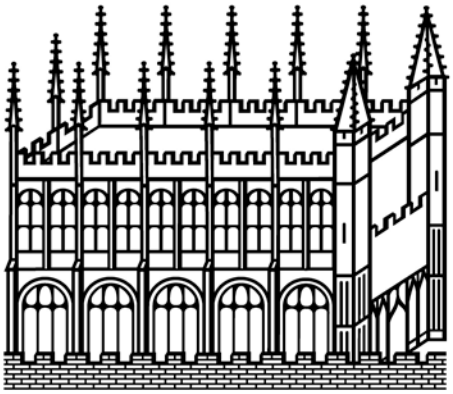

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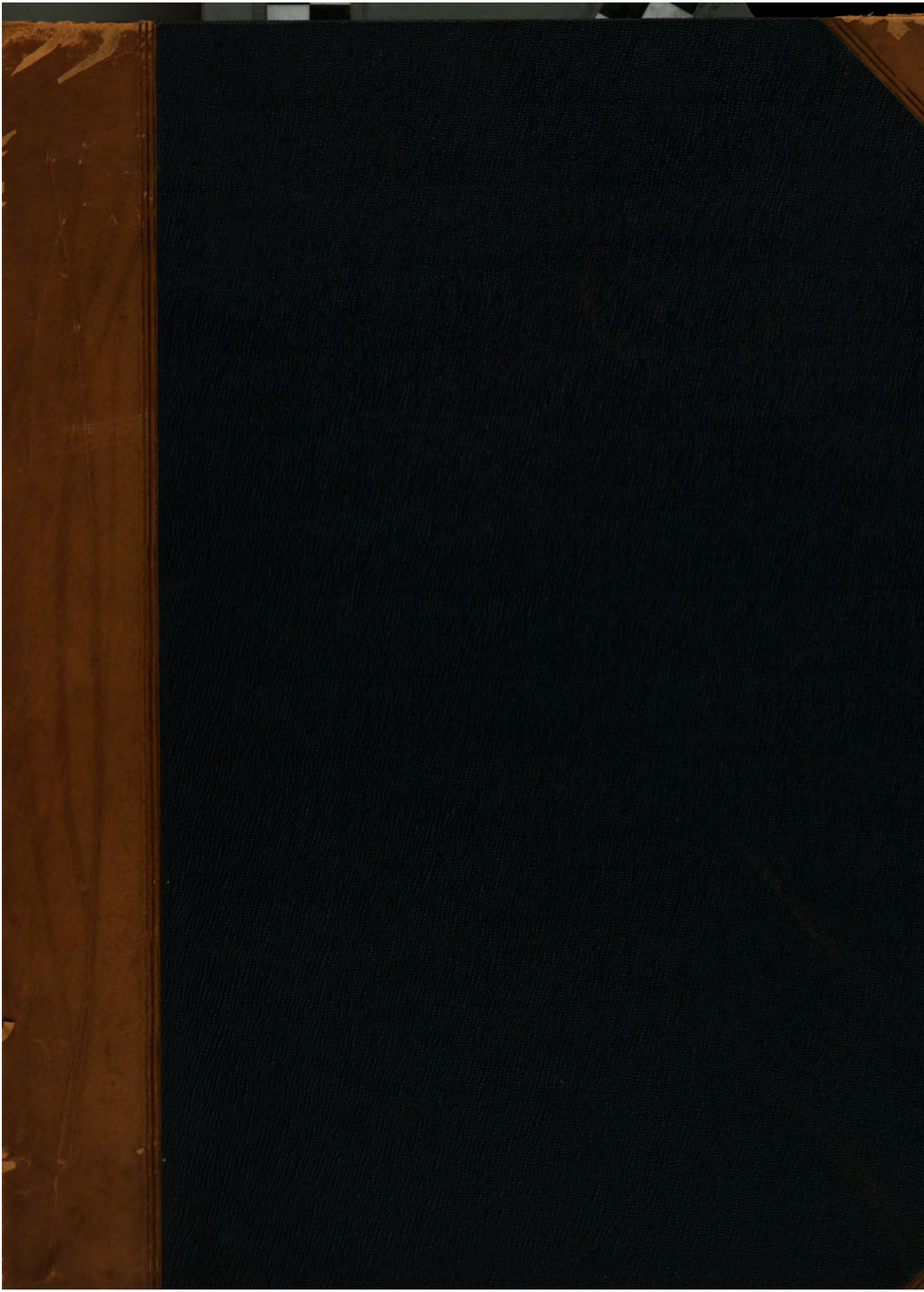

