin with giving them a plan divided

giving them a plan divided into books, chapters and sections, and would order them to collect the most approved texts under each head, with the names of the authors, and their works, and with the chapters and verses of them. When this compilation was fairly and accurately transcribed, I would write the translation on the opposite pages, and after all inspect the formation of a perfect index. The materials would be these; six or seven law books believed to be divine with a commentary on each of nearly equal authority; these are analogous to our Littleton, and Coke, next Jimut Bahur the best book on inheritances; and above all a Digest of Hindu Law in twentyseven volumes (which I shall soon have in my possession) ~~manuscript~~ compiled about four centuries ago by Raghunandana the Compyns of India. For the Muhammedan Law besides the Hidayah the Gauzeiddakayik and other excellent works I have a noble copy in five folio volumes of the Decisions collected by order of Alempir, which are of high authority in all Muslim countries, and are called in Arabia the Indian Decisions. Three years, the time employed by Tribonian would be sufficient for extracting the quintessence of all these works, so that the whole expense would be thirtysix thousand rupees besides the charge of printing copies for the several Adawuts. Such manuscripts as I have not already I would purchase myself and deposit among the Records of the Supreme Court.

Now if you think that the Company will be at this expense in the present contracted state of their finances, with the load of a heavy debt I will write to the Minister, the President of the Board of Control and the Court of Directors, and perhaps the judges will join in a letter to the Chancellor. In old times it would not have been thought absurd if I were to follow Sir Francis Bacon's example in presenting an address to the king on so momentous a subject, but I doubt whether such a measure would be agreeable to what (as our own bold language expresses, nothing of which our ancient manners conveyed no idea) we call etiquette. After all, if the slightest suspicion should arise of my offering this Digest with a view to the patronage of six natives, or with an idle hope of fame as the Justinian of India, I intreat you to consider this letter as unwritten, and to think no more of it.

I can not close it without assuring you that the judges give no opinion concerning the legality of General Sloper's appointment, that they never obtrude their opinions, nor have interfered since I have been here in a single measure of the executive government; that we were never consulted on that commission or any other, nor did I ever hear that its legality had been questioned till I saw an account in a newspaper of Mr Dundas's motion, and of the hasty fire which my friend Burke was pleased to scatter against us, as giving advice (which we never gave) and perplexing Government with cavils which in truth we never made, I atleast disclaim it wholly and am not pleased that such folly should be imputed to me.

Our Asiatic Society are printing their Transactions of which I do not wish you to raise your expectations too high, though your moderate expectations will not be disappointed. I would send you a copy, if I know you had it not, of ~~sum~~/excellent impartial modern history of India from Muhammed Shah to the late revolution at Benares, containing very just remarks on the administration of government and justice by our nation, but sine ira aut odio, the author is a venerable old man named Chulam

Husain a little jagirdar in south Bahar, who deserves to be rewarded by the English, and as he has sons whom he must leave in want, he would be the happiest of mortals if his jagir at Husainabad were made at altingha. If you have his work I am sure you will think him worthy of this favour.

I am with great regard, dear Sir, your faithful and obedient servant,
C.W. Boughton Rouse Esq. William Jones

Duplicate

Calcutta
1 March 1794

Sir,

The Institutes of Hindu Law have been very correctly printed, and the whole impression has just been sent to the Governor and Council, who will not fail to transmit copies for the King's library, for yourself, and for the Directors. If I had obtained ~~the~~ His Majesty's leave to resign my office nothing would now keep me here, but the Digest of Indian Laws, consisting of nine large volumes, two of which remain to be collated and studied with the learned Brahmen, who assists me: he is old and infirm; but, should he be able to attend ~~me~~ one ~~me~~ another year, or two years at the very utmost, the whole work will be finished, and I shall copy it during my voyage, if the King shall graciously permit me to leave India.

I, therefore, entreat you, Sir, to lay before His Majesty my humble supplication for his gracious permission to resign my Judgeship in the year 1795 or (if the Digest should not then be completed) in 1796; it being my anxious wish to pass the remainder of my life in studious retirement, though devoted, as I ever have been; to the service of my King and my country, and of that recorded constitution, which is the basis of our national glory and felicity.

I have the honour to be, Sir,

Your very obedient humble servant

W. Jones

The Rt. Hon'ble Henry Dundas, Esq.

Scottish Record Office: GD 51/3/61/8/5

Henry Dundas to Earl Cornwallis: 29th July 1787

Private
No 12

Wimbledon 29th July 1787

My dear Lord

The accompanying letter was put into my hands by our secretary Mr House. I have wrote to Sir William Jones to express my sense of his merit in turning his attention to subjects of the nature mentioned by him in his letter, and informing him, that without conceiving you are conferring any favour upon him, I am sure you will readily afford him the assistance he points at, and I am sure what you think proper to do on such occasion, will meet with our approbation.

Yours very faithfully

Lord Cornwallis

Henry Dundas

Lord Cornwallis to Sir William Jones: 17.11.1790

No 185

Calcutta November 17, 1790

Sir,

I take the liberty of sending the Fouzidarry propositions according to your obliging permission, and earnestly request that you will use no ceremony with them, but scratch out and alter every part that you do not approve.

I shall consider it as a great favour, if you will give them as early a perusal as possible, for I am very anxious to put them in a way of coming forward, before I embark for the coast, and I have fixed Saturday or Sunday fortnight for my departure.

I am, with the greatest esteem, Sir, your most obedient and faithful servant

Sir William Jones

Cornwallis

Lord Cornwallis to Henry Dundas: 23.11.1790

No 49

Calcutta November 23, 1790

Dear Sir

I transmit a copy of my intended propositions for regulating the criminal justice, and of Sir William Jones letter to me after he had read them.

I am with very great regard, dear Sir
Most faithfully yours

Right Hon'ble Henry Dundas

Cornwallis

En Br 1797

HINDOOS *

HINDOOS, or GENTOOES, the inhabitants of that part of India known by name of Hindostan or the Mogul's empire, who profess the religion of the Bramins, supposed to be the same with that of the ancient Gymnosophist of Ethiopia.

A I . 2 (1)

From the earliest period of history these people seem to have maintained the same religion, laws and customs, which they do at this day : and indeed they and the Chinese are examples of perseverance in these respects altogether unknown in the western world. In the time of Diodorus Siculus they are said to have been divided into seven casts or tribes but the intercourse betwixt Europe and India was in the time so small, that may well suppose the same historian to have been mistaken, and that the same tenacity for which they are so remarkable in other respects has manifested itself also in this. At present they are divided only into four tribes; 1. The Bramin ; 2. The Khatry; 3. The Bhyse; and , 4. The scodera. All these have distinct and separate offices, and cannot, according to their laws, intermingle with each other ; but for certain offences they are subject to the loss of their cast, which is reckoned the highest punishment they can suffer ; and hence is formed a kind of fifth cast named pariahs on the coast of coromandel, but in the Shanscrit or sacred language chandalas. These are esteemed the dregs of the people , and are never employed but in the meanest offices . There is besides a general division which pervades the four casts indiscriminately ; and which is taken from the worship of their gods Visbnou and Sbeevab; the worshippers of the former being named Visbnou-bukbt; of the latter, Sbeevab-bukbt.

Of these four casts the bramins are accounted the foremost in every respect ; and all the lawshave such an evident partiality towards them, as cannot but induce us to suppose that they have had the principal hand in framing them. They are not , however, allowed to assume the sovereignty; the religious ceremonies and the instruction of the people being their peculiar province . They alone are allowed to read the Veda or sacred books; the Khatries, or cast next in dignity, being only allowed to hear them read; while the other two can only read the sastras or commentaries upon them , As for the poor Chandalas, they darenot enter a temple, or be present at any religious ceremony.

* Encyclopaedia Britannica (3rd edition) 1797.

In point of precedence the bramins claim a superiority even to the princes; the latter being chosen out of the Khatry or second cast. A rajah will receive with respect the food that is prepared by a brahman, but the latter will eat nothing that has been prepared by any member of an inferior cast. The punishment of a bramin for any crime is much milder than if he had belonged to another tribe; and the greatest crime that can be committed is the murder of a bramin. No magistrate must desire the deathe of one of these sacred persons, or cut off one of his limbs. They must be readily admitted into the presence even of princes whenever they please: when passengers in a boat, they must be the first to enter and to go out; and the waterman must besides carry them for nothing ; every one who meets them on the road beinge likewise obliged to give place to them.

All the priests are chosen from among this order, such as are not admitted to the sacerdotal function being employed as secretaries and accountants . These can never afterwards become priests, but continue to be greatly reverenced by the other casts.

The Khatry or second cast are those from among whom the sovereigns are chosen. — The Bhyse or Banians, who constitute the third cast, have the charge of commercials affairs ; and the Soodera, or fourth cast the most numerous of all comprehend the labourers and artisans. These last are divided into as many classes as there are followers of different e^f arts; all the children being invariably brought up to the professiop of their fathers, and it being absolutly unlawful for them ever to alter it afterwards.

No Hindoo is allowed to quit the cast in which he was upon any account . All of them are very screpulous with regard to their diet; but the bramins much more of than any of the rest . They eat no flesh, nor shed blood ; which we are informed by Porphyry and Clemens Alexandrimus was the case in their time . Their ordinary foodis rice and other vegetables, dressed with ghee (a kind of butter melted and refined so as to be capable of being kept for a long time), and seasoned with ginger and other spices. The food which they most esteem, however , is milk as coming from the cow; an animal for which they have the most extravagant veneration, insomuch that it is enacted in the codeof Gentoo laws, that any one who exacts labour from a bullock that is hungry or thirsty, or that shall oblige him to labour when fatigued or out of season, is liable to be

fined by the magistrates. The other casts, though ~~left~~ less rigid, abstain very religiously from what is forbidden them; nor will they eat any thing provided by a person of an inferior cast, or by one of a different religion. Though they may eat some kinds of flesh and fift, yet it is counted a virtue to abstain from them all. None of them are allowed to taste intoxicating liquor of any kind. Quintus Curtius indeed mentions a sort of wine made use of by the Indians in his time; but this is supposed to have been no other than toddy, or the unfermented juice of the cocoa nut. This when fermented affords a spirit of a very unwholesome quality; but it is drunk only by the Chandalas and the lower class of Europeans in the country. So exceedingly and superstitious are they in their absurd maxims with regard to meat and drink, that some Seapoys in a British ship having expended all the water appropriated to their use, would have suffered themselves to perish for thirst rather than taste a drop of that which was used by the ship's company.

The religion of the Hindoos, by which these maxims are inculcated, and by which they are made to differ so much from other nations, is contained in certain books named Veda, Vedams, or Beds, written in a language called Shanscrit, which is now known only to the learned among them. The books are supposed to have been the work not of the supreme God himself, but of an inferior deity named Brimha. They inform us, that Brama, or Brahma, the supreme ~~a female~~ God having created the world by the word of his mouth, formed a female deity named Bawaney, who in an enthusiasm of joy and praise brought forth three eggs. From these were produced three male deities, named Brimha, viahnou, and Sheevah. Brimha was endowed with the power of creating the things of this world, Vishnou with that of cherishing them, and sheevah with that of restraining and correcting them. Thus Brimha became the creator of man; and in this character he formed the four casts from different parts of his own body, the Bramins from his mouth, the Khatry from his arms, the Banians from his belly and thighs, and the Soodera from his feet. Hence, say they, these, four different casts derive the different offices assigned them; the Bramins to ~~enrich-by-commerce~~ teach; the Khatry to defend and govern; the Banians to enrich by commerce and agriculture; and the Soodera to labour, serve, and obey. Brama himself endowed mankind with passions, and understanding to regulate them; while Brima, having created the inferior beings, proceeded to write the Vedams, and delivered them to be read and explained by the bramins.

The religion of the Hindoos, though involved in superstition and idolatry and seems to be originally pure;

inculcating the belief of an eternal and omnipotent Being ; their subordinate deities Brimha, Vishnou , and Sheevah, being only representatives of the wisdom, goodness, and power , of the supreme God Brama. All created things they suppose to be types of the attributes of Brama, whom they call the principle of truth, the spirit of wisdom, and the supreme being; so that it is probable that all their idols were at first only designed to represent these attributes,

There are a varity of fects among the Hindoos: two great classes we have mentioned already, viz. the worshippers of vishnou and those of Sheevah ; and these distinguish themselves, the former by painting their faces with an horizontal line, the latter by a perpendicular one. There is, however, very little difference in point of religion between these or any any other Hindoo fects, All of them believe in the immortality of the soul a state of future rewards and punishments, and transmigration. Charity and hospitality are inculcated in the strongest manner, and exist among them not only in theory but in practice , "Hospitality (say they) is commanded to be exercised even towards an enemy, when he cometh into thine house; the tree doth not eithdraw its shade even from the wood cutter. Good men extat their charity even to the vilest animals. The moon doth not eith hold her light even from the Chandala." These pure doctrines, however, are intermixed with some of the vileft and most absurd superstitions: and along with the true God they worship a number of inferior ones, of whom the principal are:

1. Bawaney, the mother of the gods , already mentioned , and superior to all but Brama himself ; but all the other goddesses are reckoned inferior to their gods or lords.

