

fusion of intelligence throughout the British dominions, I may quote the testimony before Parliament of the Honourable Holt Mackenzie, who states that since the renewal of the last charter, the Bengal government have established a college at Calcutta for the Hindoos, and reformed very much the old Moslem college ; that colleges have been established at Delhi and Agra, for both Hindoos and Moslems ; the Hindoo college at Benares has been reformed ; at the several institutions it has been the object of government to extend the study of the English language, and good books have been supplied, &c. ; that seminaries have been established in different parts of the country, and schools established by individuals have been aided by government¹. With respect to Bombay, Major-General Sir Lionel Smith, a veteran and distinguished Queen's officer, observes in his evidence before Parliament (6th Oct. 1831), ' Education is in such extensive progress, that I hardly think it could be more extended—education is also going on in the Deckan ; the encouragement given by government consists in a very liberal establishment, under the direction of an officer of very great attainments in the native languages, Captain Jarvis.'

¹ The Calcutta School Book Society, from 1824-25 up to the 30th April, 1833, printed 13,000 copies of twenty-four Sanscrit works ; 5,000 copies of seven Arabic works ; 2,500 ditto of five Persian authors ; 2,000 ditto of four Hindu ditto and several other works were then in the press. The printing charges of the Society for the foregoing period was 105,425 rupees.

For the army, also, the Company have established schools, and libraries have been sent out to India, for the use of the troops; and it is in frequent evidence before Parliament, that great pains are taken with the native regimental seminaries. I might quote similar testimony with respect to Madras, but perhaps the best proof that I could adduce is the statement made by that indefatigable friend of India, Sir Alexander Johnson, in his late able report laid before the Royal Asiatic Society, namely, that in Madras, 'the proportion of the inhabitants who have been taught reading, writing, and the rudiments of arithmetic, in their own language, amount to one in five ¹ !'

Now if we take the Madras population to be no better educated than that of Calcutta or Bombay, we shall actually have a higher range of education in India than in any other country on earth :—

Education in proportion to population.

In India . . .	1 scholar to every . .	5 inhabitants.
England . . .	1 ditto	15 ditto
France . . .	1 ditto	17 ditto
United States .	1 ditto	11 ditto
Austria . . .	1 ditto	15 ditto
Prussia . . .	1 ditto	7 ditto
The Netherlands	1 ditto	9 ditto

¹ Sir Alexander also states, that the Board of Education at Madras have recently circulated an almanack, on similar principles to the British Almanack published here, among the native population of the Madras presidency, at the trifling expense of 48*l.*; and that the late Colonel Mackenzie received from the East India Company 10,000*l.* for his collections on the history of the Hindoos of the Southern Peninsula. The money paid by the East India Company for Dr. Morrison's Chinese Dictionary, was 12,000*l.* sterling!

PROGRESS OF EDUCATION IN BENGAL.—The Calcutta Madrissa, or Mahomedan College was founded in 1781, by Warren Hastings, who provided a building for it at his own expense, amounting to 57,745 rupees, but which was afterwards charged to the Company. The Bengal government also, at the recommendation of Mr. Hastings, assigned lands of the estimated value of 29,000 rupees per annum, for the support of the institution, to promote the study of the Arabic and Persian languages, and of the Mahomedan law, with a view, more especially, to the production of well qualified officers for the court of justice.

In 1791, the government of the college was placed in the hands of a Committee of Superintendence, consisting of the acting president of the Board of Revenue, the Persian translator to government, and the preparer of reports.

The students were divided into classes, and the following sciences to be taught ;—natural philosophy, theology, law, astronomy, geometry, arithmetic, logic, rhetoric, oratory, grammar.

Not more than two months' vacation allowed to the students in one year. Every Friday to be set apart for purifications and religious worship. The salaries of the preceptors and officers to be, head preceptor, 400 rupees per month; first assistant, 100; second ditto, 80; third ditto, 60; fourth ditto, 30.

Each student in the five classes to receive an allowance of fifteen, ten, eight, seven, or six rupees per month, according to his class. The number of students to be regulated by the committee, and all surplus funds to be employed in the purchase of books.

In a voluminous report in 1819, of a retrospective view of the resources and expenditure of the institution, the latter amounted, from the year 1794 to the year 1818, a period of twenty-five years, to the sum of 4,94,197 rupees : 30,000 rupees per annum, is now guaranteed to the college out of the public treasury, instead of the institution depending upon the uncertain produce of the lands which were originally granted to it as an endowment. The public examinations which take place every year demonstrate the progress of the college.

In 1827, the study of Arabic, Mahomedan law, and mathematics was extended, and a Medical Class instituted. The examinations were in Arabic, logic, rhetoric, philosophy, Euclid, arithmetic, algebra and medicine. In 1828 an English class was established ; skeletons and anatomical models and surgical works provided. All applications for law officers under government were to be accompanied by certificates from the college, and a preference given to those who had acquired the English language and produced testimonials of good conduct in the college. In 1830, number of students ninety-nine ; examined eighty-five.

Benares Hindoo Sanscrit College, established by Jonathan Duncan, Esq. the resident at Benares in 1791, as a means of employing, beneficially for the country, some part of a surplus which the public revenues yielded over their estimated amount. The expense for the first year was limited to 14,000 rupees. In the following year it was augmented to 20,000 rupees ; at which amount it has been con-

tinued down to the present time. The object of this institution was the preservation and cultivation of the laws, literature and religion of the Hindoos, (more particularly of their laws) in their sacred city; a measure which it was conceived would be equally advantageous to the natives, and honourable to the British government among them.

The establishment originally consisted of a head pundit or rector; eight professors; nine students who enjoyed salaries; with book-keepers, writers, peons, &c. The Governor-General was constituted visitor, and the resident his deputy. Besides the scholars on the foundation, and a certain number of poor children who were to receive instruction gratis, the institution was open to all persons who were willing to pay for instruction: the teachers and students to hold their places during the pleasure of the visitor. All the professors, except the professor of medicine, to be Brahmins. The Brahmins to have preference in succession to the office of rector, or to professorships. Four examinations in the year to be held before the resident. Each professor to compose annually for the use of his students, a lecture on his respective science. Examinations into the most sacred branches of knowledge to be made by a committee of Brahmins. Courses of study to be prepared by the professors. The internal discipline to be in all respects conformable to the Dherma Shastra, in the chapter on education.

The prescribed course of studies in this college to comprehend,—

Theology, ritual, medicine including botany, &c.

music, mechanic arts, grammar, prosody, and sacred lexicography, mathematics, metaphysics, logic, law, history, ethics, philosophy, and poetry.

The Calcutta Hindoo Sanscrit College, dates its establishment from 1821. For the support of this institution, the annual sum of 30,000 rupees has been allowed by government, and 1,20,000 rupees has also been allotted for the erection of a college. The establishment consists of fourteen pundits, a librarian and servants, 100 scholars on the foundation, and a secretary.

The sum of 1,200 rupees is reserved for distribution in prizes at the public examination, and a school for Hindoo children is connected with the college.

In 1823 the Bengal government formed a General Committee of Public Instruction at Calcutta, for the promoting of education and of the improvement of the morals of the natives of India.

The annual sum of one lac of rupees, which, by the 53 Geo. III., c. 155, was appropriated to the purposes of education was placed at their disposal. The schools at Chinsurah, Rajpootana, and Bhaugulpore, were placed under the control of this committee, and the separate grants which had been made to those schools, amounting together to 16,800 rupees per annum, were discontinued from the 1st January 1824.

The total amount placed at the disposal of the General Committee of Public Instruction in the years from 1821-22 to 1825-26 was, S. R. 4,78,400.

Agra College. In 1822, the Governor-General in council sanctioned the institution of a college at

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Agra ; the sum of 42,501 Rs. was for the erection of the college ; an expenditure of 15,420 Rs. authorised, and the number of students in the college was in 1826—117 ; 1827—210 ; in 1830—203 ; of whom 73 received stipendiary allowances.

Delhi College, similar to the foregoing by its adaptation to useful instruction. In 1827 the number of students was 204 ; in 1828—199 ; and in 1829—152 ; the reduction being owing to a discouragement of pecuniary or stipendiary grants to pupils.

Vidyalaya or Anglo-Indian College. “ This highly interesting and promising institution,” it is stated, “ owes its origin to the intelligence and public spirit of some of the opulent native gentlemen of Calcutta, who associated together in 1816, and subscribed a capital sum of Rs. 1,13,179, to found a seminary for the instruction of the sons of Hindoos in the European and Asiatic languages and sciences.” It was placed under the superintendence of the General Committee, as the condition of pecuniary aid, to the amount of 300 rupees per month, for house-rent, afforded to it out of the Education Fund. This institution has a growing popularity, and decided superiority, on its present footing, over any other affording tuition to the natives in the English language ; a select library of books has been sent from England, and some additional philosophical apparatus. The number of scholars, all male, is stated at 200 ; “ and so long,” the committee add, “ as such a number, all respectably connected, can be trained in useful knowledge and the English language, a great improvement may be confidently anticipated in the

intellectual character of the principal inhabitants of Calcutta." In order to secure the continued attendance of the more promising pupils, and to enable them to complete their course of study, a limited number of scholarships has been endowed by the government. The number of pupils were in January 1826—196 ; in 1827—372 ; July 1826—280 ; 1828—437 (of whom 100 received gratuitous education.) The number is still on the increase.

English College. The government sanctioned the establishment of a distinct English college, for the admission of a certain number of the more advanced pupils from the Hindoo and Mahomedan colleges, for gratuitous instruction in literature and science, by means of the English language ; for which purpose the Education Fund could afford an income of Rs. 24,000 per annum.

The Bishop's College near Calcutta. A grant of land, of about twenty acres, was made by the government in India, for the purposes of the college, to which a farther grant has since been made. It stands about three miles below Calcutta, in a fine situation, on the opposite bank of the river Hooghly, which is there much wider than the Thames at London. "The spot is peculiarly favourable for privacy and retirement : and the scenery is such," Bishop Middleton observes, " as to gratify and soothe the mind."

The foundation stone of the college was laid, on 15th of December, 1820, by Bishop Middleton. The Incorporated Society for the Propagation of the Gospel in Foreign Parts, transmitted to Dr. Middle-

ton the sum of 5,000*l.* to enable him to commence the work; 5,000*l.* were contributed by the Society for Promoting Christian Knowledge; 5,000*l.* more were voted by the Church Missionary Society; and the British and Foreign Bible Society had added 5,000*l.* This sum of 20,000*l.* was augmented by collections in all the churches in England and Wales, in consequence of a "King's Letter," which amounted to 45,000*l.* with which the building has been completed.

The college consists of three piles of buildings, in the plain Gothic style. These buildings form three sides of a quadrangle; the fourth, or south side, being open to the river, which in that part flows nearly from east to west. The pile which fronts the river consists of the college chapel to the east, divided by a tower from the hall and library on the west. The buildings on the east and west sides of the quadrangle contain the apartments for a principal and two professors, with lecture rooms, and rooms for the students. The whole is formed on the plan of combining comfort and convenience with an elegant simplicity.

Bishop's College is under the immediate direction of the Society for the Propagation of the Gospel; but the statutes are so framed as to afford opportunity both to the government in India and to the religious societies connected with the Church of England, of obtaining, under certain regulations, the benefits of the college for such students as they may place there.

For the regular supply of students, the Society for

the Propagation of the Gospel, has adopted the measure stated in the following extract from a late report :—" Ten theological scholarships and ten lay scholarships have been formed by the society, for native or European youths educated in the principles of Christianity; and the sum of 1000*l.* per annum has been appropriated to this special purpose. The ordinary age of admission is fourteen."

The Christian Knowledge Society assists in this plan of scholarship; having placed the sum of 6000*l.* at the disposal of the Gospel Propagation Society, for the purpose of endowing five scholarships, to be called in memory of the founder of the college, " Bishop Middleton's Scholarships." This grant is also intended to provide a salary for a Tamul teacher in the college, that being the language chiefly used in the Society's missions.

The Church Missionary Society voted a grant of 1000*l.* per annum for several years, on account of the importance of the institution, and of the co-operation it afforded in their department of labour in India.

In 1830, the directors of Bishop's College had upwards of 50,000*l.* in the three and a half per cents., as a fund towards the support of that institution. There are upon that foundation a principal, two professors, eight missionaries, two catechists, and a printer.

The College Council consists of three professors, and attached to the college are four European missionaries.

The foregoing abstract of the colleges in Bengal is sufficient to convey an idea of the good intentions

of the government in furthering education. There are various primary and elementary schools, viz. at Chinsurah (where there are 1200 scholars); at Ajmeer (in which school there are 200 boys); Bogli-poor school (134 pupils); Cawnpore (75 scholars); Allahabad (50 scholars)¹; Dacca (25 schools and 1414 pupils); Mynpoory College, Etawah (40); Bareilly² (131 schools, 300 seminaries, with 3000 pupils); and an established college, with fifty students.

¹ It is proposed to establish an English College at Allahabad.

² In 1827, the local agents in Bareilly, reported that in the town of Bareilly there were 101 schools in which Persian was taught, and twenty in which the children of the Malinjims were taught accounts; besides which there were eleven persons who taught Arabic, and two who taught the science of medicine; that in the villages round about Bareilly there were nine Hindoo schools and thirteen Persian; and in other parts of the district 114 Persian and 111 Hindostanee schools.

'In these schools,' the local agents observe, 'science of any sort is rarely studied. Works in the Persian language, such as the Bostan, Golistan, Zalicka, Madhooram Abolfuzul, Secundernameh, Tusha Kheeleefa, Bahardanisli, are read, with a view to facility in writing Persian; besides this, the scholars are instructed in the simplest rules of arithmetic. In the colleges, the works read are in the Arabic language. The course of study includes Surf, Neho, Mautick, Laws of Composition, Fikha, Kikmut, under which are included medicine, mathematics, and natural philosophy, the Buddus, and the explanations of the Koran; besides these, there are schools in which the children of Mahajans and those intended for putwarries are taught accounts; those who study the Hindoo sciences read the Vedas, the Shastres, the Poorans, Beakam Jotuh Chelum Naryul, Ojoosh Bed, Memansa, Neri. We have not

In Delhi district there are about 300 elementary schools, in several of which the preceptors receive no

heard that there are any establishments for such scholars in the villages.

' In the schools in which Persian is taught, the boys read manuscript copies of the different books, and learn to write on boards.

' Hindoos and Mussulmans have no scruples about reading together. The teachers are almost always Syeds, Sheiks, Moguls, Patans or Kaits.

' The teachers are paid from three to seven rupees a month by the person at whose house they sit; they also get their meals twice a day, and surance, that is, a kubba, razae, toshak and bolaposh. Kubba and razee are regularly given every year, whether the old one be worn out or not; the tushak and bolaposh are sometimes given, sometimes not. Summer clothing is also sometimes given, but rarely. Those who do not pay a teacher for attending at their own houses, send their children to the houses of those who entertain one, and pay the teacher from four annas to one rupee monthly, according to their means; besides this, the master gets other perquisites, such as 'jummajee' offerings, presented on Thursday evenings by each boy, from four gundahs to one and five annas; 'agha-zee' offerings, presented on beginning a new book, from five annas to one and a half rupee; 'edic,' presented on holidays, from one anna to one rupee. The boys begin to study at six years of age sometimes, but seldom till twenty;¹ in the colleges, from fourteen to twenty-five, sometimes thirty, sometimes much less, it depending on the talents and inclinations of the students. Those who learn Persian, viz. boys till the age of fourteen and fifteen, never remain under the roof of the master; on the contrary, he generally attends at the house of

¹ It is thus in the official documents.

pay, but teach '*gratis in hope of Heaven.*' There are a great variety of other colleges and schools in Kidderpore, Burdwan, Moorshedabad, Hooghly, Nuddea, Rajishaye; Calcutta Benevolent schools (250 pupils of both sexes): Infant schools in various districts, under the committee of management at Calcutta; Sylhet, Chittagong, Beaspoor, &c. independent of regular schools, and private or missionary seminaries. The Missionary Societies maintain schools at their respective stations. The following are maintained by them under this presidency.

By the *London Society*.—At Calcutta, and out stations, Bengallee schools, for boys, 11; for girls, 4—15. At Chinsurah—Bengallee, for boys, 2. At Berhanpore—Bengallee, for boys, 1; for girls, 1—2. At Benares—Hindui, for boys, 4. By the *Baptist Society*.—At Calcutta, and out stations, for boys, 2; for girls, 22—24. At Cutwa, for girls, 4. At Sewry, for boys, 4; for girls, 4—8.

STATE OF EDUCATION AT MADRAS.—The reports in detail from this presidency are not numerous, but

some person or other, where he instructs the children of the master of the house, and those of others. Schools in which accounts are taught differ in no material respect from Persian ones. Those who teach Arabic have sometimes pupils who come from a distance residing under their roof; but those who live in the same town remain in their parents' house. It is considered improper to take any thing from Arabic students, unless from necessity. The schools in the towns are well attended in comparison with those of the villages; we have heard of no school supported by public grants.'

to compensate in some measure, we have a more complete return than from any of the other presidencies relative to the males and females at each school, distinguishing the Hindoo from the Mussulman scholars. This return is as follows :—

**State of education under the Madras presidency, distinguishing
Mussulman scholars, and the male from the female-**

Districts.	Schools and Colleges.	Hindoo Scholars.		
		Male.	Fem.	Total.
Ganjam	{ Schools..... 255	2938	12	2950
	{ Colleges.....none	...	...	...
Vizagapatam	{ Schools..... 914	9315	303	9618
	{ Colleges.....none	...	...	...
Rajahmundry ...	{ Schools..... 291	2569	37	2606
	{ Colleges..... 279	1454	...	1454
Masulipatam	{ Schools..... 484	4775	31	4806
	{ Colleges..... 49	199	...	199
Guntoor	{ Schools..... 574	7365	99	7464
	{ Colleges.....none	...	...	...
Nellore	{ Schools..... 804	6946	55	7000
	{ Colleges.....none	...	...	...
Bellary	{ Schools..... 533	6338	60	6398
	{ Colleges.....none	...	...	...
Cuddapah	{ Schools..... 494	5551	107	5658
	{ Colleges.....none	...	...	...
Chingleput	{ Schools..... 508	6941	116	7057
	{ Colleges..... 51	...	...	...
Arcot, N. Division	{ Schools..... 630	7140	41	7181
	{ Colleges..... 69	...	...	...
Arcot, S. Division	{ Schools..... 875	10167	104	10271
	{ Colleges.....none	...	...	...
Salem	{ Schools..... 386	4160	31	4191
	{ Colleges.....none	...	...	...
Tanjore	{ Schools..... 884	16495	154	16649
	{ Colleges..... 109	769	none	769
Trichinopoly	{ Schools..... 790	9501	84	9585
	{ Colleges..... 9	131	none	131
Madura	{ Schools..... 884	12592	105	12630
	{ Colleges.....none	...	...	...
Tinnevely	{ Schools..... 607	8462	115	8579
	{ Colleges.....none	...	...	...
Coimbatore	{ Schools..... 673	7812	82	7894
	{ Colleges..... 173	724	none	724
Canara	No statement of the number of schools.			
Malabar	{ Schools..... 759	8767	1068	9835
	{ Colleges..... 1	75	none	75
Seringapatam	{ Schools..... 41	527	14	541
	{ Colleges.....none	...	...	...
Madras	{ Schools..... 305	4966	127	5093
	{ Charity ditto..... 17	404	49	453
	{ Children receiving private } tuition at home	24756	517	25273
	Total schools12498			
	Total scholars	171776	3313	175089

the number of Colleges and Schools, the Hindoo from the pupils. (From the latest Government returns in 1826.)

Mussulman Scholars.			Total.		
Male.	Female.	Total.	Male.	Female.	Total.
27	none	27	2965	12	2977
...	...	...	...	...	...
97	none	97	9412	303	9715
...	...	...	...	...	...
52	none	52	2621	37	2658
none	...	...	1454	...	1454
275	2	277	5050	33	5083
...	...	...	199	none	199
257	3	260	7622	102	7724
...	...	...	...	...	...
617	3	620	7563	58	7621
...	...	...	...	...	...
243	none	243	6581	60	6641
...	...	...	...	...	...
341	1	342	5892	108	6000
...	...	...	...	...	...
186	none	186	7127	116	7243
...	...	...	...	...	...
552	11	563	7692	52	7744
...	...	...	...	...	...
252	none	252	10419	104	10523
...	...	...	...	...	...
432	27	459	4592	58	4650
...	...	...	...	...	...
933	none	933	17428	154	17582
none	...	...	769	none	769
690	56	746	10191	140	10331
none	none	...	131	...	131
1147	none	1147	13676	105	13781
...	...	...	...	...	...
796	2	798	9258	119	9377
...	...	...	...	...	...
312	none	312	8124	82	8206
none	...	...	724	...	724
...	...	...	...	...	...
3196	1122	4318	11963	2190	14153
none	...	none	75	none	75
86	none	86	613	14	627
...	...	...	...	...	...
143	none	143	5109	127	5236
10	...	10	414	49	463
1690	none	1690	26446	517	26963
12334	1227	13561	184110	4540	188650

A summary of the report states, that the schools are for the most part supported by the people who send their children to them for instruction, the rate of payment for each scholar varying in different districts, and, according to the circumstances of the parents of the pupils, viz. from one anna (three-half-pence) to four rupees (eight shillings) a month, the ordinary rate of the poorer classes being generally four annas, and seldom exceeding eight annas. There are endowed schools, or teachers, in the following districts :—

Rajamundry—sixty-nine teachers of the sciences, endowed with land, and thirteen receiving allowances in money.

Nellore—several Brahmins and Mussulmans, receiving 1467 rupees per annum for teaching the Vedas, Arabic, and Persian.

Arcot—twenty-eight colleges and six Persian schools.

Salem—twenty teachers of theology and one Mussulman school.

Tanjore—seventy colleges and forty-four schools, supported by his highness the Rajah.

Trichinopoly—seven schools.

Malabar—one college.

Endowments for purposes of education in other districts have unfortunately been appropriated to other purposes.

The Missionary Societies maintain the following schools under this presidency :—

The *London Society*.—At Madras, and out stations, Tamil, for boys, 14; girls, 2; boys and girls, 2—18.

At Tripassoor—Tamil, boys and girls, 2; English, boys and girls, 2—4. At Vizagapatam—Teloogoo, boys and girls, 11. At Cudapah—Teloogoo, boys and girls, 8. At Chittoor—Teloogoo and Tamil, for boys, 7; girls, 1—8. At Belgaum, and out stations, Mahratta and Tamil, for boys, 7; for girls, 1—8. At Bellary—Canarese and Tamil, for boys, 12; for girls, 1—13. At Bangalore, with out stations—Canarese, Mahratta, Teloogoo, and Tamil, for boys, with a few girls, 7. At Salem—Tamil, Teloogoo, and English, boys, 7. At Comboconum—Tamil, for boys, 12; for girls, 1—13. At Coimbatore—Tamil for boys, 5. At Nagercoil, with out stations—Tamil for boys, 46; for girls, 4—50. At Neyoor, with out stations—Tamil, for boys, 50; for girls, 1—51. At Quilon—Malayalim, for boys, 14; for girls, 10—24. The *Wesleyan Missionary Society*, —At Madras, 14. At Bangalore, 6. At Negapatam and Melnattam, 8.

A committee of public instruction has been formed at Madras on the model of that of Bengal, and much good has already been effected by the same.

STATE OF EDUCATION AT BOMBAY.—The government of this presidency has not been behind hand in promoting the blessing of education. In July, 1828, a circular letter was issued to the several collectors under the Bombay government, calling upon them to report annually to the Foujdarry Adawlut the number of schools in their collectorates, the number of boys attending each, and the mode in which education was conducted, also the mode in which printed

tracts were sought after and disposed of. In October, 1829, these reports having been received, the registrar of the Adawlut was instructed to forward to the government a general report of the state of education in the provinces of the Bombay presidency, framed from the information conveyed in the statements of the several collectors, and suggesting the means which, in the opinion of the judges, were most likely to promote and improve the education of the natives of India.

First, by a gradual extension of schools on an improved principle, either by affording the patronage of government to native schoolmasters, on condition of their improving their system, or by the establishment of new schools in populous places at the expense of government: and,

Secondly, by the gratuitous distribution of useful books, such as 'books of arithmetic, short histories, moral tales, distinct from their own false legends, natural history, and some short voyages and travels.'

Periodical examinations the judges recommend to be held with caution, as likely to excite alarm, and when voluntarily submitted to by the schoolmasters, to be accompanied by liberal rewards to the scholars for proficiency, 'as showing the interest the government takes in the proceedings, and as a mode of encouragement which would seem upon common principles likely to be attended with a good result.'

This report is accompanied by the following 'Statement of the Schools and Scholars in the different Collectorships.'

Native Education Society. The committee of this noble institution (voluntarily formed in 1815, and composed in nearly equal proportions of Europeans and natives) at a meeting, 12th April 1831, stated that its aggregate receipts and disbursements within the year amounted to between 70,000 and 80,000 rupees; that it has constantly on sale more than forty publications in the native languages, many of them the produce of the Bombay lithographic and other presses, of which former mode of printing 'favourable specimens are appended to the reports; and that it has under its controul and management the several schools and establishments described in the following paragraphs.

In the central school 250 boys have been through a course of study in the English language; fifty have left it with a competent knowledge of the language, consisting of an acquaintance with geography, mathematics, and geometry. In Bombay, the boys in the Mahratta school have amounted to 954, and in Guzzerattee to 427. At present, there are altogether 56 of the Society's schools, each containing about 60 boys, amounting in the whole to 3000 boys under a course of education.

This report contains the following further particulars:

'Your committee observe that the boys who have made the greatest progress in the English schools are the Hindoos; they are left longer in the schools by their parents than other boys, who, though equally intelligent and quick, are more irregular in their at-

tendance. Few or no Mahomedan boys ever enter the schools.'

In 1826, there were in the Society's school at Bombay, 367 boys, boarders, and 228 girls ditto; and there were of day scholars 268 Christians, and 472 natives. In Surat school, three Christians and forty-eight natives, and the regular schools 183 pupils.

There is a Hindoo college at Poona, at which premiums are awarded to the most deserving students. An admirable Engineer College has been formed at Bombay, at which, according to the latest return, there were eighty-six students entertained and instructed.

Schools and Scholars at Bombay.

DISTRICTS.		Schools, Master paid by Government.	No. of Scholars.	Village Schools.	No. of Scholars.	Total Schools.	Total Scholars.
Deccan ...	Poona	5	266	304	4651	309	4917
	Ahmednuggur	4	232	164	2906	168	3138
	Candeish	2	59	112	1610	114	1669
Guzzerat	Surat	2	96	188	4068	190	4164
	Broach	2	75	24	967	26	1042
	Kaira	2	157	82	3024	84	3181
	Ahmedabad	3	127	88	3226	91	3353
Concan ...	Northern Concan	2	188	135	2490	137	2678
	Southern ditto	1	21	285	6700	282	6721
	Darwar	2	94	302	4196	304	4290
Total		25	1315	1680	33838	1705	35153

In May, 1830, the Education Society reported twenty-five schoolmasters, eleven Mahrattas, and fourteen Guzzerattees, ready to commence their duties as teachers in the various schools in the Deccan, in Guzzerat, and in the two Conkans. They had acquired an accurate knowledge of their own languages, and were so far acquainted with the higher branches of the mathematics as to entitle them to be considered teachers of the second order. Stations were proposed for them by the Society, to which they were sent by the government¹.

In 1829, there were forty-four students quitting the institution to enter on professional employment, of whom they were—Europeans, seven; Mahratta, thirty-two; Guzzerattee, five; mathematical instruments, &c., are supplied by the East India Company.

The following very condensed abstract relative to the number of the schools under the Bombay Presidency (according to circular queries in 1825) and the mode in which the teacher is remunerated, will be perused with much interest.

¹ It is much to be regretted that the noble college founded at Calcutta by the Marquess Wellesley, was abolished by the short sighted policy of the Court of Directors of the East India Company in 1803; it would have been the parent stone for the extension of education over the greatest part of Asia.

Official returns (abstract) of the Schools under the Bombay Presidency.

Districts.	Number of Schools and Scholars.		Allowances to Schoolmasters, and from what Source derived.
	Schools.	Scholars.	
Ahmedabad	City 21 Villages.....63	Brahmins ... 2 Ditto 408 Wanees1080 84 Kombees..... 524 17 other castes 480 In Goga 157 Total...2651	<p>The manner of remunerating teachers is exceedingly various, each village having a mode peculiar to itself. The more general practice is for each boy to present daily about a handful of flour. A sum of from one to five rupees is also usually paid on his leaving school. The parents also pay about one rupee and a half on the boy being perfect in the first fifteen lessons. A similar sum on his acquiring a perfect knowledge of the alphabet, and another similar sum when he is able to write, to cast up accounts, and to draw out bills of exchange. The office of schoolmaster is generally hereditary.</p> <p>Pecuniary payments, amounting to about four rupees a month upon an average (a salary which is stated to be perfectly inadequate for efficient instruction); it is also customary in Hindoo schools for each child to give two nutwars of rice per month, and the shewoo pice, or two pice, to the teachers on every great Hindoo holiday; but this custom is not invariably observed.</p> <p>The boys daily, when they quit the school in the evening, present a handful of grain, seldom exceeding a quarter of a seer; and when they finally leave the school make the master a present of two or three rupees. Boys of respectable families also give half a rupee on first entering the school, and on days of ceremony send him a meal of grain and ghee. They also sometimes beg for him from respectable visitors. Total of income between 40 and 100 rupees.</p> <p>The office confined in Brahmins, though not hereditary. They receive generally seven seers of grain monthly from the parents of each boy, and five rupees in cash when he is withdrawn from school.</p>
Concan	86 (58 in private dwellings, and 28 in temples.)	1500 of all castes, including 567 Brahmins, and no girls.	
Kaira District ...	139 badly conducted.	Seldom more than 100 boys in each school, in general much less.	
Kaira Sudder Station	2 The education does not extend beyond the rudiments of reading, writing, and arithmetic.	230 average number of all classes.	

Concan	9	390	Fixed pay from Government per month	Rs. 60
	Government1	120	Ditto from American Missionary Society	28
	Charitable2	90	Various allowances from parents, between per month, Rs. 40 and 3. 3.	
	Hindoo3	100 }		
	Mahom3	80 }		
	139	average about		
Surat Zillah		3000.		
(exclusive of alienated vil- lages).			Total emoluments :	
			Flour	Rs. 915 1 61
			Cash	4122 19 to 5052 2 19
			Service lands	135 3 0
			Total Rs.	5163 2 80 to 6103 2 80
Zurat Town		2222	Each master receives about 60 rupees per annum, for 50 boys, in grain and money.	
	Hindoo42	66		
	Pundits18	471		
	Mahom20	287		
Broach Zillah ...	Moolas56	Not stated.	In the townships they receive their recompense chiefly from the parents. There are, in some cases, fixed allowances of from 30 to 70 rupees; in others a daily present of one quarter of a seer of grain, and payments in money upon the scholars attaining to a certain state of proficiency. In the villages the mode of remuneration is usually similar to that adopted in the townships; but the fixed annual allowances are as low as 20 rupees, and scarcely ever exceed 50 rupees. The schoolmaster's allowances are derived from the parents of the children, and consist of a small quantity of grain daily presented by the pupil, a few pice in the course of the month, half a rupee or a rupee at the different stages of advancement. The income of a schoolmaster never averages more than from 3 to 5 rupees monthly, and is precarious.	
	In Cusbas13			
	Villages85			
Broach Town ...	16	373	The schoolmaster's allowances are all derived from the scholars, and supposed to average not more than 36 rupees per annum for each school.	
Kandeish		2022		
	Hindoo elemen- tary 95	(being in the pro- portion of 1 to 18,		
	Superior75	the number of		
	170	male inhabitants		
	Mahom 19	being 36,881.		
	Total...189			

Under this presidency the London Missionary Society maintains the following schools. At *Surat*—Goojurattee, for boys, 4; girls, 1—5. At *Darwan*—Tamil, 2.