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AYEEN AKBERY:

OR,

THE INSTITUTES

OF THE

EMPEROR AKBER.

Tranſlated from the original Perſian

BY

FRANCIS GLADWIN.

IN THREE VOLUMES.

VOLUME THE THIRD.

CALCUTTA:
PRINTED BY WILLIAM MACKAY.
M,DCC,LXXXVI.

THE Tranſlator is indebted to Mr. Reuben Burrow, for the notes on the aſtronomical part of this volume. This Gentleman, whoſe mathematical reputation has been long eſtabliſhed in England, has applied with great diligence to the ſtudy of the Sanſcrit language, and has acquired a perfect knowledge of the Hindoo aſtronomy, which it is hoped he will be induced to make publick.

EXTRACT of a GENERAL LETTER, from the GOVERNOR GENERAL *and* COUNCIL, *to the Honourable the* COURT *of* DIRECTORS, *dated 31ſt December, 1785.*

IN the 187th paragraph of our letter of the 23d October 1783, by the Nurbudda, we informed you of a propoſal made to us by MR. FRANCIS GLADWIN, for the publication of a complete tranſlation from the Perſian language, of a book entitled the AYEEN AKBERY; and we then acquainted you, that we conſented to ſubſcribe for 150 ſets of this work, on account of the Company: but ſome objections ariſing afterwards againſt the payment of ſo large a ſum from our Treaſury at that time, MR. GLADWIN voluntarily waved his claim to the ſubſcription money, until your pleaſure ſhould be known.

MR.

MR. GLADWIN has lately addreſſed a letter to us, recapitulating the circumſtances which attended his firſt propoſal, ſetting forth that he is far advanced in this laborious and expenſive undertaking, the firſt and ſecond volumes of the work being already publiſhed, and ſome part of the third; and requeſting that in conſideration of the expence and trouble he has been ſubjected to, we would repeat our recommendation of the undertaking, and intercede with your Honourable Court for your acquieſcence in our promiſed ſubſcription.

SENSIBLE as we are of the merit of MR. GLADWIN's labours, the encouragement that is due to every undertaking which has for its end the promotion and extenſion of Eaſtern Literature, as well in regard to the uſe its advancement may be of to the perſons employed in your ſervice, as the knowledge it may afford to the European quarter of the globe, we cannot but repeat our earneſt ſolicitation that your Honourable Court will permit us to confirm the ſubſcription for 150 ſets, which we formerly promiſed to take, as we conſider our former recommendation, and the known liberality which your Honourable Court have ever ſhown towards the encouragement of works of this nature, to have been the inducements which led MR. GLADWIN to commence ſo arduous a work, and thereby ſubject himſelf to a great expence, from which he could only expect to be relieved through the liberality of his employers.

A true extract,

(Signed) W. BRUERE, *Sec.*

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AYEEN

EXPLANATIONS

OF SOME

SANSCRIT WORDS.

A

ABEDEEYA, the exerciſe of Auwerunſuckut, or the internal power of knowledge.

Abhow, privation.

Abadhpeſheetoo, ignorance of the privation of what is required.

Aberaj, miſconceiving, and putting a falſe value upon worldly things.

Abeyſhruj, vide Aneyſheruj.

Abeehyaſs, habitual virtue.

Abeyſhooruj. Thoſe operations of the ſoul which lead to miſconception.

Acharej, amongſt the followers of Jine, is one who explains to the noviciate any difficulties that occur in his ſtudies.

Adherem, unhappy conſciouſneſs.