2. Bri mha, in the Shanscrit said to mean "the wisdom of God;" and who id is suposed to fly on the wings of the hanse or flamingo ; an image of which kept is constantly kept near that of the God in the temple where he is worshipped . He has a crown on his head, and is represented with four hands,. In one of these he holds a sceptre , in another the sacred books or Vedam, in the third a ring or circle as the emblem of eternity supposed to be employed in assifting and protecting his works.

3. Seraswatej, the goddess or eife of Brimha, presides over music , harmony, eloquence, and inventino , She is also said to be the inventress of the letters called Devanagry , by which the divine will was first promulgated among mankind. In the argument of an hymnaddressed to this goddess, She is supposed to have a number of inferior deities acting in subordination to her. These are called Rags, and preside over each mode , and likewise over each of the seasons. These seasons in Hindostan are six in number ; viz. 1. The Seesar , or dewy

season. 2. Heemat, or the cold season. 3. Vasint, the mild season or spring. 4. Greshhma, or the hot season. 5. Varsa, the rainy season. 6. Sarat, the breaking up or end of the rains.

The Rags, in their musical capacity, are accompanied each with five Ragnies, a kind of female deities or nymphs of harmony. Each of these has eight sons or genii; and a distinct season is appointed for the music of each rag, during which only it can be sung or played; and this at distinct and stated hours of the day or night. A seventh mod of music belonging to Belpec, or Cupid the inflamer, is said once to have existed but now to be lost; and a musician, who attempted to restore it, to have been consumed with fire from heaven.

4. Vishnou, the most celebrated of all the Indian deities, is supposed to fly or ride on the garoora, a kind of large brown kite, which is found in plenty in the neighbourhood; and on which Vishnou is sometimes represented as sitting; though at others he is represented on a serpent with a great number of different heads. At some of his temples the bramins accustom all the birds they can find, of the species above mentioned, to come and be fed; calling them by striking upon a brass plate. This deity is said to have had ten different incarnations to destroy the ga giants with which the earth was infested figures, all of which are to the last degree fantastic and monstrous. His common form is that of a man with four hands, and a number of heads set round in a circle, supposed to be emblems of omniscience and omnipotence. In his first incarnation he is represented as coming out of the mouth of a fish, with several hands containing swords, &c. In another he has the head of a boar with monstrous tusks, bearing a city in the sin, and stands upon a banquished giant with horns on his head. In others of his incarnations, he had the head of a horse or other animals, with a great number of arms brandishing swords, &c.

In some parts of his character this deity is represented not as a destroyer, but a preserver of mankind; and he is then distinguished by the name of Mary. Bishop Wilkins describes an image of him in this character at a place named Tahan query, a small rocky island of the Ganges in the province of Bahar. This image is of a gigantic size, recumbent on a coiled serpent whose numerous heads are twisted by the artist into a kind of canopy over the sleeping god, and from each of its mouths issues a forked tongue, as threatening destruction to those who should dare to approach.

5. Sheevah is represented under a human form, though frequently entitled sheevah-and-mahadev, as is also his mane, but he is most frequently called Sheevah and Mahadev. In his destroying character he is represented as a man with a fierce look, with a snake twisted round his neck.

his neck. He is thought to preside over good and evil fortune, and in token of which he is represented with a crescent on his head. He rides upon an ox.

6. Vikrama, the good of victory, is said to have had a particular kind of sacrifice offered to him, somewhat like the scape goat, and not employing him again.

7. Yam Rajahm or Darham Rajah, is prpresented as the judge of the dead, and ruler of the infernal regions, in a manner similar to the Minos and pluto of the ancient Greeks. He is the son of sour, "the sun," by Bisookama daughter of the great artificers, He of the heavenly mansions, and patron of artificers. He rides upon a buffalo, with a sceptre in his hand, having two assistans, chiter and Gopt; the former of whom reportsthe goods, and the latter the bad actions of men. These are attended by two watch every individual of the human race; Chiter's spy being on the right, and Gopt's on the left. The souls of deceased persons are carried by the Tambouts or messengers of death into the presence of Darham, where his actions are instantly proclaimed, and fentence passed accordingly. The infernal mansions are named by the Hindoos Narekha, and are divided into a great number of places, according to the degrees of punishment to be endured by the criminal; but eternal punishment for any offence is supposed is-supposed to be ~~the~~ inconsistent with the goodness of God. Instead of this, the Hindoos suppose, that after the souls of the wicked have been punished longenough in Narekha, they are sent back into the world to animate other bodies either of menor beasts, according to ~~the~~ circumstances. Those who have lived a life partly good and partly bad, are like wise sent back to this world; and these trials and trasmigrations are repeated till they be thoroughly purged of all inclination to sin. But as for those holy men who have spent their lives in piety and devotion they are instantly conveyed by the genii to themansions of celestial bliss, where they are absorbed into the universal spirit; a state according to every idea we can form equivalent to annihilation.

8. Krisben and the nine Gopia, among the Hindoos, correspond with Apollo and the time muses of the Greeks. This deity is represented as a young man sometimes playing on a flute, He has a variety of names, and is supposed to be of a very amorous complexion, having once resided in a district named Birge, where he embraced almost all women in the country. From his residence here, or from these amorous exploits, he is sometimes called Birge put.

9. Kamadeva, the god of love, is said to be the son of Maya, or the general attractive power; married to Retty, or Affection. He is represented as a beautiful youth, sometimes conversing with his mother or consort in his

temples or gardens; at other times riding on a parrot by moonlight: And Mr Forster informs us that on the taking of Tanjore by the English, a curious picture was found , representing him riding on an elephant , the body of which was composed of seven young women twisted together in such a manner as to represent that enormous animal. This is supposed to be a device of a similar nature with that of the Greeks, who placed their Eros upon ; thus intimating, that love is capable of taming the fiercest of animals . The bow of this deity is said to be of sugar cane or of flowers, and the string of bees: he has five arrows, each of them tipped with an Indian blossom of an heating nature. His ensign is a fish on a red ground, carried by the foremost of his attendant nymphs or dancing girls.

10. Lingam, corresponding to the Priapus or Phallus of the ancients, is worshipped by the Hindoos in order to obtain fecundity. This deity is adored the more fevently, as they depend on their children for performing certain ceremonies to their manes, which they imagine will mitigate their punishment in the next world. The devotees of the god go naked, but are supposed to be such sanctified persons, that women may approach them without any danger . They vow perpetual chastity; and death is the consequence of a breach of their vow. Husbands whose wives are barren invite them to their houses, where certain ceremoniies, generallly to be effectual, are performed.

Besides these, there are a number of other gods whose character is less eminent, though we are by no means acquainted nor are the Hindoos themselves perhaps, with the particular rank which each deity carries with respect to another . Some of these deities are, 11. Nared, the son of Brimha, and inventor of a fretted instrument named Vene. 12. Lechemy, the goddess of destruction plenty, and wife of Vishnou..

13. Gowry , Kaly, from Kala "time , " the wife of Sheevah, and goddess of destruction. 14. Varoona, the god of the seas and waters, riding on a crocodile . 15. Vayoo, the god of the winds, riding on an antelope with a sabre in his hand .

16. Agnee, the god of fire, riding on a ram. 17. Vasoodka, a goddess representing the earth. 18. Pakreety, or nature, represented by a beautifulyoung woman . 19. Sour or Shan, the sun; called also the king of the stars and planets, represented as sitting in a chariot drawn by one horse ,sometimes with seven and sometimes with twelve heads. 20. Sangia, the mother of the river Jumna, and wife of the sun. 21. Chandava, the moon, in a chariot drawn by antelopes, and holding a rabbit in her right hand . 22. Vreekaspaty , the god of learning, attended by beautiful young nymphs named Veedyadhares, or professors of science . 23. Ganes, the god of prudence and policy, worshipped before the undertaking of any thing of consequence . 24. Fame, represented by a serpent with a great number of tongues; and

known by several names . 25. Darma deva, the god of virtue sometimes. represented by a white bull . 26 . Virsavana or cobhair, the god od riches, represented by a man riding on a white horse. 27. Dhan wantary, the god of medicine .

Besides these supreme deities, the Hindoos have a number of demigods, who are supposed to inhabit the air, the earth and waters, and in short the whole world; so that every mountain, river, wood, town, village, &c. has one of these tutelat deities, as was the case amongthe western heathens . By nature these demigods are subject to death, but are supposed to immor tality by the use of a certain drink named Amurat . Their exploits in many instances resemble those of Bacchus, Hercules, Theseus, &c, and in a beautiful epic poem named Ramcyan, we have an accounted of the wars of Rain, one of the demigods, with Ravana tyrant of Ceylon.

All these deities are worshipped, as in other countries, by going to their temples, fasting, prayears, and the performance of ceremonies to their honour . They pray thrice a day, at morning , noon and evening , turining their faces towards the east . They use many ablutions, and like the Pharisees of the old, they always wash before meals. Running water is always preferred for thid purpose to such as stagnates.~~to-their~~ Fruits, flowers,incense, and money , are are offered in sacrisice to their idols; but for the dead they offer a kind of cake named Peenda; and offerings of this kind always take place on the day of the full moon Nothing sanguinary is known in the worhsip of the Hindoosat present, though there is a tradition that it was formerly of thid kind ; enay, that even human sacrisices were made use of: but if such a custom ever did exist, it must have been at a very distant period. Theire sacred writings indeed make mention of bloody sacrisices of various kinds, and not excepting even those of the human race: but so many peculiarities are mentioned with regard to the proper victims, that it is almost impossible to find them . The only instance of bloody sacrifices we find on record among the Hindoos is that of the buffalo to Bawaney, the mother of the gods.

Among the Hindoos there are two kinds of worship distinguisched by the name of the worship of the invisible God are and of idols. The worshippers of the invisible God are, stricktly speaking, deists: the idolaters perform many absurd and unmeaning ceremonies, too tedious to mention , all of which are conducted by a bramin;and during the performance of these rites, the dancing women occasionally perform in the court, singing the praisrs of the Deity in concert with various instruments. Allthe Hindoos free to worship fire; at least they certainly pay a great veneration to it. Bishop Wilkins informs us , that they are ~~enjoy=~~ enjoined to light up

a fire at certain times, which must be produced by the friction of two pieces of wood of a particular kind; and the fire thus produced is made use of for consuming their sacrifices, buting burning the dēad, and in the ceremonies of marriage.

Great numbers of devotees ef are to be met with every where through Hindostan . Every cast is allowed to assume this way of life excepting the chandalahs, who are exclued. Those held most in esteem are maned Seniasses and Togeys. The former are allowed no other clothing but what suffices for covering, their makedness, nor have they any worldly g- oods besides a potcher and staff; but though they are strictly enjoined to meditate on the truths contained in the sacred writings, they are expressly forbiden to argue about them. They must eat b t once a day, and that very sparingly, of rice or other vegetables; they must also show themost perfect indifference about hunger , thirst, heat, cold, or any thing whatever relatibe to this world; looking forward with continual desire to the separation of the soul from the body . Should any of them fail in this

En br 18 ?