The Calcutta Education Press (now the Baptist Mission Press) has been productive of much good; between July, 1824, and February, 1830, the number of native works produced at this press were—

	Finished.	In Hand.
Sanscrit.....	15	3
Arabic	2	5
Hindi	3	0
Persian.....	4	1

The total values of the works was rupees, 58,890. *The Calcutta School-Book Society* had published thirty-eight volumes on important subjects, in the several Indian languages, as follows :—

In Sanscrit..	3	Persian.....	5	Anglo-Persian	3
Bengallee	9	Hindostanee ..	1	Anglo-Hindostanee	2
Hindee ..	3	Anglo-Bengallee	3	English.....	6
Arabic .	2	Anglo-Hindee..	1		—
					38
					—

Of the foregoing elementary and standard volumes, there were 28,671 copies circulated in 1828 and in 1829, as follows :—

Of Reports.....	651	Arabic.....	117
Sanscrit Books	177	Persian	1907
Bengallee	10074	Hindostanee ..	1173
Hindee	2452	English	9616
Ooriya	200	Anglo-Asiatic..	3305
		Total.....	28671

Of the Serampore Missionaries (particularly Drs. Carey¹ and Marshman) it is impossible to speak in sufficiently laudatory terms, without hurting the feelings of those amiable pioneers of civilization. They have twenty-seven missionary stations, containing forty-seven missionaries, spread over an immense extent of country. It is truly observed that 'the missionaries sent from Serampore are prepared for their labours at a moderate expense; they are generally content with a style of living which persons brought up in Europe could not endure without loss of health, and every member of the mission is taught, not only that it is lawful, but desirable, for him to secure the means of his own support, by any employment which does not obstruct his usefulness.'

Shortly before leaving India, I visited the College at Serampore, and was really at a loss which to admire most, the active industry, skill and intelligence put in operation, or the profound and unaffected piety which pervaded the whole establishment. In one part of the College types in every language were being cast; in another a capital steam-engine was plying its powerful machinery for the manufacture of excellent paper; in a third place were numerous compositors employed on books, pamphlets, newspapers, school tracts, hymns, catechisms, &c., and in a fourth spot printers, ink-makers, binders, &c. &c.—

¹ Since the first edition of this work went to press, Dr. Carey has descended, full of honours, to the grave. An interesting memoir of this venerable character will be found in the 'Gentleman's Magazine' for April, 1825, written by Mr. Fisher.

all, in fact, was peace, harmony, and holiness. It is stated in the Serampore account, that, since 1825, from 40,000 to 50,000 volumes or pamphlets (not copies of them) have been thrown into circulation by the native press!

The English language is making rapid strides in every part of India; a recent Bengal newspaper, the *Sumachur Durpun* (which has been established by the Serampore missionaries, one half being in the English, and the other half translations into the Bengallee) states that, with the view of encouraging the study of this language, Lord W. Bentinck has adopted it in his correspondence with Fyz Mahomed Khan, one of the native chiefs in the west, which has created a considerable sensation in Delhi. A demand for English tutors and secretaries is already perceptible. The teacher who recently resigned his situation in the Delhi College, said he could easily get a tutorship and secretaryship under a native prince. Mr. Rennel, of the collector's office, having been discharged, has also the offer of a situation from a native prince. Kishenlall has already engaged an English teacher for his two sons, whom he intends to make secretaries to Fyz Mahomed Khan. Lord William's letters in English to the native chiefs, are likely to draw their attention to the acquisition of English. As soon as the chiefs begin to study the language, or make their sons do so, the use of English will become general.

From the Bombay *Durpun*, we also learn that the English language is much more generally sought among the natives than at any former period. Be-

sides the school at Poona, the Central English school of the Native Education Society has 100 students, and to this number the school is limited. (The missionaries, with the assistance of the government, have recently established one English school, and the government are about instituting another.) There are, however, numerous private schools on the island, in which the total number of youths learning English, will be found to be several hundreds.

Another journal subsequently observes—‘ We learn that his Majesty of Oude has recently established an English school at Lucknow, and placed it under the controul of Major Low ; the number of scholars that now attend daily, amounts to from thirty to forty, the majority of whom are the descendants of Christians, the rest Hindoos and Mahomedans.’

It rests not on my individual testimony, but it is in evidence before Parliament, that the natives have not only shown a great anxiety to obtain a knowledge of the English language, but that they have also evinced considerable proficiency in the same; the truth of the following extract from the recent Parliamentary Committee on the East India affairs, can be attested by hundreds of persons now in Europe.

Some of the students, who have completed their education in the Hindoo College and other institutions, are in the habit of holding debating societies, where they discuss topics of considerable importance in the English language, and read lectures and essays of their own composition, upon various literary and scientific subjects. At one of the meetings above mentioned, the question for discussion was, ‘ Whe-

ther posthumous fame be a rational principle of human action or not.' It is true that the debate soon branched off into a consideration of the possibility and probability of human perfection ; but the orators spoke with remarkable fluency, quoting Gibbon, Hume, Reid, Bolingbroke, Voltaire, Shakspeare, Milton, &c. The forms of similar meetings in England were imitated ; and the chairman having inquired the reason of the secretary's absence, a loud cry of ' Persecution ! ' was raised, and it was explained that he was prevented from attending by his father, who was afraid that his principles of paganism should be corrupted, in consequence of the other members being deists.

In corroboration of the foregoing, I may mention that I have found many of the Hindoo youths more accurately acquainted with English standard authors than is readily to be met with in England ; they have now got up English playhouses, in which Shakspeare and the productions of the best British dramatists are acted with astonishing spirit. A Literary Society has been recently organized by the learned Hindoos at Madras, and placed in communication with the Royal Asiatic Society of London ; by late arrivals I am informed that an Horticultural Society has been formed at Agra ;—other institutions will doubtless spring up rapidly.

CHAPTER VI.

THE HINDOO RELIGION—ITS ATTRIBUTES, &c.—MAHOMEDANS, PARSEES, JEWS, &c.—STATE OF CHRISTIANITY, &c.

THE government of British India possesses a feature which has rarely or never been found in any nation or in any age, I allude to its *toleration* of every mode or form of religion in which different sects may choose to adore the Creator; to its *protection* against hostility, forcible opposition or oppression by one rival sect against another, and to its *auxiliary* pecuniary *aid* when solicited by any congregation or community.

The Hindoo religion is of course the creed of the vast majority of the people; although now a gross system of *polytheism* adapted to the rudest capacities and appealing to or exciting merely sensual passions, there are various evidences in proof that it was once an almost pure system of *monotheism*, on which was subsequently engrafted the Hindoo *trimurti* or Triad. Thus BRAHM, (God), is among almost innumerable definitions acknowledged in the *vedas*, or sacred writings of the Hindoos, as ‘the Almighty, infinite, eternal, incomprehensible, self-existent Being: He who sees every thing, though never seen: He who is not to be compassed by description: who is beyond the limit of human conception, and from whom the universal world proceeds: whose work is the universe, and who is the Lord of the universe: He who is the Light of all lights, whose name is too sacred to be pronounced, and whose power is too infinite to be

imagined : the one unknown, true Being, the Creator, the Preserver, the Destroyer of the universe !'

These sublime ideas of *the Deity (Brahm !)* who amidst the multitudinous worship of 330,000,000 of gods, has never been desecrated by an image or even temple, and whom the Hindoos dare not even name;) have been often mentioned to me by the late distinguished Rammohun Roy, who in conjunction with a few of his brethren in Calcutta, endeavoured to restore the pure and ancient form of Hindoo monotheism, by the establishment of an institution devoted to the simplest worship of the one, indivisible, invisible, omnipotent, and omnipresent God ; the regulations for the conducting of this worship the writer of this work drew up, and the following is part of the trust deed prepared at the suggestion of Rammohun Roy, in Calcutta, in 1829¹ ; it is a singular instance of a desire to discard the gross idolatry of a once primitive form of religion.

Trust Deed.—' Upon trust and in confidence that they the said [*here follow the names of the trustees*] or the survivors or survivor of them, shall, at all times, permit the said building, land, tenements, hereditaments, and premises, with their appurtenances, to be used, occupied, enjoyed, applied, and

¹ The institution was opened by the late Rajah Rammohun Roy, accompanied by the writer (the only European present), in 1830. There were about 500 Hindoos present, and among them many Brahmins, who after the prayers and singing of hymns had been concluded, received gifts in money to a considerable extent.—R. M. M.

appropriated, as, and for a place of public meeting, of all sorts and descriptions of people without distinction, as shall behave and conduct themselves in an orderly, sober, religious, and devout manner, for the worship, and adoration of the Eternal, Unsearchable, and Immutable Being, who is the Author and Preserver of the universe, but not under, or by any other name, designation, or title, peculiarly used for and applied to any particular being or beings, by any man or set of men whatsoever; and that no *graven image, statue, or sculpture, carving, painting, picture, portrait, or the likeness of any thing*, shall be admitted within the messuage, building, &c., and that no sacrifice, offering, or oblation of any kind or thing shall ever be permitted therein; and that no animal or living creature shall, within or on the said messuage, building, land, tenements, hereditaments, and premises, be deprived of life, either for religious purposes, or for food; and that no eating or drinking (except such as shall be necessary by any accident for the present preservation of life), feasting or rioting, be permitted therein or thereon; and that in conducting the said worship or adoration, no object animate or inanimate that has been, or is, or shall hereafter become, or be recognized as an object of worship by any man or set of men, shall be *reviled, or slightly or contemptuously spoken of*, or alluded to, either in preaching, praying, or in the hymns, or other mode of worship that may be delivered, or used in the said messuage or building; and that no sermon preaching, discourse, prayer, or hymn be delivered, made, or used in such worship, but such as

have a tendency to the promotion of the contemplation of the Author and Preserver of the Universe, to the promotion of charity, morality, piety, benevolence, virtue, and the strengthening the bonds of union between men of all religious persuasions and creeds : and also that a person of good repute, and well known for his knowledge, piety, and morality, be employed by the said trustees, as a resident superintendent, and for the purpose of superintending the worship, so to be performed as is hereinbefore stated and expressed ; and that such worship be performed daily, or at least as often as once in seven days.'

What a contrast does the foregoing description of a Hindoo place of worship present to the establishment of the temple of the Idol of Jugunnauth, in Orissa, which the East India Company have now forbidden their government to meddle with, in any manner, as respects the collection of taxes ¹ from the pilgrims thereto, although levied for the purpose of defraying the expenses incurred for the maintenance of peace and order ; it was well, however, to withdraw from the levy of taxes on such idolatry.

Establishment of the Idol Jugunnauth at the Temple in Orissa.

1. *Maha Raja Ramchundra Devu*.—Honorary servant to the idol, to drive the flies from off the idol with a chamur, sweep the great car, and place flowers on the idol.

2. *Moodee Rut'h, alias Plenipotentiary*.—This officer is astronomer to the idol, and performs the other duties in the absence of the Maha Raja.

3. *Nayuk, or Head of the order of servants attending upon the*

¹ The despatch is dated from the Court of Directors, 20th February, 1833.

idol.—This officer adorns the idol, and performs other services, and superintends all the other officers.

4. *Punda*.—Performs the ceremonies during the presentation of the offerings.

5. *Pusoo-Paluk*.—Adorns the idol.

6. *Chowkiya*.—Keeps watch at the time of presenting the offerings.

7. *Puricha*.—This officer accompanies the idol to the tank, and purifies the temples.

Neab Puricha.—In the absence of the *Puricha*, these act in his stead.

9. *Muhar Shoohar, or Head Cook*.—Brahmun cooks, who carry the offerings into the presence of the idol.

10. *Shoowars*.—Brahmun who assist the head cooks.

11. *Guraburoo*.—Persons who give water to the priests at the time of their performing the ceremonies of worship.

12. *Put'hree*.—Clear the sacred vessels, and carry the flowers, sandal-wood, &c. to the officiating priests.

13. *Tunt'hee*.—Brahmun who place the boiled rice and split peas in silver and gold dishes, before the idol. This is called *sirkaree bhoge*, or that allowed by the government.

14. *Sawar*.—These persons distribute proper quantities of the offerings to different temples and officers, according to the appointed rules.

15. *Khootiya*.—Warns the idol at the time of the festivals.

16. *Meerkap*.—Master of the wardrobe, that is, of the jewel office; and *Changra Meerkap*, master of wearing apparel.

17. *Doita*.—Removes the idol from the throne, and puts him on the car, and replaces him again.

18. *Putee*.—Brahmun who dress the idols. After the bathing festival, the idols are taken into a room, stripped of their old clothes, and swaddled with new ones. During the fifteen days of this festival, the offerings are presented by these people.

19. *Majuna*.—These officers rub and clean the idols, and convey the smaller idols to tanks and other places, and afterwards place them in the room allotted for them.

20. *Hurup Nayuk*.—After the offerings are removed, these

officers bring pawn, and hot spices, and place them before the idol, and which Jugunnauth munches at his ease.

21. *Aukund Meerkap*.—Lamp-lighter.

22. *Kat Meerkap*.—Lord of the bed-chamber.

23. *Puhuree*.—Watchman at the time of presenting the offerings.

24. *Pooran Panda*.—Reads out of one of the *Pooranuss* every afternoon near the idol.

25. *Mookhupukhal*.—A person who attends with a clumsy tooth-brush and water, to wash the face of the idol in the morning.

26. *Destana*.—Warns the idol of the time for the performance of the ceremonies.

27. *Porkanaah*.—Watchmen of the wardrobe.

28. *Chatooa*.—A person who carries the umbrella.

29. *Tarasiya*.—A person who carries an ensign in the form of a half-moon.

30. *Deootiya*.—A torch bearer.

31. *Dunde Chutree*.—A person who stands by the throne with an umbrella, at the time of a feast occurring, on the 11th and 26th of the moon, and at other festivals.

32. *Kahaliya*.—One who blows the kahal, a sort of trumpet.

33. *Ghuntooa*.—A person who sounds the ghuntr, or brass bell.

34. *Ghutwaree*.—A person who prepares the sandal-powder.

35. *Linka*.—Peons.

36. *Prudham*.—Persons who give the golden rods of office to the Purichas.

37. *Dooaree*.—Doorkeepers (porters.)

38. *Sumnta*.—Grinder of pulse.

39. *Devu Dasse*.—Dancing and other young and beautiful girls, with a band of musicians.

Besides split peas, milk, curds, fruit, vegetables, &c. &c., it is said that not less than 124,800 pounds of rice alone are offered to this god every year. The servants of the idol are paid out of grants of temple lands. On extraordinary occasions, (but not of late years) not less than *two million* of people have

assembled at this temple; and if the weather were very wet and inclement, nearly half of them perished!

The largest of the cars of Jugunnauth and his sisters is forty-three feet high, and has a platform of thirty-four feet square: their loftiness and size gives them an imposing air, but every part of the ornaments is of the most mean and paltry description. The enthusiasm of the people is decaying, and soon tires; and it is indispensable to avail of the assistance of a multitude of the inhabitants of the vicinity, who hold their land rent free, on condition of performing the service of dragging the three cars at the annual ceremonies. No person of late has thrown himself beneath the wheels of the idol's car, the East India Company's authorities have taken care to prevent such fanaticism, and indeed it is to be hoped that in a few years more the ceremony will be very trifling.

When it is considered that the religion or idolatry of the Hindoos is the creed of upwards of 60 or 70,000,000 of British subjects, a very brief analysis of some of the Deities worshipped will, doubtless, be acceptable to the English reader. The most learned Brahmins, while asserting and advocating the ancientness and correctness of the form of worship established by the late Rammohun Roy, maintain as an excuse for the present idolatries, that 'it is easier to impress the minds of the rude and ignorant by intelligible symbols than by means which are incomprehensible.' Acting upon this principle (says Mr. Coleman in his erudite work on the Hindu Pantheon), the Supreme and Omnipotent God whom the Hindoo has been taught to consider as too mighty for him to attempt to approach or even to name, has been lost sight of in the multiplicity of false deities whose graven images have been worshipped in his place. The Hindoo *Veda* (Bible) inculcates the belief in and

worship of *one great and only God*, omnipotent, omnipresent and omniscient, whose attributes are allegorically (and only *allegorically*) represented by the three *personified* powers of Creation (*Brahma*), Preservation (*Vishnu*) and Destruction (*Siva*) who form the Hindoo *triad* without beginning and without end, destruction and reproduction being one—the same—indivisible. Comprehensible as these attributes are, it is but natural to suppose that the Hindoo sages having once entered on allegory in an endeavour to explain *immateriality*, by *materiality*, there were no bounds to invention, but the fertility of thought and the credulity of their followers ; thus on a simple and sublime monotheism there has been grafted a trinity, and thence a polytheism, accompanied by the most disgusting of abominations, while the imaginary deities most honoured (as the goddess *Kali*) are of the most cruel, bloodthirsty and bestial character. Let us now glance at the mythological history of the principal Hindoo deities, in which it is not a little remarkable we find such a close approximation to the Greek Pantheon, while the ox so venerated by the Egyptians is held in such sacredness by the Hindoos.

HISTORY AND ATTRIBUTES OF THE HINDOO DEITIES ¹.

Brahm ! the Supreme Being created the world and formed the goddess Bhavani (Nature) who had three sons, Brahma, Vishnu and Siva ; to the first was assigned the duty of continuing the creation of the world ; to the second its preservation ; and to the

¹ The reader desirous of a more detailed account will find it in Coleman's elaborate Hindoo theology.

third its destruction : in other words these three presided over the three great operations of nature—production, preservation, and destruction.

BRAHMA (Saturn) the grandfather of gods and men ; creating power dormant until again required to be exerted in the formation of a future world on the total annihilation of the present one, which is expected in the kalki avatar (or tenth incarnation on earth of Vishnu) : represented as a golden coloured figure with four heads and four arms. Power being dormant, seldom worshipped ; his heaven excels all others in magnificence, containing the united glories of all the heavens of the other deities. His earthly incarnations are (1) Daksha—(2) Viswakarma (Vulcan) architect of the universe, fabricator of arms to the gods, presides over the arts and manufactures, and represented as a white man with three eyes. Many temples dedicated to this god—one at Ellora, hewn 130 feet in depth out of the solid rock, representing the appearance of a magnificent vaulted chapel, supported by vast ranges of octangular columns, and adorned by sculptures of beautiful and perfect workmanship. (3.) Nareeda (Mercury) messenger of the gods, inventor of the lute, and a wise legislator. (4.) Brigu, who appears to have presided over population, since he caused the wife of King Suguru, heretofore barren, to produce 60,000 sons at one birth ! The Brahmadicas, Menus and Rishis, are sages descended *longo intervallo* from Brahmà, whose wife (some say the daughter), Suraswatty (Minerva), is the goddess of learning, music, poetry, history and the sciences ; her festival is highly honoured,

and offerings made to her in expiation of the sin of lying or having given false evidence.

We now come to the second of the Hindoo Triad.

VISHNU—the preserver of the universe—represented of a black or blue colour, with four arms and a club to punish the wicked. He is a household god, extensively worshipped, and on his tenth (nine are passed) avatar, when the sins of mankind are no longer bearable, he will appear as an armed warrior on a white horse adorned with jewels, having wings, holding in the one hand a sword of destruction, and in the other a ring emblematical of the perpetually revolving cycles of time. His heaven is described in the Mahabarat as entirely of gold, 80,000 miles in circumference; all its edifices composed of jewels and precious stones,—the seat of the god is glorious as the meridian sun;—Sri or Lakshmi, the goddess of fortune, and favourite wife of Vishnu, shining with 10,000 beams of lightning, sits on his right hand; there is a constant singing of hymns and chaunting his praises. His various avatars or earthly incarnations were for the purpose of saving the world, restoring the lost Vedas or sacred writings, to destroy the giants, punish the wicked, &c. His first avatar was in the form of a fish, to save a pious King Satyavrata (by some supposed to mean Noah) and his family, when the earth was about to be overwhelmed by a deluge on account of the wickedness of the people. Vishnu at first appeared before the devout monarch as a little fish to try his piety and benevolence, then gradually expanding himself he became one of immense magnitude; and thus an-

nounced the flood, which on account of the depravity of the world was about to overwhelm the earth with destruction—‘ in seven days from the present time the three worlds will be plunged in an ocean of death ; but in the midst of the destroying waves a large vessel, sent by me for thy use, shall stand before thee. Then shalt thou take all medicinal herbs, all variety of seeds, and accompanied by seven saints, encircled by pairs of all brute animals, thou shalt enter the spacious ark, and continue in it secure from the flood on an immense ocean, without light except the radiance of thy holy companions. When the ship shall be agitated by an impetuous wind, thou shalt fasten it with a large sea serpent to my horn, for I will be near thee, drawing the vessel with thee and thy attendants. I will remain on the ocean until a day of Brahma (a year) shall be completely ended.’

‘ As it was announced,’ says Mr. Coleman, ‘ the deluge took place ; and Satyavrata entered the ark and did as he was directed, in fastening it to the horn of the fish ; which again appeared, blazing like gold, and extending a million of leagues. When the deluge was abated, and mankind destroyed (except Satyavrata and his companions), Vishnu slew the demon Hayagriva, and recovered the lost Veda : or, in other words, when the wicked were destroyed by the deluge, sin no longer prevailed, and virtue was restored to the world.’

From one to eight the Avatars of Vishnu are of various descriptions (that of the second, or tortoise, producing the water of life, affords an extraordinary

coincidence with the singular story of the Iroquois Indians), for the punishment of evil and the reward of good; the eighth Avatar was that of the celebrated god Krishna, whose attributes are similar to those of the Greek deity Apollo, and like the latter, extensively and enthusiastically worshipped, especially by the ladies. He is represented as extremely beautiful, of an azure colour, with a crown of glory on his head, and Orpheus-like ravishing the mountains and trees, as well as all animated nature, with the exquisite music of a flute. He had 16,000 mistresses, and was nearly as great a conqueror in the battle field as in the camp of love, but he subsequently became penitent, was satisfied with eight wives (astronomically considered to represent the planets moving round the sun, which Krishna is sometimes thought to represent); his festivals are well kept, and much rejoicement and pleasures of various kinds are then indulged in. His son by Rukmini (Venus), the most beautiful and favoured wife, was Kamadeva, or Camdeo (Cupid) with bee-strung bow and flower-tipped shaft, riding on a (Lory) parrot with emerald wings, sometimes accompanied by his consort Affection, full of mischief and always wandering about; as Sir W. Jones has beautifully apostrophized Camdeo—

'Where'er thy seat—whate'er thy name,
Seas, earth, and air thy reign proclaim;
Wreathy smiles and roseate pleasures,
Are thy richest, sweetest treasures;
All animals to thee their tribute bring,
And hail thee universal king !'

The other Avatars of Hanuman (the monkey) Wittoba, (the gigantic crane), &c., it would be unnecessary to particularize, we may therefore proceed to examine the third branch of the Hindoo trinity.

SIVA, the destroyer, is one of the most dreaded of the triad ; his emblems are conjectured by Mr. Patterson to be pregnant with allegorical allusions : he has three eyes to denote the three divisions of time—past, present, and future—‘ the crescent in his forehead refers to the measure of time by the phases of the moon, as the serpent denotes it by years ; and the necklace of skulls, the lapse and revolution of ages, and the extinction and succession of the generations of mankind. He holds the trident in one hand, to show that the three great attributes of creating, preserving, and destroying, are in him united, and that he is the Iswara, or supreme Lord, above Brahmà and Vishnu ; and that the emblem called *damara*, shaped like an hour-glass, with which he is sometimes seen, was actually intended to be such, to pourtray the progress of time by the current of the sand in the glass. On the celebrated colossal sculpture of the *Trimurti*, or three-formed god (Brahma, Vishnu, and Siva), in the caves of Elephanta, he has marked on his cap a human skull and a new-born infant, to show his two-fold power of destruction and reproduction ; and on another figure in the same cave, he is represented in the attributes of his vindictive character, with eight arms, two of which are partly broken off. In one of the remaining six he brandishes a sword, and in another holds a human figure : in the third he has a basin of blood, and in the fourth a sacrificial bell, which he appears

to be ringing over it. With the other two he is in the act of drawing a veil, which obscures the sun, and involves all nature in universal destruction¹.

His consort *Kali* is represented like her husband, with a necklace of skulls, and a sword of destruction, but painted of a dark colour (*Siva* is white) to indicate the eternal night that will follow the dissolution of Time. On the grand consummation of things, when time itself shall be destroyed, *Siva* is represented as deprived of his necklace of skulls, sword, crescent and trident, to demonstrate his dominion and power no longer exists. The bull is his favourite animal, hence its reverence among the Hindoos. The worshippers of *Siva*, who are beyond all comparison the most numerous (in Bengal) perform the most revolting, barbarous, and obscene rites: some lie on beds of iron spikes, others thrust rods of steel through the tongue and other parts of the body, many have a hook passed through the muscles of the loins, by which they hang and swing from a scaffolding thirty feet high; the bodies are covered with nails or packing needles, the leg is kept bent, or the arm extended, until it becomes immoveable; the fists are clenched until the nails grow out of the back of the hand, and the most painful tortures, self-inflicted, by a host of filthy, naked *Sunyassis*, who in private make amends for the pain and filth they undergo in public by a revolting system of debauchery. *Siva* has several incarnations, one termed *Bhairava*, or *Byru* (or by some said to be his son by the cruel goddess *Kali*) is a terrific deity, only to be satisfied by blood. *Kali*

¹ Coleman's Hindoo Mythology.

(black goddess), so horribly worshipped by the Hindoos with human sacrifices, whenever they could evade the watchfulness of the British government, is adored under various forms and names of *Bhavani*, goddess of Nature and fecundity—as the potent *White* Parvati, and as the tremendous *Yellow Durga*, who delights in sacrifices of the blood of sheep and goats, and during whose festival every species of licentiousness prevails; the latter is represented as having 100 arms, and that by means of 100,000,000 chariots, 120,000,000,000 elephants, 10,000,000 swift footed horses, and a proportionate number of infantry, she conquered 30,000 giants, who were such monsters in size, that they covered the earth.

The foregoing brief analysis of the Hindoo trinity and their consorts will suffice, for the reader would doubtless not desire a further description of the 300,000,000 deities who branch off from the preceding Brahma, Vishnu, and Siva; sufficient has been said to demonstrate the basis of the Hindoo mythology, the sects embraced under whose faith are extremely numerous, all tending to prove that when man attempts to materialize spirit, there is no end to the absurdities and inconsistencies into which he may be led.

CHRONOLOGY OF THE HINDOOS.—Connected with their religion, and indeed in a great measure embraced with its mythology, is the Hindoo system of chronology, which comprises a *calpa*, or grand period of 4,320,000,000 years divided into four lesser *yugs* (period of ages) thus :

1st. Satya-yug—years 1,728,000.	3rd. Dwapa-yug—years 864,000.
2nd. Treta-yug 1,296,000.	4th. Kali-yug 432,000.

making one Divine age or *Maha* (great) *yug*, of which there are to be 71 *Maha* yugs, equivalent to 306,720,000 of our years; but this is not all, for there is to be added a *sandhi* (when day and night border on each other)=a *satya-yug* 1,728,000 years; one *manwantara*=368,448,000 years; fourteen of which=4,318,272,000; and adding a *sandhi* (1,728,000 years) to begin the *calpa*, or grand period, forming a duration for the world extending over 4,320,000,000 of our present years; those who fear the destruction of the world will be glad to learn that only one half of this period has passed, the date being now *anno mundi* 2,160,000,000! Mr. S. Davis, in his essay on the subject in the Asiatic Researches, demonstrates that these are not fanciful fictions, but founded on actual astronomical calculations, based on an hypothesis. The Hindoos date from the commencement of the present *kali-gug*, which begun, according to our era, in the 906th year. The corresponding dates are therefore—Hindoo 4,933; A. M. 5,839; A. D. 1832. The Hindoos have various other eras, which are too numerous and unimportant to be dwelt on.

MAHOMEDANISM. The disciples of Islam embrace about 15,000,000 of the population of British India, and they are divided into several sects; one in particular, the *Mundaris*, founded by Mondana Soofi—admit the divine mission of Mahomet, but disclaim his title to particular veneration; like the Sunyassis

they go nearly naked, braid the hair, smear the body with ashes and filth, and wear heavy iron chains round their waists and neck.

That the Mahomedan religion did not make any greater progress than we find it has done after several centuries of government in India, although its practical essence is sensuality and well adapted to people of a tropical clime, must be ascribed to the persecutions with which its propagators endeavoured to extend it, thus presenting a strong contrast to Christianity, which, wherever it was reviled and spit upon, was sure to be extended; and when (as among Roman Catholic enthusiasts) endeavoured to be propagated by idolatries and force, certain to bring down ruin on its propagators. There are, however, many excellent precepts in the Koran. Take, for instance, the following observations frequently inscribed over the gate of a mosque—‘The world was given us for our own edification, not for the purpose of raising sumptuous buildings; life for the discharge of moral and religious duties, not for pleasurable indulgences; wealth to be liberally bestowed, not avariciously hoarded; and learning to produce good actions, not empty disputes.’

There are many other religious sects among the British population of India—some, such as the Bazeeghurs or Nuts (the gipsies of Hindostan) are half Hindoos and half Mussulmans, admitting the rite of circumcision, yet employing a Brahminical priest; the Bazeeghurs conceive that one spirit pervades all nature, and that the soul being a particle of that universal spirit, will, when released from the body, re-

join its parent source. The Dhamians, or Vashtenaiva sect, was founded about one hundred years ago, and is a compound of Hindoo and Islamism; proselytes are admitted from both, and the sect is probably extending: their form of worship is by chaunting a few melodious hymns, and reading from a sacred book. The Sirmooris, like other hill tribes, are immersed in the deepest superstition, every mountain peak being the residence of a sprite whose wrath it is deemed dangerous to provoke. 'Polyandry, or the custom of one woman having two or more husbands (relations), obtains among them. It frequently happens that two brothers succeed conjointly to an estate: they cohabit with one wife, and the integrity of the property is thus preserved¹.' This strange custom indicates the state of society. The women of another mountain tribe, the Newars, like the Nairs of Malabar, may have as many husbands as they please, being at liberty to divorce them on the slightest pretences. The Binderwars, one of the Goand or Gond tribes inhabiting the hills of Oomacutu, are sunk in the deepest paganism; they are cannibals, but declare a strong abhorrence of eating any person but one of their own tribe, and then only when he or she is attacked by what they may deem an irrecoverable illness, on which occasion they collect all the relatives of the sick person, cut the throat of the diseased, and then feast amidst much rejoicing on the body: this bloody rite is considered a meritorious act by this otherwise innocent people. Other idolatrous tribes, such as the Bheels, Koolies, Ramoosees,

¹ Asiatic Researches.

&c. have one peculiarity which it would be well if Christians would rival them in,—*their word is sacred—their promise unimpeachable.*

The religion of the inhabitants of the Tenasserim coast is Buddhism, but it does not appear that they are such pious worshippers as the Peguers and Siamese. It cannot be doubted, however, that the doctrines of Buddha have had great influence in softening and refining the manners of the people¹. Previous to its introduction, these nations must have been savage in the extreme, for they have left nothing to show that they cultivated the arts, or were acquainted with letters. Captain Low considers, that the Burhman pagodas are highly deserving attention and respect, and that they materially tend to confirm the supposition of Maurice, that the circular temples in England, the remains of which attract notice to this day, particularly that of Stonehenge, were originally dedicated to Buddhist worship.

Before proceeding to notice the Christian sects, it will be well to say a few words on that singular and exemplary race termed—

PARSEES, OR FIRE WORSHIPPERS, who form one of the most valuable classes of the subjects of the British crown. This sect preferring liberty to slavery, and the exercise of their pure religion to the degrading heresy of Mahomet, emigrated from Persia in the seventeenth century, soon after the conquest of the Persians by the Mahomedans, carrying with them that sacred fire (emblematical of the Sun, and thence

¹ See the Volume on Ceylon, for a description of Buddhism.

of the Almighty) which they religiously venerate. A number of these persecuted Guebers found their way to western India along the coast near Danoo and Cape Sejan, and were admitted by the Hindoo Rajah to settle in the neighbouring country, principally at Oodwara (still the residence of their chief priests, and the depository of the sacred fire brought with them). They may be termed the Quakers of the east. The opulent among them are merchants, brokers, ship-owners, and extensive land-owners. The lower orders are shopkeepers, and follow most of the mechanic arts, except those connected with fire: thus there are neither silversmiths, nor any workers of the metals among them; nor are there any soldiers, the use of fire-arms being abhorrent to their principles; nor are there any sailors. Their charities are munificent and unbounded, relieving the poor and distressed of all tribes, and maintaining their own poor in so liberal a manner that a Parsee beggar is no where seen or heard of.

The Parsee population is divided into clergy and laity (Mobed and Bedeen). The clergy and their descendants are very numerous, and are distinguished from the laity by the wearing of white turbans; but they follow all kinds of occupations, except those who are particularly selected for the service of the churches, though they have no distinction of castes. A recent innovation, respecting the commencement of their new year, has formed them into two tribes, one celebrating the festival of the new year a month before the other, which causes their religious ceremonies and holidays to fall also on different days.