Adehyatemk, pain occaſioned by envy and ill nature.

Adehbhowtek, pain occaſioned by the elements.

Adehdewik, pain inflicted by the Dewtahs.

Adhowt, amazement.

Adit, the ſun. The father of the Dewtahs.

Aginhowter, a particular kind of burnt ſacrifice.

Ageeyan, ignorance.

Ahenkar, worldly deſire.

Ahenſa, not to kill or moleſt any animal.

Ajewnej, a body that is not produced by generation.

Akaſs, ether.

Akulliſht, the inclination to do good.

Alſee, ſloth.

Alubdwumkutto, fickleneſs.

Anewneeabhow, ſeparation of two things.

Antentabhow, a negative that differs in place, but agrees as to time.

Anoortektottoo, a mind not to be ſatisfied.

Anuntgeyan, analytic knowledge.

Anuntderſun, ſynthethic knowledge.

Anuntſook, total reſt.

Apoorickh, deliverance from one pain by ſuch means as will not produce another.

Apie, aqueous.

Apurttoo, proximity of time or place.

Apnee, ſhewing the cauſe in the place required.

Apunchekurt, an inviſible atom.

Appergeneh, deſpiſing and rejecting all worldly poſſeſſions.

Art,hwed, the praiſe and reward of religious duties.

Arjſutter, the four Predicaments uſed by the followers of Boodh.

Aſmewaiykaren, external or apparent cauſe.

Aſſulpurrutputchtoo, an appearance reſembling what is ſought.

Aſſeecha, forgiveneſs of injuries.

Aſſempergeyat, when the imaginary form of the Deity vaniſhes from the mind, and nothing remains but the contemplation of his eſſence.
Aſteeyee, not to poſſeſs more wealth than is really uſeful.
Aſſun, ſitting in a particular manner.
Aſunnya, irrational beings.
Aſherum, the four Hindoo degrees of diſcipline.
Aſhowmeedh - Juggen, a ſacrifice performed by great monarchs.
Atma, the ſoul of the univerſe.
Atentick, the diſſolution of ignorance.
Auwerunſuckut, the internal power of knowledge.

B

Bad, controverſy in purſuit of knowledge.
Baiweeya, ærial.
Bede, the divine book revealed to Brahma. It was afterwards divided into four, viz. Rig, Jejer, Sam, and Atehrbun. This diviſion is by ſome attributed to Byaſs; whilſt others maintain that Brahma uttered one from each of his four mouths.
Berhemcharee, the firſt of the four Hindoo degrees of diſcipline.
Betenda, indirect propoſition.
Beyg, an accident produced by motion, and which becomes the cauſe.
Beeputcheeſuttoo, knowing that in whatever placethereis not what is required, neither can there be the conſequence.
Beyperjee, miſapprehenſion.
Berag, comprehending and deſpiſing the things of this world.
Beychipt, when the heart is fixed upon one object, and is a little at reſt.
Beapeyee, depraved knowledge.
Birbede, the ceſſation of the exerciſe of the external faculties of knowledge.
Beert, the inclination to do good or bad.
Beyedeh, ſickneſs.
Behrantdurſhun, corrupt knowledge.
Beyperj, ſearching after the Jowg, with earneſt deſire.
Beddya, ſcience, art.
Bhawona, the means by which any thing is forgotten or recollected.
Bhutt, an action which produces good.
Bhoom, five ſtates of the mind, viz. Chipt, Mowdh, Beychipt, Eykagur Nyrodeh.
Bhoopirtee, the ſtate when the mind is not able to diſtinguiſh between the elements and the ſenſes.
Bidh Juggen, a very expenſive ſacrifice of animals; and at which large ſums of money are diſtributed.
Biklup, doubt concerning the Deity.
Boodh, human knowledge.
Brimmah, God.
Byſs, or Bice, the third of the four Hindoo tribes.
Byſekh, foreign accident.
Byſheeſhtee, the arrival at privation, which they reckon a diſtinct ſtate.