HINDOOS *

The inhabitants of Hindustan rank much lower in the scale of civilization than the nations of Europe. They are far behind them in literature, science, and the arts, and in all the civil institution of society; and their religion is that of a rude people, consisting in an endless detail of troublesome ceremonies, which are deeply interwoven with the whole system of life. The reason of man, in contemplating the wonders of creation, is directed by the light of nature to one great cause, and in the structure of the universe are clearly seen the divine attributes of goodness, wisdom, and almighty power. Accordingly Brahm, or God, is declared, in many passages of the Vedas or sacred writings, of the Hindus, to be the almighty, infinite, eternal, self-existent being who sees all things, and is everywhere present the creator and lord of the universe, its preserver and its destroyer, who can neither be described nor adequately conceived by the limited faculties of man. But with these elementary conceptions of the divine majesty other grosser ideas are combined, and a system of polytheism, accompanied by the most extravagant and obscene fables, and all the disgusting, cruel, and blood thirsty rites of an abominable idolatry. Whilst Brahm, the Supreme of an abominable Being is supposed to remain in holy obscurity, he distributed respectively to three other deities, Brahma, Vishnu, and Siva, the power of creating, preserving, and destroying the world. But it does not appear that these deities are strictly confined to their separate functions; Vishnu, the preserver, frequently employing, himself in acts of destruction; and Siva, on the other hand, in acts of beneficence. IN short, the Hindu creed presents no clear nor determinate ideas. All is vague inaccurate, and confused, Brahma, the creator, is represented as a golden - coloured figure, with ~~four~~ four heads and four arms. Vishnu, the preserver, is represented of a black or blus colour, with four arms and a club to punish the wicked. The emblems under which he is represented refer to his vindictive character, He has a three eyes, to denote the three divisions of time past, present, and future. A crescent in his forehead refers to the measuring of time by the lumbar revolution, as a serpent denotes it by years; and the necklace of skulls which he wears, the extinction of mankind in successive generations. The great ends of his previdence are brought about by various incarnations of the Hindu deity. Of these visible appearances, denominated avatars in the Hindu mythology, there are ten, of which nine have already taken place; and although the hindu account of what took place at these times is a tissue of absurdity, extravagance, and indency, yet we may trace in them a mass of fable the scripture.

trace, under a mass of fable, the Scripture account of the deluge, with various other points of the Christian theology. But the history of the creation from a seed deposited in the waters, which became an egg, from which Brahma the creator was born, is in the highest degree absurd and profane. At the tenth avatar, which is yet to come, Vishnu as is foretold, will appear on a white horse, with a scimitar blazing like a comet, for the everlasting punishment of the wicked who shall then be on the earth. Each earthly incarnation of the divinity gives rise to a new deity; and there are, besides, innumerable other minor deities amounting it is said, to 330 millions. All the great elements of nature are deified by the extravagant superstition of the Hindus; also the firmament of heaven, the sun, moon, and stars; every river, fountain, and stream, is either a deity in itself or has a divinity presiding over it, nothing being done without some supernatural agency; and there are, besides, innumerable myriads of demigods, to whose honour idols are erected and worshipped by all classes with much apparent devotion. Stocks and stones, or a lump of clay smeared over with a little red paint, are converted into a god, and reverenced, by the ignorant Hindu. Any figure, either of brute or man, or any monstrous combination of both, with a multiplicity of heads and hands, mark a Brahminical place of worship. In the lapse of ages, great changes have been introduced into the religious practices of the Hindus; and sectaries have arisen amongst them, each with peculiar objects of adoration and modes of worship. Five great sects worship exclusively a single deity; one recognises the five divinities that are respectively revered by the other sects, but they select one object for daily adoration, whilst they perform only occasional rites to the other deities. The Vedas, or the Hindu Scriptures, were revealed before the appearance of Buddha, the ninth incarnation of Vishnu, which is supposed to have taken place in the year 1014 before the Christian era. He appears to have borrowed his theology from the system of capola, in which the unlawfulness of killing animals is inculcated as an essential point. But the overthrow of the Buddhists did not revive the ~~relic~~ religious system inculcated in the Vedas. The doctrines taught in these sacred books are now mostly obsolete, and in their stead new forms and ceremonies have been instituted, and new orders of devotees. In particular the goddess Kali, the consort of Siva, who delights in blood, has been propitiated by the sacrifice of animals; and the worship of Rama and Krishna, incarnations of Vishnu, and of Siva the destroyer, appears to have been introduced since the persecution of the Buddhists and Jains.

The worshippers of Buddha, though they believe in the incarnation of Vishnu, are regarded as heretical by the Hindus, and have been compelled, by persecution, to fly to other countries. They have now propagated their faith over the greater part of eastern India, in China, and as far as Japan; also in Tibet and Ceylon. The Jains are another sect of Hindus, who acknowledge only as subordinate deities some, if not all, of the gods of the Brahmins, and the prevailing sects; and assign the ~~highest~~ highest place to certain deified saints, who, according to their creed, have risen to the dignity of superior gods. They neither address prayers nor perform sacrifices to the sun or the fire ; and they reject the authority of the Vedas, as do also the Buddhists. The presence of umbrells - covered pyramids, or semi-globes, and of plain human figures sitting cross-legged , or standing in an attitude of contemplation , point out the temple or excavation of a Buddhist. The twenty - four saintly figures, without the pyramid, indicate a Jain temple .

The sacred books of the Hindus, though they inculcate generally all the moral duties of Justice, mercy, and benevolence , yet seem, like every other system of false religion, to give the first place to the ceremonial law; and according ly the devotion of the Hindus consists in mere outward observances, and is not inconsistent with the most scandalous crimes. Under the Christian system, there can be no piety to God without benevolence to man . But the troublesome ceremonies of the Hindu religion encroach, not only on all moral duties, but on the whole business of life ; and confer such a stock of atoning merit that they seem to supersede the weightier matters of the law. The observances which are imposed upon a Brahmin commence when he rises in the moring , and consist in divers ablutions and prayers, in the worship of the rising sun, in the inaudible recitation of the gayatri, or the holiest text of the Vedas, in holy meditation, and in other ceremonies . He has then to perform the five sacraments, which consist in teaching and studying the scriptures, which is the sacrament of the Veda; in offering cakes and water , which is the sacrament of the manes; in an oblation of fire, the sacrament of the deities; in giving rice and other food to living creatures, which is the sacrament of spirits; and in receiving guests with honour, which is the sacrament of men . Thewhole day would not suffice for the punctual performance of these ceremonies; and they are of necessity abridged , to give time for the proper business of life . In almost all the religious traditions of the world we find traces of the Scripture revelation, however corrupted ; and the Hindu system seems to have

borrowed, and to have greatly extended , the typical impurities of the Mosaic law. The rules on this subject, pointing out the causes of defilement , and the mode of purification, are numerous ; many of them to the last degree absurd and troublesome . The death or the birth of a child renders all the kindred unclean. Any one who touches a dead body , a new born child, an outcast, &c. is unclean; or a Brahmin who has even touched a human bone. The natural functions of the body give occasion to many minute and disgusting regulations; and the modes of purification are equally strange and ridiculous; Of these bathing is the most rational; while the other are by stroking a cow, looking at the sun, or having the mouth sprinkled with water . He who is bitten by any animal frequenting a town, or by a mare, a camel, or a bear is unclean; and he is purified by stopping his breath during one one inaudible repetition of the gayatri. Inanimate substances may also be unclean, and the various modes of purifying them rival in absurdity the other extravagances of the Hindu code of religious observances.

The expiation of sin by voluntary penance is another favourite doctrine of the Brahmins, by which they contrive to awe superstitious minds into subjection; and in their estimate of offences, with a view to suitable penances, they subvert all moral distinctions . "Achaturally indifferent," says the author of Indian Recreations, "are put on the same footing with immoralities; eating certain articles of food drinking certain liquors, or touching certain objects, are declared forfeitures, and are expiated by penance as immoral conduct. Forgetting texts of scripture is classed with perjury eating things forbidden, with killing a friend; incest and adultery are compared to slaying a bull or a cow; drinking forbidden liquor , to killing a Brahmin . In several instances, actions highly meritorious according to our nations, are put on the same footing with a conduct implying great infamy. Working in mines of any sort , engaging in dykes, bridges, or other great mechanical works, is classed with subsisting by the harlotry of a wife , and preparing charms to destroy the innocent." To these artificial offences, penances are either affixed by these Brahmins, or are voluntarily undertaken by their pious votaries; and these generally consist in fasts, mortifications, watchings, and other bodily provations , " If a Brahmin," says Menu, " have killed a man of the sacerdotal class without malice , he must make a hut in a forest , and dwell in it twelve whole years, subsisting on alms , for the purification of his soul. If the slayer be a king , he may perform sacrifices, with presents of great value if a person of wealth has committed this offence , he may give his property to some Brahmin learned in the Veda." In

some cases the penances consist in eating what is filthy and disgusting . If a Brahmin kill by design a cat or an ichneumon, the bird chisha, or a frog, a dog a lizard , on owl or a crow, he must perform the ordinary penance required for the death of a sudra, one of the lowest caste, who are thus no more valued than a cat or a frog . a particular class of devotees, namely the Fakirs, signalize their piety by enduring the severest tortures, and with a constancy worthy of a better cause.

Bishop Heber describes , with his usual force , the appearance of these eastern monks as he entered the holy city of Benares. "Fakirs' houses," he observes , " as they are called, occur at every turn , adorned with idole , and sending forth an unceasing tinkling and strumming of vinas, byyals, and other discordant instruments; while religious mendicants of every Hindu sect, offering every conceivable deformity which chalk, cow dung, disease, matted locks, distorted limbs , and disgusting and hideous attitudes of penance , can show , literally line the principal streets on both sides . Hence , " he adds, " I saw repeated instances of that penance of which I heard much in Europe , of men with their legs and arms voluntarily distorted by keeping them in one position , and their hands clenched till the nails grew out at the backs . Their hands clenched till the nails grew out at the backs. Their pitiful exclamations as we passed , 'Agha Sahib, Topee Sahib, ' the usual names in Hindustan for an European, ' khana ke waste kooch cheez do,' give me something to eat , soon drew from me the few pence I had; but it was a drop of water in the ocean; and the importunities of the rest, as we advanced in the city, were almost drowned in the hubbub which surrounded us .

The tortures which these ~~endur~~ fanatics endure exceed all belief. A penitent who went through the ceremony of sitting between five fires, is described by Fraser, who witnessed the penance at a public festival . Being seated on a quadrangular stage, after the sun begun to have considerable power, he stood on one leg gazing steadfastly at its scorching beams, whilst fires large enough , a say the traveller, to roast an ox were buring around him , the penitent counting his beads, and occasionally adding fuel to the flames . He stood upright on his head in the midst of these fires for three hours; and then seating himself with his legs across, he remained till the end of the day exposed to the scorching heat of both the sun and the fires. Other cruel and bloody rites are contrived by those devotees, the worshippers of Siva or his consort the goddess Kali . At one of the festivals in honour of this goddess, Bishop Heber , who was present , relates, that one of these self tormentors had hooks thrust through the muscles of his sides, which he endured without shrinking , and a broad bandage being fastened round hi-

waist to prevent the hooks from being torn through the flesh by the weight of his body, he was fastened to a long pole, and by means of another pole fixed in the ground, he was swung aloft and whirled round in the air: on a motion being made to take him down, he made signs for them to proceed, a mark of constancy received with shouts of applause by the ignorant multitude, their devotees were tongues and arms, or with hot irons pressed against their sides. Bishop Eber saw another of these penitents who was actually half roasting himself by a fire which he had kindled in a hole dug in the ground; another was seen hopping on one foot, having made a vow never to use the other, which was now contracted and shrunk up; and a third had held his hands above his head so long that he had lost the power of bringing them down to his sides. Some are seen buried up to the neck in the ground, or even deeper, with only a small hole for breathing. Some lie on beds of iron spikes, or tear their flesh with whips, or chain themselves for life to the foot of a tree, or remain in a standing posture for years, till their legs swell, and breakout into ulcers, and become at last too weak to support them; others exhaust their bodily strength with long fasting or gaze on the blazing sun, till their eyesight is extinguished. These devotees subsist entirely by charity; and Dr Buchaman mentions a class of them in the south of India, who wander about with bells tied to their legs and arms, in order to give notice of their presence as they approach the villages. 4 They are always naked, and filthy in the extreme, being covered with cow-dung and chalk; and for the tortures which they endure in public they indemnify themselves in private by the utmost license of sensual indulgence. 5 Among other observances, the Hindus have always been much given generally established near the sea, the sources and junctions of rivers, which are held in peculiar veneration, the tops of remarkable hills, hot springs, caves waterfalls, or any other place of difficult or dangerous access. A pilgrimage to Gangotri near the source of the Ganges, is accounted the great achievement of Hindu piety. To the waters of this river the superstitious Hindu ascribes peculiar sanctity, and devoutly worships it throughout its whole course. But there are particular spots more sacred than others; and so great is the resort of pilgrims, and such their ardour to wash in the sacred stream, that numbers, in the crush and tumult, are hurried into the water and drowned, or trodden to death in the crowd.

It is not doubted that, at a period not very remote, the bloody deities of the Hindus were propitiated with human sacrifices, and some of the rites still in use amongst them confirm this suspicion.

confirm this suspicion. The Brahmins, in resisting any demand which they conceive to be oppressive, resort to a contrivance, in which a human victim is really sacrificed. They erect a circular pile of wood, on the top of which they place a cow or an old woman; and if the demand is insisted on, they set fire to the pile and consume the sacrifice, which is supposed to entail on the oppressor the deepest guilt. Bishop Heber gives, in his narrative, an example of the sacrifice of an old woman, who in a quarrel which her husband had with his neighbour respecting some land, was thrust into a Mahbout's hut, and there burned, in order that her spirit might haunt the spot, and entail a curse upon the soil. Children were also formerly sacrificed, by throwing them to the sacred sharks of the Ganges, till the practice was forbidden by the British government; and a voluntary sacrifice of themselves by individuals, in honour of the gods, is still reckoned meritorious. At the festival of Juggernaut, the idol is placed on a ponderous machine or chariot, and dragged forward by a crowd of devotees and priests, when numbers of the people, even fathers and mothers, with their children in their arms, throwing themselves in the way of the chariot, and being crushed to death under its ponderous wheels, amidst the fanatical cries of the multitude, are supposed to be conveyed immediately to heaven. Numerous victims of both sexes drown themselves annually at the junction of the sacred streams; many strike off their own heads as a sacrifice to the Ganges, whilst others expiate their sins by casting themselves into the avenging flames. This act of devotion is accompanied by strictures that are truly shocking, the devotee previously laying open his bowels with the stroke of a sabre, tearing out his liver and giving it to a bystander, conversing all the time with apparent indifference. Many other enormities are practised at the festivals in honour of their gods, which it would be endless and disgusting to detail. The custom of a widow burning herself on the funeral pile of her husband is a noted rite of the Hindu religion, by which she is supposed to expiate all her husband's crimes, however great and to secure for herself the joys of paradise. It is most frequent in Bengal and near Benares, and is much encouraged by the Brahmins. The Hindus in this, as in many other instances, evince a singular indifference about their own lives; which also appears in the frequent instances of suicide amongst them. "Men," says Heber, "and still more women, throw themselves down wells, or drink poison, for apparently the slightest reasons, generally out of some quarrel, and in order that their blood may be at their enemy's disposal."

door." Obscenities mingle with these bloody rites, and the most indecent figures are pourtrayed on the chariots used at the temples, many of them large and richly carved. "These," says Dr Buchannan, "representing the amours of the god Krishna, are the most indecent ~~ee-hé~~. That I have ever seen." Equally indecent representations are carved on the sacred cars fixed at the temples, in which the musicians and dancing girls are all prostitutes to the Brahmins, and turned out to starve when they grow old, unless they have a handsome daughter to support them from the wages of iniquity. The state of morals among the Hindus is such as might be expected from a religion so impure, and from the gross emblems which are used on sacred occasions; their writings and their conversation are shocking to European ears; and even the Hindu women hear without a blush and join in language the most gross and disgusting. They are sensual in all their ideas, and pursue the intercourse of the sexes with little more discrimination than the brute creation. Fidelity to marriage vows is scarcely known amongst them, at least amongst the men.