The modern, like the ancient Parsis or Parsees, have no statues of the Deity, no temples, no altars, they treat such as folly; they reverence the whole vault of heaven, the sun, the moon, planets, stars, earth, fire, water, and the winds, but do not sacrifice to them as Herodotus describes the ancient Parsis to have done. The Zend-Avesta, or sacred writings (ascribed by some to Zoroaster), are principally a series of liturgic services and prayers. Light is regarded as the best and noblest symbol of the Supreme Being, who is without form. They delight to worship the rising sun, the rays of which are never allowed to fall direct on the sacred fire within the temples, or rather repositories of the fire. The Parsees suppose a continued warfare between good and evil spirits¹, which fill all nature, and besides a heaven and a hell, which latter is not eternal; they have a middle state (hanu-stan) where the souls of those whose good and evil actions are equally balanced remain till the day of judgment. They have no fasts, as God delights in the happiness of his creatures; all birds and beasts of prey, with the dog and the hare, are alone forbidden food. Polygamy is not allowed, unless the first wife be barren; concubinage strictly forbidden; priests marry, and marriage being laudable, every season is good; unlike the Hindoos, they admit converts, and the planting of trees is esteemed among their good works.

Most of the ancient ceremonies have been preserved inviolate, and particularly those concerning the rites

¹ The dog and cock are respected for their guardian watchfulness.

of sepulture. No person of a different sect is allowed to approach, or any stranger allowed to witness the obsequies; the bodies are exposed to the elements and birds on the terraces of towers or sepulchres.

They have a few plain and unornamented churches, where they assemble for the purpose of prayer; they are crowded every day by the clergy, but the laity only attend on certain days.

Jews, black and white, exist in various parts of India, in particular a very ancient colony of black Jews reside in Cochin, who, it is traditionally said, arrived in India soon after the Babylonian captivity. Mr. Fisher, the learned and indefatigable searcher of the records at the India House, in adverting to this circumstance, says, that 'this tradition derives countenance from the circumstance of their possessing copies of only those books of the Old Testament which were written previously to the captivity, but none of those whose dates are subsequent to that event. The library of the late Tippu Suldaun contained some translations from these ancient Jewish scriptures; and there are copies of them in the possession of Jews in Malabar, which are remarkable for this peculiarity. Some of the Jewish manuscripts which are in the hands of native Jews are described as exhibiting an appearance of high antiquity, and as written on rolls of a substance resembling paper, and in a character which has a strong resemblance to, but not an exact agreement with, the modern Hebrew.'

The eastern Jews, like their western brethren, are astute traders; they have several synagogues, and are remarkable for a zeal to diffuse the tenets of the faith

in which they believe : they are said to be very numerous in China, but afraid of being confounded with the Christians, who are zealously watched in the celestial empire.

CHRISTIANS.—The most ancient of the sects who believe in the divine incarnation (or as the Hindoos would term it, *avatar*) of Christ are the Syrian Christians, disciples of St. Thomas the Apostle, who, it is said, after establishing Christianity in Arabia Felix, and in the island of Socotra, landed at Cranganore, on the Malabar coast, A.D. 51, where he found a colony of Jews living under the protection of a powerful Hindoo sovereign. St. Thomas, it is said, rapidly spread Christianity along the coast and throughout Southern India, but one of the kings having become a convert to the faith, St. Thomas was subjected to much persecution, and ultimately stoned to death on a mount, which still bears the name of the martyr. The following interesting account of this primitive church has been handed me by Mr. Fisher, late of the India House, and it is hoped the statements thus given will lead to further investigation into so exciting a subject.

St. Thomas's Mount, as well as the ancient city or town, to which also the Christian inhabitants have given the name of St. Thomé, are now, and have been for several centuries places of pilgrimage and annual resort of Christians, who come from all parts of India, the interior of Armenia and Syria, crowding to the town, and covering the mount, in order that they may kiss the spot where the apostle suffered martyrdom, there also depositing their offerings, and praying over the place of his sepulture, which they are represented as holding in such high veneration, that they carry away with them small portions of

the red earth, and, conceiving it to possess miraculous properties, administer it with great solemnity to the sick and dying.

The Syrian Christians suffered persecution from heathen rulers during the three first centuries. Early in the fourth century they obtained aid from Athanasius, Bishop of Alexandria, who is represented as having come to their succour, and appointed a bishop to rule over and protect them.

In the year 345, Mar Thomas assumed charge of them, under the authority of Eustathius, bishop of Antioch, and introduced amongst them several bishops and priests, as also 'many Christian men, women, and children from foreign countries.' This man, Thomas Cama, or Mar Thomas, was an Armenian merchant, in creed an Arian, who first came to India with commercial views only; but being a virtuous and upright man, and having amassed great wealth, he obtained the friendship of the kings of Cranganore and Cochin, at the same time enjoying the veneration and respect of the Christians of St. Thomas, for whom he is stated to have built many churches, to have established seminaries for the education of their clergy, and to have founded a town called Maha Devapatam, in the neighbourhood of the city of Cranganore, wherein he planted the foreign colony of Christians he had imported.

He also, assisted by Syrian teachers, introduced the Syro-Chaldaic ritual, and successfully exerted his influence with the native princes to obtain for the Christians on the Malabar coast exclusive privileges; such as independence of the native judges, except in criminal cases, and a rank in the country equal to nobility, by which they were placed on a level with the superior castes. These privileges were ostensibly granted to the Christians, in consideration of their virtues, and they were enjoyed uninterruptedly through several succeeding centuries, having been confirmed by formal grants in different and now unknown languages, engraved on tablets composed of a mixed metal. The inscription on the plate supposed to contain the oldest grant is in the nail-headed or Persepolitan character; another is a character which has no affinity with any existing language in Hindostan. These tablets were lost during several centuries, and were recovered a few years since by the

exertions of Colonel Macauley, the British resident in Travancore, to the great joy of the Syrian churches; by whom they were deposited, and are still preserved in the Syrian college, which has been erected at Cattayam.

In settling the ecclesiastical constitution of the Syrian churches, it was determined that the right to rule over them should vest in those families only out of which the apostle had himself ordained priests. The offices of bishop, archdeacon, and priest were accordingly for many years confined to these families, and persons were chosen from them who were recognized as the natural judges in all civil and ecclesiastical causes, and as having authority over all temporal as well as ecclesiastical affairs.

In the ninth century the Syrian Christians were much depressed, and sought the aid of the Nestorian patriarch, who commissioned two ecclesiastics of that church, Mar Saul and Mar Ambrose, to proceed to Malabar and rule over them. These prelates, on their arrival at Quilon, were received by the Christians with great thankfulness. By their presence they soon commanded the respect of the native princes, who allowed them to make converts, and to erect churches wherever they pleased, for which also they obtained endowments from the noble and wealthy part of the community. From the Hindoo princes they moreover obtained the formal renewal of ancient privileges by grants, which were engraven, as those of higher antiquity had been, on plates of metal. These grants are still preserved, and are in the languages of Malabar, of Canara, of Bisnagur, and in Tamul.

The Syrian or Nestorian bishops, Mar Saul and Mar Ambrose, are still held in high veneration by the Syrian Christians, who mention them in their prayers, and dedicate churches to their memory.

Between the ninth and fourteenth centuries these Christians are described as having attained to their highest state of external respectability, if not of purity. They were enlightened by the instruction of a succession of able teachers from Syria, who spread the blessings of the gospel with zeal, integrity, and honour; receiving such only to their communion as could

approach with unblemished character, and rejecting all and every one who could not appear with hands undefiled, and with minds thoroughly convinced of the abomination of heathen worship. All false miracles were then rejected, and the Christians were distinguished by intelligence and decency of manners, which recommended them to the native princes, by whom their teachers were invested with the first offices under the government. At length they entirely shook off the yoke of the Hindoo princes, and elected a chief or king of their own religion, raising one Baliarte to the throne, who assumed the title of 'king of the Christians of St. Thomas;' but this state of independence did not long continue. The regal power, through default of succession, passed to the rajah of Cochin, and that chief, while he professedly respected their rights, persecuted them through hatred of their religion.

In this state the Portuguese found them, encompassed on all sides by enemies, and bowed under the yoke of the Hindoo princes. The account which the Portuguese gave of them was, that they 'were in a state of decadence, and amounted to about 200,000 Christians, the wreck of an unfortunate people, who called themselves Christians of St. Thomas, and after the example of their ancestors, performed pilgrimages every year to the place where the apostle consummated his martyrdom; whose history and miracles, extracted from their annals, had been composed into a species of canticles translated into the language of the country, and sung by the inhabitants of the fishery (the Manaar pearl fishery), and of the coast of Malabar.'

Their subsequent history is a good deal interwoven with that of the Roman Catholics in India;—it may suffice to observe, that when the Syrian Christians placed themselves under the direction of the Portuguese missionaries, and, as the latter assert, 'voluntarily requested that they might be adopted as good and faithful subjects of the king of Portugal,' they amounted to 1500 Christian churches under the Syrian patriarch, retaining their martial character, and associating with the higher castes of Hindoos, who deemed themselves honoured by the association. On the part of the Syrian churches, it is

stated that they proposed their union with the western church, 'having full confidence in its piety and truth, and no knowledge of its corruptions;' that in particular the sacraments of confirmation, of extreme unction, of auricular confession, and the worship of images, were unknown to them; that the title of 'Mother of God' was, when they heard it, disgusting to them, and that when her image was first presented to them, they rejected it with indignation, exclaiming, 'We are Christians, and not idolaters.' To induce the Syrians to conform to the idolatry of the Roman Catholic Church, the missionaries resorted first to artifice and then to force. They founded colleges and schools for youth, whom they proposed to instruct in the rites of the Latin church, still employed the Syrian language, and it is believed that their schools did some service; but these measures not effecting their main object, which appears to have been the establishment of the Pope's supremacy, together with the erroneous tenets and particularly the idolatry of his religion¹, the missionaries resorted to the inquisition about the middle of the sixteenth century. Division, contention, and confusion were the natural consequences of this step; in which state the churches continued till the year 1599, when a fresh attempt was made to effect a compromise between the Latin and Syrian Christians, at a conference called the synod of Udiampar, a town in the neighbourhood of Cochin. Here the parties met; but the Roman Catholic missionaries, the Jesuits, had bribed the civil power, which was in the hands of the Cochin rajah, so effectually, as to destroy the freedom of discussion, and eventually to obtain the means of subjecting the Syrian bishops to persecution, for their faithful adherence to the truth. Two of these confessors, Mar Symeon and Mar Ignatius, were embarked on board of Portuguese vessels for

¹ They professed to have found the remains of St. Thomas the apostle and martyr, and a skull and bones, called his, were kept and worshipped in a church at Goa, dedicated to the blessed Virgin, mother of God. One friar Emanuel is reported to have dug up these remains at the command of Don John, King of Portugal.

Lisbon, where they were treated as heretics, and never more heard of in India. In this state of depression and suffering under Popish intolerance, the Syrian Christians continued more than sixty years, until the capture of Quilon by the Dutch, in 1661. By that event the power of the Portuguese was destroyed, and the Christians of St. Thomas restored to liberty. In 1665, the Jesuits quitted India. From their expulsion to the year 1815, the Syrian churches continued a separate branch of the Indian community; although divided into sects, and impaired in energy and purity of doctrine, by their unhappy connexion with the Roman missionaries.

In 1815, on the demise of their patriarch, they obtained the aid of the Company's government, exerted through Colonel Macaulay, the Company's resident in Travancore, who having recovered for them their ancient grants and evidences of nobility, assisted them to found a college at Cattayam for the education of a clergy, and for the Syrian youth generally. Colonel Macaulay effected several other arrangements for the general improvement of their condition. A considerable grant of land was obtained for the college, together with a donation of 20,000 rupees from the Rannee of Travancore, and three English missionaries were attached to the college at the instance of the resident.

The Syrian Christians now exist under three denominations.

First, The Syrian churches, of which there are fifty-seven in Quilon and the neighbouring districts, comprehend a Christian population of 70,000 persons, who are governed by a metropolitan, and retain a comparatively pure doctrine, although its professors are in general in low condition.

Second, The Syro-Roman Churches, who had adopted the Roman ritual with its corruptions, but still perform their worship in the Syrian language. These are in number 97 churches, with a population of about 96,000; viz. 52 churches, with a population of about 49,000, under the Archbishop of Cranganore; 38 churches, with a population of 40,000, under the vicar apostolique of Verapoli; and 7 churches, with a population of about 7000, under the Bishop of Cochin and Quilon.

Third, The Latin churches, which have fully conformed to

the Church of Rome, and use a ritual in the Latin language. These are in number 40 churches, with a population of about 54,000, viz. 21 churches, with a population of about 29,000, under the vicar apostolique of Verapoli; and 19 churches, with a population of about 35,000, under the Bishop of Cochin and Quilon. In addition to these churches, and dependent on them, there are numerous chapels of ease scattered over the country, in many instances four to each principal church.

The Syrian churches keep quite distinct from the Latin churches, and do not intermix with them.

Such of these churches, and they are numerous, as are within the Company's territory, have enjoyed not only that general protection for persons and property which is common to all classes of natives, but many grants or loans of money, and grants of land for the erection of churches and for cemeteries have been made to them. A volume might be filled with the details of these grants. The claims of the Christians for protection against Mahomedans and Hindoos are also not unfrequent. The following is a somewhat remarkable instance:—In one of the villages within the territories of the ex-peishwa, lately transferred to the Bombay presidency, there appears to have been a body of these native Christians, who immediately, on the establishment of the British power in the district, applied to the magistrate to relieve them from the disagreeable obligation of drawing the Hindoo idol's car on his festival day. The Hindoos put in a formal answer to the claim of exemption, pleading that the practice had continued for more than eighty years, which amounted to custom beyond the memory of man to the contrary. The cause was duly, and it may be presumed ably, argued by native vakeels, before the British magistrate, who decided that no custom, of however long continuance, could justify a practice so monstrous, as that of compelling Christians to draw the car of an idol. The decision was final, whether it gave universal satisfaction the record does not state.

ROMAN CATHOLIC MISSIONARIES.—The establishment of these missionaries at Goa, early in the sixteenth century, has already been adverted to, and their most oppressive conduct

towards the Syrian Christians. The learning and science of Europe, which they carried to India with them, contributed, it may be presumed, as much as the military power of the Portuguese, to give them an influence and ascendancy among the native princes, which they might have enjoyed as long and as beneficially as the East India Company have enjoyed theirs, had they used it as temperately, as wisely, and as justly. How they did use it is now matter of history, and if any of your readers are not sufficiently informed upon the subject, they may be referred to the history of the inquisition of Goa, or to the several other Portuguese accounts of their mission.

The East India Company's dominion, as it spread in India, extended of course over countries and places which contained churches, religious houses, and other establishments of Roman Catholics, for the most part of Portuguese origin. These Roman Catholics have received, and still receive, the same protection for their persons and property, religious as well as civil, as has been extended to every other class of inhabitants. The Padrees, for they were known by that name in the seventeenth century, have been allowed the free exercise of their religion to the extent of building and consecrating churches, and performing worship therein, according to their own views. They have also been allowed peaceably to carry the Host in procession, but have not been permitted to compel either Papists, Protestants, Mahomedans, or Hindoos to kneel before it. Endeavours to exert force have occasionally brought them in contact with the Company's government, and at one time the refractory conduct of the congregation *De Propaganda Fide* caused them to be excluded from Madras, and the Capuchins to be preferred and allowed, as the only body of Roman Catholics which the government could at that time with safety to the peace of the settlement permit to reside in it. But this and any other similar restraints which may have been imposed have been temporary, and withdrawn when the occasions have ceased. There is not, that I am aware of, any regulation of the Company's government which would prevent one of the bishops of the Church of Rome, now resident in India, from receiving and wearing a cardinal's hat, were it the pleasure of

his holiness the Pope to send him one. The law of *præmunire*, the famous contrivance of Henry the Eighth, by which he deprived his minister Wolsey of all his goods, and John Fisher, bishop of Rochester, of his head, is unknown in India, except as a piece of English history. The Roman Catholic Bishops of India do in fact correspond with the several states of Europe, such as Italy, France, and Portugal, to which they acknowledge ecclesiastical allegiance, and have often obtained assistance from the Company in conducting their correspondence with those states, and in remitting and receiving funds. Still further, they enjoy at the present time large pecuniary support, which has from time to time been freely granted to them, in every instance where a case of necessity and of useful application has been clearly made out. In such cases, the Company have either granted plots of ground, or sums of money, to erect churches, or the loan of such funds or stipends for the officiating priests, of whom there are at the present time a very considerable number in the monthly receipt of such stipends.

The Roman Catholic establishments which now enjoy the protection and support of the East India Company, include four apostolical vicars, with authority direct from the Pope; nominated by the Society De Propaganda Fide, and stationed at Pondicherry, Verapoly, Bombay, and Agra. There is also a prefect of the Romish mission at Nepaul. These apostolical vicars have under them in their several dioceses a number of priests; most of whom are natives of India, and have been educated in Indian seminaries by European ecclesiastics.

There are also two Archbishops and two Bishops, presented by the King of Portugal. The archbishops are of Goa, who is the metropolitan and primate of the Orient; and of Cranganore, in Malabar. The

bishops are, of Cochin in Malabar, and St. Thomas at Madras. The latter includes Calcutta in his diocese ; where he has a legate, who has under his superintendence fourteen priests and ten churches, viz. in Calcutta, one ; in Serampore, one ; in Chinsurah, one ; in Bandel, one ; in Cosimbazar, one ; three at Chittagong ; in Backergunge, one ; and in Bowal, one.

The priests and churches under the presidencies of Madras and Bombay are very numerous, exclusive of those which were formerly Syrian churches, and have been, as already mentioned, incorporated with that of Rome.

The Roman Catholic bishop of Bombay, who, with his vicar-general, resided on the island, has under his jurisdiction there five churches, inclusive of a new church on the island of Colaba, and two chapels. There are connected with these establishments thirteen priests, exclusive of the bishop and his vicar. All the churches, except Colaba, have sufficient endowments for their support, and that of their priests.

The principal church, which is dedicated to N. S. da Esperança, formerly stood on the Esplanade ; but in the year 1804 it was removed at the Company's expense, and a new one erected by Salliah Mahomed Fuzeel. This building cost about 4,000*l*. In 1831 it was discovered that the work had been badly executed, and the church was then ready to fall, in consequence of which the Company made a further grant of 14,000 rupees, nearly 2,000*l*., towards its repair.

At Surat there are two churches under the juris-

diction of the Bishop of Bombay. The oldest was erected in the year 1624; and it is a remarkable circumstance that for many years this church enjoyed a monthly income of 126 rupees, two annas paid by the Nabob of Surat, by virtue of a Sunnud from the Emperor at Delhi. This endowment ceased to be paid when Surat came entirely under the controul of the Company; but the church is still in possession of freehold property, yielding a monthly sum sufficient for its support. The second church is wholly supported by the Company, who pay the priest his monthly stipend of forty rupees. The stated worshippers in these two churches somewhat exceed one hundred.

The other Roman Catholic churches under the presidency of Bombay are as follow: one in Broach, which was erected, and is still supported, by voluntary subscription, excepting a monthly stipend of thirty rupees to the priest, paid by the Company: one at Baroda, supported in the same way: the church of N. S. los Remedios at Bassein, to the re-edification of which, in the year 1832, the Company contributed liberally; a church at Poonah, with two priests, who enjoy stipends paid by the Company: one at Malwa; one at Vingorla; one at Viziadroog; one at Rutnagherry, erected in 1822, with the aid of a grant from the Company, and one at Hurree.

Notwithstanding the forms and ceremonials of the Roman Catholic church approximate so closely to the Hindoo worship (as often observed to me by the late Rammohun Roy), there have been few converts to the Creed of Rome, and those who have become,

nominally, converts to the Catholic church, have relinquished, it is true, one faith, but without adopting another, while the principles of morality were too loose to stand as a substitute for religion.

By a Government regulation of 1831, any Hindoo who may become a convert to christianity does not forfeit rights of caste or inheritance, or any temporal advantages connected with caste. This is but just in a Christian government acting on the broadest principles of toleration. Thus when litigations for property or personal services appropriated as endowments for the support of the Hindoo or Mahomedan religion arise, the interference of the magistrate amounts to a direct recognition of rights connected with or growing out of the several religious distinctions of the party. British India can scarcely therefore be said to have a state religion,—it is tolerant, protective and auxiliary to each and every creed, allowing the light of reason and the convictions of truth to operate in every direction, unaided by physical force and unmolested by bigotry or fanaticism.

PROTESTANT CHURCH.—We may now proceed to observe how far the Established Church extends, premising that in this as in the foregoing instances, every aid has been furnished by the East India Company's government which could promote the cause of true religion and its concomitants—charity, peace, and happiness. The following detail shows, first, the state of the Established Church in Bengal, according to the latest return in 1830, and the expenses incurred there, from the date of Calcutta being made a bishop's see in 1814 to 1831.

Stations.	Congregations.	
	Civil.	Military.
Two Chaplains :		
Cathedral Calcutta	650	...
Old Church	400	...
St. James's	260	...
Fort Church	84	210
The Archdeacon acting :		
Dum Dum.....	...	700
Barrackpore.....	12	100
Chinsurah	144	310
Berhampore.....	...	275
Under 1 Chaplain :		
Dacca.....	20	uncertain.
Chittagong.....	12	
Jalalpur.....	8	
Mymensing.....	8	
Tipperah or Barrisal.....	15	
Under 1 Chaplain :		
Benares or Secrole	100	35
Chunar.....	250	...
Mirzapore	30	...
Jaunpore	40	...
Under 1 Chaplain :		
Patna	50	...
Muzzuferpore	24	...
Gyah.....	12	...
Dinapore	uncertain.	320
Allahabad	28	80
Under 1 Chaplain :		
Ghazeeপুর	uncertain.	380
Buxar.....	15	75
Saugor	40	116
Under 1 Chaplain :		
Agra	...	750
Muttra	...	100
Allyghur.....	...	60
Etawah	...	20
Under 1 Chaplain :		
Bareilly	...	60
Almorah.....	...	35
Havilbaugh	...	15
Moradabad.....	...	30
Shajehanpore	...	30
Under 1 Chaplain :		
Delhi	22	34
Rajapore.....	...	88
Meerut	108	1,530
Nusseerabad	...	60
Cawnpore	377	1,667
Under 1 Chaplain :		
Kurnaul	...	160
Loodianah	...	50
Hanse	...	30
Mhow	...	210
Cuttack	...	...

The returns of the congregations attending the churches at Neemuch, Boglepore, Cuttack, Futtighur, Saugor, Howrah, and the chapel at the European Barracks, are not given.

Name or Station of Church, &c.	Expenditure for Construction, &c. to Feb. 1831.	Yearly Allowance of Establishment for 1832-33	Name or Station of Church, &c.	Expenditure for Construction &c. to Feb. 1831.	Monthly Allowance of Establishment &c. to Feb. 1831.
Presidency:			Goruckpore	1,200	421
St. John's, the Cathedral	2,345	12,645	Ghazeepore	26,478	815
The Old or Mission Church	6,000	5,859	Dinapore	29,913	—
St. Peter's Church	1,15,149	1,947	Saugor	31,414	834
St. James's Church	63,005	3,276	Allahabad	1,910	577
Room in General Hospital	12,038	—	Cuttack	5,444	269
Barrackpore	—	387	Chunar	—	343
Cawnpore	60,409	698	Berhampore	—	367
Benares	11,601	631	Nusserabad	1,406	451
Dacca	14,824	877	Ditto, New Church	5,153	—
Dum Dum	58,444	1,647	Chinsurah	4,654	713
Agra	28,793	362	Kurnaul	1,354	660
Patna	—	137	Neemuch	302	247
Meerut	54,687	2,092	Moradabad	1,088	—
Nomillah	24,255	—	Boglepore	200	—
Howrah	4,585	1,959	Hanse	21	—
Mhow	502	206	Muttra	78	—
Nagpore	99	—	Alyghur	16	—
Futtighur	3,430	95	Dinapore	—	1,104
Burdwan	2,181	—	Secrole	—	218
			Furruckabad	—	834
			Bareilly	—	137

The foregoing tables are given (as are also several others in the large Second Edition of this Work) partly in order that more complete returns may in future be kept or prepared in India, in the statistics of which we are sadly deficient, the present being the first public effort to afford a complete view of Indian statistics.

An official letter from the Archdeacon of Bombay (10th Nov. 1831) thus details the state of the Protestant Church under that Presidency; *en passant*, it may be remarked that the number of chaplains allowed is fifteen, but in 1832 ten only were present, owing to sickness, &c.

Stations.	Number of Europeans.	Stations.	Number of Europeans.
1. St. Thomas's Church Bombay ...	—	10. Deesah.....	1,014
2. Bombay Garrison..	—	11. Ahmedabad	40
3. Colabah with Bombay Harbour.....	—	12. Baroda.....	38
4. Bycullah (New Church).....	—	13. Tannah.....	60
5. Poonah.....	1,860	14. Belgaum	843
6. Kirkee	667	15. Darwar.....	30
7. Ahmednuggur	754	16. Surat.....	30
8. Malcom Peth	70 to 100	17. Sholapore.....	138
9. Dapooree.....	22	18. Bhooj.....	117
		19. Malligaum	54
		20. Rajcote.....	30

In the above statement, four chaplains are assigned to the islands of Bombay and Colabah, in conformity with the opinion of the late bishop, Dr. Turner.

Ecclesiastical Establishment of the Three Presidencies.

Bengal.	Madras.	Bombay.
The Lord Bishop, Archdeacon, and 37 Chaplains, Of whom 29 were present in 1830, and 8 absent on furlough, &c. &c.	The Bishop, Archdeacon, and 23 Chaplains, Of whom 19 were present in 1830, and 4 absent on furlough, &c. &c.	The Bishop, Archdeacon, and 14 Chaplains, Of whom 11 were present in 1830, and 3 absent on furlough, &c. &c.

In a return before me of the expenses of the Bengal Ecclesiastical Establishment for the year 1832-1833, and which only arrived in England 5th Feb. 1835, I find that there were chaplains at Meerut, Messerabad, Agra, Bareilly, Dacca, Kurnaul, Barrackpore, Patna, Cawnpore, Chinsurah, Furruckabad, Saugore, Benares, Dinapore, Mhow, Ghazeepore, Neemuch, Berhampore, Allahabad, Dum Dum, Futtighur and Chunar, all out stations from the Presidency. There were also four Roman Catholic priests paid by government for ministering to the soldiery, viz. at Calcutta, Patna, Berhampore and Cawnpore; the total salaries of the bishop and clergy for 1832-33 was, 282,059 S. rupees; of four Roman Catholic priests, 4,474; and of four ministers of the Scotch Church, 7,413 rupees.

The following statement exhibits the several missionary stations formed in India by the London, Baptist, and Wesleyan Societies, with the date of the year when the mission was established at each station, and the number of missionaries resident at each.

London Society, May 1835.—Calcutta, founded A.D. 1816, Missionaries, 2; Kidderpore, 3; Chinsurah, 1813, 1; Berhampore, 1824, 2; Moorshedabad, 1; Jurat, 1; Benares, 1820, 3; Madras, 1805, 3 (and

9 native assistants) ; Travancore, 1826, superintended by the Madras Missionaries ; Vizagapatam, 1805, 1 ; Cuddapah, 1822, 1 ; Chicacole, 1 ; Chittoor, 1827, 1 ; Belgaum, 1820, 2 ; Bellary, 1810, 4 ; Bangalore, 1820, 1 ; Salem, 1827, 2 ; Combaconum, 1825, 2 ; Coimbatore, 1830, 1 ; Nagercoil, 1806, 2 ; Neyoor, 1828, 3 and 19 natives ; Quilon, 1821, 2 and 9 natives ; Surat, 1815, 3 ; Darwar, 1829, superintended by the Belgaum Missionaries.

Baptist Society, 1835.—Calcutta, 1801, Missionaries, 7 ; Chitpore, 1 ; Hourah, 1 ; Tabpore, 1 ; Patna, 1832, 1 ; Digar, 1809, 1 ; Monghyr, 1816, 2 ; Sewry, 1807, 1 ; Cutwa, 1804, 1 ; Luckyantipore, 1831, 1 ; Khane, 1831, 1 ; Bonstollah, 1829, 1 ; Mirzapore, 2.

The above is exclusive of the mission family at Serampore, which is in the Danish territory.

Wesleyan Society, May 1835.—Madras, 4 Europeans, with native assistants ; Bangalore, 3 ; Negapatam and Melnattam, 1.

I should be glad to see the Moravian Missionaries settling themselves in India. R. M. M.

It would be impossible to close this chapter on Christianity in India without referring to the translations of the sacred Scriptures into the several languages written and spoken on the peninsula of Hindoostan. The late Dr. W. Carey, of Serampore, was the most distinguished labourer in this field, the surprising extent of whose labours I will give on the authority of a memoir of this eminent missionary and philologist, by Mr. Fisher. The following is an account of Dr. Carey's philological works, from the same authority :—‘The Mahratta Grammar was his

first work, and was followed by a Sungskrit Grammar, 4to. in 1806 ; a Mahratta Dictionary, 8vo. in 1810 ; a Punjabee Grammar, 8vo. in 1812 ; a Telinga Grammar, 8vo. in 1814 ; also between the years 1806 and 1814 he published the Raymayana, in the original text, carefully collated with the most authentic MSS. in three volumes, 4to. His philological works of a later date are a Bengalee Dictionary, in three volumes, 4to. 1818, of which a second edition was published in 1825, and another in 8vo. in 1827-1830 ; a Bhotanta Dictionary, 4to. 1826 ; also a Grammar of the same language, edited by him and Dr. Marsham. He had also prepared a Dictionary of the Sungskrit, which was nearly completed, when a fire broke out in Serampore, and burnt down the printing office, destroying the impression together with the copy, and other property.' I refer, as below¹, for some interesting particulars of Dr. Carey's life and labours.

'The versions of the Sacred Scriptures which have issued from the Serampore press, and in the preparation of which Dr. Carey took an active and laborious part, are numerous. They are in the following languages :—Sungscrit, Hindee, Brij-Bhassa, Mahratta, Bengalee, Orissa or Ooriya, Telinga, Kurnata, Maldivian, Gujuratee, Buloshee, Pushtoo, Punjabee or Shekh, Kashmeer, Assam, Burman, Pali or Magudha, Tamul, Cingalese, Armenian, Malay, Hindosthane, and Persian ; to which must be added the Chinese. Dr. Carey lived to see the Sacred Text, chiefly by his

¹ See Gentleman's Magazine for May 1835.

instrumentality¹, translated into the vernacular dialects of more than 40 different tribes, and thus made accessible to nearly 200,000,000 of human beings, exclusive of the Chinese Empire, in which the labours of the Serampore Missionaries have been in some measure superseded by those of Dr. Morrison.'

In addition to the versions of the Sacred Scriptures in the languages of India, published by Dr. Carey, translations of the Old and New Testaments in the following languages have been completed by Missionaries sent out by the London Society:—

In the Telinga or Teloogoo, by Messrs. Cran, Des Granges, Pritchett, Gordon, and Howell, between 1812 and 1834.

In the Canarese, by Messrs. Reeve and Hands, between 1818 and 1832.

In the Mahratta, by Messrs. Wall and Newell.

In the Goojurattee, by Messrs. Skinner and Fyvie, between 1820 and 1832.

In the Hinduwee and Urdee, some books of the Old Testament, by Mr. Robertson.

Of many of these versions of the Scriptures very large editions have been printed and circulated; and it is impossible at the present moment fully to estimate the extent to which they may subserve that Missionary enterprise, the evangelization of India.

¹ To the Marquess Wellesley we owe the encouragement given by government to well-conducted missionaries in India; and under his lordship's auspices the Scriptures were translated by such good men as Dr. Carey (aided by learned Pundits) into almost every Oriental language.

CHAPTER VII.

THE LITERATURE, POETRY, LAW, DRAMA, MATHEMATICS, &c.
OF THE HINDOOS—THEIR ARCHITECTURE, SCULPTURE,
PAINTING, MUSIC, &c.—DOMESTIC ARTS, &c.

THE antiquity of the Hindoos is demonstrated by the ancientness, and in many instances the purity of their literary compositions.

Religious Works.—The Vedas (signifying knowledge) are, in every respect, the most important work of their ancient literature. They are the basis of their religion, and are appealed to as the foundation of all their social and political institutions. Only a small portion of them has hitherto been drawn to light, and, up to the present moment, the principal source of our information respecting them is a dissertation by Mr. Colebrook, printed in the eighth volume of the 'Asiatic Researches.'