C

Charburren, the four original Hindoo tribes, viz. Brahmin, Kehteree, Bice, and Sooder.
Chickeerkha, the creative will of God.
Chit, deſire of knowledge.
Chipt, when the heart is not fixed upon one object.
Chanderayen, a faſt explained in p. 169.
Chundal, one whoſe father is a Sooder and his mother a Brahminee.
Chul, falſe prepoſition.
Chutternook, the union of four atoms.

Dan,

D

Dan, alms.
Deyet, a race of genii, created from fire.
Derb, ſubſtance in general.
Denook, the quantity of two atoms.
Derug, the quantity of three atoms.
Denedan, the expiration of one day of Brahma.
Dehema, the heart having only one deſire.
Dehyan, keeping the heart fixed upon one object.
Dehremdigh, the broom which a Jine always carries in his hand, to ſweep the ground before he ſits down, for fear of killing any inſect.
Dherem, happy conſciouſneſs.
Diſhtant, inference.
Digneer, followers of Jine who go quite naked, and inflict upon themſelves great ſeverities.
Dowkh, the cauſe of prudence.
Dookh, pain.
Dooweekh, anger.
Durwuttoo, progreſſive motion.
Dundowt, proſtration.
Dhowtee, a piece of cloth worn over the lungowtee.

E

Eykagur, when the paſſions are ſo far ſubdued, that the heart never wanders from its primary object.
Eyſittoo, the power of creating and deſtroying.

G

Gaiybeyeh, the knowledge of paſt and future events, which the followers of Nee-aiy believe may be obtained by mortals, through righteouſneſs.
Geeyan, omniſcience; alſo worldly knowledge, and the knowledge of God.
Geeyan Indree, the five ſenſes.
Gerakeyh Summaput, contemplation of the elements.
Girketter Summaput, when the mind employs only Atma.
Girken Summaput, when the mind employs only one of the ſenſes.
Goon, ſenſible qualities.
Gowrtoo, gravity.
Gund, ſmell.
Gundhirp, the heavenly choriſters.
Gunnies Sikh, one who has followed the dicipline of Jine for ſix months.

H

Hadet, expanſion.
Huſt Joaſh, a compoſition of metals deſcribed in vol. 1. page 49.
Heeyut, proof by inference.
Herengirbeh, the inviſible body.
Hirſoo, the quantity of two atoms.
Howm, a burnt ſacrifice, to perform which they preſerve perpetual fire.

I

Inderee, ſenſation.
Irt,h, ſubſtance.
Irthapute, advancing the cauſe, and requiring the effect.
Iſſur, the manifeſtation of the Deity.
Iſſurpurrendham, conſtant endeavours to pleaſe God.
Iſhtowſireer, vide Sithowlſireer.
Itcha, omnipotence, will, deſire.
Iyou, all the parts of a ſyllogiſm.
Iyſhruj, thoſe operations of the ſoul which lead to knowledge.
Iyſſurepaſna, continual contemplation of the Deity.

Iyiſſoorej, the power of working miracles.

J.

Jaut, artful propoſition.
Jaut Saman, inſeparable accident.
Jelp, propoſition of number.
Jew Atma, animal and vegetable life.
Jewnej, animals produced by generation.
Jerayooj, viviparous.
Jennum, birth, regeneration.
Jeytun, voluntary action.
Jetty, a proficient in the doctrine of Jine.
Jowg, a complete victory over the paſſions.
Jun, amongſt the followers of Jine, is their prophet, and who is alſo called Teertehnker.