A superstitious tenderness for the brute creation is a peculiar tenet of the Hindu creed, which prohibits the use of animal food excepting at the great festivals, when the sacrifices of beasts propitiate the bloody deities and, serve themselves for a feast. 4 But the same abstinence from animal food is not general throughout Hindustan. In the north of India it has already been mentioned that it is freely used by the inhabitants and according to Dr Buchannan, there are castes in the south of India who eat sheep, goats, hogs, fowls, and fish, though there are others who religiously abstain from these, and from all spirituous liquors. 5 Several animals as the cow and the monkey, are objects of veneration. Bishop Eber, so often quoted, mentions, that on entering the holy city of Benares, "the sacred bulls devoted to Siva, of every age, tame and familiar as mastiffs, walk lazily up and down the narrow streets or are seen lying across them, and hardly to be kicked up; any blows, indeed given them must be of the gentlest kind, or woe be to the profane wretch who braves the prejudices of a fanatic population in order to make way for the tonjon. Monkeys, sacred to Unimauism, the divine ape, who conquered Ceylon for Rama, are, in some parts of the town, equally numerous, clinging to all the roofs the little projections of the temples, putting their impudent heads and hands into every fruiter's or confectioner's shop, and snatching the food from the children at their malediction. To such a length is this superstition carried that they have established and hospital for sick and infirm basta, and for fleas, lice and insects, though it does not appear, as reported by some travellers, that they feed these loathsome creatures on the flesh of beggars.

hired to lodge in the hospital for the purpose . An hospital for animals is to be seen at Broach in Gujerat, which has considerable endowment s inland, and in which are monkeys, peacocks, horses dogs , cats and little boxes filled with fleas and lice this hospital was described to Bishop " Ober by the British commercial agent resident at Broach . The funds , however are said to be alienated by the avaricious brahmins, and the animals allowed to a starve , with all this veneration for animals, they are nowhere more cruel y treated . They are over worked and abused in a manner shocking to a European. " They treat their draft horses , " says Bishop Heber , " with a degree of barbarous severity which would turn an English hussar coachman sick; " nor do they show any greater sympathy for ^{the} human beings who are allowed to perish before their eyes from hunger or disease , & Leapers, according to their eyes from hunger or disease. to these base and irrational superstition , are treated as objects as objects of the divine wrath; they are cruelly neglected , and regarded with abhorrence rather than with sympathy .

The transmigration of souls is another favourite tenet of the Brahmin superstition . The soul of good men migrate in the next world into hermits, religious mendicants Brahmans, demigods, genii or other celebrated in talliances ; and the best ascent to the condition of Brahma with four faces . The next gradation allotted to souls filled with passion is into men and not into deities , into dudgel players, boxers, wranglers , actors, or those of a higher class in to the bodies of kings , and the highest become genii attendants on the superior gods; whilst souls filled with darkness are degraded into the lower animals , such as worms , reptiles cattle , &c . or into elephants , horses sudras (the lower caste) , or into the still more degraded class of men of no caste or into lions tigers, &c ; to the highest are allotted the forms of dancers, singers, &c , birds gaints, blood thirsty savages . Particular migrations are assigned as the punishment of certain sinners; but it is useless to pursue the system further into its absurd and disgusting details .

The religion of Hindooism is so closely interwoven with its customs ,manners , and laws , that they can scarcely be described separately . The division of a Hindu community into castes is an institution , not of policy ,but of religion . which embraces thewhole detail and intercourse of life . There are four original or pure castes , namely 1st the Brahmans , or priests; 2d the cohatriyas , or military caste; 3d the vaishyas, or husbandmen ; and , 4th the sudras , or labourers. Of these the Brahmans are declared to hold thefirst rank and to be the lords of all theother classes . A want of due reverence to them especially by thelowest or the " udra clas-

Maconochie 1788.

No 25

Wimbledon
7th April 1788

My Dear Lord

The accompanying paper has been transmitted to me by one of the professors of philesphy in the university of Edinburgh. I have no scruple in transmitting it to your lordship, because the suggestions it contains are of a nature to draw your attention, if by any fair encouragement the cause of literature and science can be promoted in the manner set forth in the paper,

Yours very sincerely

Earl Cornwallis

Henry Dundas

28th March 1788

My Dear Sir

I send you a Memorandum from Mr Macneochie which I found yesterday on returning from Portsmouth where I had gone to see the 75 Regt embark. It is the philosophy not the politicks of the East which is the object of the papers I now send you. I fear that at present the latter must necessarily engage you so much as to leave little (12b) time for the former.

ever most faithfully

yours (Alex Abercromby)

To
The Right Hon'ble Henry Dundas

(13b) Letter from Alex Abercromby to the Rt Hon'ble Henry Dundas, dated 28th March 1788 enclosing a paper on the ancient literature and philosophy of the East.

A X
(3)

National Library of Scotland: MS 546 (enclosures on ff 14-7)

Mr Macneochie presents his compliments to Mr Dundas. As Mr Dundas seemed to listen to his suggestion about preserving the remains of the Hindoo Literature has taken the liberty to transmit enclosed a memorandum on that subject.

South St David Street
Saturday

The Right Hon'ble Mr Dundas of Melville, H.P. London
(None as to preserving the remains of Hindoo Literature 1783)

Scottish Record Office: G D 51/3/617/1: ff 404; Memo is 617/2 on ff 406-9.

Memorandum as to the Literature
of the Hindoos

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The Hindoos lay claim to the highest antiquity and to a descent from Gods ^{the patriarchs} of the nation and the inventors both of their arts, and of their political institutions. What is known of their sciences, of their religion, and of the structure of society among them, is just sufficient to show how interesting a full discovery of their history would prove, both to the study of antiquities and to the general knowledge of human nature.

The nature of their astronomy is particularly curious. Mr. Gentil a French academician who resided some time at Pondicherry in order to observe the last transit of Venus was instructed by a Bramin in their calendar and in their method of calculating eclipses. It appears from his account, that by means of certain arithmetical formulas, they calculated the duration of an eclipse with more accuracy than he did, by the assistance of Mayers Tables. That they were altogether unacquainted with the principles (1) on which their formulas were founded; that they possessed no astronomical instrument except the Gnomon, and had no knowledge of Geometry, nor any system of the movements of the celestial bodies. At the same time the duration of their year was more exact than that of Greece or Egypt. Their year was only 2 minutes too long, while that of Ptolemy was 7 minutes. With all this accuracy they are subject to two errors, which seem to indicate a very remote period, when their exact calculus was invented. They attribute 25 degrees to the obliquity of the ecliptic while it is in fact only 23 degrees 28 minutes, and in the time when astronomy flourished in Greece (the era of Hipparchus) was only 23 minutes greater than it is at present. If then presuming from the accuracy of the Hindoo calculus we suppose that the authors of it were also accurate as to the obliquity of the ecliptic it must have been ascertained at 25 degrees, 7600 years from the present time. In the same manner they place the appogee of the sun at the 20th of Pisces

Scottish Record Office: GD 51/3/617/2-5

which would be true only 6004 years ago. (3)

At the same time, however, that these and several others circumstances point out their astronomy as altogether distinct from that of Egypt and Greece, their dedication of the days of the week to the planets in the same capricious arrangement with these nations, and in particular their dedication of the fourth day of the week to Budha, their genius of the planet mercury, who like mercury was a prophet prince and law giver, together with their division of the circle into 360 degrees, and their signs of the Zodiac, seem to indicate either some ancient communication between all these countries, or that their sciences derived their origin from a common source. The Grecian and Egyptian tale of the expedition of Bacchus into India here recurs to one's memory. And it is not a little remarkable that Arian in relating it mentions Budda as the immediate successor of the ^{Hindoo} Bacchus made sovereign of India. It is also remarkable that there are statues of Budda which exhibit him as a negro with wooly hair, so that it is likely (4) he was a foreigner in Indostan and a native of Africa. It is said too that the names of numbers, and even the forms of some of the verbs in the Shanscretan, the ancient and sacred language of the Hindoos resemble these in Greek in a very striking manner.

The religion and structure of society in Indostan is likewise extremely curious. They are intimately connected together. The separation into castes had taken place long before the expedition of Alexander and as far as appears from the Hindoo traditions much must have been co-eval with the nation. The separation of the cast of warriors from that of husbandmen seems to indicate an ancient conquest, in consequence of which, the conquerors preserved the exclusive possession of arms, and disdained to mix with the subdued natives, who were left of course to till the ground and permitted to participate, only in a small degree, in either the civil or religious privileges of their masters. The worship paid to the Ganges and the traditions both in Malabar and Coromandel of having derived from the Bramins of the Ganges their present religious

(5) persuasion, points out the neighbourhood of that river as the primary establishment in Indostan of that nation to which it owes its sciences and its institutions. At the same time the Gentoo Code which is the only authentic account we possess of the municipal laws of Bengal; proves its authors to have lived in a very simple state of society, while the diffusion over Tartary, Pegu, Siam, China and Japan of the Indian religion, without its castes, or its reverence to the Ganges, together with the accuracy of the astronomical calculus used in Siam as well as Indostan, seem to afford a high degree of probability that before the predominancy of the Bramin persuasion, India had possessed a religion and sciences, in which the Bramins of the Ganges were only sectaries, that owed perhaps the superiority they acquired by arms to their nation having been more uncultivated than the rest of Indostan.

If the History, therefore, of the Hindoos could be recovered, it might be expected to throw much light (6) on the rise of civilisation and the communication of the arts in the most remote times; and to afford many valuable materials for the History of Government and of religious imposture. The History of Egypt, of its castes, so like to those of Indostan, of its laws, of its superstitions and of its astronomy, which like that of the Hindoos it is remarked by Plato, was devoid of theory, might probably be much elucidated by the analogy which the history of the Hindoos would furnish; and the great question might be settled, whether Egypt was civilised by the East or the East by Egypt; and whether both invented their own sciences or derived them from an original or ante deluvian people.

The Hindoo religion is peculiarly exclusive and law and divinity is monopolised by its priests; which forming both a tribe and an order, necessarily cherish in an uncommon degree, a disposition to imposture, to indolence and to contempt of other nations. This character however naturally favours an aversion to innovation and a high reverence to antiquity; and it is well known that many Bramin families preserve

family annals, and peculiar hereditary privileges, which it is pretended reach (7) back some thousands of years. It is agreed on all hands, that the Bramins possess sacred works called the Vedas, which are thought to contain an account of the national origin as well as a system of theogony and that they have vast numbers of more recent works, some religious and some historical. A sort of college of them subsists at Benares where the Bramins, that possess in other parts of India the astronomical calculus, pretend that a much superior astronomy to them is understood, and the principles known on which their calculations are founded. It is also agreed that nothing but money will induce a Bramin to communicate his knowledge to a European, but that money will do it, and surely a small sum of money should not be spared by a great nation like this, if by means of bestowing it judiciously, the remains of the history of the first ages may be preserved to mankind. If a college of ~~the~~ Egyptian Priests like that which Herodotus and Plato visited still subsisted at Thebes or Memphis, and a European nation were mistress of Egypt, what a reproach it would be (8) esteemed to such a nation to suffer such a repository of ancient science to remain unexplored! Yet this nation when sovereigns of the East, have left altogether neglected a college possibly not less ancient, and which, there is the greatest reason to presume, is the only institution subsisting among mankind, that has preserved, by legitimate descent, the science and opinions of the ancient world.