The Vedas are four in number: each Veda consisting of two parts, denominated the Mantras, or prayers, and the Brâhmanas, or precepts. The complete collection of the Mantras (or hymns, prayers, and invocations) belonging to one Veda is entitled its Sanhitâ. Every other portion of Indian scripture is included under the general head of divinity (Brâhmana). This comprises precepts which inculcate religious duties, maxims which explain those precepts, and arguments which relate to theology¹.

¹ Asiatic Researches, vol. viii. p. 387, 388. Compare Transactions of the Royal Asiatic Society, vol. i. p. 448, 449.

The whole of the Indian theology is professedly founded on tracts, likewise considered as parts of the Vedas, and denominated Upanishads. The proper meaning of this designation is doubtful: it is usually supposed to signify 'mystery;' but neither the etymology nor the usual acceptation of the word seems to warrant this interpretation¹.

The Mantras, or prayers, are the principal portion of each Veda, and apparently preceded the Brâhmanas. Those of the Rig-Veda are metrical, and are recited aloud; those of the Sâma-Veda are chaunted with musical modulation; those of the Yajur-Veda are in prose, and are inaudibly recited. A table of contents, appended to the several Sanhitâs, states the name of the author of each prayer, that of the deity or being invoked, and if the prayer be in verse the number of stanzas and the metre. Indra, or the firmament, fire, the sun, the moon, water, air, the spirits, the atmosphere, and the earth are the objects most frequently addressed.

The following is Mr. Colebrooke's literal translation of a single prayer from the Rig-Veda:—

¹ Asiatic Researches, vol. viii. p. 472. The Upanishads were translated into Persian by Sultan Dârâ-Shekûh, the eldest son of the Mogul emperor, Shâh-Jehân, and brother of Aurungzebe; who was born A.D. 1615, and was killed by Aurungzebe's order in 1659. This Persian translation was again translated into Latin by Anquetil du Perron. (*Oupnekhat, id est, Secretum tegendum*, &c. Paris, 1801, 2 vols. 4to.) A free translation from the Sanscrit original of four of the shorter Upanishads may be found in Rammohun Roy's 'Translation of several principal Books, &c. of the Veds.' London, 1832, 8vo.

‘Guardian of this abode! be acquainted with us; be to us a wholesome dwelling; afford us what we ask of thee: and grant happiness to our bipeds and quadrupeds. Guardian of this house! increase both us and our wealth. Moon! while thou art friendly, may we, with our kine and our horses, be exempted from decrepitude: guard us as a father protects his offspring. Guardian of this dwelling: may we be united with a happy, delightful, and melodious abode afforded by thee: guard our wealth now under thy protection, or yet in expectancy, and do thou defend us.’ ‘Every line,’ observes Mr. Colebrooke, in speaking of the prayers of the Rig-Veda, ‘is replete with allusions to mythology; not a mythology which avowedly exalts deified heroes (as in the more recent legendary poems of the Hindoos), but one which personifies the elements and planets, and which peoples heaven and the world below with various orders of beings.’ Mr. Colebrooke proceeds to say, that he has not remarked in these hymns any thing that corresponds with the favourite legends of those sects which worship either the Linga or Sacti, or else Râma or Krishna¹.

The difference of style alone would be sufficient to prove that in the Vedas, as they are now before us, books, treatises, and fragments belonging to different ages are put together. At what period the present arrangement was made we are as yet unable to determine, since our total want of authentic information

¹ See Asiatic Researches, vol. iii. p. 398.

respecting the history of India renders it altogether extremely difficult to ascertain the epoch of any of the ancient monuments of Sanscrit literature. From a passage stating the position of the solstitial points, which occurs in a sort of calendar appended to the Rig-Veda, Mr. Colebrooke has drawn the conclusion that this calendar must have been regulated during the fourteenth century¹; and part at least of the hymns in honour of the several deities, whose festivals this calendar was destined to regulate, now embodied in the Rig-Veda, must then have been already extant.

Legends.—The class of Sanscrit writings, next in importance to the Vedas, are the Purânas, or legendary poems, similar, in some respects, to the Grecian theogonies. The Purânas are said to be composed by Vyâsa, the compiler of the present collection of the Vedas. Each Purâna treats of five subjects;—the creation of the universe, its destruction, and the renovation of worlds; the *avatâras*, or manifestations of the supreme Deity; the genealogy of gods and heroes; chronology, according to a fabulous system; and heroic history, containing the achievements of demi-gods and heroes. Some of the Purânas, being less obscure than the Vedas, are now very generally read and studied, and constitute the popular, or poetical creed of the present Hindoos. The principal Purânas are eighteen in number; their names are the Brahma, Padma, Brahmânda, Agni, Vishnu,

¹ Asiatic Researches, vol. iii. p. 491, &c.

Garuda, Brahmavaivarta, Siva, Linga, Nārādīya, Skanda, Mārkaṇḍeya, Bhavīṣya, Matsya, Varāha, Kūrma, Vāmana, and Bhāgavata Purāna. They are reckoned to contain 400,000 stanzas. (Wilson, Mackenzie Collection, vol. i. p. 48.) There are also eighteen Upapurānas, or similar poems of inferior sanctity and different appellations.

Poetry.—Two great epic poems, the Rāmāyana and the Mahābhārata, are usually classed with the Purānas. The Rāmāyana, comprising 24,000 stanzas, divided into seven books, and written by the ancient poet Vālmīki, records the adventures of Rāma, an incarnation of the god Vishnu, who was born as the son of Dasarath king of Oude. The Mahābhārata is said to contain no less than 100,000 stanzas. Vyāsa, the supposed compiler of the Vedas and Purānas, is said to be its author. It records the actions of Krishna, the last and most celebrated of the avatārs of Vishnu.

Law.—Books on law constitute another important branch of Sanscrit literature. The treatises coming under this designation may be divided into two classes: some consist of maxims or precepts, usually expressed in verse, put together into codes of greater or less extent, and attributed to various ancient sages, as their original and inspired authors; others consist either of comments on these traditional texts, elucidating and amplifying their import, and solving such difficulties as arise from apparent contradictions in different passages; or of systematic treatises, in which the several topics of Hindoo jurisprudence

are discussed according to logical arrangement, and passages from the ancient law-givers are adduced in support of the doctrines advanced.

The most distinguished work extant of the first class is undoubtedly the code generally known under the title of the Institutes of Menu. Numerous compilations of a similar nature exist, which are attributed to Gôtama, Nârada, Sanka, Likhita, Kâtyâyana, Yâjnawalkya, and other ancient sages. Among the commentaries on their codes, we shall here only mention the gloss of Kullâkabhattâ on the laws of Menu, and the ample commentary of Vijnânêswara on the Institutes of Yâjnawalkya, known in India under the title of the Mitâkshara: the latter work is the principal law authority, now followed by the Hindoo lawyers officially attached to the courts of justice in the Dekkan, and in the western provinces of Hindostan¹. Among the works on jurisprudence arranged on a free system, independent from the accidental succession of topics in the ancient compilations of legal precepts, we may notice the Vir-amitrôdaya of Mitramisra, the Dâyabhâga of Jîmûtavâhana, and the Digest of Jagannât'ha, as some of the most generally known².

Epic Poems.—The two great epic poems of the Hindoos, the Râmâyana and the Mahâbhârata, are written in a remarkably easy and natural kind of verse, and in a language which though sometimes highly expressive and energetic, generally bears the

¹ Rammohun Roy's Judicial System of India, p. 48.

² The two latter works are translated by Mr. Colebrooke.

character of the simplest narrative, and the tone of common conversation. There are, however, other Sanscrit poems, evidently belonging to a more modern age, and written in a style of artificial refinement, both as to language and versification.

The Drama.—The dramatic literature of the Hindoos became first known to the literary public of Europe through the translation of one of its greatest ornaments, the play of *Sacotalá*, by Sir William Jones. The translation of the dramatised allegory, called *Prabôdha Chandrôdaya*, or ‘*Rise of the Moon of Intellect*,’ by Dr. Taylor of Bombay, was published in 1812, more calculated to throw light on the metaphysics than on the scenic literature of the Hindoos. In 1827, however, Mr. Wilson’s English translation of six new plays appeared¹, accompanied with a dissertation on the dramatic system of the Hindoos, and with some account of other extant Sanscrit dramas. Independently of other undeniable poetic merit of many parts, at least, of these compositions, they are highly interesting, as the most genuine pictures of Hindoo manners, and of the condition of society in Hindoostan previous to its conquest by foreign invaders. It deserves to be noticed, as a striking peculiarity of the Hindoo dramas, that different forms of speech are employed for different characters: the hero and the principal personages speaking Sanscrit; but women and the inferior

¹ Select Specimens of the Theatre of the Hindoos, by H. H. Wilson, Calcutta, 1827, 3 vols. 8vo. A new edition of this work has just been published (London, 1835, 2 vols. 8vo.)

characters using the various modifications of that language, which are comprehended under the term *Prâcrit*. None of the Hindoo plays at present known can boast of a very high antiquity, and nearly all appear to have been composed at a period when the Sanscrit had ceased to be the colloquial medium. 'They must therefore,' observes Mr. Wilson, 'have been unintelligible to a considerable portion of the audience, and never could have been so directly addressed to the bulk of the population as to have exercised much influence upon their passions or their tastes. This circumstance, however, is perfectly in harmony with the constitution of Hindoo society, by which the highest branches of literature, as well as the highest offices in the state, were reserved for the privileged tribes of Kshatriyas and Brahmins.' To the unities of time and place the dramatic poets of India have paid but little attention: they are not however, destitute of certain rules; and many Hindoo writers have endeavoured to reduce to a system the technicalities of dramatic composition. The Hindoos had no separate edifices appropriated to dramatic representations, nor do they appear to have possessed any complicated scenic apparatus. In the palaces of kings there was a hall or saloon, in which dancing and singing were practised and sometimes exhibited, and this room was fitted up on purpose for dramatic entertainments¹. Plays were only occasionally en-

¹ At the English theatre at Chouringee, Calcutta, a large part of the audience is composed of the most respectable of the Hindoo gentry.

acted at seasons peculiarly sacred to some divinity, or at royal coronations, marriages, and other public occasions ; and this circumstance accounts partly for the limited number, and partly for the great length of those Hindoo dramas, which have been preserved to us.

Fables.—The popular collection of fables, commonly known in Europe under the name of the ‘ Fables of Pilpay,’ are of Indian origin. The Sanscrit original has now been ascertained to be the Panchatantra, a work so called from its being divided into five tantras, or sections, and probably compiled in the fifth century of our era. It consists of stories told in prose, but interspersed with moral maxims, and other sentences in verse, many of which have been borrowed from other authors, and can be traced to their original sources ¹.

The Arabian Nights were long considered to have been originally composed in the Arabic language ; but, latterly, some at least of the most enchanting tales embodied in that collection, have been discovered to be of Indian origin, and the Sanscrit to which they have recently been traced, is a voluminous collection of stories known in India under the title of the Vrihatkat’hâ ². Magic and conjuration is practised in several parts of India.

During the Marquess Wellesley’s equally splendid

¹ See Mr. Wilson’s account of the Panchatantra, Trans. of the Royal Asiat. Society, vol. i. p. 155, &c.

² See the (Calcutta) Quarterly Oriental Magazine, June, 1825, p. 250, &c. ; and March, 1824, p. 68, &c. Wilson’s Theatre of the Hindoos, vol. ii. p. 138.

and beneficent government of British India, his Lordship, with his usual attention to every point, however minute, ordered an inquiry into the state of the gaols. From the manuscript report to the Governor General, I derive the following account of the conjuror's ordeal, and subjoin it, as various kinds of ordeal have been in use in every age in different countries. The reporter appointed by government thus proceeds :—

‘ When any property is stolen, and the theft is supposed to have been committed by the servants, or dependants of the house, in which the robbery has taken place, it was formerly the general custom, and the practice still prevails, to send for the conjuror.

As this man's own account, is not only characteristic of the manners and customs of the natives, but also curious in itself, a translation is given from his own words.

My name is Sheikh Khyrulla ; my profession, to detect thieves, and bring them to punishment.

My uncle was employed under Mr. Playdell, and was called the ordeal priest.

I am not employed as a monthly servant, but occasionally act, by order of the justices of the peace. I receive a pension of twenty rupees per mensem from government : but have no settled fee, neither do I always receive a gratuity, for my trouble.

Formerly there was only one mode of ordeal used ; it was the enchanted rice. I seldom resort to this, as there are several others, which I prefer to it, viz.

'The enchanted arrows.—When I am sent for, to detect a robbery, I first have all the persons of the house drawn up in a line before me, and examine their countenances, in which, from long habit, I can generally trace marks of guilt, and form some opinion who the offender is. The eyes of the guilty person become flushed. The vein on his forehead, becomes dilated, his pulse irregular, the palpitation at his breast great, and accompanied by a kind of fever. The consciousness of guilt, and the dread of detection, prevents the offender from looking up. Near the artery usually felt by medical men, is a small one, over which the emotions of the mind produce a more sensible influence. Terror affects its motion. The presence of the person robbed, and of several other spectators, adds to the confusion of the criminal.

Having fixed my suspicions, I take down all the names, and hint that I have hopes of ascertaining the thief. If he does not come forward, I commence the ceremony of the enchanted arrow.

I take four arrows, and lock the notches of the shafts in each other. Two men standing face to face, hold the opposite ends of them, passed under their arms. A text of the Koran is then uttered, and the arrows are breathed upon. The genii, whose department it is to watch over the human species, are invoked, and each of the persons present, is invited to put his hand between the arrows. They close on the hand of the offender, who upon this generally confesses his guilt, and delivers up the stolen property.

But if the criminal is old, and hardened, I am obliged to have recourse to other operations, viz.

The ceremony of the enchanted vase.—I write the names of the four angels, Gabriel, Michael, Israfeel and Azraeel¹, on a new earthen vase, and place it with its mouth upwards, on the closed hands of two indifferent persons, and perform certain religious ceremonies over it. The names of all the accused or the suspected, are written on slips of paper, and thrown one by one, into the vase. When the name of the thief is put in, the vase will turn round. If he does not confess, I must resort to,

The ceremony of the enchanted shoe.—I take an old shoe, which has lain in the public road, and been stepped over by persons born under the different signs of the Zodiac. A shoemaker's awl is stuck into it, on the point of which it is suspended; while the handle of the awl is held between the fingers of two indifferent persons, standing face to face. I utter a text of the Koran, and breathe upon the shoe. When the name of the thief is placed upon the shoe, it will drop down.

The enchanted razor.—The accused and suspected, are forbidden to shave their heads, they are ordered to bathe themselves, and to range themselves in a line, sitting. I utter a text from the Koran, breathe upon the razor, and with it, shave my thigh. The thief's hair falls off his head, and he is detected.

¹ This is according to the Koran, Gabriel is called the holy spirit, Michael the angel of revelation and friend to the Jews; Israfeel the angel of the resurrection, and Azreel the angel of death.—*Montg. Martin.*

The enchanted bag.—I utter as many verses from the Koran, as days in the week are passed, and blow a new leathern bag, until it is tight. The thief's belly swells in proportion, and he roars out with the pain.

The enchanted stone.—I take a new wicker basket, which I place upon the ground, and put fresh rice in the husk into it. On that I put an unbaked earthen platter, and over the platter, a large stone. An indifferent person stands on the stone, and receives one by one, the names of the suspected persons written as before on slips of paper. When the name of the guilty is put into his hand, the stone turns round with him.

The enchanted staff.—A China shoe flower and some earth procured at the excavation of a well, are prepared by a text from the Koran, and by breathing upon them; after which they are introduced into the hollow extremities of a piece of bamboo, containing three or five knots, and cut about three inches from the exterior knots. The bamboo thus charged, is put into the hands of an indifferent person (the parties suspected being present), and called upon to do its duty. If the thief be present, the bamboo becomes much agitated, and notwithstanding the exertions of the holder, proceeds by short springs towards the guilty.

The enchanted nails.—On the day previous to the performance of this ordeal, I take to my own house some linseed oil, over which I utter a text, and blow upon it three times. I also fix upon a boy, who lives near the person robbed, knows the

names and persons of the suspected, and was born when the sun was in Libra. Thus prepared, I assemble on the next day all the suspected, and a spot is cleared away and washed. The boy who has been kept fasting, and has bathed, is seated on the spot so cleansed. I burn incense, and invoke the genii. The boy is directed to join his fists, keeping his thumbs upwards. His thumb nails are smeared with the enchanted oil, taken up on a glass called Doorbha. Red coloured flowers are placed under his thumbs and he is desired to declare what he sees in his nails. After many strange sights, he says, that he sees a person with his hands tied behind him: the boy names him, if he knows him; if not he is directed to look among the persons present, and fix upon the thief.

The enchanted basin.—A tutenague or brass basin containing two pounds, is filled with one pound of barley, and the same quantity of pease, placed for a night in a clean spot, in the house of the person robbed, where a text from the Koran is uttered eleven times over it, and another text is written upon it.

On the morrow the suspected persons are assembled before the basin, and a person born when the sun was in Libra, is desired to hold it. If the thief be present the basin moves towards him; if he refuses to confess, it proceeds to the spot where the stolen property has been placed.

Another mode of using the basin.—The person robbed, must on a Tuesday or Saturday go to the temple of the goddess Cali, and after presenting an offering, bring away five, seven, or nine flowers,

from the neck of the goddess. The flowers are placed in the basin, as the barley and pease were; rice taken from the husk, by beating it, without steeping, must be placed round the basin, and mustard seed, previously consecrated by a text, be sprinkled over it. The same operation is to be observed on the morrow, as in the foregoing instance, and the effect is similar. But this method can be practised on no other day than Sunday.

The enchanted stick.—A bamboo of a particular class must be cut below the lowest knot, which is usually double, and is called the *uncle and nephew*, and split without hurting the eyes on each knot, from whence twigs spring out. These dissevered parts, are to be shaved to a moderate thickness, and reduced to nine or eleven knots.

On the evening previous to the trial, the bamboos must be taken to the water side, and placed upon two brass vessels filled with river or pond water, of which vessels one has the figures of Raam and his brother Lacshman, drawn upon it. The bamboos are then rubbed with a particular kind of grass, replaced on the vessels with a text uttered over them, and besmeared on each knot, with red sanders oil, and a Toolsee leaf; after this they are immersed in water for the night.

In the morning I take the bamboos and the vessels to the house of the person robbed, place the former under the arms of two indifferent persons facing each other, and desire them to hold them asunder in their closed fists. I stand near the bamboos, one hand containing a sprig of

Toolsee, the other holding a brass vessel filled with Ganges water, copper, and Toolsee leaf. With the water, I moisten the sprig, and besprinkle the bamboos and their holders, saying to the bamboos, "Close together if a theft has been committed; separate if it has not." They act accordingly; I then call upon them to attest the veracity of their deed, and they move towards the Ganges water. I order them to proceed to the thief; they do so: they carry their holders along, and seize the criminal by the neck. If he does not confess, the bamboos advance with his neck still confined between them, until they arrive at the place where the property has been concealed.

If instead of the text used above, a verse from the Koran is uttered, and the bamboos employed without shaving them, danger frequently follows, and the thief is strangled.

'*The enchanted rice*.—The accused being assembled, are placed at a distance from each other, a certain text from the Koran is to be pronounced eleven times, and another particular text, three times over rice, taken from the husk without boiling. It is then to be weighed with a rupee, bearing the names of Abubekur, Omur, Osman, and Alli, and given to each of the accused to chew and spit out. The guilty cannot chew it, the rice becomes dry, the criminal's tongue parched, and if the property be still in his possession, blood flows from his tongue.

I never use the rice without previous trial of other methods. If the rice confirms my suspicions,

drawn from the other ordeals, I do not hesitate to conclude that the thief is found.

Although these methods generally succeed, yet there are instances of failure, either from venality in the performer, from want of confidence in his art, or misplaced pity towards the offender.

The hardness and subtilty of the guilty, will also sometimes defeat the skill of the ordeal priest, who although convinced by repeated trials, that he has fixed upon the real thief, cannot always trace the property to the place of concealment, as he has it not always in his power to obtain such leading circumstances as will support his suspicions, and carry inquiry to conviction.

Instances of success in detecting thieves.—About the year 1780, Quarter-master Gillespie missed 120 gold mohurs. I was sent to discover who had committed the theft.

The money was kept in an *escrutoire*, and locked up in a large chest, of which the key was in possession of one of Mr. Gillespie's servants, named Meerun. I examined one hundred and twenty persons belonging to the family, and could not discover guilt in any countenance. I inquired if any other persons came to the house, and learnt that a boy called Rowshun came occasionally. I discovered by the vase that he had committed the theft, but knew not who he was. I informed Mr. Gillespie that I suspected Rowshun, and that he had taken the keys from under Meerun's pillow while he slept.

Mr. Gillespie sent me with a letter to Sir Elijah

Impey, in whose service Rowshun was, and ordered Meerun to accompany me.

I went, delivered the letter, was abused by Sir Elijah, and would have been horse-whipped by Lady Impey, if Mr. Newman and her ladyship's brother had not prevented it. At last the boy was called; I observed guilt in his countenance. I taxed him with the theft; he accused me of injuring his character; I examined his chest and found no money, and was ordered into custody. After this Sir Elijah asked the boy if he had ever been at Mr. Gillespie's; he replied, "Never," this convinced me of his guilt, as it assured the chief justice of his innocence.

I was sent under a guard to Mr. Gillespie's; Mr. Newman, accompanied by Rowshun and many others, attended me. It was proved that the boy had been there often; I was set at liberty and engaged to produce the property in three days.

If a certain text of the Koran is pronounced one hundred and one times over the name of the thief, and the name is then thrown into the fire and burnt, the guilty person will experience great distress of mind, and he will unbosom his secret to somebody.

I performed this ceremony over Rowshun's name, and he confessed the theft, saying that he had spent twenty gold mohurs, and had buried the rest in a place he described. I went to the spot, and in the presence of Sir Elijah, and Lady Impey, of Mr. Gillespie, and several others, took out the money. The boy acknowledged his crime, was privately punished, and sent to England.

About the year 1782, a shawl belonging to Mrs.

Hastings, was lost out of the room in which she had been sitting. I was sent for, and found that a woman who waited on Mrs. Hastings was the person most likely to have committed the theft. The woman denied, a search was made, and the shawl found concealed in some dirty linen, rolled up as if prepared for delivery to the washerman. Upon this the woman confessed her guilt, and Mrs. Hastings ordered me to be invested with a robe of honour, and gave me the pension of twenty rupees per mensem, which I now enjoy.

Mr. Speke lost forty-three gold mohurs, and was induced by some circumstances to suspect his head and mate bearers of the theft; I was sent for. All the bearers were assembled, and I found all innocent. I requested, and obtained leave to examine all the other servants, though not without difficulty, on Mr. Speke's part, who was apprehensive that I might charge the guiltless, and especially as particular circumstances made him think I had overlooked the guilty.

Among the servants was a boy named Hackim, the son of an old and favourite servant, on whose death, Mr. Speke had taken charge of the boy, and allowed him eight rupees per month. I observed this lad retire from the line, I called him forward, he trembled, I felt his pulse, it was irregular, I put my hand to his bosom, and found his heart in extreme agitation. This was mentioned to Mr. Speke, who would not believe that the boy, whom he had treated in the kindest manner, could prove so ungrateful as to rob him.

I went home, performed the usual ceremonies with

Hackim's name, and was convinced of his guilt. On the next day I went to Mr. Speke's, and learnt that thirty-nine and a half gold mohurs were found. On seeing me, Hackim fled ; he was followed, and confessed the whole affair. I was sent for to Mr. Bristow's, who had lost a gold surpoosh, worth eighteen gold mohurs. I discovered the thief, and found the property buried in the garden. Fifty gold mohurs, not stamped, were stolen out of a bag, kept in a chest under four locks. I was sent for by Mr. James Miller, the Mint master, to discover the thief. I discovered the thief by his look and gestures ; I began the ordeal of the enchanted sticks ; they were approaching him when he confessed his guilt, and disclosed how the robbery had been committed.

A shawl, and a shawl handkerchief, were stolen out of Colonel Hardy's quarters in Fort William. I was sent for. The enchanted sticks caught an Aubdar ; he would not confess ; his house was searched by the colonel's people, who returned saying, that they had found the property, and that the Aubdar who had accompanied them was run away.

A pearl necklace belonging to Lady Shore was missing. I discovered it to have been stolen by a woman who waited on her Ladyship, and by means of the enchanted sticks, found it under a chair cushion.'

Remark by the reporter ¹.—Several offenders have

¹ This paper has been given at great length, that the system adopted in India may be compared with those ordeals used in other countries, and as an illustration of the effect of conscience over man.—R. M. M.

been brought to trial in the present sessions by means of this conjuror, who is a shrewd, intelligent man.'

Arithmetic.—The decimal system of the rotation of numerals, now generally in use among us, is an Indian invention, which was probably communicated to the Arabians through the Hindoo mathematicians and astronomers, who visited Bagdad during the reigns of the earlier Abbaside caliphs; and Gerbert of Aurillac, subsequently raised to the papal throne as Pope Sylvester II. (died A.D. 1003,) who had studied in the Arabian universities of Seville and Cordova, in Spain, is usually supposed to have first introduced it into Europe. To the Hindoos the Arabians also appear to be indebted for their first knowledge of algebra. The earliest extant Arabic treatise on algebra¹, confirms by internal evidence the supposition previously entertained by Cossali, Hutton, and others, that the art of solving problems by reduction and equation had not originated among the Arabians, but had been communicated to them from India. The principal Indian writers on algebra and arithmetic generally, are Aryabhatta (in the fifth century of our era,) Brahmagupta (who wrote about A.D. 628), and Bhâscara (in the twelfth century²).

Astronomy appears, from an early period, to have

¹ By Mahommed ben Musa, who wrote during the reign of the Abbaside caliph Mamun, in the earlier part of the ninth century of our era. An edition and translation of his elementary treatise on Algebra was published three years ago by the Oriental Translation Committee.

² See Colebroke's Algebra, with Arithmetic and Mensura-

been cultivated by the Hindoos for the regulation of time. It seems probable that the astronomy of the Hindoos was originally as independent from that of the Greeks as their early proficiency in algebra; although no doubt can be entertained that, at a period when astronomy had already made some progress among them, they received hints from the astronomical schools of the Greeks¹. The number of astronomical works in the Sanscrit language is considerable: the most celebrated among them are the *Sūryasiddhānta* of Varāhamihira, who, to judge from the position of the colures in his work, must have written in the latter part of the fifth century of our era²; the *Brahma-siddhānta* of Brahmagupta, who is supposed to have written about A.D. 636³; and the *Siddhānta-sirômani* of Bhâscara, which was completed in A.D. 1150⁴. 'The Hindoos place the earth in the centre of the world, and make the sun, and moon, and minor planets revolve round it, apparently in concentric orbits, with unequal or irregular motion. For a physical explanation of the phenomena, they imagine the planets driven by currents of air along their respective orbits (besides one great vortex carrying stars and planets with pro-

tion, from the Sanscrit of Brahmagupta and Bhâscara. London, 1817, 4to.

¹ Colebrooke's *Algebra*, &c., Dissert. p. 24; Whish, on the Origin and Antiquity of the Hindoo Zodiac, in the transactions of the Literary Society of Madras, part i. p. 63, &c.

² See Davis on the Astronomical Computations of the Hindoos; *Asiatic Researches*, vol. ii. p. 225—286.

³ *Asiatic Researches*, vol. vi. p. 586; Colebrooke's *Algebra*, from the Sanscrit, &c., Dissertation, p. 6.

⁴ *Asiatic Researches*, vol. xii. p. 221, note.

digious velocity round the earth, in the compass of a day.) The winds or currents, impelling the several planets, communicate to them velocities, by which their motion should be equable, and in the plane of the ecliptic; but the planets are drawn from this course by certain controlling powers, situated at the apogees, conjunctions and nodes. These powers are clothed by Hindoo imaginations with celestial bodies invisible to human sight, and furnished with hands and reins, by which they draw the planets from their direct path and uniform progress. The being at the apogee, for instance, constantly attracts the planet towards itself, alternately, however, with the right and left hands. The deity at the node diverts the planet, first to one side then to the other, from the ecliptic; and, lastly, the deity at the conjunction causes the planet to be one while stationary, another while retrograde, and to move at different times with velocity accelerated or retarded. These fancied beings are considered as invisible planets, the nodes and apogees having a motion of their own in the ecliptic. This whimsical system, more worthy of the mythologist than of the astronomer, is gravely set forth in the *Sūryasiddhānta*; and even Bhāscara gives it, though not without indications of reluctant acquiescence. To explain on mathematical principles the irregularity of the planetary motions, the Hindoo astronomers remove the earth from the centre of the planet's orbit, and assume the motion in that excentric to be really equable, though it appear irregular as viewed from the earth¹. Mr. Colebrooke, after a

¹ Colebrooke, *Asiat. Res.* vol. xii. p. 233, 234.

minute investigation of the notions of the Hindoo astronomers, concerning the precession of the equinoxes, arrives at the conclusion that on this subject the Hindoos had a theory which, though erroneous, was their own; that they had a knowledge of the true doctrine of an uniform motion in antecedentia, at least 700 years ago, and that they had approximated to the true ratio of that motion much nearer than Ptolemy, before the Arabian astronomers, and as near the truth as these have ever done since¹. 'Their calendar, both civil and religious, was governed chiefly, not exclusively, by the moon and sun, and the motions of these luminaries were carefully observed by them; and with such success, that their determination of the moon's synodical revolution, which they were principally concerned with, is a much more correct one than the Greeks ever achieved².'

Philosophy. The various systems of Hindoo philosophy are in some instances considered orthodox, as consistent with the theology of the Vedar; such are the two *Mīmāṃsā* schools: others are deemed heretical, as incompatible with the sacred writings of the Hindoos; such are the *Nyāya* and the *Vaiśeṣika*

¹ Asiat. Res. vol. xii. p. 220, &c. 'Some of the most celebrated Hindoo astronomers, as Brahmagupta, have been silent on the subject of a change in the places of the colures, or have denied their regular periodical motion. Others, as Manjāla and Bhāscara, have asserted a periodical revolution of the colures; but the greater number of celebrated writers, and all the modern Hindoo astronomers, have affirmed a libration of the equinoctial points.' Ibid. p. 217.

² Colebrooke's Algebra, &c., Dissertation, p. 22.

system ; others again are partly heterodox, and partly conformable to the established Hindoo creed ; such are the *Sāṅkhya* and *Yōga*. The two *Mīmāṃsās* (for there are two schools of metaphysics under this title) comprise the complete system of interpretation of the precepts and doctrine of the Vedas, both practical and theological. The prior *Mīmāṃsā* (*Pārva Mīmāṃsā*, or *Karma Mīmāṃsā*), which has Jaimini for its founder, teaches the art of reasoning, with the express view of aiding the interpretation of the Vedas : its scope is the ascertainment of duties and religious observances prescribed in the sacred books. ‘ It is not directly a system of philosophy, nor chiefly so ; but, in course of delivering canons of scriptural interpretation, it incidentally touches upon philosophical topics ; and scholastic disputants have elicited from its dogmas principles of reasoning applicable to the prevailing points of controversy agitated in the Hindoo schools of philosophy ¹.’ The latter *Mīmāṃsā* (*Uttara Mīmāṃsā*, or *Brahma Mīmāṃsā*), which is attributed to *Vyāsa*, is usually called *Vedānta*, *i. e.* ‘ the conclusion, end, or scope of the Veda,’ and consists in a refined psychology, deduced chiefly from the Upanishads, which goes to a denial of a material world ².

‘ The *Nyāya*, of which Gôtama is the acknowledged

¹ Colebrooke, Trans. R. Asiat. Soc. vol. i. p. 19, 439, &c.

² See Colebrooke, Trans. R. Asiat. Soc. vol. ii. p. 1, &c. Rammohun Roy’s ‘ Translation of an Abridgment of the Vedant,’ in his ‘ Translation of several Books, &c. of the Veds,’ p. 1—22. F. H. H. Windischmann, *Sancara sive de Theologumenis Vedanticorum*. Bonn, 1833, 8vo.

author, furnishes a philosophical arrangement, with strict rules of reasoning, not unaptly compared to the dialectic of the Aristotelian school. Another course of philosophy connected with it bears the denomination of *Vaiséshika*. Its reputed author is Kanáde, who, like Democritus, maintained the doctrine of atoms. A different philosophical system, partly heterodox, and partly conformable to the established Hindoo creed, is the *Sánkhya*; of which also, as of the preceding, there are two schools—one usually known by that name, the other commonly termed *Yóga*¹. The former was founded by Kapila, the latter by *Patanjali*. The two schools differ upon one point, which is the most important of all—the proof of the existence of God. The school of *Patanjali* recognises God, and is, therefore, denominated the theistical *Sánkhya*; that of Kapila is atheistical, inasmuch as it acknowledges no Creator of the Universe, nor Supreme Ruling Providence. The gods of Kapila are beings superior to man; but, like him, subject to change and transmigration².