K

Kal, time.
Kamee, an action which produces the deſired effect.
Kammebyayeetoo, the power of accompliſhing whatever one deſires.
Keywulbitreekee, negative inference.
Keylaivenwee, poſitive inference.
Khutderſun, ſix modes of knowledge; the ſix orthodox Shaſters, 1. Nee-aiy, 2. Beyſheekhek, 3. Beydant, 4. Meymanſa, 5. Sank, 6. Patenjil.
Khundpurlie, the diſſolution of the univerſe, which will happen when a Brahma is in the ſtate of Muckut.
Kurrum, motion, alſo the approved actions of the viſible world.
Kurrum Indree, a perſon who has the full exerciſe of his bodily faculties.
Kurrumkand, the performance of all the duties enjoined by the Bedes.
Kulliſht, the inclination to do evil.
Kuma, compaſſion, and ſtriving to relieve the diſtreſſed.
Kuſhup, the ſon of Barincheh, the ſon of Brahma, and father of the ſun.
Kuſhkeh, a mark which the Hindoos make upon their foreheads, and different parts of the body, particularly deſcribed in page 218.

L

Lingſireer, a general term for the ten Indrees, Untuhkurrum, and the five kinds of air, making together ſixteen things.
Lutchen, conceiving the meaning of ſixteen predicaments of Nee-aiy.
Lungowtee, a piece of cloth that covers the privities.
Lungee, a piece of cloth worn over the lungowtee.

M

Maia, the exerciſe of Pitchutſuckut, the external power of knowledge.
Mahavede, according to the followers of Jine, will be the laſt inſpired mortal.
Marik, the belief that the world is continually vaniſhing and appearing.
Mamedehee, the explanation of great and indiſpenſable duties.
Mahapurlie, the general diſſolution.
Meht, the quantity of all the elements.
Meehtageeyan, miſcomprehenſion.
Mehtet, according to the followers of Sank, is the firſt created ſubſtance.
Meytree, philanthrophy.
Mowh, believing that to exiſt which doth not.
Mowdh, when the heart is contented, notwith-

notwithſtanding it doth not obtain its wants.

Moodeh, taking pleaſure in the virtue of others.

Mun, the mind.

Muckut, an abſorption in the nature of the Supreme Being.

Munnum, implicit faith in the Bedes, and in the doctrines of the righteous, and conforming to them exactly.

Munnook, mankind.

Mudbhoomieh, clearing the heart from all impurities.

N

Narkee, the evil ſpirits who inflict torments in hell.

Naſtick, Atheiſm.

Nerode, the ſtate of reſt which the ſoul enjoys immediately before it enters into Muckut.

Nergoonpirmeyſir, the Supreme Being.

Neruck, hell.

Nerookt, a detail of traditions.

Neemet,h, an indiſpenſable duty.

Neem, vide page 140.

Nirnee, conviction obtained from the adverſary's arguments.

Nidhaſen, the contemplation of divine things till it becomes habitual.

Nickeddeh, an action which produces evil.

Nidra, ſleep.

Nowruſs, the nine human paſſions.

Nyrodeh, when from having ſubdued the paſſions, the heart begins to have ſome knowledge.

O

Opaypertee, being only able to diſtinguiſh Atma; and this is the ſtate of Muckut.

Owpaſſna, faith in God.

P

Pak Juggen, a burnt ſacrifice to the Dewtahs.

Parayanam, vide page 141.

Peragabhow, a paſt negative.

Perdehnſebhow, a compound negative.

Pertegnya, uttering the propoſition.

Petree, thoſe whoſe anceſtors for ſeveral generations have been virtuous, when they aſſume paradiſical forms, enter into a region ſo called.

Perkeya, ſeeking after righteouſneſs.

Pertehmkeleek, an earneſt deſire to ſubdue the paſſions.

Peerjeeayajowt, the power of working miracles.

Peerteyehar, the five ſenſes regaining the exerciſe of the faculties, after a holy trance.

Peeran, the cauſe of life.

Peer, ſpiritual guide.

Phul, fruit, reward.

Pingeela, breathing through the right noſtril.

Pitchutſuckut, the external power of knowledge.

Poormanoo, perfect knowledge.

Poorub Meymanſa, the duties preſcribed by the Bedes.

Pooruck, ſtopping the left noſtril, and breathing through the right.

Poorutkeert, the fruits of good works.

Poorteah, knowledge obtained through the ſenſes.

Pooran Owtar, incarnation of the Deity.

Poojah, vide page 226.

Puryujen, cauſe.

Purmiey, comprehenſion.