Perhaps there would be no better way to obtain a full communication of the literature of the Bramins than to enable Sir William Jones to employ what sums of money he finds requisite for accomplishing that purpose. His known integrity, his office in Bengal and his turn for Eastern learning seem to point him out as a proper person for such a trust ()

Edinburgh, 15 Mar 1788

My dear Sir,

As you are about to set out for London, will you forgive my recommending to your attention a short memorandum about a literary object which I have much at heart. To save the remains of the Hindoo learning, I once spoke of the matter to Mr. Dundas and he was so obliging as to ask from me a memorandum of it, which I gave him two or three years ago and I have heard that he took some measures in consequence of it. But of late there has been a good deal more information obtained upon the subject and it now appears to me of so much consequence that I should certainly have taken the liberty of writing to him of it, were it not an apprehension that under the pressure of national business anything which has the aspect of a mere letter—any project ⁽¹²⁾ might appear unseasonal unless somewhat of the importance of it was pointed out in the easy way, that conversation alone admits of. I therefore betook myself in the first place, to writing a paper for our Royal Society chiefly with a view to promote enquiry into the subjects on philosophical principles and the society from the same view have ordered it to be printed before its turn. And as to the rest of the undertaking, I congratulate myself extremely on the expedient of committing ~~it~~ it into hands so much better than my own. Omnia de tuis Captis digna Spondeo

Yours most truly

A. Macnochie

Finding you had set out, I transmit this under cover to Sr. Ch. Prestoh. I am afraid my memorandum is much too long; yet I found it impossible to shorten it and communicate to you what I wished you understand of the matter. I leave it therefore to your discretion without any conditions, whatever. (3) I have only to add that I

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Letter from Prof. A. Macnochie (to) Henry Dundas

William's

know nothing of Mr. William's situation. Only that I suppose from Mr. Hastings's preface to the Bhagvat Geeta that he was in very moderate circumstances at that time and from the paper I showed you that he has been much discouraged from the want of sale of his publications: a want of sale that ought to have been expected and that can never be remedied by attempts to translate popular works from the Shanscrit. Such can scarce ever prove entertaining to the generality and in proportion as they aimed at that object they will be less attractive to men of enquiry.

Edinb. 15 March 1788

The information which has been now obtained with regard to the ancient literature of the Hindoos, renders the preservation and discovery of its remains, an object, perhaps the most interesting of any, to the learned world.

Mr. Gentil, in 1772, brought with him, from the Coast of Coromandel, astronomical Tables of the Bramins of Tirvalour; which he illustrated with an example of their mode of calculation. This discovery led Mr. Bailly to examine astronomical Tables, which had been sent from Siam as far back as 1687, and which had been then interpreted by Cassine, tho' they had not been accompanied by any account of the manner of calculating from them. And Mr. Bailly has recently published an explanation of these along with other two sets of Tables transmitted by fathers Patouillet and Du Champ and has accompanied the whole with inferences and remarks, which have been examined and approved of, by a Committee of the Academie des Sciences appointed for the purpose.

This work has been considered with much attention at Edinburgh; and among many other striking particulars Mr. Bailley is thought to have established the following in a very satisfactory manner. 1st. that the whole tables relate to one and the same astronomy, founded on Epochs which are united with one another by the mean movements of the heavenly bodies, and referring to one meridian, viz. that of Benares nearly. 2nd that none of these Tables have any relation to the epochs of the Arabian or European astronomy, nor correspond in those nicer elements which different European or Arabian astronomers have determined. 3rd. That the astronomy of the Hindoos is much more exact than that of the Greeks or of the Egyptians so far as known. That the Tables of Tirvalour refer to a period of no less than 4383 years and 94 days between two epochs, viz. February 16th 3102 ante C. and May 21st 1282 post C in which long period Cassini's and Maiers Tables scarcely differ one minute from them as to the mean movements. And that there is the highest probability that the first of these epochs was (1) fixed by actual observation and not by any

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ex post facto calculation. For even our best Tables would prove insufficient for such a purpose unless aided by those corrections which accurate deduction from the Newtonian theory furnishes.

It is certain that in Bengal there is a mean profession of people who annually compile almanacks from ancient tables and calculate eclipses with considerable exactness, but are altogether ignorant of the science of astronomy or of the principles on which their calculations depend. While at the same time not only these people report that the principles of their calculations are understood among the learned; but at Tirvalour, and over all India it is believed that this is the case; and that there is a much more ancient and more skilful method of calculation understood in Bengal. And a gentleman who bore the highest rank there having been applied to for information on this subject, answered that all the sciences are still taught at Benares by learned Bramins and that he has been credibly informed that very ancient works in astronomy are still extant.

It would be of the utmost consequence to the science of astronomy to recover if possible those ancient observations which the Hindoos must have possessed in order to construct their Tables. Astronomy treats of the history of nature in its greatest aspect, and tho' Newton appears to have discovered the master key to that history; the proofs, the corrections, and the illustrations essential to the perfection of the science, can be derived only from observations contained thro' a succession of ages to which the duration of European astronomy bears as yet but a small proportion.

It is besides an object of the very greatest curiosity to recover any details of a science which must have existed in a high state of perfection in 3102 ante C. if the epoch of 16th February that year is founded on actual observations.

In fine the antiquities of the religion and Government of the Hindoos are not less interesting than those of their sciences. At the dawn of history, they and the Egyptians alone are found possessed of a compleat system of positive institutions. In both nations, the

King was the sole proprietor of the land and a sacerdotal tribe possessed a controlling power seemingly by unlimited. Both nations in very remote periods gave religions to their neighbouring countries and yet retained religions at home which scarcely admitted of proselites. Both nations ⁽³⁾ preserved their institutions for ages after their subjection to foreigners. Both were the founders of the sciences of the nations which surrounded them: and in both we find a Zodiac with the same arbitrary signs; the days of the week dedicated to the planets in the same arbitrary succession; and a law giver and prophet leaving the name of the planet mercury.

The historys, the poems, the traditions, the very fables of the Hindoos might therefore throw light upon the history of the ancient world and in particular upon the institutions of that celebrated people from whom Moses received his learning and Greece her religion and her arts.

But the remains of the Hindoo literature lye buried in a language in which no European save one has ever made any proficiency, and of which there is neither Grammer nor Dictionary existing in any known tongue. At the same time there are numerous manuscripts extant in the Shanscrit and even some of the most ancient works in it have been brought to England as curiosities. But these must remain useless and soon like other Baubles be neglected and perish; unless some measures are taken to collect them and communicate their contents to the learned in Europe.

The India Company however have no inducement from interest to encourage the study of the Shanscrit which has long been a dead language. And the sale of translations from it (which cannot be supposed to be attractive to many readers) can never afford sufficient encouragement to any persons to engage in the arduous undertaking of preparing them.

It is accordingly with much regret observed that after Mr. Wilkins, with a love of science and industry and an address altogether singular had acquired the Shanscrit at Benares, and had published an extremely curious episode from the

Mahabharat, (one of the most respected sacred poems in that language) and had announced that great part of the poem was already translated, he has, instead of carrying on this important work, had recourse to publishing some ancient moral dialogues under the title of Tables. But it cannot be expected that even these should have any general sale.

It is humbly suggested therefore that it is an object worthy of our monarch, the sovereign of the Banks of the Ganges, and the distinguished patron of literature and science to give (4) such directions as may be necessary for discovering collecting and translating whatever is extant of the ancient works of the Hindoos. Some part of the Bedes or scriptures attributed to Brahma it should seem from the preface to the Bhagvat Geeta are still preserved. The Maha-bharat already mentioned remains entire and is attributed to the last incarnation of the Divinity referred to the epoch of the 31st Eddawa Century ante C. The Shree Bhagbut which is attributed to the son^s of this personage also exists and is said to contain the history of India down to his time. Various other sacred works are preserved. The astronomical tables used in Bengal must be easily procured, and it is also hoped some treatises in the Shanscrit relative to them. Geography and natural history have acquired a third more of extent at least, from the patronage of the King; and if it procured these works to Europe, astronomy, and antiquities, and the sciences connected with them would be advanced in a still great proportion.

Henry George to Max Muller: 21.8.1863

A-X
H

India and all that relates to it has had much fascination for me ever (ff 92r) since I visited Calcutta, a boy before the Mutiny (?) but your book pleases me the more since I have fully realised that national self-sufficiency which is the national vice of England. Individually Englishmen are not conceited; but collectively - that is in regard to England it is difficult to measure it. The average Englishman thinks his nation is acting as a benefactor when she is trampling under (?) people into the earth. Our treatment of our own Indians has been bad, but it has not this feature. Nor are our people as nationally conceited as our kin across the Atlantic. I think this is due to the literature and teaching on which Englishmen have been fed, and I am glad to see you doing something the other way. But with here and there an exception, no impression can be made upon the official, the governing class. The hope is in the masses, in the coming democracy. The fight for the rights of man in England is the fight for the rights of man wherever English power or influence extends.

I know you believe as fervently as (ff 93r) I do in the natural inalienable and equal rights of all men. Can you not say a word which will give us on the land question your weight and your influence

What is, it seems to me, needed to solve the difficulties of India is what is needed to solve the difficulties of England, and the difficulties arising here, and that is justice; the recognition of the equality of natural rights; the repudiation in toto of the blasphemy that one man comes into the world to work for another, and that one generation can say who shall own the natural opportunities that another generation must use. For the enfranchisement of men it is necessary to utterly destroy this fetish of vested rights; this grinning (ff 93v) idol to which the bodies and soul of men women and children are being every day cruelly sacrificed. How true and how significant is what you say about the limited circulation of the most successful books...

I will write something about India, though it must be incidental, for I have not the knowledge necessary for special treatment. What a terrible arraignment is that of Mr. King in the last number of L'Keay the Nineteenth Century? And nothing is more certain that national crimes bring national retribution. ... (Bod: Dep.d.170)

W.D. Whitney to Max Muller: 14.5.1863

It is very strange, indeed, that of all those who have hitherto taken up the subject, no two fail to differ from one another in genera and essentials, as well as in particulars and less important details. I trust that the time is coming when there will be certain fundamental view which we (ff 343v) may all hold in common, however much dissenting upon the points of origin and communication. Such might be, I should take, the connexion of the Chinese with the other two systems, and the character of the Nakshatra system itself as a system of groups of stars situated along the ecliptic, selected for the purpose of approximately working out the daily positions of the moon's revolutions. Here is where I find your own view most unsound: that you should regard the Nakshatras I cannot think successful your well meant attempts to rehabilitate Bentley in the two points which you take up:... (Bod: Dep.d. 171)

Curzon to Max Muller: Simla 26.7.1899

There is no ferment is going on in India strongly conservative and even reactionary in its tendency. The ancient philosophies are being reexploited, and their (ff 37v) modern scribes and professors are increasing in numbers and fame. What is to come out of this strange amalgam of superstition, transcendentalism, mental exaltation and intellectual obscurity - with European ideas thrown as an outside ingredient

F. Max Muller to W.E. Gladstone: July 9 (1873)

to

..The volume which I took the liberty to send you is hardly meant to be read. I knew it is perfectly unreadable except for Sanskrit scholars. It is in fact but the underground foundation on which ~~maxim~~ the pillars are to rest which are to support the bridge on which people hereafter may walk across from the 19th century after to the 19th century before our era. ..

F. Max Muller to W.E. Gladstone: 18 January 1883

Dear Mr Gladstone

I am afraid I am taking a very great liberty in sending you my last book on India. I must confess I have long wished for an opportunity to engage your interest in behalf of India, I do not mean the mere surface India with its grotesque religion, its pretty poetry, and its fabulous antiquity - but the real India that is only slowly emerging before our eyes - a whole, almost (ff 359v) forgotten act in the great drama of humanity, very different from Greece, from Rome, from modern Europe, and yet not so different that in studying it we can not feel that mutat nomine nobis fabula narratur (?). The discovery of that real India, of that new intellectual hemisphere, is to my mind a far greater discovery than that of Vasco da Gama's. It was a misfortune that all the early publications of Sanskrit texts belonged really to the (ff 360r) renaissance of Sanskrit literature, Kalidasa's plays which were supposed to be contemporaneous with Virgil, belong to the sixth century, the laws of Manu which Sir William Jones placed 1280B.C. can not be older than 300 A.D. But there was a elder literature in India, the Vedic and the Buddhistic, which are only now slowly being disinterred, and it is there that we can watch a real growth from the simplest beginnings to the highest concepts which the human mind (ff 360v) is capable of, it is there that we can learn what man is by seeing once more what man has been.

As a very old admirer of yours I should be glad if I could make you look at the work which Sanskrit scholars have lately been doing - but this is only one of many wishes the fulfillment of which one may desire, but does hardly expect. In fact I should not have ventured to say even so much, if I did not know that you only have to put my book aside, and may feel assured that I am not so unreasonable as to expect even a line of acknowledgement from your secretary. The one thing which every one in England wishes for you is rest - well earned rest, and asking your pardon for even this short interruption, I remain with sincere respect your very old admirer
F. Max Muller.

F. Max Muller to W.E. Gladstone: October 6, 1870

..(ff292v) My great anxiety through all this war has been the unfriendly feeling that is springing up between England and Germany. The whole future of the world seems to me to depend on the friendship of the three Teutonic nations, Germany, England and America. If Germany is estranged from England, she must become the ally of France and Russia which would mean another century of imperialism and despotism. Can nothing be done to heal the breach?