The preceding remarks have reference to that portion of the literature of the Hindoos which is written in the Sanscrit language, partly because it is the most important and classical branch of it, and partly because the literature, extant in the various vernacular dialects of India, has not yet sufficiently been explored. As far as our present knowledge extends,

¹ Colebrooke, l. c. vol. i. p. 19.

² Colebrooke, Trans. R. Asiat. Soc. vol. i. p. 19, 25, &c.; Lassen's *Gymnosophista*, fascic. i. Bonn, 1832, 4to.

the majority of the works written in the Hindi, Bengali, Mahratta, Tamul, and Teloogoo languages consists in translations or imitations of compositions in the Sanscrit¹. It is a remarkable fact, that no strictly historical works, of a date anterior to the conquest of northern India by the Mohammedans, have yet been discovered in any Indian language².

The heraldry of Europe has evidently derived its origin from the East; and it was intimately associated with religion and superstition. Maurice observes, that by the same hardy race, the descendants of the Tartar tribes which tenanted the north of Asia, were introduced into Europe armorial bearings, which were originally nothing more than hieroglyphical symbols, mostly of a religious allusion, that distinguished the banners of the potentates of Asia. The eagle belongs to the ensign of Vishna, the bull to that of Siva, and the falcon to that of Rama. The sun rising behind a recumbent lion blazed on the ancient ensign of the Tartar, and the eagle of the sun on that of the Persians. The Humza, a famous goose, one of the incarnations of Boodha, is yet the chief emblem of Burman banners. The Russians, no doubt, had their standard from the eastern nations;

¹ See Ward's View, &c. of the Hindoos, vol. iv. p. 476—482 (3rd edition); Wilson's Catalogue of the Mackenzie Collection, 2 vols. 8vo. Calcutta, 1828; Biographical Sketches of Dekkan Poets, by Cavelly Venkata Ramaswamie, Calcutta, 1829, 8vo.

² The only exception to this remark that could perhaps be adduced, is the poetic Sanscrit Chronicle of Cashmere, an account of which is given by Mr. Wilson in the 16th volume of the Asiatic Researches.

it is the type of Garuda. The Islamites took the crescent, a fit emblem either of a rising or declining empire, and of their primeval worship.

ARCHITECTURE.—The sacred buildings of Hindostan have long been the theme of admiration, and the Mahometan conquerors of India seem to have vied with the Hindoos in the magnitude and beauty of their structures. The most ancient temples are probably those excavated in the sides of mountains; one of the earliest of which is the Cave of Elephanta, situate in an island of the same name in the Bay of Bombay¹.

‘The entrance into this temple, which is entirely hewn out of a stone resembling porphyry, is by a spacious front supported by two massy pillars and two pilasters forming three openings, under a thick and steep rock, overhung by brushwood and wild shrubs. The long ranges of columns that appear closing in perspective on every side; the flat roof of solid rock, that seems to be prevented from falling only by the massy pillars, whose capitals are pressed down and flattened as if by the superincumbent weight; the darkness that obscures the interior of the temple, which is dimly lighted only by the entrances; and the gloomy appearance of the gigantic stone figures ranged along the wall, and hewn, like the whole temple, out of the living rock,—joined to the strange uncertainty that hangs over the history

¹ Elephanta Isle, seven miles from Bombay castle, is about six miles in circumference, and composed of two long hills, with a narrow valley between them.

of this place,—carry the mind back to distant periods, and impress it with that kind of uncertain and religious awe with which the grander works of ages of darkness are generally contemplated.

‘The whole excavation consists of three principal parts; the great temple itself, which is in the centre, and two smaller chapels, one on each side of the great temple. These two chapels do not come forward into a straight line with the front of the chief temple, are not perceived on approaching the temple, and are considerably in recess, being approached by two narrow passes in the hill, one on each side of the grand entrance, but at some distance from it. After advancing to some distance up these confined passes, we find each of them conduct to another front of the grand excavation, exactly like the principal front which is first seen; all the three fronts being hollowed out of the solid rock, and each consisting of two huge pillars with two pilasters. The two side fronts are precisely opposite to each other on the E. and W., the grand entrance facing the N. The two wings of the temple are at the upper end of these passages, and are close by the grand excavation, but have no covered passage to connect them with it¹.’

From the northern entrance to the extremity of this cave is about $130\frac{1}{2}$ feet, and from the eastern to the western side about 133. Twenty-six pillars (of which eight are broken) and 16 pilasters support the roof. Neither the floor nor the roof is in the same plane,

¹ Mr. W. Erskine, in the Bombay Literary Transactions.

and consequently the height varies, being in some parts $17\frac{1}{2}$, in others 15 feet. Two rows of pillars run parallel to one another from the northern entrance and at right angles to it, to the extremity of the cave; and the pilasters, one of which stands on each side of the two front pillars, are followed by other pilasters and pillars also, forming on each side of the two rows already described, another row, running parallel to them up the southern extremity of the cave. The pillars on the eastern and western front, which are like those on the northern side, are also continued across from E. to W.; thus the ranges of pillars form a number of parallel lines, intersecting one another at right angles; the pillars of the central parts being considered as common to the two sets of intersecting lines. The pillars vary both in size and decorations, and all the walls are covered with reliefs referring to Hindoo mythology.

Mr. Mill speaks slightly (as he generally did of everything Indian) of Elephanta, as a cave of no extraordinary structure, and describes the pillars as 'pieces of the rock, as is usual in mining, left at certain distances supporting the superincumbent matter;' but many persons of taste, who have visited Elephanta, entertain a very different opinion. Goldingham mentions among the sculptures the beautiful figure of a youth, and, in another group, a male 'leading a female towards a majestic figure seated in a corner of the niche, his head covered like our judges on the bench; the countenance and attitude of the female highly expressive of modesty, and a timid reluctance.' Further on he adds, 'the part of

this surprising monument of human skill and perseverance hitherto described is generally called the Great Cave; its length is 135 feet, and its breadth nearly the same.' 'Gigantic as the figures are,' he says, 'the mind is not disagreeably moved on viewing in them a certain indication of the harmony of the proportions. Having measured three or four, and examined the proportions by the scale we allow the most correct, I found many stood even this test, while the disagreements were not equal to what are met with every day in people whom we think by no means ill-proportioned¹.' Another traveller, who has left us an entertaining account of Western India, observes that 'the principal temple and adjoining apartments are 220 feet long, and 150 broad; in these dimensions exceeding the largest work at Salsette²; but being very inferior in height, notwithstanding the numerous and richer decorations at Elephanta, the spectator is constantly reminded of being in a cave. At Salsette the lofty concave roof and noble columns have a majestic appearance; yet the observer feels more surprise and admiration at Elephanta than at Salsette: he beholds four rows of massive columns cut out of the solid rock, uniform in their order, and placed at regular distances, so as to form three magnificent avenues from the principal entrance to the grand idol, which terminates the middle vista; the general effect being heightened by

¹ Goldingham, Asiatic Researches, vol. iv. p. 424—434.

² An island also in Bombay Bay, with an extensive rock-cut temple.

the blueness of the light, or rather gloom, peculiar to the situation. The central image is composed of three colossal heads, reaching nearly from the floor to the roof, a height of 15 feet ¹.'

The accomplished Heber says, 'the great cavern is deserving all the praise which has been lavished on it.' 'Though my expectations were highly raised, the reality much exceeded them, and both the dimensions, the proportions, and the sculpture seemed to me to be of a much more noble character, and a more elegant execution than I had been led to suppose. Even the statues are executed with great spirit, and are some of them of no common beauty, considering their dilapidated condition, and the coarseness of their material ².'

Of the cave temples of Kennery, in the island of Salsette, the same excellent authority observes:— 'These are, certainly, in every way remarkable, from their number, their beautiful situation, their elaborate carving, and their marked connexion with Buddha and his religion. The caves are scattered over two sides of a high rocky hill, at many different elevations, and of various sizes and forms. Most of them appear to have been places of habitation for monks or hermits. One very beautiful apartment, of a square form, its walls covered with sculpture, and surrounded internally by a broad stone bench, is called 'the durbar,' but I should rather guess had been a school. Many have deep and well-carved

¹ Forbes, *Oriental Memoirs*, vol. i. p. 429, 430.

² *Narrative of a Journey*, &c. vol. iii. p. 79, 80.

cisterns attached to them, which, even in this dry season (May) were well supplied with water. The largest and most remarkable of all is a Buddhist temple, of great beauty and majesty, and which even in its present state would make a very stately and convenient place of Christian worship. It is entered through a fine and lofty portico, having on its front, but a little to the left hand, a high detached octagonal pillar, surmounted by three lions seated back to back. On each side of the portico is a colossal statue of Buddha, with his hands raised in the attitude of benediction, and the screen which separates the vestibule from the temple is covered, immediately above the dado, with a row of male and female figures, nearly naked, but not indecent, and carved with considerable spirit, which apparently represent dancers. In the centre of the semicircle, and with a free walk all round it, is a mass of rock left solid, but carved externally like a dome, and so as to bear a strong general likeness to our Saviour's sepulchre, as it is now chiselled away and enclosed in St. Helena's Church at Jerusalem. On the top of the dome is a sort of spreading ornament, like the capital of a column. It is, apparently intended to support something, and I was afterwards told at Carli, where such an ornament, but of greater size, is likewise found, that a large gilt umbrella used to spring from it. This solid dome appears to be the usual symbol of Buddhist adoration, and, with its umbrella ornament, may be traced in the Shoo-Madoo of Pegu, and other more remote structures of the same faith. Though it is different in its form and style of orna-

ment from the Lingam, I cannot help thinking it has been originally intended to represent the same popular object of that almost universal idolatry. The ceiling of this cave is arched semicircularly, and ornamented, in a very singular manner, with slender ribs of teak-wood of the same curve with the roof, and disposed as if they were supporting it, which, however, it does not require, nor are they strong enough to answer the purpose. Their use may have been to hang lamps or flowers from in solemn rejoicings¹.

The celebrated cavern at Carli 'is hewn on the face of a precipice, about two-thirds up the side of a steep hill, rising with a very scarped and regular talus, to the height of probably 800 feet above the plain. The excavations consist, besides the principal temple, of many smaller apartments and galleries, in two stories, some of them ornamented with great beauty, and evidently intended, like those at Kennery, for the lodging of monks or hermits. The temple itself is on the same general plan as that of Kennery, but half as large again, and far finer and richer. It is approached by a steep and narrow path winding up the side of the hill, among trees and brushwood, and fragments of rock. This brought us to a mean and ruinous temple of Siva, which serves as a sort of gateway to the cave. A similar small building stands on the right hand of its portico. The approach to the temple is, like that of Kennery, under a noble arch, filled up with a sort of portico screen,

¹ Narrative of a Journey, &c. vol. iii. p. 92—95.

in two stories of three intercolumniations below, and five above. In the front, but a little to the left, is the same kind of pillar as is seen at Kennery, though of larger dimensions, surmounted by three lions, back to back. Within the portico, to the right and left, are three colossal figures, in alto relievo, of elephants, their faces looking towards the person who arrives in the portico, and their heads, tusks, and trunks very boldly projecting from the wall. On each of them is a mahout very well carved, and a howdah with two persons seated in it. The internal screen on each side of the door is covered, as at Kennery, with alto relievos, very bold, and somewhat larger than life, of naked male and female figures.' In its general arrangement Carli closely answers to Kennery; but Bishop Heber thought that 'both in dimensions and execution it is much nobler, and more elaborate; and that the capitals of the columns (all of them at least which are not hidden by the chat-tah at the east end) are very singular and beautiful. Each consists of a large cap, like a bell, finely carved, and surmounted by two elephants, with their trunks entwined, and each carrying two male and one female figure. The timber ribs which decorate the roof, whatever their use may have been, are very perfect, and have a good effect in the perspective of the interior, which is all extremely clean, and in good repair, and would be, in fact, a very noble temple for any religion¹.'

Among the cavern temples of India the most re-

¹ Heber's Journal, &c. vol. iii. p. 112, 113.

markable, perhaps, both for the style of execution and the historical associations connected with them, are those of Ellora, situated near the ancient Hindoo capital of Deoghiri, or Tagara, in the province of Aurungabad. Hamilton¹ justly remarks, 'that without the aid of numerous plates it would be impossible to render a minute description of these excavations intelligible. The excavations, which have, with apparent propriety, been divided into Jain, Buddhist, and Brahminical, are situated in the face of a crescent-shaped hill, about a mile from the little rural village of Ellora.' 'The first view of this desolate religious city,' says Mr. Erskine, 'is grand and striking, but melancholy. The number and magnificence of the subterraneous temples, the extent and loftiness of some, the endless diversity of sculpture in others, the variety of curious foliage, of minute tracery, highly wrought pillars, rich mythological designs, sacred shrines, and colossal statues, astonish but distract the mind. From their number and diversity it is impossible to form any idea of the whole; and the first impressions only give way to a wonder not less natural, that such prodigious efforts of labour and skill should remain, from times certainly not barbarous, without a trace to tell us the hand by which they were designed, or the populous and powerful nation by which they were completed. The empire, whose pride they must have been, has passed away, and left not a memorial behind it. The religion to which we owe one part of them, indeed,

¹ Description of India, vol. ii. p. 148, 149.

continues to exist; but that which called into existence the other, like the beings by whose toil it was wrought, has been swept from the land.'

One of the groups of caves which, in contempt, is termed by the Brahmins Dehr Warra, or 'the Halálkhors ¹ Quarter,' has during the rains a very picturesque appearance. The large excavation, according to Sir Charles Malet, is very spacious and handsome, and over the front of it there must rush a small river, during the rainy season, into the plain below, forming a sheet of water, which, in a beautiful cascade, covers the façade of the temple as with a curtain of crystal. There are two benches of stone that run parallel to each other along the floor, from the entrance the whole depth of the cave, the prospect from which of the great tank, town, and valley of Ellora is beautiful. These benches appear to have been intended, as in what is called 'the Durbar' at Kennery, as seats either for students, scribes, or the sellers of certain commodities, a convenient passage lying between them up to the idol at the end of the cave ².

¹ The Halálkhors (i. e. literally those to whom every thing is lawful food) are the lowest tribe of outcasts. Forbes, *Oriental Memoirs*, vol. ii. p. 136.

² *Asiatic Researches*, vol. vi. p. 423. The reader, desirous of studying the details of these extraordinary caverns, may consult the elaborate description of Sir C. Malet. *Ib.* p. 382—423; *Transactions of the Bombay Literary Society*, articles ix. and xv.; *Fitzclarence's Journal of a Route across India*, p. 193—213; Seely, *the Wonders of Ellora*, London, 1824; Daniell's *Picturesque Voyage to India*, London, 1810; Langlès, *Monumens anciens et modernes de l'Inde*, en 150

Of the Buddhist cave-temple near Buddha Gaya, in Bahar, no very minute or elaborate description exists. The hill in which it is hewn lies about fourteen miles from Gaya, and appears to be one entire mass of granite, rough, craggy, and precipitous in its ascent. 'The cave is situated on its southern declivity, about two-thirds from the summit: a tree immediately before it prevents its being seen from the bottom. It has only one narrow entrance from the S. two feet and a half in breadth, and six feet high, and of thickness exactly equal. This leads to a room of an oval form, with a vaulted roof, 44 feet in length from E. to W., $18\frac{1}{2}$ feet in breadth, and $10\frac{1}{4}$ in height at the centre. This immense cavity is dug entirely out of the solid rock, and is exceedingly well polished, but without any ornament. The same stone extends much farther than the excavated part, on each side of it, and is altogether, I imagine, full an hundred feet in length¹.'

planches, Paris, 1813; Trans. of the Royal Asiatic Society, vol. ii. p. 326, &c. In the 'Modern Traveller,' an unpretending but clever compilation, the contributions of various authorities have been abridged with much pains, India, vol. iv. p. 287—305. Anquetil Duperron has left us an elaborate description of the excavations in his Preliminary Discourse to the Zend Avesta, tom. i. p. 233—249.

¹ J. H. Harrington, Asiatic Researches, vol. i. p. 276—278. Of the antiquity or history of this cavern nothing is known. Dr. Francis Buchanan Hamilton, who has given a description of Buddha Gaya in the Transactions of the Royal Asiatic Society (vol. ii. p. 40—51), thinks it probable that part of the ruins may be as ancient as the local tradition would make them, viz. coeval with the age of Buddha; but that the great

Of all these cavern-temples by far the greater number bear evident marks of having been originally consecrated to the worship of Siva, and his consort Bhavani; whose symbols, the Yoni, the Lingam, and the Bull, occupy the sanctuary of the edifice, or are at least discernible among its principal ornaments¹.

Among the most beautiful of the shrines of India is that which the Jains, who have been termed the Deists of Hindostan, have erected to the Supreme God in the mountain city of Comulmere in Rajast'han. The design of this temple, according to Col. Tod, is truly classic. It consists only of the sanctuary, which has a vaulted dome and colonnaded portico all round. The architecture is undoubtedly Jain, which is as distinct in character from the Brahminical as their religion. There is a chasteness and simplicity in this specimen of monotheistic worship, affording a wide contrast to the elaborately sculptured shrines of the Sivas and other polytheists of India. The extreme want of decoration best attests its antiquity, entitling us to attribute it to that period when Sumpriti Raja, of the family of Chandragupta, was paramount sovereign over all these regions (200 years before Christ); to whom tradition ascribes the most ancient monuments of this faith yet existing in Rajast'han and Saurashtra. The proportions and forms

edifice still existing, though in the last stage of decay, is of far more recent date, and perhaps not older than the tenth century of the Christian era. A Sanscrit inscription found at Gaya has been translated by Sir Charles Wilkins. See Asiatic Researches, i. 278—285.

¹ See Religion of the Hindoos.

of the columns are especially distinct from the other temples, being slight and tapering instead of massive, the general characteristic of Hindoo architecture; while the projecting cornices, which would absolutely deform shafts less light, are peculiarly indicative of the Takshac architect. Sumpriti was the fourth prince in descent from Chandragupta, of the Jain faith, and the ally of Seleucus, the Grecian sovereign of Bactriana. The fragments of Megasthenes, ambassador from Seleucus, record that this alliance was most intimate; that the daughter of the Rajpoot king was married to Seleucus, who in return for elephants and other gifts sent a body of Greek soldiers to serve Chandragupta. It is curious to contemplate the possibility, nay, the probability, that the Jain temple now before the reader may have been designed by Grecian artists, or that the taste of the artists among the Rajpoots may have been modelled after the Grecian¹.

Col. Tod describes another sacred structure in its vicinity, likewise Jain, but of a distinct character; indeed, offering a perfect contrast to that described. It was three stories in height, each tier decorated with numerous massive low columns, resting on a sculptured panelled parapet, and sustaining the roof of each story, which being very low admitted but a broken light to chase the pervading gloom. He imagines that the sacred architects of the east had studied effect equally with the preservers of learning and the arts in the dark period of Europe, when

¹ Colonel Tod, *Annals of Rajast'han*, vol. i. p. 670, 671.

those monuments, which must ever be her pride, arose on the ruins of paganism. How far the Saxon or Scandinavian pagan contributed to the general design of such structures may be doubted ; but that their decorations, particularly the grotesque, have a powerful resemblance to the most ancient Hindoo-Scythic, there is no question.

No sect of Hindoos have exhibited so much architectural genius as the Jains. In every part of India, and in Ceylon, Burmah, &c. where their comparatively pure religion has prevailed, monuments of simple grandeur, or of elaborate elegance, have remained, a testimony of their proficiency in the arts. At Benares, indeed, in the midst of shrines and temples of remarkable beauty, the sacred building of the Jains has little to distinguish it beyond the diminutive gilt cupola by which the roof is surmounted ; but the Brahmins are here so powerful, and their enemies, for such are the Jains, so much at their mercy, that it is more surprising they should possess any place of worship at all, than that it should be destitute of magnificence. Wherever this sect, free from the apprehension of persecution, have deemed it prudent to indulge their natural taste, the case is different. Even in the small obscure town of Mouzabad in Rajpootana Bishop Heber found their temple richly sculptured, with a beautifully carved dome, and three lofty pyramids of carved stone spring from the roof¹. At Calingera, a small village between Neemuch and Baroda, the same traveller ob-

¹ Narrative of a Journey, &c. vol. ii. p. 429, 430.

served the most spacious and elegant structure of the kind which he had anywhere seen in India. It was entered by a projecting portico, which led to an open vestibule covered by a dome. Numerous domes and pyramids, surmounting as many small chapels or sanctuaries, adorned the roof, and along its several fronts ran elegantly carved verandahs, supported by slender columns. 'The domes are admirably constructed, and the execution of the whole building greatly superior to what might have been expected in such a situation. Its splendour of architecture, and its present deserted condition, were accounted for by the Thannadar, from the fact that Calingera had been a place of much traffic, and the residence of many rich traders of the Jain sect¹.'

At the city of Cairah, in Guzerat, there is a Jain temple, which, though distinguished by its striking façade, depressed domes and pyramidal sikharas, is chiefly rendered remarkable by a piece of curious mechanism which it contains. 'Near the centre of the town are a large Jain temple and school, the former consisting of many small apartments up and down stairs, and even under ground, with a good deal of gaudy ornament, and some very beautiful carving in a dark wood like oak. In one of the upper rooms is a piece of mechanism, something like those moving clockwork groups of kings, armies, gods and goddesses, which are occasionally carried about our own country by Italians and Frenchmen, in which sundry divinities dance and salam with a sort of mu-

¹ Narrative of a Journey, &c. vol. ii. p. 529.

sical accompaniment. These figures are made chiefly of the same black wood which I have described. What they last showed us was a cellar underground, approached by a very narrow passage, and containing on an altar of the usual construction the four statues of sitting men, which are the most frequent and peculiar objects of Jain idolatry. They are of white marble, but had (as seems to have been the case with many of the images of ancient Greece) their eyes of silver, which gleamed in a very dismal and ghostly manner in the light of a solitary lamp which was burning before them, aided by a yet dimmer ray which penetrated from above through two narrow apertures, like flues in the vaulting. We were very civilly conducted over the whole of the building by one of the junior priests, the senior pundit of the place remaining, as if absorbed in heavenly things, immoveable and silent during the whole of our stay. While I was in the temple a good many worshippers entered, chiefly women, each of whom, first touching one of the bells which hung from the roof, bent to the ground before one or other of the idols, depositing in some instances flowers of sugar candy before it¹.

A splendid Jain temple, on the summit of a mountain, is thus described by Lieutenant Burnes, in one of his interesting papers read before the Calcutta Asiatic Society :—

The mountain of Abú, Abujé, or Abúghad, is

¹ Narrative of a Journey, vol. i. p. 386; ii. 430. 526—530; iii. 48, 49.

situated near the 25th degree of N. lat. in the district of Sekrúl and province of Marwár, about 40 miles N.E. by E. of the camp of Désa. The magnificent temples are erected at the small village of Delwarra, about the centre of the mountain, which has an elevation of about 5000 feet, where the summit is extremely irregular and studded with peaked hills. There are four in number, all of marble, and two of them of the richest kind. They are dedicated to Párasnáth, or 'the principal of the deified saints, who, according to their creed, have successively become superior gods,' and who are believed to amount to the number of twenty-four, or as some say, to have appeared, like Hindú gods, in twenty-four different Avatárs. These are the gods of the Jain, Shráwak, or Banian castes, who are a gloomy tribe of atheistical ascetics, not unlike the Buddhists, 'who deny the authority of God, and a future state; believe that, as the trees in an uninhabited forest spring up without cultivation, so the universe is self-existent; and that the world, in short, is produced, as the spider produces its web, out of its own bowels; and that, as the banks of a river fall of themselves, there is no Supreme destroyer: they also deny the divine authority of the Védas, and worship the great Hindú gods as minor deities only.'

The building is in the figure of an oblong square, forty-four paces long by twenty-two wide (or perhaps one hundred feet by fifty); within the building, and in the centre of the area so enclosed, stands the pagoda, in which the great image of the god is placed facing eastwards. In front of this there is

an octagon of twenty-four feet, supporting on pillars and arches of marble, a cupola of the same. The pillars may be from twelve to fifteen feet high. The entrance to the temple is from a small door opposite this cupola, and the grandeur of the building is discoverable at once on entering it, and has a very imposing effect. On all sides of the area there is a colonnade; the long sides having a double row of pillars supporting small domes, within each of which are cells in the walls to the number of fifty-six, in all of which are marble images of the god. In the S.W. corner, and in a chamber detached from the building, is a colossal figure of Némináth, in black stone. The whole of the building is of the richest white marble, superbly cut into numerous devices; and it is worthy of remark that there is not an inch of stone unornamented, and not two domes of the same pattern, though a hundred and thirty-three in number, and all carved. The grand dome is a most chaste piece of workmanship, and so light do the pillars appear, that it could hardly be imagined they could support the superincumbent weight. Adjoining to this building is a room called 'Háthesál,' or the elephant-hall, which seems once to have also had a roof of domes, and in which are the figures of ten marble elephants with drivers, each about four feet high, caparisoned in the modern style of those of the native princes, with every rope, tassel, and cloth, beautifully and correctly carved, and apparently (the cars and riders excepted) from one block of marble. The workmanship is exceedingly good, and the representation of the animal is very superior to Indian

sculpture in general. The floor of this room is of black marble, while that of the temple is of white. At the door is a large equestrian statue of the founder, who, by an inscription, is described as '*Bimalnáth*, a *banian* of *Chandouli*, to whom the gods had been propitious.' It is rudely executed, and is evidently the work of later days.

The next temple to be described is the northern one, which is dedicated to *Nemináth*, the twenty-second deified saint of the Jains. It is, with regard to design and material, as the one mentioned, but although of equal length it is ten paces wider, from which addition the architect has been able to make the colonnade double on all sides without contracting the area too much, and which has a good effect. The pagoda of the god is in the centre, and faces the west. It has also a cupola in front of it, the same as the other in size, though far inferior in execution; but the greatest ornament in this temple, and indeed on *Abú*, is a portico between this cupola and the pagoda. It is supported by pillars, and the roof is formed by nine small domes most exquisitely carved. The stones on both sides the entrance of the temple are deeper cut than any marble *Lieut. Burnes* ever saw, and approached in resemblance to *Hogarth's* line of beauty. This part of the building is said to have cost eighteen lacs of rupees. The east side of the building is divided into two compartments, but consists of one long room in which are placed ten marble elephants, which are more minutely carved than those described, the very twisting of the ropes being represented. In rear of these are the images

of the different contributors to the 'Holy undertaking,' rudely cut in stone, and represented as holding purses full of money ready to be appropriated. There are inscriptions under all these figures, mentioning the names of the different 'pious individuals,' most of whom appear to have been Banians¹.

But these provincial temples, compared with those of the capitals of Western India, are no more than so many village churches placed in juxtaposition with Westminster Abbey or St. Paul's. The bigotry of the Patans and Moguls, whom Colonel Tod very properly denominates the Goths and Vandals of Rajast'han, has deprived the lovers of the fine arts in Hindostan of many a beautiful relic of nobler days and noblest arts; but a few exquisite structures have survived their indiscriminating rage, and of these one of the most perfect, as well as one of the most ancient specimens is found in the city of Ajmere. This noble monument of Hindoo architecture stands on the western declivity of the fortress. It is termed by the natives, 'the shed of two and a half days,' for they imagine it to have been the work of magic, and to have been completed within that time. 'The temple is surrounded by a superb screen of Saracenic architecture, having the main front and gateway to the north. From its simplicity, as well as its appearance of antiquity, I am inclined to assign the screen to the first dynasty, the Ghorian sultans, who evidently employed native architects. The entrance arch is of that wavy kind, characteristic of what is

¹ See Journal of the Asiatic Society of Bengal.

termed the Saracenic, whether the term be applied to the Alhambra of Spain, or the mosques of Delhi; and I am disposed, on close examination, to pronounce it Hindoo. The entire façade of this noble entrance is covered with Arabic inscriptions. But unless my eyes much deceived me, the small frieze over the apex of the arch contained an inscription in Sanscrit, with which Arabic has been commingled, both being unintelligible. The remains of a minaret still maintain their position on the right flank of the *muezzin* to call the faithful to prayers. The design is chaste and beautiful, and the material, which is a compact limestone of a yellow colour, admitting almost of as high a polish as the *jaune antique*, gave abundant scope to the sculptor. After confessing and admiring the taste of the Vandal architect, we passed under the arch to examine the more noble production of the Hindoo. Its plan is simple, and consonant with the more ancient temples of the Jains. It is an extensive saloon, the ceiling supported by a quadruple range of columns, those of the centre being surmounted by a range of vaulted coverings; while the lateral portion, which is flat, is divided into compartments of the most elaborate sculpture. But the columns are most worthy of attention; they are unique in design, and with the exception of the cave-temples, probably among the oldest now existing in India. On examining them, ideas entirely novel, even in Hindoo art, are developed. Like all these portions of Hindoo architecture, their ornaments are very complex, and the observer will not fail to be struck with their dissimilarity: it was evidently a

rule in the art to make the ornaments of every part unlike the other, and which I have seen carried to a great extent. There may be forty columns, but not two alike. The ornaments of the base are peculiar, both as to form and execution; the lozenges, with the rich tracery surmounting them, might be transferred, not inappropriately to the Gothic cathedrals of Europe. The projections from various parts of the shaft, (which, on a small scale, may be compared to the corresponding projections of the columns in the *duomo* at Milan,) with the small niches still containing the statues, though occasionally mutilated, of the pontiffs of the Jains, give them a character which strengthens the comparison, and which would be yet more apparent, if we could afford to engrave the details. The elegant Camacumpa, the emblem of the Hindoo Ceres, with its pendant palmyra-branches, is here lost, as are many emblematical ornaments, curious in design, and elegant in their execution. Here and there occurs a richly carved corbeille, which still farther sustains the analogy between the two systems of architecture; and the capitals are at once strong and delicate: the central vault, which is the largest, is constructed after the same fashion as that described at Nadole; but the concentric annulets which in that are plain, in this are one blaze of ornaments, which, with the whole of the ceiling, is too elaborate and complicated for description. Under the most retired of the compartments, and nearly about the centre, is raised the mumba, or pulpit, whence the Moollah enunciates the dogma of Mohammed, 'There is but one God:' and from which he dispossessed

the Jain, whose creed was, like his own, the unity of the Godhead. But this is in unison with the feeling which dictated the external metamorphosis¹.

These details mark sufficiently the high degree of civilization that existed at a former period in India : under the Mahomedan dynasties we have attested the advanced state of the architectural art in the beautiful Taje Mehal, composed entirely of white marble, inlaid with precious stones,—the splendid Jumna Musjeed at Delhi, the elegant Cuttub Minar pillar², the palace of Shah Jehan, and the Mausoleum of Acbar ; while in the south we have the magnificent Hindoo temples of Tanjore, Madura, &c.

FINE ARTS.—*Sculpture*.—The art of sculpture appears at a very early period to have occupied the Hindoos. In their choice of subjects they were necessarily much influenced by the nature of their religious opinions, but there are numerous exceptions ; and among these must be reckoned various specimens of ancient sculpture still found in the dilapidated city of Mahâmalaipur, situate near the sea, at a distance of about thirty-five English miles south of Madras. ‘ The rock, or hill stone, is that which first engrosses

¹ Annals of Rajast’han, vol. i. p. 779, 780.