F. Max Muller to W.E. Gladstone: 28.12.1870

Might not England and America be drawn together through Germany? The German vote in America is (ff 302r) not at first sight very important by itself, but it has hitherto proved most important in keeping the turbulent Irish vote in order. It is an intelligent and peaceful vote, and it retains strong sympathies with the mother country. Might not Germany and England shake hands across America? ... If England joins Germany, the Teutonic breakwater will be sufficiently strong against the savagery of the East, and the restless ambition of the West. Europe will then have rest and peace, and the Teutonic race will have fulfilled its noblest work, its divine purpose and mission on earth. ..

British Museum: Gladstone Papers: Add Ms 44251 (II) ff 261-410
Last letter from FMM is dated 25.2.1883

Carl (Hindoo)

Dec 1835

Again 1890.

Born 2.9.1831

Died 1897

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Indology

EWU / and

ON THE GEOGRAPHICAL AND HISTORICAL
LITERATURE OF INDIA 1813

My Lord

I feel a peculiar degree of happiness, that it is now in my power, to report to Government the progress of my researches, with regard to the ancient Geography, and History of India. There is an order of Government, that I should do it occasionally; however peculiar circumstances have, for many years past, prevented me from complying with it. It is true that great were my exertions; for I neither spared trouble, nor expence to procure books, and information: yet as they were not crowned with success, the whole of my report would have looked too much like a string of common place assertions. Unable to procure a single Geographical tract, I was reduced to seek for information from Pandits, and other learned men; but their answers, and surmises were unsatisfactory, and generally contradictory. () Indeed, with regard to Geography and History, the Hindus, in general are most ignorant; nay, they are entirely indifferent about it; particularly Divines, who are in some measure the only learned people in India. These reasons induced the Rajahs of Jaipoor such as Mansing in the time of Acbar, and Jaysing also to collect every former tract about Geography and to send people all over India, at an immense expence, to procure Geographical information. Even Mansing himself travelled much: and visited the Eastern islands such as Java, Sumatra, the Andamans, Ceylon and the Maldivia islands, of which he wrote an account. This immense collection has fortunately fallen into my hands: books of this description, styled in India princely, or Royal books are seldom to be met with, and then, as to the price, there are no limits. It is the same in Europe, with regard to rare manuscripts, and scarce editions; and nothing but circumstances of a very peculiar nature, could have placed them within my reach; and my success was entirely owing to female interest. The whole collection is immense, and truly enormous. () It consists of the first Essays of the Rajahs of Jaipoor, then come numberless supplements, commentaries lexicons, etc. There is no method, and the whole is remarkably verbose, and prolix; dwelling constantly on the religious antiquities of each place, the holy men, who honoured it with their presence, the miracles they performed etc.: yet the Geographical part is highly interesting, and unimpeachable. Owing to the above circumstances it is impossible to translate any particular tract. This circumscribed,

A - X - 5

National Library of Scotland: Minto Papers : M191

the only resource left to me, was to make an index ~~as~~ ^{of} indicators to the more valuable tracts and to their various commentaries, and numerous supplements etc. The most natural subdivision of this Geographical treasure, is into four parts; with reference to the countries bordering upon the Ganges, to those on the Indus, next to the Peninsula, and lastly to the Eastern islands. I have nearly cleared up enough, with regard to the countries bordering upon the Ganges, and to the islands, so as to enable me to form a general and adequate idea of the whole, and which I hope shortly to be able to digest, and arrange in a suitable manner for the inspection of the public. This collection consists entirely of original manuscripts of various antiquity, some above two hundred years old: not a single copy amongst them; so that their genuineness and authenticity can by no means of means be questioned. Besides the collection is so immense, that relatively speaking, that is to say with regard to my circumstances, I could not afford, with propriety, to be even at the expence of a copy, I mean an accurate one. When it came to me, it was in the utmost confusion, as the books are not bound like ours. It took me a long time, and it gave me infinite trouble, to arrange the whole properly, so as to enable me to judge, what plan to pursue, and what were the best tracts to begin with. In the prosecution of this work, I never have occasion to indulge any surmise of mine the opinion and assertions of the Rajahs of Jaypoor, I simply declare and unfold to the learned world. Thus, these illustrations and learned princes declare that the metropolis of the Baliputras was nearly opposite to Bhagulpoor, 5 miles N.E. of it; and that it extended East, and West 10 small cos. Datta Sinha, also a Rajah of Jaypoor, who lived in the latter end of the 12th and beginning of the 13th centuries, and whose travels were preserved by Mansing and which I am now perusing, visited this famous place, which was then verging very fast toward ruin and destruction: the King was poor, and the embankments were neglected. Soon after this the Ganges made some encroachments, and meeting with no opposition, in the course of a twelve month, not a single vestige remained, not even a single brick, or stone: all was swallowed up into the Ganges, except three immense stone pillars, which they wanted to carry to Dilli; but could proceed no farther than Benaras, where they were set up. Two have disappeared long ago, and are sunk into the Ganges: the remaining one, was that famous Lat or pillar, which made so much noise lately at Benaras, on its being destroyed by the Musulmans. In Mansing's time a dreadful affray took place at Benaras, between the Hindus, and the Musulmans, about one of the other pillars: great numbers were killed on both sides, and Akbar sent him to quell the insurrection. The sanscrit name of this famous place is Balinigram, the metropolis of the Baliputras.

The Historical part is equally voluminous, and consists of a General History of India, which if printed would make at least five or six folio volumes. It is much inferior to the Geographical part, and is to be used with the utmost caution. Besides this, there are histories of different countries in India: among which, I have noticed that of the ancient town of Tagara, which according to our Royal authors is N.E. of Poonah, and about 11 Cos to the S.W. of Saler-Muler in Major Rennel's Map of India. It is in ~~in~~ ruins. I shall now conclude and avail myself of this opportunity to return to my most sincere, and grateful thanks to your Lordships and to Government in general for the countenance and liberal support I have constantly met with, in the prosecution of my researches, even at a time when my long silence made it rather doubtful, whether they would be crowned with any success whatever. I have the honour to be

My Lord

Your Lordship's most obedient
humble servant

Sd/- F. Wilford

Benaras
the 31st March 1813

ARJUN APPADORAI: WORSHIP AND CONFLICT IN SOUTH INDIA
THE CASE OF THE SRI PARTASARATI SVAMI TEMPLE (TRIPOLICANE)

1800-1973

(University of Chicago, August 1976)

(MRO: R.R. 48/55/77 AHB 1225)

(pp. 332-7)

CHAPTER XVI CONCLUSION

(Rethinking the Present.)

We are now in a position to reconsider the argument concerning continuity and change in the South Indian temple, which was briefly previewed in the introduction to this dissertation. All the assertions contained in this conclusion, rest principally on a single ethnohistorical case, and are therefore subject to further verification or falsification.

A-X.B

Cultural Continuity

It was suggested in the introduction to this dissertation, that the temple is best defined as a combination of three attributes: Spatial, processual and symbolic. The contents of the five chapters of this dissertation suggest the following review and refinement of this definition. Both the architecture of the temple, and the ritual dramas which occur within it, suggest that the last two centuries have not altered the indigenous conception of the temple as a royal abode (koyil), enshrining a paradigmatic sovereign. The temple, therefore, continues to be conceived as a "sacred" space, for the same reasons as it was in the Vijayanagara period. Secondly, the redistributive process of the temple has

1

undergone no formal change: its core is still the on going relationship of exchange, in which goods and services are gifted to the deity, transformed in the process of worship, and re-allocated to the worshippers in the form of shares, which are culturally demarcated by publicly received honors. These honors appear today to have the same powerful constitutive and denotative power that they had in the pre-British period. Thirdly, as a system of symbols, the temple does not appear to have lost its powerful "meta-social" and reflexive quality with respect to its social context, as a result of changes in the last two centuries. Temple-disputes, and especially conflicts over temple-honors, are the continuing index of this "meta-social" charter. For in these conflicts, groups and individuals self-consciously debate their respective privileges, refine their "pasts," alter their prospects, and renew their self-understandings. Conversely, however, these conflicts are always set in a context of cooperation. Today, as in the pre-British past, such conflicts would be disastrous if they did not co-exist with cooperative

1. There has, of course, been considerable change in a substantive sense in this process: the profile of donors has obviously undergone changes in this period; similarly, the ratio of cash gifts to land grants has probably changed, although this dissertation has not dealt with that issue; old festivals have possibly fallen into disrepair for lack of funding, while new ones have probably been added. None of these changes, however, affects the cultural grammar of exchange.

behavior ("sharing"), whereby diverse groups and individuals, subsidize different portions of a single ritual process, oriented to a single overarching deity. In thus providing a continuing arena for both conflict and cooperation between diverse (sometimes opposed) groups and interests, the temple continues to be a "meta-social" arena, an arena of condensed, public and dramatic processes, in which individuals are encouraged to exaggerate their separate identities, while simultaneously subordinating them to a common ritual process.

What is the shared essence of these three attributes of the temple, the spatial, the processual and the symbolic? It is the idea of the sovereign personality of the presiding deity, who commands the generosity of worshippers, but is generous in return; who involves the worshipper in a task of radical cooperation with his fellowmen, but also actively helps to constitute his separate identity; who is made of stone, but lives in a palace, eats, sleeps, processes, governs and blesses. To make such a figure the supreme embodiment of authority, suggests a "theology" which only the comparative religionist can fully explore. 1 But one consequence of adherence

1 For example, one of the paradoxes which might be resolved by a comparative religionist, involves the relationship between the multiplicity, even within small areas, of such "paradigmatic sovereigns," and the attribution of universal sovereignty to each of them. Actors in the cultural system do not appear to see this paradox as a problem but to the outside analyst, it does constitute a difficulty.

to this system of beliefs does fall within the province of this dissertation: namely how can such a system be maintained, managed and controlled?

Authority, Temple-Control and change

It is one thing for human beings to enshrine a stone figure as a paradigmatic sovereign, and make it the focus of a complex and dramatic ritual and redistributive process. It is quite another matter to come to organized terms with the day-to-day management and authoritative human control required to maintain such a process. For this cultural model of authority does not clearly specify a set of rules for temple-control. In chapter I (p.89) temple-control was defined as "the acknowledged competence of an individual or an agency to authoritatively allocate the roles, rights and resources involved in the on-going maintenance of worship". The absence of such an explicit set of understandings has made the temple particularly dependent on its social context, specifically on the state, and more generally on the prevailing ideology of dispute-arbitration with respect to the temple. This dependence has been the major stimulus to change in the last two centuries, in the rules and mechanisms of temple-control.

In the pre-British period, the Sri ~~P~~artasarati Svami Temple, like many others, provided one node in a triangular set of relationships, between warrior-kings, sectarian leaders and temples, which was dynamic and even divisive in its effects on the Sri-Vaisnava community in south India, but which nevertheless rested on a coherent and shared ideology. The key elements of this shared ideology

were: (1) that the exchange of royal gifts for temple-honors made temples fundamental for the maintenance of human kingship, (2) mobile sectarian leaders provided the links between kings and temples, (3) although kings were responsible for the "protection" of the deity i.e. for the ultimate resolution of temple-disputes, the day-to-day management of temples was left in the hands of local (generally sectarian) groups, (4) kingly action re: temples, whether expressed in gifting or dispute-arbitration, was, in a particular ethnoscociological sense, not legislative but administrative.

Thus, the elaborate, enduring and widespread relationships of Hindu kings to South Indian temples, implied a continuous dependence of the sovereignty of human rulers on their transactions with the paradigmatic sovereigns enshrined in temples. However, royal orders and judgements in respect to temples were not legislative, insofar as they were always addressed to specific groups and individuals; were not of general applicability; were subject to alteration or repeal according to the current needs of kingship; and could not fix the law or even strictly serve as a illustration. Furthermore, the "administrative" actions of the Hindu king in respect to the South Indian temple, were context-sensitive and context-bound, in an organizational sense as well. Thus, there does not appear to have been, at any time, a single, centralized, permanent bureaucratic organisation (on the Weberian model), but a temporary affiliation of a number of local groups, constituted by, or in the name of, the king, and empowered to make public decisions on specific matters.

This intimate, yet delicate, relationship between state, sect and temple, was altered in four key respects with the introduction of British rule:

(1) At the normative level, temples were inessential to the authoritative basis of British rule in South India; thus, the public exchange of gifts and honors between king and deity largely ceased to exist.¹ Accordingly, and by extension, the early English mercantile regime did not transact ~~x~~ in any systematic way with local sectarian leaders or groups, but preferred the intermediary aid of natives who were brokers in the new colonial economy.

(2) The British furthermore inverted the priorities of their Hindu predecessors, who preferred to leave the day-to-day control of temples in local hands, but did not hesitate to arbitrate temple-disputes of whatever sort; the British gradually expanded (given their growing revenue bureaucracy) their day-to-day involvement with temples, but grew increasingly reluctant to resolve temple-disputes, particularly those they characterized as "religious".