² In 1794 the Cuttub Minar (built 300 years ago) was described as having for its base a polygon of twenty-seven sides, rising in a circular form, the exterior fluted into twenty-seven semi-circular and angular divisions : there were four balconies at successive elevations of 90, 140, 180, and 203 feet ; the total height being 242 ; an irregular spiral staircase led from the bottom to the summit of the Minar, which was crowned with a majestic cupola of red granite, which has since fallen in.

the attention on approaching the place, for as it rises abruptly out of a level plain of great extent, consists chiefly of one single stone, and is situated very near to the sea-beach, it is such a kind of object as an inquisitive traveller would turn aside to examine. Its shape is also singular and romantic, and, from a distant view, has an appearance like some antique and lofty edifice. On coming near to the foot of the rock, on the north, works of imagery and sculpture crowd so thick upon the eye as might seem to favour the idea of a petrified city, like those that have been fabled in different parts of the world by too credulous travellers¹. On the smooth faces of the rock are sculptured, some in basso, others in alto relievo, numerous figures of gods and heroes, some indistinct and defaced by the action of the sea air, others fresh, as if newly executed. As far as can be collected from the accounts of travellers, who have bestowed far too little attention on the subject, the ancient sculptors, who adorned this remarkable city with their labours, were men of undoubted genius, capable, by their productions, of conferring pleasure, not only on their comparatively rude contemporaries, but even on men of refined judgment and taste in the present critical age. Bishop Heber bears a favourable testimony to the degree of skill displayed in the sculptures of Mahāmalaipur; he observes that the ‘rocks, which in themselves are pretty and picturesque, are carved out into porticoes, temples, bas-reliefs, &c. on a much smaller scale indeed than Elephanta

¹ Asiatic Researches, vol. i. p. 147.

or Kenneri, *but some of them very beautifully executed.*' They differ from those of the north and west of India (which are almost all dedicated to Siva or Cali) in being in honour of Vishnu, whose different avatars are repeated over and over in the various temples, while he only saw the solitary lingam, if it be one, and one unfinished cave, which struck him as intended for a temple of the 'destroying power.' Many of the bas-reliefs are of great spirit and beauty; there is one of an elephant with two young ones, strikingly executed, and the general merit of the work is superior to that of Elephanta, though the size is extremely inferior¹.

The bas-reliefs on the walls of Malicarji's pagoda at Perwuttum, may be considered in many respects as some of the most extraordinary specimens of art in all India. 'The first and lowest' row of these stones,' says Captain Mackenzie, 'is covered with figures of elephants, harnessed in different ways, as if led in procession, many of them twisting up trees with their trunks. The second row is chiefly occupied with equestrian subjects; horses led ready saddled, and their manes ornamented; others tied up to

¹ Narrative of a Journey, &c. vol. iii. p. 217. Mr. Goldingham, a competent judge, agrees with Bishop Heber in considering the execution of the lions as very inferior, as well as in bestowing considerable praise on the style in which the bas-reliefs are sculptured. Even in the representation of female beauty, the artists of Mahāmalaipur had attained a high degree of skill. 'The figure and action of the goddess (Bhavani) are executed,' says Mr. Goldingham, 'in a masterly and spirited style.' Asiatic Researches, vol. v. p. 71.

pillars, some loose ; a great many horsemen are represented engaged in fight, at full gallop, and armed with pikes, swords and shields ; others are seen hunting the tiger, and running it through with long spears. The riders are represented very small in proportion to the horses, probably to distinguish the size of the latter, as a smaller cast seem intended to be represented among the led horses, where a few are seen lower in size, something resembling the Acheen breed of horses. All these figures are very accurately designed. It is remarkable, that several figures are represented galloping off as in flight, and at the same time drawing the bow at full stretch : these Parthian figures seem to have entirely dropped the bridle, both hands being occupied by the bow ; some of them are seen advancing at full speed, and drawing the bow at the same time. This mode appears to have been practised by the Indians, as it is highly probable that the arts of common life only are here represented in the lower row. On the third row a variety of figures are represented, many of them hunting pieces ; tigers, and in one place a lion, attacked by several persons ; crowds of people appear on foot, many armed with bows and arrows, like the Chinsuars ; many figures of Virâgis, or Yogis, are seen distinguished by large turbans, carrying their sticks, pots, and bundles, as if coming from a journey : some leaning on a stick as if tired, or decrepit from age ; others approaching with a mien of respect and adoration. The fourth, fifth, sixth, and seventh rows are filled (as it would appear from the scanty information I was able to obtain) with representations of

several events regarding the deities of the place, or expressive allegories of the moral and religious dogmas of the Brahmins; and probably some may record particular events of real history. The eighth has fewer carvings than the rest; some stones are occupied by a single flower, of large size, perhaps intended for the lotos; and some, though but a few, by the figure of a god. The ninth, or upper row, is cut into openings, in the manner of battlements; and the stones between each of these apertures are alternately sculptured with the figures of the lingam, and a cow shaded by an umbrella, to signify its pre-eminence¹. Mr. Hunter saw at Oojein the images of Râma, Laschâmana, Sîta, and Râdha, in white marble, and the statue of Krishna, in black, which were all executed with ability.

Painting appears to have been less assiduously cultivated in India than sculpture, at least so far as there are the specimens extant. Forbes, an enlightened lover of the arts, and himself a painter, having bestowed high praise on the architecture of the principal temple at Chandode, observes that 'the interior of the dome is forty feet in diameter, the concave painted by artists from Ahmedabad, on subjects in the Hindoo mythology. They are done in distemper, which is very durable in that climate; but the drawing is bad, and the style altogether hard, incorrect, and deficient in the effect of light and shade: a light

¹ Account of the pagoda at Perwuttum, Asiatic Researches, vol. v. p. 311, 312. See also, in vol. vi. p. 433, the same writer's remarks on the images found in Ceylon. Journey from Agra to Oojein, Asiatic Researches, vol. vi. p. 40.

and dark shade seem indeed to be all they are acquainted with. The modern artists have no idea of middle tints, or the harmony of colouring. The outline, though greatly inferior in proportion and line of beauty, bears some resemblance to the ancient Greek and Etruscan vases¹.

Portrait painting seems to have been long fashionable in Hindostan. I have seen in the houses of wealthy Hindoos well executed portraits in oil, and some on glass: Colonel Tod, relating the history of Sanga Rana, observes, 'I possess his portrait, given to me by the present Rana, who has a collection of full-lengths of all his royal ancestors, from Samarsi to himself, of their exact heights, and with every bodily peculiarity, whether of complexion or form. They are valuable for the costume.'

The Hindoos, like the Chinese, copy with great exactness, even from nature; but their portraits, both of individuals and of groups, are peculiarly devoid of grace and expression—they want the touch of genius. I do not, however, agree with Mr. Mill, that they are 'entirely without a knowledge of the perspective; and by consequence, of all those finer and nobler parts of the art of painting which have perspective for their requisite basis².'

Speaking of the interior of the palace of Jeypoor, Bishop Heber remarks, that the 'ceilings are generally low, and the rooms dark and close; both the walls and ceilings are, however, splendidly carved and painted, and some of the former are entirely

¹ Oriental Memoirs, vol. iii. p. 16.

² History of British India, vol. ii. p. 35, 36.

composed of small looking glasses, in fantastic frames of chunam mixed with talc, which have the appearance of silver, till closely examined. The subjects of the paintings are almost entirely mythological; and their style of colouring, their attitudes, and the general gloomy silence and intricacy of the place, reminded me frequently of Belzoni's model of the Egyptian tomb¹.

The *Music* of the Hindoos is certainly not in accordance with our ideas of harmony, though the Hindoos appear to be as much affected by it as a connoisseur at the Italian Opera. Sir William Ouseley amuses his readers with a few of the marvellous stories related by the Hindoos of the effects of their ancient music, and of the decline of taste among themselves. 'On the subject of those ancient and extraordinary melodies,' says he, 'which the Hindoos call *râgs* and *râginîs*, the popular traditions are as numerous and romantic as the powers ascribed to them are miraculous. Of the six *raugs*, the first five owe their origin to the god Mahâdeva (Siva,) who produced them from his five heads. Parvati, his wife, constructed the sixth; and the thirty *râginîs* were composed by Brahma. Thus, of celestial invention, these melodies are of a peculiar genus; and, of the three ancient genera of the Greeks, resemble most the *enharmonic*; the more modern compositions are of that species termed *diatonic*.

'A considerable difficulty is found in setting to music the *râgs* and *râginîs*, as our system does not

¹ Narrative, vol. ii. p. 404.

supply notes or signs sufficiently expressive of the almost imperceptible elevations and depressions of the voice in these melodies, of which the time is broken and irregular, the modulations frequent, and very wild. Whatever magic was in the touch when Orpheus swept his lyre, or Timotheus filled his softly-breathing flute, the effects said to have been produced by two of the six *râgs* are even more extraordinary than any of those ascribed to the modes of the ancients. Mir Tansine, a wonderful musician in the time of the emperor Acbar, sung one of the night *râgs* at mid-day: the powers of his music were such that it instantly became night; and the darkness extended in a circle round the palace as far as the sound of his voice could be heard. I shall say little on the tradition of Naik Gopâl, another celebrated musician in the reign of Acbar, who was commanded by the emperor to sing the *râg dîpaka*, which, whoever attempted to sing, should be destroyed by fire. The story is long: Naik Gopâl flew to the river Jumna, and plunged himself up to the neck in water, where Acbar, determined to prove the power of this *râg*, compelled the unfortunate musician to sing it, when, notwithstanding his situation in the river, flames burst violently from his body, and consumed him to ashes.

‘ These, and other anecdotes of the same nature, are related by many of the Hindoos, and implicitly believed by some. The effect produced by the *maig multar rûg*, was immediate rain: and it is told, that a singing girl once, by exerting the powers of her voice in this *râg*, drew down from the clouds timely and refreshing showers on the parched rice-

crops of Bengal, and thereby averted the horrors of famine from the paradise of regions. An European in that country, inquiring after those whose musical performance might produce similar effects, was answered, 'that the art is now almost lost; but that there are still musicians possessed of those wonderful powers in the west of India.' If one inquires in the west, they say, 'that if any such performers remain, they are to be found only in Bengal.'

'Of the present music, and the sensations it excites, one can speak with greater accuracy. Many of the Hindoo melodies possess the plaintive simplicity of the Scotch and Irish, and others a wild originality, pleasing beyond description'. Counterpoint seems not to have entered, at any time, into the system of Indian music. It is not alluded to in the manuscript treatises which I have hitherto perused; nor have I discovered that any of our ingenious orientalists speak of it as being known in Hindoostan.'

In Mr. Wilson's translation of a Sanscrit play entitled *Mrichchhacati*, or 'The Toy-cart,' and supposed to have been written about a century before our era, we find the following beautiful lines on the *vîna*, or Hindoo lute:—

"Although not ocean-born², the tuneful *vîna*
Is most assuredly a gem of heaven—
Like a dear friend it cheers the lonely heart,
And lends new lustre to the social meeting;
It lulls the pain that absent lovers feel,
And adds fresh impulse to the glow of passion."

¹ The Hindoos take delight in the favourite Persian air of —' *Taxzi putaza—I ben Oh.*'

² An allusion to the legend of the churning of the ocean

DOMESTIC ARTS.—Compared with England, the Hindoos have effected few improvements in the instruments of social economy. A Bengal plough is the most simple instrument imaginable: it consists of a crooked piece of wood, sharpened at one end, and covered with a plate of iron, which forms the ploughshare. A wooden handle, about two feet long, is fixed to the other end cross-ways; and in the midst is a long straight piece of wood, or bamboo, called *tsha*, which goes between the bullocks, and falls on the middle of the yoke, to which it hangs by means of a peg, and is tied by a string. The yoke is a neat instrument, and lies over the neck of two bullocks, just before the hump, and has two pegs descending on the side of each bullock's neck, by means of which it is tied with a cord under the throat. There is only one man or boy to each plough, who with one hand holds the plough, and with the other guides the animals, by pulling them this or that way by the tail, and driving them forward with a stick.

The separating of the grain from the chaff is performed by two or more bullocks, fastened together side by side, and driven round upon a quantity of sheaves spread on the ground, by which means about 30 *maunds*¹ will be trodden out in three hours. The

by the gods and demons, at which various personages and precious articles, called *ratnas*, or "gems," variously enumerated, were recovered from the deep. See Wilson's *Select Specimens of the Theatre of the Hindoos*, vol. i. p. 59, 60. (2d edit. London, 1835, 8vo.)

¹ The *maund* is equal to 74 pounds and two-thirds in Bengal; 37 pounds and a half at Surat; 28 pounds at Anjengo; and 25

Bengal farmers generally 'muzzle the ox in treading out the corn,' until the upper sheaves have been reduced to mere straw. The rice is then cleared from the husk by large hand-fans, one person letting the grain fall from his hands, while another winnows it. It is next deposited in granaries, or sent to the corn-merchant. The straw is piled up in stacks for the cattle, the use of hay being unknown. The scythe has not hitherto been introduced into Bengal, where even grass is cut with the sickle. The grinding mills are generally the common hand-stones, turned chiefly by women, but the following is an account of a simple mill used in the mountain streams in the north Doab: it consists of a horizontal water-wheel, with floats placed obliquely so as to receive a stream of water from a shorter funnel, the flat board being fixed in a vertical axle passing through the lower mill-stone, and held to the upper one by a short iron bar at right angles, causing it to revolve with the water-wheel; the axle itself having a pivot working on a piece of the hardest stone that can be procured at hand,—this, with a thatched roof, and the expense or trouble of digging a cut so as to take advantage of a fall of water, is all that is required.

In the north-west and dry provinces of India, a simple but effective mode of irrigation is adopted. 'In Rajpootana,' says Col. Tod, 'from the margin of the stream on each side to the mountain's base,

at Madras. Rousseau's Persian Dictionary, *s. v.* Ward makes it 80 pounds, and observes that 320 pounds of rice in the husk are sometimes sold for a rupee! Vol. i. p. 106.

they have constructed a series of terraces rising over each other, whence by simple and ingenious methods they raise the waters to irrigate the rich crops of sugar-cane, cotton, and rice, which they cultivate upon them. Wherever soil could be found, or time decomposed these primitive rocks, a barrier was raised. When discovered, should it be in a hollow below, or on the summit of a crag, it is alike greedily seized on: even there water is found, and if you leave the path below and ascend 100 feet above the terraces, you will discover pools or reservoirs dammed in with massive trees, which serve to irrigate such insulated spots, or as nurseries to the young rice plants. A patch of ground, for which the cultivator pays six rupees rent, will produce sugar-cane 600 rupees in value¹.

Among Hindoo implements of husbandry is an excellent instrument in the form of a hoe, with a handle about two feet and a half long, and the iron as wide and strong as a spade, called a *kuddala*, which answers the purpose of a spade and hoe.

The Indian loom, though much more simple and imperfect, is in substance the same as the English. The frame is laid almost on the ground, in which a hole

¹ It is not true, as some writers suppose, that the Hindoos never manure their lands: in Canara leaves are strewed over the fields and ploughed up; in Nagpoor (where the mode of ploughing answers Dr. Tennant's description,) they use manure to a great amount, particularly in the cultivation of sugar, the betel leaf, and tobacco. For this purpose the dung of sheep and other animals is used. In the culture of cotton the ground is manured with wood-ashes. Rept. 1830, p. 147. 211. 322.

is cut to receive the feet of the weaver while at work. Women of all castes are engaged in the preparation of the cotton-thread. The finest muslins are manufactured at Dacca, Shantipoor, Sonarga, and Vicram-poor, where the price of a single piece, which occupies the weaver four months, sometimes amounts to 400 or 500 rupees. When this muslin is laid on the grass, and the dew has fallen upon it, it is no longer discernible. Tavernier relates that the ambassador of Shah Sefi, on his return from India, presented his master with a cocoa-nut, set with jewels, containing a muslin turban, sixty covets, or thirty English yards, in length, so exquisitely fine that it could scarcely be felt by the touch; indeed, the manufacture of no modern nation can, in delicacy and fineness, vie with the textures of Hindostan.

‘The common kinds are also preferred, on the score of enduring great hardships, and retaining their whiteness better; and in respect to the coloured or prohibited goods, for the foreign markets, they will always retain their superiority. In the article of Guinea stuffs manufactured at Surat, and in request on the coast of Africa, many attempts have been made to imitate them, particularly by the French, but in vain. The Moors discover merely by the touch whether they have been manufactured in Europe or India: nor is it even to their feel and colour that they chiefly trust; they ascertain by their smell, as the indigo with which they are dyed gives them a peculiar smell which cannot be imitated¹.’

¹ Oriental Commerce, p. 297.

‘ The cotton manufactures of India seem anciently to have been as much admired as they are at present, not only for their delicate texture, but for the elegance with which some of them are embroidered, and the beautiful colour of the flowers with which others are adorned. From the earliest period of European intercourse with India, that country has been distinguished for the number and excellence of the substances for dyeing various colours, with which it abounded¹. The dye of the deep blue colour, in highest estimation among the Romans, bore the name of *Indicum*². From India, too, the substance used in dyeing a bright red colour seems to have been imported; and it is well known that both in the cotton and silk stuffs which we now receive from India, the blue and the red are the colours of most conspicuous lustre and beauty³.’

The tradesmen of India are numerous. Among the inferior classes, the *napitas*, or ‘barbers,’ claim a distinguished place, as, like their ancient brethren of Europe, they unite a certain knowledge of pharmacy with the art and mystery of shaving. No Hindoo, even of the poorest class, ever shaves himself, or cuts his own nails; and there are numbers who disdain even to clean their own ears, which operation falls to the lot of the barbers, who may be seen in the streets, seeking employment, with an instrument like a skewer, covered at one end with cot-

¹ Strabo. lib. xv. c. 1, p. 694, ed. Casaub.

² Plin. Nat. Hist. lib. xxxv. c. 6, § 27.

³ Robertson, Dissertation, &c. App. § 4.

ton, in their hands. The rich are usually shaved daily, the middling ranks once a week, the poor once in a fortnight. The operation is generally performed in the street, or under a tree, and the operator receives for his pains, from the poor a farthing, and from the rich double that sum. The wives of the barbers, who in France both shave and cut hair, are condemned in India to operate on their own sex only, for whom they cut the nails of both fingers and toes, and stain the feet and hands with henna.

The *confectioners* of India, who are in great request, make and vend nearly a hundred sorts of sweetmeats, principally composed of sugar, molasses, flour, and spices, no fruit, excepting the cocoa-nut, being ever used in these delicacies, which are in great request among the Hindoos. It is very interesting to drive along the Chitpore road at Calcutta on an evening, and examine the confectioners' shops, piled with every variety of cakes and sweetmeats, while smoking fires at the very edge of the bazaar or shops, send forth a savoury odour of refreshing delicacies.

The *potters'* caste are numerous and varied; for besides manufacturing earthenware of different kinds, they plaster houses with clay, make bricks, tiles, spouts, balustrades, together with those little images, which, having been worshipped during certain days, are cast into the pools or rivers. Toys, also, as birds, horses, gods, coaches, and elephants, which are painted and gilt, are the work of the potter.

Blacksmiths are numerous, they make arrows, bill-hooks, the *kuddala*, or spade-hoe, the axe, the farmer's weeding-knife, the ploughshare, the sickle, the

hook to lift up the corn while the oxen are treading it out; besides nails, locks, keys, knives, chains, scissors, razors, cooking utensils, builders' and joiners' tools, instruments of war, &c.

Flower-sellers are found in great numbers in Hindoostan. It is a part of their business to make wedding crowns, together with the lamps and artificial flowers which are carried in marriage processions. They likewise work in gardens, and manufacture gunpowder and fire-works. Hindoo *joiners* were formerly a very rude and ignorant race, possessing no knowledge of the rule, compass or gimlet, or, indeed, of more than ten of those implements, which compose a joiner's chest of tools: but they are now richer in tools, and more skilful in the use of them. They make idols, bedsteads, window-frames, doors, boxes, seats, pillars for houses, delineate the figures of idols on boards, paint images, and sometimes engage in masonry.

The *Rajakas*, or 'washermen,' are a numerous caste. They were ignorant until recently, of the use of soap, and to this day make use of a wash composed chiefly of the ashes of the plantain, or of the *argemone mexicana*. The linen having been steeped in the wash, and boiled, is dipped repeatedly in water, and then beaten with a heavy mallet on a board, which is generally placed by the side of a pool or river. And this method, though somewhat adverse to the duration of linen, renders it much whiter than our own.

The *Suwarnakaras*, or 'goldsmiths,' display no small ingenuity in Bengal. Bishop Heber says 'the

goldsmiths of Kutch and Kattywâr emboss very neatly, by filling the cup, watch-case, box, or other vessel, with gum-lac, and punching it in, to the figure required, with a small chisel. Major Sale shewed me a watch-case and a small tankard, very prettily ornamented in this manner, with flowers, elephants, and different birds and animals.' As ornaments of gold and silver are much worn by the Hindoos of both sexes, whether young or old, this is a flourishing caste. *Distillers*, though they employ a rude apparatus, produce excellent arrack, and the Nagas and other tribes brew good beer.

Few castes of Hindoos are more despised than the *shoemakers*, principally because they work up the skin of the cow, and may thus be suspected of indirectly encouraging the slaughter of that sacred animal. However, though despised and not allowed to get drunk, they are excellent workmen, and will make a pair of shoes for four-pence; but for a good pair, which will last two years, they demand eighteen pence. In the upper parts of India they make several kinds of gilt and ornamented shoes, like those worn by the Grecian ladies, which sell in Bengal for from three to forty rupees. These merry sons of Crispin are likewise employed as musicians at weddings, feasts, and religious ceremonies; which, in the opinion of Ward, accounts in a great measure for the horrid din which on these occasions stuns the ear of an European. The Hindoo *druggists* are a respectable class of people. The *brass-founders* are numerous and skilful.

Shell-ornament-makers abound in Calcutta, where

the women sometimes wear six or eight rings of shells on each wrist. In some parts of the country all the lower part of the arm is covered with them. These trinkets, like the gold and silver ornaments possessed by the peasants of France, sometimes become a kind of heir-loom in the family, and descend from mother to daughter to the third or fourth generation¹. In different parts of India gunpowder is manufactured, cannon (both brass and iron) cast, and various warlike weapons, as also coats of mail of exquisite workmanship prepared. Paper, whether for writing, printing, or wrapping, is made in large quantities, and the introduction of a steam paper-mill at Serampore has introduced an improved material into the market. The indigo made by natives is equal to any of the European factories, and in delicateness and brilliancy of dyes they quite excel us. The Hindoo surgeons, although not equally daring as the Europeans in the large operations of amputations, &c. are quite as skilful in couching for the cataract, or cutting for the stone; and whether handicraft requires patient endurance, firmness of touch, and keenness of sight, they are not behind their Western brethren. 'To say,' says Bishop Heber, 'that the Hindoos or Musulmans are deficient in any essential feature of a civilized people, is an assertion which I can scarcely suppose to be made by any who have lived with them. Their manners are at least as pleasing and courteous as those of the corresponding stations of life among ourselves; their

¹ Ward, View, &c. vol. i. p. 98—142.

houses are large, and, according to their wants and climate, to the full as convenient as ours; their architecture is at least as elegant. Nor is it true that in the mechanic arts they are inferior to the general run of European nations. Where they fall short of us (which is chiefly in agricultural implements and the mechanics of common life), they are not, so far as I have understood of Italy and the South of France, surpassed in any great degree by the people of those countries. Their goldsmiths and weavers produce as beautiful fabrics as our own, and it is so far from true that they are obstinately wedded to their own patterns, that they show an anxiety to imitate our models, and do imitate them very successfully. The ships built by native artists at Bombay are notoriously as good as any which sail from London or Liverpool. The carriages and gigs which they supply at Calcutta are as handsome, though not as durable, as those of Long Acre. In the little town of Monghir, 300 miles from Calcutta, I had pistols, double-barrelled guns, and different pieces of cabinet-work brought down to my boat for sale, which in outward form (for I know no further) nobody could detect to be of Hindoo origin.'

In closing this chapter I trust sufficient facts have been adduced to prove the claims which our Hindoo fellow-subjects have on their brethren in England: I have quoted the testimony of others, in preference to recording my own observations, in order to avoid the recurrence of the charge that has been made of my being prejudiced in favour of the Hindoos, and of our colonists in general. I know of no individual

who has ever resided long in India, or attentively examined the Hindoos, without speaking warmly in their favour: I found them, whether Hindoos, Mus-sulmans, or Parsees, grateful for even slight attentions, courteous in their manners, hospitable without ostentation, punctual in their duties, and brave without boasting,—in charity abounding, strict in religious rites, and scrupulously exact in the performance of social obligations; of an intelligence quick and refined, docile under instruction, and expanding in comprehension. That England may treat them with justice, and no longer impoverish their beautiful and fertile land by a grasping, mercenary commercial system, which beggars the Hindoo without enriching Britain, is my fervent and anxious wish.

CHAPTER VIII.

STATE OF CRIME IN BRITISH INDIA.

INTIMATELY connected with the press, education and religion of a people, is the state of crime in a country; the judicial establishment of India will be detailed in the next volume, and here it will only be necessary to refer to some statistics of crime. The official returns on the subject are few, not to the latest, and consequently most favourable period, and relating principally to the Bengal Presidency—such as they are, however, they demonstrate, that while crime has increased rapidly in England, owing to the poverty of

the people, and the severity and uncertainty still existing in her criminal laws, the contrary has taken place in the territories of the East India Company ; demonstrating the improved condition of the people and the beneficent nature of their government¹; for assuredly whatever elevates a nation in morality and temporal happiness, well deserves the appellation of beneficent. To begin with the highest class of offences for examination :—

Number of Persons Sentenced to Death, and to Transportation or Imprisonment for Life, by the Court of Nizamut Adawlut of Bengal, from 1816 to 1827.

First Period.	Sentenced to Death	To Transportation or Imprisonment for Life.	Second Period.	Sentenced to Death	To Transportation or Imprisonment for Life.
1816	115	282	1822	50	165
1817	114	268	1823	77	118
1818	54	261	1824	51	145
1819	94	345	1825	66	128
1820	55	324	1826	67	171
1821	58	278	1827	55	153
Totals.	490	1,758	Totals.	366	880
Decrease of death sentences on first period					124
Ditto of life transportation or imprisonment					878
Total decrease on six years					1,002

The decrease which the foregoing table exhibits will delight every friend of humanity; on death sen-

¹ Since the first edition of this work went to press, corporal punishments, as the penalty of civil crimes, have been abolished by the Anglo-Indian Government.

tences—let it be remembered that sentences of death in India are not merely *sentences*; they are in general fulfilled, unless when extraordinary circumstances intervene—there was a decrease during the first period of 124, and comparing the two last with the two first years, after an interval of ten years, the difference will be more strikingly observed:—

In 1816 and 1817, death sentences	number 229
In 1826 and 1827, ditto ditto.....	122
Decrease on two years	<u>107</u>

The decrease shows, therefore, an actual decrease in crime: not, as would be the case in England, only a decrease of the nominal severity of the law, which in fact is actually taking place from year to year, not only by means of legislative enactments, but also by the unwillingness of jurors to find judgments involving death; yet, notwithstanding these favourable circumstances in a comparison of India with England, the amount of capital convictions is still on the increase in the latter country.

If we place the death-sentences in juxtaposition with those of England, notwithstanding the advantages in favour of England, independent of the population in one country being 60,000,000, in the other scarcely one-fifth of the number, we shall observe yet more the improved state of Indian morality and jurisprudence.

Number of Death Sentences in England and in India for
Five Years.

Years.	In England, Population 12,000,000.	In Bengal, Population 60,000,000.
1823	968	77
1824	1,066	51
1825	1,036	66
1826	1,203	67
1827	1,529	55
Total in both Countries.....	5,802	316

Thus, while those of India decreased twenty-two between the first and last year, those of England increased 561 !

The official returns of English crime come down to 1832 : and the following is a comparison for twelve years :—

Death Sentences in England and Wales for Twelve Years.

From 1811 to 1816 number 3181

From 1827 to 1832 8194

Increase on six years 5013

From 1824 to 1830, there were in England—

Convictions number 80,882

Acquittals 22,330

No Bills found 12,387

Thus the number of acquittals and no bills found were nearly equal to half the convictions ; such is the glorious uncertainty of the law ! In the

seven years ending with 1828, the death sentences in England and Wales were 7,980, of whom 456 were executed !

It is terrible to witness such trifling with human life and human feeling as the English returns exhibit ; the man who steals a lamb, as well as he who murders the shepherd—he who forges a bank note, as well as he that slays a bank director—the impoverished wretch whose necessities or recklessness robs me of my purse, and the miscreant who wantonly takes the life of his sovereign, are equally subjected to the severest doom which earthly vengeance can inflict ; or, on the other hand, a premium is held out for crime by the uncertainty of its punishment. A thief reasons thus : ‘ If I commit this crime, I merely run the chance of being discovered ; if that chance fail me, I have another in the law, a flaw in the indictment or so ; and if the second hazard turn up against me, and I am sentenced to death, I have a third cast for life, as not more than one in eighteen are executed, and I may perhaps be one of the seventeen who escape ; should I be the unlucky one, why then fate willed it so, and it must be so.’ Thus the commission of a crime is made, by the very uncertainty of the laws, to depend on a cast of the die, or the twirl of a tee-totum ; and this is what is called justice to society and criminal jurisprudence, in this enlightened country and enlightened age ! Far better were it to adopt the Draconian code in its full spirit, and let the pickpocket be decapitated by the side of the murderer.

What is the avowed object of capital punishments ?

The prevention of crime alone; for all hopes of the reformation of the offender is cut off, by man impiously daring to disobey the command of his Creator, who emphatically declared, 'As I live,' saith the Lord God, '*I desire not the death of a sinner*, but rather that he should turn from his wickedness and live;' yet men—Englishmen—calling themselves Christians, make a mockery of their professions by spilling the blood of the divine image, when acting on the inhuman Jewish code, which declares (as all savage or pagan nations do) 'an eye for an eye and a tooth for a tooth.' Judge Park says, in passing sentence on Cook the murderer, 'Whoso sheddeth man's blood, by man shall his blood be shed;' but does this precept give any legal authority to man? Is it not merely a confirmation of the decree, that those who live by violence shall perish by violence? The divine precept is clearly, that 'man should turn from his wickedness and live.' If the execution of Cook would prevent another individual from committing murder, then there might be some worldly excuse; but there would be no decree from Heaven. The declaration of the Almighty, that 'he who liveth by the sword shall perish by the sword,' gave no authority to man to be the executioner of that decree; the fulfilment of it rested with the Omnipotent Being, in whose hands are the scales of judgment. But, says my Lord Brougham, man may take away the life of his fellows if it be conducive to the good of society: I deny the abstract right, for earthly creatures possess none but what are in unison with the laws of God, which are based on the eternal and im-

mutable principles of justice; and as to any conventional right, it should first be proved that the destruction of life was necessary to the prevention of crime. In Russia, capital punishment was abolished with the most beneficial consequences. In France, after the revolution, 115 capital offences were reduced to fewer than twenty, with the usual results; even in monkish Portugal, the light of truth has penetrated with some success; the results in the United States are too well known to need comment.

It is now indeed a proven fact that in proportion to the severity and uncertainty of the laws, offences against person or property are in an inverse ratio. In Tuscany, when capital punishments were abolished *in toto*, crime decreased; but in Rome, where executions daily occurred, crime increased. In a French work on Italy, published in 1793, I find the following confirmation of this statement, which has recently been doubted. The writer, in speaking of Leopold, Prince of Tuscany, thus continues:—‘ Il est occupé d’une réforme entière de sa législation. Il a vu une lumière nouvelle dans quelques livres de la France; il se hâte de la faire passer dans les lois de Florence. Il a commencé par simplifier les lois civiles, et par adoucir les lois criminelles. *Il y a dix ans que le sang n’a coulé en Toscane sur un échafaud.* La liberté seule est bannie des prisons: le grand duc les a remplies de justice et d’humanité. *Cet adoucissement des lois a adouci les mœurs publiques; les crimes graves deviennent rares depuis que les peines atroces sont abolies: les prisons de la Toscane ont été vides pendant trois mois !*’

Spain, with more capital punishments by law, has more capital offences than any country in Europe; Majorca, under the same political government, but with milder punishments, few crimes being capital by law, has comparatively fewer offences¹; Ireland, with more severe criminal laws than England, is even more rife with bloody deeds than the latter country, which in its turn is yet more so than France, and France still more so than America, where few offences are subject to the deprivation of life. In seven years in Ireland, ending with 1828, the number of persons accused of murder were 2604! But such is the repugnance of the people to come forward as evidence, that out of the whole number of criminals, but 224 were sentenced to death, and 155 executed. This is the state of the law in a country where the pitch cap, the triangle, and the gallows have superseded mildness, conciliation, and justice. The proportion of crime in 1831 to the number of inhabitants has been in Dublin, 1 in 96; in Edinburgh, where capital punishments are far less frequent, 1 in 540; in London and Middlesex, which stands between both, the proportion has been 1 in 400; and in Cardigan, where a capital punishment is a very rare event, the proportion of commitments to the population is only 1 to 4920. In Prussia capital punishments have been much lessened, with the usual beneficial results: with an average population of 12,000,000, the executions have been comparatively unfrequent. In the seventeen years from 1818 to 1834 (inclusive), there

¹ Westminster Review for July, 1832.

have been in all 123 executions, and the crimes for which they took place are as follows:—arson, 1; voluntary manslaughter, 22; murder, 100. The one execution for arson took place in 1818, since which time, consequently, the punishment of death has been inflicted only for intentional homicide of different degrees. Even for murder, the sentence is nearly as often commuted as executed. In the whole seventeen years, there were sentenced to death for murder 187, of whom 100 only were executed.

With reference to the great diminution in severity of late years:—

In the first three years, 1818, 1819, 1820, there were executed 24.

In the last three years, 1832, 1833, 1834, there were executed 6; 2 in each year.

Murder.—Five years, ending 1824—capitally convicted 69; executed 47; or 68-100.

Five years, ending 1829—capitally convicted 50, executed 26; or 51-100.

Five years, ending 1834—capitally convicted 43; executed 16; or 37-100.

Here there is a diminution of executions in each of the two last periods, and at the same time a diminution of crime. If we compare the two extreme periods, we find one-third less crime in the last with 16 executions, than in the first with 47 executions. In Norway a code of penal law has been prepared by a commission. It was published in 1834, and has been translated into German. By it the only crimes punished capitally are murder, high treason, robbery, where the person robbed dies

in consequence of the injuries he has received, and arson where some person has lost his life by the fire. In the Duchy of Brunswick there was no execution during the reign of Charles William, which lasted from 1780 to 1806; and in a criminal code which has been prepared for Brunswick by Strombeck, an eminent lawyer of that duchy, no capital punishment is retained. The result of such humane proceedings is thus shown in Belgium.

Punishment of death in Belgium :—

Periods.	Total Executed for various Crimes.	Capital Convictions.	
		Murder.	Other capital crimes.
5 Years ending with 1804	235	150	203
51809	88	82	70
51814	71	54	49
51819	26	42	29
51824	23	38	23
51829	22	34	40
51834	None.	20	23

In the last three years twenty-two were sentenced to death for murder, of whom only four were executed.

Thus it is evident that undue severity, when combined with uncertainty, tends exceedingly to increase crime, while it is but a burlesque on religion to make the scaffold a stepping-stone to heaven; to make the twenty-four hours intervening between the sentence and execution of the culprit an expiatory period for a long life of guilt.

These remarks are scarcely made with the hope that they will be attended to in England, where the voice of reason, as well as of humanity, has been

almost raised in vain¹; but if they should be the means of encouraging the judges of the East India Company's provinces in the almost holy path they have pursued, if they should cause an amelioration of the criminal code in our colonies, or if they should assist in rescuing one individual, whether carved in ebony or in ivory, from death, or if they should even stimulate others to examine the truth of the doctrine laid down, the aim of the writer will have been accomplished.

The diminution of the crime of forgery in England since the abolition of capital punishment for the offence is strongly in proof of the remarks put forth in this chapter, as shown by the following table :—

Forgery—Two periods compared England and Wales.	From Parliamentary Returns.		To these add Forgeries "compromised and hushed up."
	Executions.	Committals.	
5 Years, ending with 1820	94	645	Multitudes.
5 Years, ending with 1835	None.	351	None.

We should remark that in the five years ending with 1820, the executions for forgery were more numerous than during any similar period from the year 1810, when the criminal returns commence, down to the abolition of the punishment of death for that

¹ Sir R. Rice, in his evidence before the Lords, in 1830, says, that among a population of 150,000 persons in Bombay, during three years, there was but one execution, and that was of an English sergeant.

offence, practically in 1830; and it is but fair toward the few remaining advocates of severity, to select, for the purpose of comparison, a period when their favourite instrument, the horrid scaffold, was in full activity. Let us now proceed with the Bengal statistics of crime. One table, printed by Parliament, gives the returns of the court of Nizamut Adawlut; the following are those of the Courts of Circuit, specifying the nature of the crimes:

No. 1.—Sentences for Offences against the Person, passed by the Courts of Circuit in Bengal, at Two Periods.		
Offences.	Number of Persons sentenced.	
	1822 to 1824.	1825 to 1827.
Adultery	51	20
Affray	1,917	1,136
Assault	212	174
Manslaughter	421	250
Rape	3	2
Shooting, wounding, or poisoning.	251	199
Sodomy	5	6
Felony and Misdemeanour	189	107
Perjury	147	66
Total	3,196	1,960
Sentences of the first periodNo. 3,196		
Ditto of the second do..... 1,960		
Decrease of crime.....No. 1,236		

(Continued.)

No. 2.—Sentences for Offences against Property, passed by the Courts of Circuit in Bengal, at Two Periods.		
Offences.	Number of Persons sentenced.	
	1822 to 1824.	1825 to 1827.
Arson	66	47
Burglary	1195	1036
Cattle stealing	85	31
Child stealing	107	57
Counterfeiting and uttering counterfeit coin	47	21
Embezzlement.....	108	49
Forgery and uttering	71	60
Larceny	491	223
Total	2170	1524
Sentences of the first periodNo. 2170		
Ditto of the last do.1524		
Decrease of crimeNo. 646		

This is a very great decrease on two years, and in looking at the years preceding those given in the first table, the diminution is yet more gratifying to behold. For instance, adulteries were, from 1816 to 1818, in number 95; felony and misdemeanour, in the same years, 376; showing a decrease on the former of 75 cases; and on the latter of 269¹. In the second table there is also a marked improvement in the country.

¹ It would be too voluminous to give the tables containing all these data.

Burglary.		Cattle Stealing.	
In 1816 to 1818 ..	No. 2853	In 1816 to 1818 ..	No. 203
1825 to 1827 ..	1036	1825 to 1827 ..	31
<hr/> Decrease No. 1817 <hr/>		<hr/> Decrease No. 172 <hr/>	
Embezzlement.		Larceny.	
In 1816 to 1818 ..	No. 150	In 1816 to 1818 ..	No. 1516
1825 to 1827 ..	49	1825 to 1827 ..	223
<hr/> Decrease No. 101 <hr/>		<hr/> Decrease No. 1293 <hr/>	

But if the foregoing Circuit Court returns be refreshing to humanity, those of the Magistrates' courts for the Lower Western provinces of Bengal are much more so, for the decrease of crime is yet more extraordinary, whether as regards offences arising from revenge, from destitution, from blood-thirstiness, or from immorality. The following shows the sentences of two years; if we had them of a more recent date, I am convinced we should observe a still greater diminution¹.

¹ The evidence of Mr. Mangles (Lords, 4th March, 1830), is confirmatory of this assumption in reference to the very great diminution in the number of crimes. 'Q. Can you state in what proportion the number of crimes has diminished? A. I think in the Lower Provinces the average of dacoities of late years is about as one and a fraction to seven, as compared with the state of things twenty-five or thirty years ago.' Mr. Mangles adds, 'in the district of Kishnagur, formerly most notorious for dacoities, that crime has decreased, from an average in former years of 250 or 300, to eighteen or twenty.'

Comparative Statement of Offences against Property and against the Person, on which the Magistrates passed Sentence in the Lower and Western Provinces of Bengal, during the Years 1826 and 1827.

Crimes.		Number Sentenced.		Decrease of Crime.
		1826	1827	
Against property	Arson	154	31	123
	Burglary	2,433	1,995	438
	Frauds and other offences ..	6,161	3,302	2,859
	Larceny	8,301	7,927	374
	Plundering	768	97	671
Total..... No.		17,817	13,352	4,465
Against the person.	Assault and battery	6,535	3,965	2,570
	Manslaughter	44	11	33
	Riot	2,259	700	1,559
Total.....		8,838	4,676	4,162
Various offences.	Bribery	289	70	219
	Escape from custody	149	72	77
	False complaint.....	1,728	652	1,076
	Neglect of duty	10,332	6,652	3,680
	Perjury	178	41	137
	Resistance of process	1,010	533	477
Total..... No.		13,869	8,075	5,794
Decrease of offences against property in one year, No....				4,465
Decrease of ditto against persons in ditto				4,162
Decrease of various other offences in ditto				5,794
Total decrease of crime in one year				14,421

In arson, burglary, fraud, larceny, bloodshed, bribery, perjury, &c. we see a rapid decrease, amounting altogether in one year to upwards of 14,000 !

In India, offences decreased one-half in one year ; in England they increased i five years at the

enormous rate of upwards of a 1000 per annum ! When commencing these tables, I have shown the number of persons sentenced to death and transportation, or imprisoned for life, by the Nizamut Adawlut : exile or incarceration sentences for seven years have thus decreased before this court :—

Sentences of seven years' transportation or imprisonment by the Nizamut Adawlut.

In 1825	No. 334
1826	137
1827	65

A decrease, after one year's interval, of 269 sentences.

Another method exists for testing the efficacy of the police and of the laws, which is by looking at the returns of the higher classes of crime, whether murder or robbery with violence ; I have, therefore, prepared the following table to exhibit the result of the two periods of two years each, and I would fain indulge the hope that the view these tables, one and all, exhibit, will have some effect in England, by leading those who have heretofore opposed the abolition of capital punishment, to reflect seriously on the consequences of their perverseness. In the execution of the laws there ought to be no such hopes held as those of clemency ; the strictest justice is the greatest mercy, not only to the unfortunate individual but to society ; but by *strict* justice, I mean the proportioning of the punishment to the offence, due consideration being had to extenuating circumstances.

State of Crime in the Lower and Western Provinces of Bengal, at two periods of two Years each.

Crimes.	Lower Provinces : No. of Sentences.		Decrease of Crime.		Western Provinces : No. of Sentences.		Decrease of Crime.		Total Decrease in Lower and Western Pro- vinces.
	1824 and 1826.	1827 and 1828.			1824 and 1826.	1827 and 1828.			
Depredations with murder	165	96		69	460	271	189	258	
Ditto with torture or wounding	283	194		89	901	512	389	478	
Ditto with open violence, but without perso- nal injury	330	221		109	83	34	49	158	
Murder without depredation	358	196		162	311	255	56	218	
Homicide not amounting to murder	303	248		55	311	185	126	181	
Affrays, with loss of life	86	47		39	180	118	62	101	
Totals.....	1525	1002		523	2246	1375	871	1394	

Under a mild and equitable system, *murders* with and without depredation, decreased 576 on two years! If this argument be not adverse to the bloodthirsty Mosaic code which England has so long followed, I know not what is.

The number of persons charged with shooting at, stabbing, and poisoning with intent to kill, in England, have thus lamentably increased:—

In 1826	No. 47	1830	No. 80
1827	82	1831	104
1828	72	1832	132
<hr/>		<hr/>	
Total	No. 201		No. 316

WESTERN PROVINCES OF INDIA; the number of murders without depredation were—

In 1818 and 1820		No. 496
1827 and 1828		255
		<hr/>
Decrease		No. 241

Under an eternal hanging system, would such a diminution have taken place?

Affrays with loss of life were,		Homicides.	
In 1821 and 1823	No. 232	In 1818 and 1820	No. 377
1827 and 1828	.. 118	1827 and 1828	.. 185
<hr/>		<hr/>	
Decrease	No. 114	Decrease	No. 192

Depredations accompanied by torture and wounding—

In 1818 and 1820	. . .	No. 1000
1827 and 1828	. . .	512
		<hr/>
Decrease	. . .	No. 488

In the Lower provinces the same offences were—		Depredations with open violence.	
In 1818 and 1820	No. 319	In 1818 and 1820	No. 545
1827 and 1828	.. 194	1827 and 1828	.. 221
	<hr/>		<hr/>
Decrease	No. 125	Decrease	No. 324

Mr. Robertson gives, in his pamphlet on the civil government of India, published in 1829, several tables to show the decrease of crime.

Gang-robberies were—		Wilful murders—	
In 1807 . . .	No. 1481	In 1807 . . .	No. 406
1824	234	1824	30
	<hr/>		<hr/>
Decrease	No. 1247	Decrease	No. 376

Violent affrays—		Gang-robberies in the district of Kishnagur were—	
In 1807 . . .	No. 482	In 1808 . . .	No. 329
1824	33	1824	10
	<hr/>		<hr/>
Decrease	No. 449	Decrease	No. 319

Let us, however, proceed to a closer analytical comparison of crime in England and in the Lower and Western provinces of Bengal, as exhibited in the following parliamentary table :—

Crime in England and Wales, Lower Bengal, and the Western Provinces, sentenced to death, transportation, and imprisonment for life, in six years ending 1827; (the population of England and Wales, 13,000,000; of Lower Bengal, 40,000,000; of the Western Provinces, 20,000,000.)

Sentences.	Total Sentences and Executions from 1822 to 1827.		
	England & Wales.	Lower Provinces.	Western Provinces.
To death	6815	168	198
Transportation or imprisonment } for life	822	465	415
Executions	377	168	198
Sentences.	Yearly Averages.		
	England & Wales.	Lower Provinces.	Western Provinces.
To death	1135½	28	33
Transportation or imprisonment } for life	120½	77½	69½
Executions	62½	28	33
Sentences.	Yearly Averages in proportion to the Population.		
	England & Wales.	Lower Provinces.	Western Provinces.
To death	1 in 11445	1 in 1428571	1 in 606060
Transportation or imprisonment } for life	1 in 108033	1 in 516129	1 in 289159
Executions	1 in 206897	1 in 1428571	1 in 606060

While the executions in England are, in proportion to the population, one in 200,000, those in the

Lower provinces of Bengal are not more than one in 1,500,000; and while all sentenced to death in India experienced the punishment awarded them, in England not the 1-18th of those sentenced to die suffered. Yet has crime augmented in the latter, and diminished in the former country. In England, the condemnation to death for 21 years, from 1813 to 1833, are given as 23,700; executions, 933; giving 1128 average annual condemnations, and 44 executions; an enormous proportion when compared with those of France or Belgium. The medium executions in France, from 1825 to 1832, amounted to 67, or 1 for 477,000 souls; in England, from 1827 to 1833, to 44, or 1 for 295,000 souls; in Belgium, from 1815 to 1829, to $4\frac{1}{7}$, or 1 for 680,000.

The number of committals in England and in Wales in six years, stand thus:—

1805 (females 1338)	4605	1830 (females 2972)	18,107
1806 (ditto 1226)	4346	1831 (ditto 3047)	19,647
1807 (ditto 1287)	4446	1832 (ditto 3343)	20,829
Total (females 3851)	13,397	Total (females 9362)	58,583
Last period . . .	(females 9362)	. . .	58,583
First period . . .	(ditto 3851)	. . .	13,397
Increased crime (females 5511)		. . .	45,186

These returns show the committals in England and Wales, to be, in proportion to the population, one in every 696 inhabitants. Great as this amount is, it has been exceeded during the past year. In the foregoing table England and Wales are included,

but the proportion of crime in Wales bears no comparison to England; in the latest returns England and Wales are separated:—

Committals for crime 1830 ¹.

In England	1 in 740 inhabitants.	
Wales	1 in 2320	ditto.
Scotland	1 in 1130	ditto.
Ireland	1 in 490	ditto.

Crime appears to be on the increase in Scotland, for a few years ago the proportion was rated as one in 5093. But the state of morals must not be judged of in England by the number (740), for unfortunately in many places the proportions are less inclined to virtue's side.

It has been calculated, though I consider it over-estimated, that one-fifteenth of the population of the United Kingdom subsist by prostitution; one-fifteenth by swindling, robbery, and every species of crime; and five-fifteenths are what are denominated poor, living from hand to mouth. Such have been in a great measure the effect of an ensanguined code of laws, which some have had the infatuation to propose for adoption in India. In seven years, ending with 1828, there have been in England the following executions:—93 for murder; 104 for burglary; 72 for highway robbery; 37 for horse-stealing; 31 for attempts to murder; 27 for rape, &c.; 23 for forgery; 12 for coining, and several others for various offences; the executions for crimes committed in the City of London and County of Middlesex, were in number 125.

¹ Eclectic Review.

What a wanton effusion of human blood ! Have any one of these crimes decreased ? Not one—the very reverse ; while those crimes in which death-punishments have been abolished nearly (sheep-stealing for instance), have actually decreased. The Society engaged in collecting and diffusing information on this momentous subject have recently promulgated the following:—Statistics connected with the Question of Capital Punishment.—‘ While crime has increased as it relates to non-capital offences, or those which constitute the great bulk of commitments,—while it has increased, also, as it regards those offences which continue to be visited with the punishment of death, it is a fact not less true than it is important, that, as to those offences from which this extreme but uncertain penalty has been removed, crime has diminished, as is proved by the following abstract of the parliamentary returns for England and Wales.

1st Class.—Non-capital offences, such as larcenies, &c.

	Commitments.
In three years 1827, 1828, 1829	46,833
——— 1830, 1831, 1832	51,623
——— 1833, 1834, 1835 say	51,701

Here the commitments rose from 46,833, to 51,701.

2nd Class.—Offences for which the punishment of death continues to be inflicted, viz. : arson, murder, attempted murder, robbery, rape, &c.

	Commitments.	Executions.
In three years 1827, 1828, 1829	1,705	108
——— 1830, 1831, 1832	2,236	120
——— 1833, 1834, 1835	2,247	102

Here also the commitments rose,—they rose from 1,705 to 2,247 notwithstanding the numbers executed.

3rd Class.—Offences for which the punishment of death was abolished in 1832—33, viz.: coining, forgery, horse-stealing, sheep-stealing, larcenies in dwellings, and house-breaking, (to which burglary, though nominally capital, must be added, because formerly it was often indicted as house-breaking, while the crimes continued subject to the same punishment,)

	Commitments.	Executions.
In three years 1827, 1828, 1829 . . .	4,622	96
— 1830, 1831, 1832 . . .	4,724	23
— 1833, 1834, 1835 . . .	4,292	2

In this class alone the commitments fell—namely, from 4,622 to 4,292.

This diminution of crime being confined to those cases which have ceased to be punished with death, (class 3) and not extending to the other two classes, it cannot be owing to any change of circumstances in the country. To what, then, is it owing? To two causes. First, an increased probability of prosecution; and secondly, an increased likelihood of conviction, as may be proved by the parliamentary returns. Thus in the last three years as to those offences (class 2) for which capital punishment continues, for every hundred commitments, there have been on the average only 42 convictions, while in the same period, as to the 3rd class, or those offences enumerated as having ceased to be visited with death, for every 100 commitments there have been on the average, 74 convictions.

Let us compare crime in the Company's Bengal territories (the only place whence we have returns) with offences in England, in Ireland, and in France ; with reference to the yearly averages, and the proportion to the population :

Averages of sentences, and comparison with the amount of population, in England and Wales, in France, and in Bengal.

Sentences.	Yearly Averages.			
	England, for 4 years.	Ireland, for 7 years.	France, 1 yr.(1829.)	Bengal, for 4 years.
To death	1232 $\frac{1}{2}$	270	89	59 $\frac{1}{2}$
Transportation or im- prisonment for life... }	193 $\frac{1}{2}$	55 $\frac{1}{2}$	273	149 $\frac{1}{2}$
Do. for 7 years	279 $\frac{1}{2}$	81	1033	357

Sentences.	Proportion of yearly Averages to Population.			
	England: Population 13,000,000.	Ireland: Population 7 to 8,000,000.	France: Population 30,000,000.	Bengal. Population 60,000,000.
To death	1 in 10547	1 in 25840	1 in 237078	1 in 1004182
Transportation or imprisonment for life	1 in 67173	1 in 126289	1 in 109890	1 in 402010
Do. for 7 years	1 in 43610	1 in 86419	1 in 29041	1 in 167669

The following extract from the Supreme Court's Reports of Calcutta, for February, 1833, adds a further gratifying instance of the decrease of crime in India.

	1830.	1831.	1832.	1833.
Number of offences . . .	2,330	1,304	1,329	—
Persons apprehended . . .	3,556	1,256	2,023	—
—— convicted	625	675	718	—
Property stolen . . Rs.	1,36,383	1,23,714	62,981	—
—— recovered	4,854	33,828	6,793	—

The preceding tables, as well as the facts stated in the foregoing pages, are the best criterion of the efficiency of the Company's Government, and the excellence of their criminal code¹; I question whether any country in Europe would present so

¹ In the Ultra Gangetic territories which have lately come into our possession, much is to be done: Captain Low states, that the utmost venality and perversion of justice prevails in the native courts of civil and criminal law in Tenasserim; and that the perpetrator of any crime, treason perhaps excepted, may buy himself off, if able to furnish the requisite sum. Murder is punished with death; the culprit has his head struck off by a sword. If the victim of murder is a man of rank, the whole family of the murderer suffers the same penalty with him, in order, as the Burmans allege, that the children of the criminal shall not have an opportunity of avenging his death. A traitor, and a conspirator against the king, or a man of high rank, is blown up by gunpowder, and his near relatives suffer the same fate. They are all shut up in a house filled with straw, and gunpowder, and other combustibles, and the whole is fired by a fusee. Adultery, theft, and minor offences are commutable by fine; incestuous intercourse is punished by banishment. If a priest rescues a condemned person on his way to execution, and conveys him to a pagoda, his life is spared. Whatever laws or rules were made on the subject of inheritance, were seldom very strictly attended to; and, unless the deceased individual was a man of rank, the local chief of any Burman government, in Tenasserim, used his discretion in apportioning it, taking care to pay himself handsomely for his self-constituted post of executor.

rapid and so remarkable a diminution of crime as the Bengal tables demonstrate. It is to be regretted that we have not complete tables of all India, as also returns from all the British Colonies; I would therefore suggest, that extensive statistics of crime be prepared for the India-house and Colonial office, which would not only be most valuable in themselves, but also offer the best possible proof of the condition of the people subject to the authority of the East India Company and of the Crown ¹.

CHAPTER IX.

GENERAL CONDITION OF BRITISH INDIA.

No man was better qualified from his acute powers of observation, or his extensive knowledge of other countries, to form an opinion of our possessions in the East than Bishop Heber, who thus graphically dwells on this subject :—‘ Southern Malwa from a mere wilderness is now a garden,’ p. 74. ‘ During the years of trouble, Malwa (except in the neighbourhood of fortified towns, and among the most inaccessible

¹ It would be extremely desirable if the number of gaols in India and in the colonies, and the number of prisoners in each gaol, were specified, as also the mode of employing the prisoners, and the general effects of prison discipline. There can be no doubt that the public exposure of criminals in road gangs not only hardens the offender, but takes away, in a great measure, the dread of punishment from those inclined to crime, as witnessed by me in New South Wales.—R. M. M.

mountains) was entirely depopulated. All the villagers hereabout had emigrated chiefly into Berar, Candeish, and the Deckan : and some had become servants and camp followers to the British army, till, within the last three or four years, they returned each man to his inheritance, on hearing that they might do so with safety¹.

‘ Every where, making due allowances for the late great droughts and consequent scarcity, amounting almost to absolute famine, with its dreadful attendant evils of pestilence and the weakening of all moral ties, the country seems to thrive under its present system of Government. The burdens of the peasantry are decidedly less in amount, and collected in a less oppressive manner, than under the old monarchy. The English name is therefore popular with all, but those who are inevitably great losers by our coming—the courtiers of the Peishwa, such of the traders as lived by the splendour of his court, and probably, though this does not appear, the Brahmins².’

‘ Though our influence has not done the good which might be desired or expected in Central India, that which has been done, is really considerable. Except from the poor Bheels, and from the few gangs of marauders which still lurk in different parts of the country, that country is now at peace ; and how slight are these dangers, and how easy to be borne are the oppressions of the native rajas, in comparison with the annual swarm of Pindaree horsemen, who robbed, burned, ravished, enslaved, tortured, and murdered

¹ Life of Bishop Heber, p. 98.

² Ibid. p. 211.

over the whole extent of territories from the Runn to the Bay of Bengal? While their inroads are remembered, to say nothing of Jeswunt Rao, Holkar, and Ameer Khân, the coming of the English cannot but be considered as a blessing; and I only hope, that we may not destroy the reverence and awful regard, with which our nation is still looked up to here¹.

‘The country people seem content and thriving².’

The Bishop and Archdeacon Corrie (who resided in India nearly 40 years) give the following description of the country traversed during a visitation:—

‘Sept. 15.—We passed Mirzapoor, the size and apparent opulence of which surprised me, as it is a place of no ancient importance or renown, has grown up completely since the English power has been established here, and under our government, is only an inferior civil station, with a few native troops. It is, however, a very great town, as large, I should think, as Patna, with many handsome native houses, and a vast number of mosques and temples, numerous and elegant bungalows in its outskirts; and on the opposite side of the river, a great number of boats of all kinds, moored at its ghâts, and is computed to contain between two and three hundred thousand people.

‘This is indeed a most rich and striking land. Here, in the space of little more than two hundred miles, along the same river, I have passed six towns,

¹ Life of Bishop Heber, vol. ii. p. 74.

² Ibid. p. 114.

none of them less populous than Chester,—two (Patna and Mirzapoor), more so than Birmingham ; and one, Benares, more peopled than any city in Europe, except London or Paris. And this, besides villages innumerable. I observed to Mr. Corrie, that I had expected to find agriculture in Hindostan in a flourishing state, but the great cities ruined in consequence of the ruin of the Mussulman nobles. He answered, that certainly very many ancient families had gone to decay, but he did not think the gap had been ever perceptible in his time, in this part of India, since it had been filled up by a new order rising from the middling classes, whose wealth had, during his recollection, increased very greatly. Far indeed from those cities which we had already passed decaying, most of them had much increased in the number of their houses ; and in what is a sure sign of wealth in India, the number and neatness of their ghâts and temples since he was last here. Nothing, he said, was plainer, to him, from the multitude of little improvements of this kind, of small temples and bungalows, partly in the European style, but obviously inhabited by natives, than that wealth was becoming more abundant among the middling ranks, and that such of them as are rich, are not afraid of appearing so. The great cities in the Doab, he said, were indeed scenes of desolation. The whole country round Delhi and Agra, when he first saw it, was filled with the marbled ruins of nullas, mosques and palaces, with the fragments of tanks and canals, and the vestiges of inclosures. But this ruin had occurred before the British arms had extended thus far, and

while the country was under the tyranny and never-ending invasions of the Persians, Affghans and Mah-rattas. Even here a great improvement had taken place before he left Agra, and he hoped to find a much greater on his return. He apprehended that on the whole, all India had gained under British rule, except, perhaps, Dacca and its neighbourhood, where the manufactures had been nearly ruined¹.

In another place the lamented Heber says—

‘ One of the strongest proofs that I have met with of the satisfaction of the Hindoos with their rulers, was the mutual felicitations which the archdeacon overheard between two villagers near Cawnpore, and which was not intended for his ear. ‘ A good rain this for the bread ’ said one of the villagers to another ; ‘ Yes,’ was the answer, ‘ and a good government under which a man may eat his bread in safety.’

But Bishop Heber is not the only testimony on which the shadows of partiality cannot be cast ; Major General Sir Lionel Smith, K.C.B., an old king’s officer, who visited various parts of India, resided there a great number of years, and describes himself as very partial to the natives, says—‘ I should say the condition of the people had been highly ameliorated by the government since the conquest.’ (5532.)²—‘ Do not you think the people are better protected, and that they pay less than under the native government? A. Yes ; the government in several bad years made remissions to them in the amount of the taxes.’ (5508.)

¹ Life of Bishop Heber, p. 314.

² Evidence before Parliament in 1832.

Mr. Robertson, in his interesting remarks on the civil government of India, thus alludes to the condition of the people, and the cultivation of the country—

‘ I have never served in the Benares province, but of Behar I can speak with confidence as being cultivated to an extent that, in many places, hardly leaves room for carriage roads. The people do not generally bear any marks of poverty.

‘ I have, as magistrate of Patna, often been surprised at the readiness with which fines of twenty or thirty rupees, commutable into only one month’s imprisonment, have been paid by common villagers; and my own belief is, that the labouring peasantry of that province are, with reference to the climate and their wants, fully as well off as the peasantry of England, certainly beyond all comparison, in a better condition than the same class in Ireland, and in many parts of Scotland.’

Mr. Harris, an extensive indigo planter, in speaking of the condition of the peasantry during the years when they fell under his observation, from 1808 to 1822, says,—‘ Their condition was greatly improved latterly, from the time I first went there, to the time I came away; their houses were better, and their condition greatly improved¹.’ ‘ The whole country (the district of Tipperah) is cultivated like a garden, there is not a spot of ground where they could feed a bullock, scarcely².’

W. Malcolm Fleming, an Indian judge, was

¹ Lords, 4288.

² Lords, 4279.

asked¹ :—‘Did the country improve during the time you were acquainted with it?—Very much. Both in population and in wealth?—Yes. Did it appear to you that there was more agricultural capital in the country when you left it than when you went to it?—Yes; certainly, much more. Was there more applied to the cultivation of land?—Yes. Was there more applied to manufactures or trade?—I do not think that there was; but there was a great deal more land brought into cultivation. Did the people appear to you more comfortable than when you first knew it?—Much more so.’

Mr. Christian described the whole country to be improved, and, with reference to the Upper Provinces, particularly stated, that ‘cultivation has extended very considerably’².

Mr. R. D. Mangles, says :—‘The incomes of the proprietors of land in the Lower Provinces, taken on the average, are equal to the government revenue; all agricultural produce has risen very considerably, and the extension of cultivation is very great’³.

Mr. Sullivan describes the ‘progress of population, increase of stock, improvements in agriculture, and the creation of capital employed in different works in Coimbatore’⁴.

Mr. Rickards admits the ‘efforts of the government for the encouragement of agriculture’⁵.

Mr. Fortescue describes the ‘population of the Delhi territory as rapidly increasing’⁶; and, in ano-

¹ Lords, 1141.

² Ib. 905.

³ Ib. 59.

⁴ Commons, 679.

⁵ Ib. 2809.

⁶ Lords, 459.

ther place, thus depicts the blessings which have resulted from the occupation of the country by Great Britain. 'Did the people appear to be satisfied with the administration of justice?—I do think they were particularly so. Has the revenue increased in that country of late years, since we first got possession of it?—Extremely; almost beyond calculation. And the population?—Yes; and the population also. When we took possession there were about 600 deserted villages; when I came away, there were about 400 of them that had been re-peopled again, chiefly by the descendants of those who had a proprietary right in those villages, and this in consequence of our administration ¹.'

While on the subject of deserted villages, I cannot help directing the reader's attention to an Appendix in the late Sir John Malcolm's Central India, in which will be found detailed accounts of the villages restored, or rather recovered from the tigers and wild animals, who were their sole inmates. The total of khalsa, or government villages re-peopled in Holkar's country, were:—In 1818, 269; 1819, 343; 1820, 508: leaving of villages uninhabited, but since peopled, 543.

In Dhar, the restoration of villages were:—In 1818, 28; 1819, 68; 1820, 52: leaving then uninhabited, 217.

In Dewas, villages restored:—In 1818, 35; 1819, 106: leaving then uninhabited, 141.

In the Bhopal, the restorations were:—In 1817,

¹ March 1830, Lords.

965; 1818, 302; 1819, 249; 1820, 267: leaving untenanted, 813.

In many places not only were hundreds of villages left roofless, but the wretched inhabitants, when returning to them on the establishment of our sway, were devoured by the numerous tigers that overran the country. Captain Ambrose despatched to his superior authority in 1818, a list of the people killed by these ferocious animals in one district within the year, amounting to eighty-six! The names of the individuals and the villages they belonged to, were stated in the return; Sir John Malcom says, an intelligent native gave the number of men killed by the tigers, in 1818, at 150; in consequence of the exertions of government, much fewer lost their lives in 1819, and in 1820 scarcely any. In several other parts of India also, on the restoration of tranquillity, the tigers disputed with the returning peasantry for the possession of the villages. Such is the country which within ten or twelve years, has been reclaimed from the lair of wild beasts, and repopled by men.

The following is a very brief abstract of *some* of the roads and bridges constructed in India since the last renewal of the E. I. Company's Charter; the official document from which it is taken extends to ten times the length of the present statement:

BENGAL, 1812—road from Calcutta to Juggurnauth, upwards of 300 miles in length, with branches to the principal towns near which it passes.

1813—canal, between Ganges and Bugruttee rivers.

1814—military road from Calcutta to Benares, 500 miles, restored to its original width, repaired,

bridges erected, &c. ; pukka road from Allahabad to Burdwan, 450 miles.

1815—erection of lighthouses at different places ; building a bridge at Meerut ; cutting a road 12 feet wide for beasts of burthen from Bumouree to Almorah, and cutting bridges.

1816—rebuilding the houses of the Botanical Garden ; establishment of a native hospital at Patna ; erection of a lighthouse at Kedgerree.

1817—repair of an ancient aqueduct in the Deyra Doon ; restoration of the Delhi canal ; ditto in Goruckpore ; construction of a new road at Moochucollah ; erection of telegraphs between Calcutta and Nagpore, 733 miles ; construction of a road from Tondah to Bumouree ; completion of the new road from Patna to Gyah.