(3) the institutional separation, under British rule, of "executive" from "judiciary", created ambiguities in the arbitration of temple-disputes. Such ambiguities did not exist in the previous royal

1 Of course, as the evidence in Chapter III suggests, the break was gradual and not a self-conscious result of British policy. Many structural features of the earlier relationship between king and temple did, de facto, persist, but, the normative changes gradually had structural effects, the most important of which was the "withdrawal" of the British bureaucracy from temple-affairs in the 1840's.

context, given the unification of "judicial" and "administrative" functions in the powers of the Hindu king. (4) Lastly, given the contrast between the context-bound nature of Hindu royal orders made to resolve temple-disputes, and the generalizing tendencies of the case-law of the British courts (which grew immensely important after 1870), it is no surprise that temple and Anglo-Indian judiciary grew entangled in a growing cycle of interactions, which resolved little but provoked much new conflict.

These four contrasts^b between the British regime and its Hindu predecessors, had serious consequences on an arena which was intrinsically ill-defined namely, temple-control. In ~~in~~ the case of the Sri partasarati Svami Temple, there is no better way to chart the consequence of these changes, than to review the changes in the meaning of the term "Tenkalai", in its application to temple-control.

(pp. 342-44)

Culture and Social Structure

The contemporary problem of authority in the temple can now be rephrased in terms of the general distinction between "culture" and "social structure" (following Geertz' definitions) made in the introduction to this dissertation.

It seems reasonable to argue that, in the ~~context~~

of at least one South Indian temple, the set of ideas and symbols that focus on the sovereign personality of the deity constitute the "cultural system" of the temple. Similarly, similarly, the set of regularities associated with what has here been glossed as "temple-control" constitute the core of the "social system" of the temple. The history of this South Indian temple exhibits the kind of incongruity and tension between these two domains that Geertz discovered in his analysis of a funeral ritual in Java. The cultural aspect of the temple has remained fundamentally the same. Its social-structural aspect has undergone important changes.

The reasons this incongruity produces tension is because both these aspects of the temple happen to focus on a single problem: namely, the problem of authority. Insofar as the deity, conceived as a paradigmatic sovereign, continues to be a powerful repository of authority, the temple continues to attract donors, inspire awe, and command the interests and the sentiments of a large body of worshippers. A certain cultural perception of authority in South India is thus the key to continuity in the temple, as a space, a process and a symbol. But authority in another sense, in the sense of that set of behavioral regularities which assure the ongoing maintenance of worship as a cooperative enterprise, has become fragmented. Consensus concerning authority in this latter sense is fragile and easily disturbed. This fragmentation of authority, in the social-structural sense, is largely a produce of the impact of colonial ideas and institutions on the temple. The dual capacity of the temple, to express enduring cultural understandings as well as to embody serious, and recent, tensions is probably the key to its unqualified importance in contemporary South Indian life.

AW DEVIS. Descriptive Catalogue of Agri, Arts, Manufacture artifacts

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B.M : SC 1418
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Catalogue Ind

Albury: quillfind.

Nov. 28th 1840.

Sir,

I beg to apologize to you for having suffered various accidents of time place and circumstance so to occupy my attention, as I have prevented, until now, my acknowledgement of your obliging communication. My wife in particular requests to thank you for the list of her father's pictures in your possession: at the same time, by a strange coincidence, she has only within the last few days found the enclosed catalog, of which she has one duplicate beside, being the copy belonging to her late Sister Illin. My wife hopes that the enclosed, her own copy, will be acceptable to you; especially as, being possessed of nearly all the paintings which

Catalogue - Ind

it refers, and having written a description and my wife requests to present her with your own hand, you will feel a higher interest in comparing both those and this, with the explanation furnished by the Artist himself. I had hoped, for my own part, to have been able to have sent you a copy of the print "Luddee", the companion head to Ramper-saud. But I have not as yet found one.

When I come up to town, which will probably now not be until the Spring, I will avail myself of your kind proposal to call at your town residence, & have an opportunity of inspecting another of my Uncle's pictures. My brother & I beg to thank you for your courtesy bus at Ledbury,

Compliments. I remain, Sir,

Your Obedient & Obedient Servant,

Martin L. Tupper

John Biddulph Edge
Esqre.

Catalogue Ind

SC 1418(1)

To my Dear wife Boli
from an
affectionate
Father

A

DESCRIPTIVE CATALOGUE

OF A FEW

Asiatic Subjects,

ILLUSTRATIVE OF

THE AGRICULTURE, ARTS, AND MANUFACTURES

OF

HINDOOSTAN;

BEING PART OF A MORE EXTENSIVE WORK.

PAINTED BY

A. W. DEVIS,

MEMBER OF THE ASIATIC SOCIETY, CALCUTTA.

WESTMINSTER:

PRINTED BY G. SMEETON, ST. MARTIN'S CHURCH YARD, CHARING CROSS.

1821.



John Riddifield Esqre
Lodbury.



A

DESCRIPTIVE CATALOGUE

OF A FEW

ASIATIC SUBJECTS.

No. I.

PLoughing.

THE Artist has in this picture faithfully represented the Hindoo Ryot or Indian labourer, breaking-up a fallow with the strong Behar Plough, drawn by two Indian bullocks. Those who have visited the East can testify, with what truth the cattle, the plough, and the Hindoo labourer, are represented.

The time is supposed to be sun-rise; and in the back ground is endeavoured to be expressed the dispelling of the heavy dews so common in that country.

The simplicity of this first and most necessary instrument of husbandry must surprise Europeans: it is formed entirely of wood, and put together with some degree of ingenuity; but as it was found to answer the purposes of the first agriculturists who settled in India, so it has continued to descend without improvement to their posterity.

(4)

No. 2.

TREADING OUT THE CORN.

THE subject of this Picture is an Indian labourer in the act of managing four oxen, which are yoked, or rather tied together; the harness is fastened to a Bamboo pole fixed in the centre of the circle they are intended to tread.

The corn being spread upon the threshing floor, (which is formed of clay and Chunam, and made very hard and smooth,) the oxen harnessed as above, are put in motion by the driver, and continue to walk around the pole, treading out the grain with their hoofs, till the whole is supposed to be separated from the straw.

In the back-ground, on the right, is seen the house of the Ryot or farmer; in the fore-ground, are a hen and chickens, with the common sparrow, the usual attendants on such occasions in India as well as Europe.

This Picture will give some idea of the threshing floors so frequently mentioned in the Bible; and that law of Moses, "Thou shalt not muzzle the ox that treadeth out the corn," is a custom also observed in Hindooostan; see Deut. Chap. xxv. v. 4. This was 1451 years before the Christian era. Homer also has described the method of thrashing corn by the feet of these animals as practised in his time:—

" As with autumnal harvest covered o'er,
And thick hestrewn lies Ceres' sacred floor,
Where round and round, with never weary'd pain
The trampling steers beat out th' unnumbered grain."

POPE.

The principal group of this Picture, the cattle, were painted from nature, and are of delicate make and extremely docile. It may not be deemed improper here to remark, the usual mistake of calling these animals the Buffalo, which are without the hump between the shoulders, straight backed, and of a fierce and savage aspect.

(5)

No. 3.

GRINDING CORN.

THIS Picture represents the mode of grinding corn in India.

The women on the left, under the shade of a large tree, are turning a mill, which is formed of two stones; the upper one moving on a pivot, is forced round by a short lever, as represented in the Picture, both the women assist at this work, and one of them is also employed in pouring the grain with her hand into a small hole in the upper stone.

A girl is standing near the women, playing with a paroquet.

In the fore-ground, is an earthen pot, containing the wheat to be ground, and a Bengal goat with her kid.

These are the only mills made use of in India, and the work is always performed by females. They are of very ancient date, and are probably such as are mentioned by Xenophon, in his Cyropædia, where Cyrus is said to have ordered a vast number to be prepared for the use of his army. This Picture will also serve to explain the mode of grinding corn in Judea.—" Two women grinding at the mill, the one shall be taken and the other left." St. Matthew, Chap. xxiv. v. 41.

No. 4.

SUGAR MILL.

THIS Picture represents the mode of expressing the juice from the sugar cane.

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The mill is horizontal, the rollers of which are formed of hard wood. The cane is cut into pieces about four inches in length, and placed in a basket, or thrown on the ground as seen in the painting; with these pieces the mill is supplied by the centre figure, and is turned by a man, sitting in the fore ground, on the right, and another at the other end.

The juice runs into an earthen vessel, placed in the ground, and when full, the liquor is taken out by a wooden mug, and conveyed to the boilers, which are made of earthen ware, as seen in the back ground; these are supported by mud walls a little raised from the ground, the earth being cleared away underneath to contain the fire; when of a proper consistence, it is put into iron pans to cool like that represented in the fore-ground. Five persons are employed in this work and they can, with good fresh cane make about 5 cwt. of sugar per day.

This work is performed partly under sheds, and partly in the open air, most frequently adjoining the sugar plantation.

Nothing can be more rude or simple than this operation, which has probably not derived the least improvement since its first invention.

The manufacture of sugar and indigo has been known in those provinces for more than 2000 years; vide Asiatic Researches, 10th Anniversary.

No. 5.

THE OIL MILL.

This Picture represents the manner in which oil is expressed from Lint, and various other seeds in India.

A large stick, something like the pestle of a mortar, is introduced into a block of wood, which is previously hollowed out, and formed in the shape of our mortar; on the head of this stick, is fitted a piece of timber, which is fastened to and supported on the neck of a bullock.

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From this piece of timber is suspended a sort of platform, on which the man who drives the ox seats himself, and goes round with him.

The seed being pressed as ground by this operation, parts with the oil which runs into a small earthen dish, placed on the mouth of a large jar fixed in the ground to receive it.

Oil is consumed in vast abundance in India by the natives, not only for anointing their persons; but for an ingredient in their food, and commonly used for lighting the lamps.

No. 6.

SALT, FIRST PROCESS.

THIS Painting represents a scene on the Sundurbunds, a wild part of Bengal, situated at the entrance of the River Ganges.

The earth, which is highly impregnated with saline particles, is collected into large heaps, as represented in the back ground, on the left of the Picture. In the fore-ground, on the same side, is a Dooly made of coarse cloth, fastened to a couple of Bamboos; the boy is supposed scraping together the earth, and putting it into the Dooly, in order to add to the heap, whilst the man is smoking his bubble bubble. Although Tobacco is now universally smoked throughout Asia, an edict was published against the use of that noxious weed, by one of the Emperors, on its introduction into India by the Portuguese.

When the heap is sufficiently large, it is excavated at top, about a foot and a half deep, as represented in the middle ground of the Picture, and the hollow being filled with water, filters through the earth, and is caught in pots placed near the bottom for that purpose, being then a perfect brine.

In the fore-ground, on the right, is seen the rude image of the God

(8)

Decan Roy, which those miserable people vainly think will protect them from the tigers, that infest this wild country.

In the back-ground, is seen the river, with the low bank on the other side.

The manner in which these people are represented, is exactly the mode in which the natives of India of the lower order sit and eat, talk, and if possible, work.

No. 7.

SALT, SECOND PROCESS.

This Picture represents the manner in which salt is obtained from the brine.

A circular oven of clay, about a foot and a half high, being formed, a vast number of earthen pots are placed upon it in regular order, and as close together as possible, diminishing gradually till they end in a single pot.

Each pot is filled with brine, and a fire being kindled underneath as represented in the middle ground, is kept up till the watery parts are evaporated, and the salt left at the bottom of the pot.

On the left is a pile perfectly formed, with a native attending to the fire, which is seen issuing out of the intervals between the pots, another native is attending to the operation, whilst the third is filling the upper pots with brine. In the back-ground, are the rude huts of the workmen, temporary erections, merely for the season.

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No. 8.

THE POTTERY.

THE Potter is represented sitting at his wheel in the act of finishing a vessel; on his right, are the rude implements he uses in the fabrication of earthenware; viz.—A stick to beat, and prepare the clay, two wooden trowels to beat together the edges of the larger vessels which are made in two pieces, a thin piece of bamboo to cut the vessel from the lump of clay on the wheel, [with small articles a piece of string is used] and a pot of water to sprinkle the clay occasionally, and clean his hands during the operation.

On the left of the Picture, behind the Potter in a recess, is a large jar for rain water, and smaller ones for boiling sugar, salt, &c. In the fore ground on the same side, are some unfinished vessels—two bottles for holding oil, a lamp such as is commonly used, a hooka chillan, &c. In the fore-ground is a lamp, with five wicks, baked but not glazed, used only in marriage ceremonies. The Jews seem to have had a similar custom, vide St. Matthew, Chap. xxv.—Near it, on the left, are three inkstands; behind, three guglets for holding water, and another for oil. Near the marriage lamp, are four dishes, in one of them a common lamp, in another, three articles of his trade; behind these a variety of articles; and on the right, in the fore-ground, a kedgeree pot, such as is commonly used for boiling rice, &c. At the edge of the Picture, a large black guglet, made of porous earth, used for holding water, and keeping it cool; behind this a large pan, containing a variety of glazed and unfinished articles, and in the background is seen the kiln, with an assistant attending the fire.

The whole of this Picture was painted from nature, on the spot.

B

(10)

No. 9.

BRAZIER's SHOP.

This Picture represents a Brazier, sitting in his shop, recommending with a smiling countenance one of the articles to a Matranee, the price of which he tells her by holding up his fingers, she has left her broom and basket at the door, as seen in the fore ground, on the left of the Picture. His shop is set out with a great variety of articles in which he deals, in which are Hindoo idols, sacrificial utensils, female ornaments, candalabras, &c. &c. In the back ground, towards the right is seen cymbals, and the large trumpet, used in marriage and other ceremonics, and still further to the right is an assistant at work almost hid by the smoke.

No. 10.

THE PAPER MANUFACTORY.

This picture represents a man in the back-ground to the left, in the act of taking a sheet of paper from a frame, made of strong jungle grass and bamboo; in this wet state, it is laid in heaps on an inclined plane, for twenty-four hours: the next day, it is taken, still in a humid state, and stuck against the wall to dry; the wall being first wet with a brush made of horse-hair or coir (the outside of the cocoa-nut) to make it adhere: the man on the right is performing this operation. When perfectly dry, it is laid on a smooth board placed on mats, and being gently wet with a rag dipped in rice congee (or starch) is afterwards rubbed with a stone, till it assumes a very glossy appearance. The person performing this, is the principal object in the fore-ground. It is afterwards made up in packages for sale.

The whole of this work being performed in a room which is kept very cool, the only light and air admitted is from small windows as represented in the back-ground.

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No. 11.

DESIGN FOR A FRONTISPICE TO THE ECONOMY OF HUMAN LIFE.

" Bow down your heads unto the dust, O ye inhabitants of the Earth: be silent, and receive with reverence instruction from on high."

A Byragge, or Hindoo priest, teaching the doctrines of Bramah to the multitude, on the top of a sacred mountain. Behind him is the figure of the god Krishna (with his symbols of renovating and destroying power) rudely carved in bas-relief. These sculptured rocks are to be found in many parts of India, and are of such remote antiquity as to defy research.

The figures which compose the group, are in the proper costume of Hindoostan.

No. 12.

SERESWATEY, THE GODDESS OF HARMONY, &c.

THE MINERYA OF THE GREEKS.

DESIGN FOR A LARGE PICTURE.

Young Passions at the sound
In shadowy forms arose,
O'er hearts, yet uncreated, sure to reign;
Joy, that o'erleaps all bound,
Grief, that in silence groans,
Hope, that with honey blends the cup of pain,
Pale Fear, and stern Disdain,
Grim Wrath's avenging hand,
Love nursed in dimple smooth,
That every pang can soothe.

(12)

No. 13.

THE PORTRAIT OF A HINDOO WOMAN,

Of superior cast, in the act of spinning the finest thread that can be imagined, owing to their strong sight, and the natural delicacy of their fingers.

No. 14.

BHAVANI (*i. e.*) THE POWER OF FECUNDITY.

DESIGN FOR A LARGE PICTURE.

Mother of gods, rich nature's queen,
Thy genial fire emblaz'd the bursting scene;
For, on the expanded blossom sitting,
With sun-beams knitting
That mystic veil for ever unremov'd,
Thou bad'st the softly-kindling flame
Pervade this peopled frame,
And smiles, with blushes ting'd the work approv'd.

SIR W. JONES.

No. 15.

This is the Portrait of the Child of M. REZA KHAN, the Vakiel of Tippo Saib, and the daughter of the Nabob of the Carnatic, he was born at Madras during the time the Sons of Tippo were prisoners.

No. 16.

HEAD OF RAMPERSAUD,

WITH HIS HAIR MADE UP IN THE FORM OF A TURBAN.

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No. 17.

RAMPERSAUD.

THIS is the Portrait of a Byraggey, or Holy Man, who had devoted himself to pilgrimage, and other acts of piety. He is represented sitting under a Pepul Tree, (the Ficus Religiosa of Linnaeus) with his beads in his hand: his hair was so long that it lay on the ground, even when he stood up, and when he wanted to walk he twirled it round his head in the form of a turban.—(see No. 16,) on his left is seen a basso relievo of his God Krishna, carved in stone.

" To dwell under the mansion of the high gods, at the foot of a tree, to have the ground for a couch, and a hide for vesture; to renounce all extrinsick enjoyments. Whom doth not such devotion fill with delight!"

Moha Mudona. Vide Asiatick Researches, vol. 1, p. 39.

No. 18.

SALT PETRE.

THIS represents the mode of boiling the brine which has been previously extracted from the rubbish of old walls, roads, and places where cattle has been folded, &c. and being then poured into earthen pots holding about a gallon and half each, and placed two and two on mud walls, about two feet high; a constant fire of dried jungle, grass and brush-wood, is then kept up for five or six hours, for the purpose of evaporation.

One of the manufacturers is represented in the act of renewing the fire, whilst the other is dipping a wet brush made of long grass, into one of the pots to prevent its boiling over, which has instantly the desired effect. In the fore-ground, are the pans into which the brine is poured to crystallize, when of a proper consistence.

The work is performed under a shed, to protect it from wind or rain: the brine being collected during the dry season, is crystallized during

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the rainy season (*i. e.*) from June to December. Such is the simple method made use of to procure an article of such essential consequence to Great Britain, and for which we are entirely dependent on our Indian possessions. The limits of this sketch will not admit of a digression, but it seems probable that gunpowder was known, and used in warfare by the Hindoos, against the army of Alexander, in his incursions into India.

This picture was painted on the spot at Patna.

No. 19.

WEAVING MUSLIN.

This picture represents the weaving of muslin, winding cotton, thread, &c. &c. and is an exact representation of a whole family so employed: painted on the spot at Santipore. On the right of the picture, is seen the grandfather (he was seventy-three years of age) holding a reel, from which the person behind is winding off the thread; on his right hand is an earthen dish, in which is a shuttle, and other implements of his trade: in the fore-ground, is one of his grandsons holding a spindle with his foot, having laid down a large reel which he managed with his hands; he is looking towards the door where the artist entered. On the right of the picture is another grandson, occupied as his brother had been, whilst his father is employed at the loom weaving a piece of muslin. About the room are a variety of articles used in the manufactory.

Fine linen was common in the time of Moses; for, in Exodus, fine linen is ordered to be used in part for the curtains of the ark, and for the dress of Aaron and his sons, fine linen and needle-work (1490 years before Christ); and in other parts of the Bible, where fine linen of Egypt is mentioned, is it not possible that the linen so called, might have been brought from Hindoostan, but coming to the Jews from Egypt, may by that means have obtained the name of fine linen of Egypt.

The labours of the India loom, and needle, have been universally celebrated, and fine linen is not improbably supposed to have been called *Sindon*, from the name of the river near which it was wrought in

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the highest perfection.—See the Third Anniversary Discourse on the Hindoos, by Sir W. Jones. Asiatic Researches, vol. 1.

The beautiful muslin, which the ingenuity of our countrymen, with the most expensive and complex machinery, cannot surpass that fabricated in the rude manner here depicted; the delicate touch, and fine finger of the effeminate Hindoo, gives a degree of softness and flexibility to the thread, which no machine the art of man has yet formed, can at all equal.

The rudeness of the machine which can produce such an elegant fabric, must excite our wonder; at the same time that we admire and applaud the industry and perseverance of those who can attain such ends, by such apparent inadequate means.

No. 20.

SPINNING.

This picture represents the domestic employment of the women in the middle rank of life in India. The scene is in a village up the country, at a distance from the European settlements. The two females to the left are detaching the seeds from the wool, whilst the third woman is spinning.

In the fore-ground, to the left of the picture, is a flat basket, containing the implements for spinning, similar to those used by the third woman; the house is also seen on the left, and in the distance is a small pagoda, towards which a female is going with a jar upon her head. One of the women is represented with the nose-jewel, (almost universally worn) and other ornaments, without some of which no women are ever seen, however poor their situation in life, and constitutes their only wealth.

The women of the East have been celebrated for using ornaments so early as the Flight of the Jews out of Egypt, and it appears they kept up this custom in the Wilderness, as it was from the women's bracelets and ear-rings, that Aaron made the golden calf, between three and four thousand years ago.

(16)

No. 21.

MUSLIN.

PART of the process used in the manufactoryes of Muslin.

The first figure to the right is occupied in examining the cloth, the second is inserting gold thread into the selvage, while the youth in the front is repairing any blemish that may have occurred during any former process. The four figures in the back ground are folding, and chinking (that is smoothing with shells) the cloth previous to its being packed into bales. This picture is not finished so high as many of the others, but the artist has endeavoured to produce all the effect desired, without the labour he usually bestowed.

No. 22.

BLACKSMITH'S SHOP.

The Blacksmith is at work at his anvil, whilst his assistant is blowing the bellows, which are of the rudest construction that can be well imagined, consisting of a goat's skin stretched over a hoop at one end, and fastened to a couple of bamboos, whilst the other end is left loose in order to collect the air.

On the ground are seen a variety of articles which he fabricates, amongst which are a pair of razors, of most antient form—implements of agriculture, a match lock, and the great knife used in human sacrifices. The Vedas certainly prescribe bloody sacrifice: vide 11th Anniversary discourse Asiatic Researches, by Sir W. Jones.

No. 23.

WEAVING CARPETS AND SETRINGES.

THE object of this picture is to give a faithful representation of the manufacture of carpets and setringes at Patna.

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A carpet, as well as a setringe, are seen partly finished. The native to the right in the shade is weaving the carpet at an upright loom, formed by a piece of timber resting on the stump of an old tree. The balls of coloured worsted are suspended from a bamboo, and the different coloured strings are seen hanging over the arm of the weaver, ready to be introduced into his work. The man has taken off his slippers, which appear at the edge of the picture to the right, in order that his feet may be at liberty to assist in the work: he is holding in his hand a sharp iron instrument with which he cuts the thread to form the pile. Whilst the man and boy to the left are seated, and in the act of weaving a setringe, which is made of cotton. No shuttle is used, but the thread is wound on a slender stick about two feet long, as seen in the hand of the man. After it has passed between the wharp, which is fastened to a stout bamboo or piece of timber, it is drawn close by an iron instrument with teeth, like a comb, one of which is placed on the ground in the front of the picture, and another is seen in the hand of the boy. Setringes are made of all sizes, from 2 ft. by 5, 43 ft. by 60, and upwards; they are usually blue and white, red or green.

No. 24.

PORTRAIT OF A BYRAGGY,

FROM THE UPPER PROVINCES.

No. 25.

THE MINT.

THIS is a representation of the manner in which money is coined in India. The person sitting down in the centre of the picture, with his spectacles on, is holding an iron punch, on which is engraved the face of the coin: the reverse is fixed in a large block of wood let into the floor; close to which, a hole is dug deep enough for a man to stand up to his knees; this person strikes a smart blow with a large hammer

on the top of the punch, the jar of which causes the coin to fly off, and another blank taken from a basket on his right, supplies its place. The person who stands behind is the superintendent of the mint, who surveys the whole work. In the back-ground on the left, are several people at different furnaces melting, &c. and preparing the metal to be stamped. It seems evident by the edges of some of the most ancient coins, that they were made in the same simple manner.

No. 26.

THE ESSAYER.

In the fore-ground is an essayer at work, sitting before a furnace: to guard him from the heat during the operation, a screen is placed rather higher than the top of the furnace, made of a thin plate of iron, having an opening opposite the door of the furnace. He has a pair of tongs in one hand, and in the other an iron blow-pipe, with which, from time to time, he directs a blast on the surface of the metal. Near him, in the front, is a wooden bowl holding charcoal. The superintendent of the mint is standing over him; and in the background, are several heaps in a state of combustion, being part of their singular mode of refining.



FINIS.

Smeeton, Printer, St. Martin's Church Yard.

Catalogue Ind 12

Cornwallis (Charles) 1st Marquis Cornwallis

LORD CORNWALLIS

RECEIVING THE SONS

OF

TIPOO SAIB.

THIS PICTURE was begun in India, and finished in England on the 20th of September, 1803. The Princes and the Vakeels with their attendants, and sketches for the portraits of such British Officers as were at that time in India, having been finished, the Artist returned to England; where meeting with a considerable number of Gentlemen who were also present on that singular occasion, he was induced to undertake a New Picture on the same Subject on a more extensive scale, and introduce a variety of portraits of celebrated Persons who had been with Lord Cornwallis during the Campaign, making altogether one of the most interesting and valuable Historical Pictures, perhaps ever exhibited in this or any other Country; that Picture having appeared in the Exhibition, is perfectly well known. This Picture, representing the same subject, having been long neglected by the Artist, was at length resumed at his leisure, and can only be esteemed less valuable than the one before mentioned, on account of its containing fewer Portraits. The style and finish of this Picture must be evident to every common observer, but it cannot be uninteresting to know that every person represented