1818—eight bridges built for the entrances on the land side of the city of Delhi ; a new road from Puttah Ghaut to Hurripaul ; ditto between Patna and Shehargotty.

1819—Construction of a chapel at Benares ; extension as far as Ruderpore of the road constructed from Bumouree to Tondah in Kumaon, for the purpose of opening a communication between the Plains and Almorah ; repairing the bridge over the Ramgunga, and constructing a new bridge over the Soorjoo rivers in Kumaon.

1820—formation of a botanical garden at Saharunpore ; road from the Barracpore to opposite Buddee Pantee.

1821—roads from Agra to Mhow *via* Lackheree and Mokundiah ; Mhow to Delhi, by Neemutch and

Nusseerabad; Asseerghur to Hussingabad, then to Mhow *via* Mundlasir, and to Nagpore *via* Berhampore and Ellichpoor; Cawnpore to Saugor through Bundelcund, and thence to Nagpore by two routs, viz. by Jubbulpore and by Hussingabad; Calcutta to Nagpore, through the Singboom country.

1822—canal to unite the Hooghly with the Ganges, through the salt-water Lake; survey and improvement of the port of Cuttack; a line of telegraphs from Fort William to Chunar; road from Chilkeah to Howel Baugh in Kumaon, for facilitating the commerce between Tartary and the Plains.

1823—a canal to unite the Damrah and Churramunnee; re-opening of Feroze Shah's canal in Delhi, completed; restoration of Zabita Khan's canal in the Upper Dooab; the course of all Murdher's canal, drawn into Delhi; erection of a splendid new mint in Calcutta, in progress.

1824—road between Nagpore and Ryepore; erection of a chapel at Dum Dum, another at Meerut, two churches at Cawnpore, a church at Dacca, an additional church at Calcutta, and a church at Burdwan; a new road from Mirzapore to Saugor, Jubbulpore, Nagpore, and Omrawatty to Bhopalpoore, Mhow, &c.

1825—establishment of a botanical garden at Singapore; erection of bungalows and seraies for travellers in the military road from Calcutta to Benares; road from Cuttack to Padamoondy or Aliva.

1826—a new dawkh road between Calcutta and the new anchorage.

1827—four Shakesperian bridges.

1828—removing rocks in the Jumna; nine iron chain bridges over the rivers in Kumaoon.

1829—roads in the districts of Jounsai and Bhowar; a road from Balasore to the sea beach.

1830—a new road from Cuttack to Ganjam; Jynta road ditto; *via* Hooghly and Burdwan to Bancoorah; staging bungalows and seraies at Gopeeunge, Allahabad, &c. &c.; seven telegraphic towers on the semaphore principle from Kedgeree to Calcutta.

1831—assisting the “Strand Road” at Calcutta.

MADRAS, 1815—new street on the beach; St. George’s church; bridge over the Mambaroota river.

1816—bridge over the Paramboor, and a new road between the Black Town and the N. W. approaches to Madras.

1817—formation of wells; chapel at Arcot, and one at Poonamalee.

1818—stone bridge across the Madras river; a new observatory.

1819—a road in the Neilgherry Hills; repairs to the bridges across the Cauvery.

1820—rebuilding of the lighthouse at Madras.

1821—building a church for the Missionary Society; erection of a chapel at St. Thomas’s Mount, and of a church at Vepery; a stone bulwark at Fort St. George against the inroads of the sea.

1822—erection of bridges at the island of Samoodra, in Coimbatore; Scotch Church (St. Andrew’s.)

1823—a new cut for the Votary nullah; a new bridge, &c.

1824—a canal at Chumnapore; a church at Telli-

cherry ; great road from Secunderabad to Masulipatam ; great road from Madras through the Northern Circars, to the Bengal frontier.

1825—a tunnel from Fort St. George to the sea.

1826—several bridges and roads in various places.

1827—ditto ditto, all mentioned in the returns.

1828—ditto ditto, the names may be seen in the official document.

1829—military road through Coorg, and other works.

1830—a new cut across the Kendalseroo river in Nellore, &c. &c.

BOMBAY, 1814—new road from Bancoote to Mundgaum ; repair of the docks, and the completion of the slope in the dock-yard ; a church at Surat.

1815—from Bandorah to Gorabunder.

1816—a Scotch church ; a chapel at Colabba.

1817—a tank at Bohur ; chapel at Tannah ; new mint.

1821—aqueduct ; the flats of Bombay drained ; church in the north Concan.

1821—chapel at Poonah ; tank in Salsette.

1822—new wharf at Bombay.

1824—town hall undertaken.

1825—military road from south Mahratta country to coast ; church at Dapooree ; also churches in the east zillah, north of the Myhee, and at Baroda, and a Roman Catholic chapel at Colabba ; road from Nasick to Bhewndy.

1826—improvement of Sion causeway ; bridge over the Moolla ; a new observatory, and a church at Mhow.

1827—improvement of the Bhoze Ghaut ; a church at Kirkhee ; road from Malligaum to Surat.

1828—bungalows at Malabar Point, and botanical garden at Dapooree.

1831—subscription for a church at Byculla.

The lines of road proposed, in 1831, by Lord W. Bentinck, then to be constructed or repaired, or which were in progress, were—1st, the main road from Calcutta to Delhi, extending 908 miles (passing through Benares, Allahabad, Cawnpore, and Coel); 2nd, the completion of the road from Mirzapore to Jubbulpore (opening a communication with central India), 239 miles; 3rd, the completion of the Cuttack road (the line between Calcutta and Madras Presidency), 248 miles; 4th, the Calcutta and Moorshedabad road, 107 miles; 5th, the Patna branch road, 83 miles; and, 6th, a road from Calcutta to Dacca (opening a communication with the east frontier), 199 miles;—total 1,784 miles. The number of prisoners at work on these roads in January, 1834, was 10,000. It is proposed also to open a road of 450 miles from Mirzapore on the Ganges, through Jubbulpore towards Bombay, as far as Amroutee, the great cotton mart of central India. Cross roads are forming in different directions.

Various other works, since undertaken or completed, not included in the foregoing return. The introduction of steam navigation on all the large rivers of India would be a boon of incalculable benefit to England and to India. A Company has been projected for this purpose by an able and public spirited gentleman, Mr. Howel.

Enough has been said to shew the present state of India; a few words as to its condition under the

native princes may not be amiss, although the fearful details at the conclusion of the sixth chapter, vol. i., sufficiently illustrate the unfortunate situation of its inhabitants. Colonel Briggs thus describes the state of Candeish :—‘ Was it in a very unsettled state when you went there ?—It was in a very unsettled state, and had been so for the last thirty years previous to our taking possession of the country. It had been overrun by bands of freebooters ; I believe there were at different times about 80 distinct bodies, which had been in the habit of ravaging the country ; this was the cause of its being very much depopulated. I think 1100 out of, I believe, 2700 villages, for I merely speak from recollection, were rendered desolate altogether, and those which remained were open to the pillages of a race of people denominated Bheels. These people are supposed by some to be the aborigines of the country, but they have been for a long period attached to villages as guardians or watchmen, with certain immunities in land and fees from the people themselves. The consequence of those ravages deprived the inhabitants of the means of supporting the Bheels, who went into the hills, and were in the habit of attacking the villages¹.’

Of the Nagpore territories Mr. Jenkins thus speaks :—‘ I had scarcely arrived at Nagpoor, in 1807, before I saw the whole country in a blaze, and almost every village burning within a few miles of the city of Nagpoor, and this going on from year to year² !’

Mr. Jenkins stated that the people were very well

¹ Lords, 4018.

² Ibid. 2197.

satisfied with the administration of justice while we had the country; their lordships then inquired:—‘From your own observation, when you went there, had you reason to believe that the people were satisfied with the native government?—Far from it, for they had little protection from foreign invasion. The Pindarees were constantly ravaging the country, and the rajah’s troops, if they were sent to suppress them, plundered them, and the zemindars plundered the ryots in the districts immediately near them¹.’

Mr. Jenkins states, that during the eight or nine years that Nagpoor was under the controul of the Company, twelve or fourteen additional banking-houses were established, the agricultural class to every appearance possessed more wealth, the expenditure of the rajah was reduced, and an annual surplus of near five lacs of rupees created.

I might fill pages upon pages with testimony equally as conclusive as that of Colonel Briggs and Mr. Jenkins; I therefore pass on to notice an assertion, ‘that the value of money in India has not undergone a visible change, and that as the money prices of grain and other commodities, and the wages of labour, have undergone no change since the establishment of the British Government in India, we may conclude that the value of money has, throughout this period, been equally steady¹.’

The following table has been prepared by the late statistical reporter at Bombay, Colonel Sykes, and laid before the parliamentary committee:—

¹ Lords, 2207.

² Rickard’s India, vol. i. p. 598.

Comparison of the wages of artificers and other public servants under the Peishwa's and British Governments in the Dukhein, in 1828 and 1814.

	Under the British rule in 1828.	Under the Peishwa's in 1814.
	Monthly Wages.	Monthly Wages.
Head carpenterrupees	25, 35, and 45.	15, 20, 40
Common ditto	15	12
Two sawyers	15 and 22½	8
Head smith.....	25 and 30	20
Smith	15 and 22½	12
Head Armourer.....	30	20
File man	15	12
Hammer man.....	6, 8, and 13½	7
Head leather worker	15	12
Head bricklayer.....	25 and 35	15 and 20
Tailor	9½	6
Chief of dooly bearers	15 and 20	
Groom*	8	5
Camel man	7 and 9	5
Head of palankeen hamals.....	15	10

* Under the Peishwa's government, one man attended on two horses, and one man on two camels.

The price of grain, pulse, and other articles under the respective administrations.

	Under the British rule in 1828.	Under the Peishwa's in 1814.
	Seers.	Seers.
Rice (Putnee).....per rupees	16	12
Ditto (Ambeanor)	13	9½
Wheat	18	14
Joaree (Andropogon Sporzhum)	32	21
Bajree (Panicum spicatum) ...	28	17
Dhall (Cytisus Cajan)	16	11
Ghee (clarified butter)	2	1½

This table confirms the statements of the several authorities quoted as to the improved condition of the country; for if the price of food be augmented in the Dukhein (or Deckhan) and the rate of wages be

simultaneously increased, there can be no stronger proof of prosperity, not only in that part of India referred to, but also in those parts which have been longer under the government of the East India Company. Colonel Galloway, adverting to the 'increase of cultivation, and the high price the husbandman now receives for the produce of his labour,' (Law and Constitution of India, p. 198) says, 'I have in many parts of the ceded and conquered provinces seen grain selling at 25 seers¹ per rupee, where we were credibly informed by the natives that 120 seers were often, even generally, procurable for that sum.'

As regards Bengal, I made particular inquiry in 1830 on the subject; and the authority from whom I received the following statements, is Dwarkanaut Tagore, than whom no man in Bengal is better qualified to make them. The increase of wealth, throughout Bengal², has been most rapid, notwithstanding the disadvantages under which the agriculturists labour, by the English markets being shut against their raw and manufactured produce, and the great number of artizans thrown out of employment by the introduction of piece goods, &c. from England; land purchased at Calcutta 30 years ago for 15 rupees, is now worth, and would readily sell for 300. Ten years ago a labourer in Calcutta received two rupees per month, now he is not satisfied with less than four or five rupees per month³, and there is

¹ A seer is 2lbs.

² Land is now worth 67 years' purchase of the revenue.

³ Mr. Colebrooke says, in 1804, in his Husbandry of Bengal,
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even a scarcity of workmen; twelve field labourers were formerly to be had for less than one rupee a day, now half that number could not be had at that rate of wages. A cabinet-maker¹ was glad to obtain eight rupees a month for the exercise of his skill, now he readily obtains 16 or 20 rupees for the same period. I need not go through the other classes of handicraftsmen, or labourers, all have risen in a like proportion; and as to the price of food, it is sufficient to state one article as a criterion—rice, the staff of life in Bengal, was wont to be sold at eight annas (half a rupee) per maund (82lbs.); its price has increased four-fold, being now averaged at two rupees per maund. It is an indication of a rising country, when the wages of labour are on the increase, and the prices of all commodities. The most miserable districts of India, are those where shells are the sole coins, and the price of grain almost nominal. In fine, a new order of society has sprung into existence that was before unknown, the country being heretofore divided between the few nobles, in whose hands the wealth of the land was concentrated, and the bulk of the people, who were in a state of

‘that a cultivator entertains a labourer for every plough, and pays him wages, on an average, one rupee per mensem, and in some districts, not half a rupee per mensem;’ this was at a period when not one third of the land of a zemindary was cultivated, whereas now there is frequently not an acre on an estate untilled.

¹ The wages of a Hindoo carpenter at Calcutta may be estimated at 6d., of a Chinese at 2s., and of the lowest European, 6s. per day.

abject poverty ; from the latter have arisen a middle rank, which will form the connecting link between the government and the mass of the nation. The advantages to be derived from this change are incalculable ;—whenever such an order have been created, freedom and prosperity have followed in their train. Do we need example ? Look at England after the Norman conquest, when the people were serfs, and the feudal barons were the very counterparts of the India zemindars ; but watch the progress of society up to the eighth Henry, when wealth became more equally diffused ; and continue the view to the present day, when the power of the middle ranks has become so paramount, by reason of the mass of wealth and intelligence concentrated in their ranks.

The country of the foaming Guadalquiver is a melancholy illustration of a nation possessing but two ranks of society, where the most beggarly Asturian, who can support a bare existence without mental or bodily labour, claims the rank of an Hidalgo, and strongly reminds one of the lazy proud ‘ Suwars,’ so admirably delineated by Bishop Heber, in his highly interesting work. Look at Hungary and other places, where the peasantry are sold with the soil ; in fact, in every country where there have been only two extremes of society, mental and bodily despotism have supervened. The East India Company’s government have broken through that curse,—they have annihilated a feudalism which has ever marked an age of barbarism. It is true, that society has been levelled ; that the slavish dependence of the low, upon the high caste, has been severed ; and

millions of human beings are now, for the first time, learning to know their own worth, to be conscious that, by industry, talent, and integrity, they may elevate themselves to the foremost rank of society; and 'redeemed, regenerated, and disenthralled,' the meanest Indian peasant may hurl defiance at any petty tyrant, who, from the insolence of office, alleged hereditary rights, or domineering Brahminical priesthood, may still foolishly think to retain longer in subjection a submissive people, who had, alas! too long licked the dust of the earth.

In the language of Bishop Heber to the supreme Government, in 1825—'It is my earnest prayer to that good Providence, who has already made the mild and just, and stable government of British functionaries productive of so much advantage to Hidoostan, that he would preserve and prosper an influence which has been hitherto so well employed; that he would eventually make our nation the dispenser of still greater blessings to our Asiatic brethren; and in his own good time, and by such gentle and peaceable means as only are well pleasing in his sight, unite to us in community of faith, of morals, of science, and political institutions, the brave, the mild, the civilized, and highly intelligent race, who only in the above respects can be said to fall short of Britons.'

APPENDIX.

Rates of Pensions payable to European Officers and Soldiers and their Widows from Lord Clive's Fund.

Rank.	Daily Rate of Pension to Officers & Soldiers.		Daily Rate of Pension to Widows.	
	s.	d.	s.	d.
Colonels.....	12	6	6	3
Lt.-Cols. and Members of Medical Boards	10	0	5	0
Majors Senior Chaplains, and Superintending Surgeons	7	6	3	9
Captains and Surgeons	5	0	2	6
Lieuts. and Assist. Surgeons	2	6	1	3
Ensigns	2	0	1	0
Conductors of Stores	2	0	1	0
Serjeants of Artillery	0	9	0	4½
Ditto ditto having lost a limb	1	0	—	—
Privates of Artillery	0	6	0	3
Ditto ditto having lost a limb	0	9	—	—
Non-com. Offices and Privates of Infantry	0	4½	0	2½

The following Scale of Pensions for Non-commissioned Officers and Private Soldiers was established by the Court's Resolution of the 14th of April, 1819, communicated to Government of Bengal in the Court's Despatch, dated 21st July, 1819, and published in General Orders, dated 5th February, 1830.

All serjeants having actually served 21 years, whereof the last eight years in the capacity of serjeants, to be allowed 1s. a

day, over and above the pension derivable from Lord Clive's Fund.

All serjeants having served 14 years, and discharged on account of debilitated constitutions, to be allowed 1s. a day.

All corporals and privates discharged at their own request, after 21 years' service, to be allowed 1s. a day.

All corporals and privates discharged as unfit on account of broken constitutions, having served 14 years, to be allowed 9d. a day.

If wounded and totally unable to contribute to earn a livelihood, after 21 years' service, to be allowed 1s. 10d.

If wounded, but able to contribute to earn a livelihood, after 21 years' service, to be allowed 1s. 4d. a day.

If wounded and unable to contribute to earn a livelihood, after 14 years' service, to be allowed 1s. 6d. a day.

If wounded, but able to contribute to earn a livelihood, after 14 years' service, to be allowed 1s. a day.

If rendered totally unable to earn a livelihood from wounds, under 14 years' service, to be allowed 1s. 3d. a day.

If wounded, but able to contribute to earn a livelihood, under 14 years' service, to be allowed 9d. a day.

No soldier is entitled to the benefit of the Regulations under 21 years' service, unless his discharge contain a recommendation for pension from the Government under which he may have served.

A. BRYCE,

Paym. Military Fund.

Military Fund-Office, East India House,
28th February, 1832.

ANGLO INDIAN ARMY.

Rates of Furlough Pay in 1813, and 1832.

	Furlough Pay in 1813.	Furlough Pay in 1832.	Increase.
	per Diem. £. s. d.	per Diem. £. s. d.	per Diem. £. s. d.
Infantry.			
Colonel.....	1 5 0	1 5 0	—
Lieutenant-Colonel	1 0 0	1 0 0	—
Major	0 15 0	0 16 0	0 1 0
Captain	0 10 0	0 10 6	0 0 6
Lieutenant	0 5 0	0 6 6	0 1 6
Ensign	0 4 0	0 5 3	0 1 3
Superintending Surgeon	0 15 0	0 16 0	0 1 0
Surgeon	0 10 0	0 10 6	0 0 6
Assistant Surgeon.....	0 5 0	0 6 6	0 1 6
Cavalry.			
Colonel.....	1 12 8	1 12 8	—
Lieutenant-Colonel	1 2 10	1 3 0	0 0 2
Major	0 19 1	0 19 3	0 0 2
Captain	0 14 9	0 14 7	—
Lieutenant	0 9 0	0 9 0	—
Cornet	0 8 0	0 8 0	—
Artillery.			
Colonel.....	1 5 0	1 5 0	—
Lieutenant-colonel	1 0 0	1 0 0	—
Major	0 15 0	0 16 11	0 1 11
	per month.		
Captain	17 10 0	0 11 1	—
Lieutenant	8 15 0	0 6 10	—
Second Lieutenant	7 10 0	0 5 7	—

In 1813 the Furlough Pay of the Officers of Engineers was the same as that of the Infantry; in Nov. 1823 it was assimilated to that of the Artillery officers.—Letters to Bengal, dated 25th Nov. 1823.

Officers of the E. I. Company's Army in receipt of pay on Furlough in England, with the Amount of Charges, in each Year since the Furlough Regulation in 1796, to the present time.

	No.	Charge.
		£
1796	81	15641
1797	107	20537
1798	115	23860
1799	93	21592
1800	95	26183
1801	100	27402
1802	116	32447
1803	157	42157
1804	177	43104
1805	171	52855
1806	238	58919
1807	209	52904
1808	276	65326
1809	253	62124
1810	229	61859
1811	213	60556
1812	227	62781
1813	237	65801
1814	264	65454
1815	227	64915
1816	234	61209
1817	269	65089
1818	295	67085
1819	292	75989
1820	296	83354
1821	301	86205
1822	340	92268
1823	350	101022
1824	351	106104
1825	385	115594
1826	417	129212
1827	430	135305
1828	492	150350
1829	532	164753
1830	598	178005
1831	639	179041

Rates of Retiring Allowances to European Commissioned Officers of the Company's Service on
Full and Half-Pay in 1813 and 1832.

	Full Pay on Retirement in 1813.	Full Pay on Retirement in 1832.	Increase.	Half-Pay on Retirement in 1813.	Half-Pay on Retirement in 1832.	Increase.
Colonel	11. 5s. p' diem	11. 5s. p' diem	—	10s. p' diem	11s. p' diem	1s. p' diem.
Lieut. Do.	11.	11.	—	—	—	—
Member of Med. Board ..	500 <i>l.</i> p' ann.	500 <i>l.</i> p' ann.	—	—	—	—
Under 5 Years	—	700 <i>l.</i> p' ann.	200 <i>l.</i> p' ann.	—	—	—
Above 5 Years	—	16s. p' diem	1s. p' diem	—	—	—
Major	15s. p' diem	—	—	—	—	—
Sup. Surgeon	300 <i>l.</i> p' ann.	300 <i>l.</i> p' ann.	—	7 <i>l.</i> 6 <i>d.</i> p' diem	9 <i>l.</i> 8 <i>d.</i> p' diem	2 <i>s.</i> —
Under 5 Years	—	365 <i>l.</i> —	65 <i>l.</i> p' ann.	—	—	—
Above 5 Years	—	10 <i>l.</i> 8 <i>d.</i> p' diem	6 <i>d.</i> p' diem	5 <i>s.</i> p' diem	7 <i>s.</i> p' diem	2 <i>s.</i> —
Captain	10s. p' diem	10s. 6 <i>d.</i> —	6 <i>d.</i> —	5 <i>s.</i> —	7 <i>s.</i> —	2 <i>s.</i> —
Surgeon	10s.	10s. 6 <i>d.</i> —	6 <i>d.</i> —	5 <i>s.</i> —	7 <i>s.</i> —	2 <i>s.</i> —
Lieutenant	5s.	6s. 6 <i>d.</i> —	1 <i>s.</i> 6 <i>d.</i> —	2 <i>s.</i> 6 <i>d.</i> —	4 <i>s.</i> —	1 <i>s.</i> 6 <i>d.</i> —
Assistant Surgeon	5s.	6s. 6 <i>d.</i> —	1 <i>s.</i> 6 <i>d.</i> —	2 <i>s.</i> 6 <i>d.</i> —	4 <i>s.</i> —	1 <i>s.</i> 6 <i>d.</i> —
Ensign or Cornet	5s.	6s. 3 <i>d.</i> —	1 <i>s.</i> 3 <i>d.</i> —	2 <i>s.</i> —	3 <i>s.</i> —	1 <i>s.</i> —

European Commissioned Officers in receipt of the full and half-pay, with the amount of charge in each year, from the commencement of the retiring regulation, in 1796, to the present time, specifying the proportion per hundred of Retired Officers.

	Full and Half Pay.	Charge.	Estab- lishment.	Propor- tion per cent.
1797	9	£3129	2142	0.41
1798	22	6728	2306	0.95
1799	39	9656	2592	1.5
1800	51	17696	2859	1.78
1801	71	23452	3084	2.3
1802	78	21830	3174	2.45
1803	93	29040	3185	2.92
1804	131	33849	3378	3.87
1805	146	42671	3614	4.04
1806	157	46050	3693	4.24
1807	181	42053	3907	4.63
1808	220	58221	3907	5.64
1809	240	60515	3918	6.12
1810	260	67994	3951	6.58
1811	268	76301	3951	6.75
1812	298	77719	3951	7.54
1813	314	83374	3935	7.97
1814	323	81663	3935	8.2
1815	332	79968	4064	8.16
1816	341	83514	4120	8.27
1817	345	85271	3285	10.5
1818	353	83666	3490	10.11
1819	358	84169	4598	7.8
1820	373	85742	4628	8.6
1821	375	83092	4689	7.98
1822	377	82012	4689	8.04
1823	392	84594	4920	7.98
1824	402	82595	5011	8.02
1825	442	89800	5191	8.59
1826	447	94094	5356	8.34
1827	477	96099	5422	8.8
1828	491	101674	5430	9.04
1829	507	100741	4833	10.49
1830	520	107395	4833	10.75
1831	543	115798	4833	11.23

Statement of the Advances in England by the East India Company for each of the several Military Funds in India during the last Four Years (1825-26 to 1828-29), and Rate at which those Advances are Repayable in India.

Years.	BENGAL.		MADRAS.			BOMBAY.		Total.	
	Civil Fund Donation.	Repayable at 2s. 4d. per Sicca Rupee, and Interest at 5 per Cent. from Date of Advance to Day of Repayment.	Civil Fund.	Military Fund.	Medical Fund.	Civil Fund.	Military Fund.		
1825-26	£ 2500	£ 15000	£ 7600	£ 36500	£ 22000	£ 7600	£ 22000	£ 10000	£ 123200
1826-27	2500	16500	8800	37500	24000	9500	12000	8700	119500
1827-28	2500	19500	11500	35100	26000	8500	24000	6000	133100
1828-29	2500	25000	8100	35000	27000	8700	15000	11500	132800
	10000	76000	36000	144100	99000	34300	73000	36200	508600

The Court also advanced the Bengal Civil Fund 10,000*l.* in June, 1828, which was repaid with interest on the 16th of November, 1829.

Drafts from India on the Court in favour of the Bengal Civil Fund in the following years, at 2*s.* 1*d.* per sicca rupee, and twelve months after date.

	£	s.	d.
Paid 1825-26.....	16418	0	7
1826-27.....	10000	0	0
1827-28.....	10000	0	0
1828-29.....	12000	0	0
	<hr/>	<hr/>	<hr/>
	48418	0	7

Statement, exhibiting the Aid rendered by the Company, directly and indirectly, towards the support of the several Funds of British India.

	Direct Aid.	Aid by a high Rate of Interest on the Balances.	Aid by a high Rate of Ex- change in Remit- tances.	Total.
BENGAL:	£	£	£	£
Civil Fund	2500	1914	1355	5769
Military ditto	2344	5206	4336	11886
Ditto Orphan ditto.....	—	1425	2054	3479
MADRAS:				
Civil Fund	4595	4817	9274	18686
Military ditto	1677	4095	6440	12212
Medical ditto	335	1943	2215	4493
BOMBAY:				
Civil Fund	2157	1534	4701	8382
Military ditto	767	3028	2318	6113
Total per Annum ... £	14365	23962	32693	71020

Officers, Soldiers, and Widows in receipt of Pensions from Lord Clive's Fund; with the aggregate Amount of charge.

Dates.	Officers.	Soldiers.	Widows.	Aggregate.
				£
1814	53	352	144	13421
1815	50	384	144	12799
1816	53	409	146	13201
1817	54	414	155	13065
1818	51	432	164	13742
1819	56	437	179	15120
1820	55	457	201	18286
1821	58	480	203	18470
1822	55	510	214	19314
1823	59	583	233	21140
1824	54	619	256	22090
1825	32	666	261	22567
1826	35	682	303	26215
1827	35	789	333	28502
1828	36	899	349	31937
1829	37	1085	372	35115
1830	38	1111	389	36660
1831	44	1145	396	38349

APPENDIX E.

Money applied to the Educating of the Natives of India from 1823 to the latest period which can be made out. [India House Return, J. C. Melville.]

Dates.	Bengal.	Madras.	Bombay.	Total.
	£	£	£	£
1813	4207	480	442	5129
1814	11606	480	499	12585
1815	4405	480	537	5422
1816	5146	480	578	6204
1817	5177	480	795	6452
1818	5211	480	630	6321
1819	7191	480	1270	8941
1820	5807	480	1401	7688
1821	6882	480	594	7956
1822	9081	480	594	10155
1823	6134	480	594	7208
1824	19970	480	1434	21884
1825	57122	480	8961	66563
1826	21623	480	5309	27412
1827	30077	2140	13096	45313
1828	22797	2980	10064	35841
1829	24663	3614	9799	38076
1830	28748	2946	12636	44330

Net Import or Export of Treasure into and from the Three Ports of Calcutta, Fort St. George, and Bombay, in each Year, from 1813-14 to 1832-33, inclusive.

Years.	Company's Account.				Private Account.			
	Bengal.		Bombay.		Bengal.		Bombay.	
	S. R.	Madras.	S. R.	Total.	S. R.	Madras.	S. R.	Total.
1813-14	...	22,97,880*	...	22,97,880*	54,41,288	2,28,117	4,85,636*	51,83,769
1814-15	...	4,69,243*	39,216	4,30,027*	181,9,935	4,28,891	11,78,005	1,11,38,715
1815-16	...	161*	1,36,486	1,36,325	1,80,18,321	1,63,860	42,20,342	2,24,02,323
1816-17	76,99,554	144*	...	76,99,410	3,16,82,985	8,73,203	55,53,943	3,81,10,131
1817-18	9,51,130	88*	80,034	10,31,076	3,17,09,779	9,31,124	88,61,504	4,15,02,407
1818-19	19,76,657	1,081*	...	19,75,576	4,69,12,956	17,13,002	1,46,32,391	6,32,58,349
1819-20	61,86,415	2,543*	2,26,974*	59,56,898	3,13,60,689	...	47,10,836	3,60,71,325
1820-21	12,17,282	2,366*	2,17,698*	9,97,218	2,12,60,596	16,83,310	41,74,719	2,71,18,525
1821-22	1,13,16,410*	28,13,819*	67,670*	1,41,97,899*	2,03,74,551	16,20,325	32,51,805	2,52,47,181
1822-23	...	2,510*	28,46,239*	28,48,749*	1,70,52,507	20,95,634	39,24,521	2,30,72,662
1823-24	62,94,526*	51,38,476*	8,63,145*	1,22,96,147*	1,17,24,118	8,780*	41,62,614	1,58,77,952
1824-25	9,27,221*	17,82,029*	...	27,09,250*	87,19,973	7,70,637	49,90,620	1,44,81,230
1825-26	1,57,968	45,69,399*	...	44,11,431*	1,01,13,299	9,02,214	92,88,098	2,03,03,611
1826-27	42,61,976	10,51,084	...	53,13,060	69,11,320	1,06,731	79,83,172	1,50,01,223
1827-28	18,81,822*	28,29,000*	...	47,10,912*	1,15,40,417	7,45,850	1,06,25,615	2,29,11,882
1828-29	14,33,984	2,81,373*	...	11,52,611	33,61,349	1,37,351	96,49,071	1,31,47,771
1829-30	7,92,747	40,50,834*	...	32,58,087	73,77,185	3,90,413*	78,16,069	1,48,02,841
1830-31	4,93,322	...	...	4,93,322	22,13,790	11,900	72,13,938	94,39,628
1831-32	73,89,815*	21,10,298	...	95,00,113*	5,19,823*	11,53,479*	46,73,352	30,09,050
1832-33	12,82,940*	2,40,964*	...	15,23,904*	13,79,513*	15,10,079*	28,99,407	9,816

Note.—The Sums marked with an Asterisk denote the Net Exports.

Note.—In this Account, Madras and Bombay are converted into Sicca Rupees, at the bullion rate of 106.62 to 100.

Net expenses of the East India Company's College at Haileybury, from its establishment to 1830-31 (the latest returns), with the number of Students in each year.

Years. 1st Period.	Total Ex- penditure.	Years. 2nd Period.	Total Ex- penditure.	No. of Students.		Statement showing the cost of Philosophical Instruments, Books, Medals, &c.		Statement showing the Salaries of Professors, Servants, &c.	
				1st Period.	2nd Period.	1st Period.	2nd Period.	1st Period.	2nd Period.
1805-6 ...	£ 16747	1818-19 ...	£ 10353	11	66	£ 204	£ 550	£ 567	£ 8510
1806-7 ...	20946	1819-20 ...	11526	40	86	773	637	5629	8583
1807-8 ...	90465	1820-21 ...	11181	72	87	1383	1824	8035	8644
1808-9 ...	21967	1821-22 ...	9870	79	76	959	1684	8270	8290
1809-10 ...	23134	1822-23 ...	10356	90	76	1121	3224	9596	8218
1810-11 ...	24906	1823-24 ...	14135	81	87	1184	1399	9516	8101
1811-12 ...	10475	1824-25 ...	10820	84	90	828	1184	9636	8365
1812-13 ...	13847	1825-26 ...	10847	73	95	1118	2783	9356	8378
1813-14 ...	10048	1826-27 ...	10603	73	86	1478	996	8770	8603
1814-15 ...	9642	1827-28 ...	12949	94	82	675	1091	8688	8468
1815-16 ...	11918	1828-29 ...	12001	78	91	653	595	9716	8596
1816-17 ...	10278	1829-30 ...	14908	73	94	1160	5476	8915	8513
1817-18 ...	10153	1830-31 ...	9352	61	73	685	879	9287	8480
Total....£	214526	Total....£	148901	909	1059	12221	21322	110981	109749

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