Purtehj, the five ſenſes and the mind.

Purweert, voluntary action.

Pur Atma, the intelligence poſſeſſed ſolely by the eternal God.

Purtoo,

Purtoo, diſtance of time or place.
Putchſuttoo, the perſon who knows what is ſought to be an abſolute conſequence.
Pureytcha, the performance of the ſixteen predicaments of Nee-aiy.
Purlie, diſſolution.
Purran, the ſoul.
Purakert, the diſſolution which will enſue at the expiration of one day of the life of Brahma.
Purmanbeert, knowledge obtained thro' Sut.
Purmad, forgetfulneſs of indiſpenſable duties.
Purraniyan, breathing in a particular manner.
Purrookuſs, that knowledge which is not obtained thro' the ſenſes; inſpiration.
Purwertekh, a degree above a Gunnies Sikh, which ſee.
Punniaſs, another name for Sithowl.
Purreetbhow, tranſmigration.
Purreytun, contrivance.

R

Rakh, deſire.
Rakuſs, evil Dewtahs.
Raoudre, anger.
Rajſew Juggen, the great ſacrifice, at which only monarchs can officiate.
Ruj, reſt.
Rutnadekh, another name for Sithowl.

S

Samance, ſeparable accident.
Samwaiy, ſimilitude; relation, and corellation.
Saman, whole, entire.
Samgurree, final cauſe.
Saderſhee, a property common to two things.
Sakapirmeyſir, one who is inſpired.
Sereer, matter.
Seriſhte, the renovation of the world, after its diſſolution.
Serawuck, a follower of Jine who purſues worldly occupations.
Semadeh, love of retirement.
Sewadehyny, reading the divine books; remembering the divine attributes; and performing thoſe actions that lead to Muckut.
Seweetambir, called alſo Sewreh, vide Jine, page 155.
Shirwun, hearing and perfectly comprehending the Bedes, and the traditions of the righteous.
Shaſter, a book on any ſubject.
Shuckt, an inviſible property dependent upon ſomething elſe.
Sheradh, in Bengal written Seradh, offering to the manes of their anceſtors, as far back as the third generation.
Sikh, a noviciate in the diſcipline of Jine.
Sidha, earneſt deſire of obtaining the ſtate of the Jowg.
Sithowl, a viſible atom.
Sithowlſireer, viſible body.
Sindhant, poſitive proof,
Soorug, Paradiſe, the ſky.
Sooroop, the union of ſpirit and matter.
Sooperſs, the touch.
Sookh, eaſe, reſt.
Sootethaig, eſteem, veneration.
Soomrut, any thing which had been forgotten and is recollected.
Sooter, an epitome.
Sootranitk, a ſect of the followers of Boodh, who conſider all things to be only the effect of imagination.
Sochum, an inviſible atom. The followers of Beydant ſay, that every animal

mal has a viſible and an inviſible body. The viſible body they call Sithowl-ſireer, and the inviſible one Sochum Sireer.

Somrut, belief that the Jowg will prove highly beneficial.

Sowah, avoiding all connection with mankind.

Sunkehya, unity, alſo the order of numbers.

Sunjowg, union.

Sunſhee, doubt, doubtful.

Subdh, tradition.

Sunneyah, fluidity.

Sunſkhar, reflection, repulſive quality. An accident whoſe occurrence does not make any alteration in the original ſtate of the ſubſtance.

Subd, ſound.

Sumbedeh, the ſame as Maia.

Sumwaiykaren, material cauſe.

Suppitcheeſuttoo, knowing the place, and the neceſſary conſequence.

Sunjeerkha, the deſtructive will of God.

Sungreh, the doctrines of the three heretical ſects, Jine, Boodh, and Naſtick.

Subde, the diſſolution of the accidents.

Sunkeyna, the names and proportions of things.

Sunka, the conjunction of good and evil conſciouſneſs.

Summedea, the cauſes of deſire and anger.

Sun, a cypher.

Sut, affection.

Sumrut, recollection.

Suttyan, diſinclination for good actions.

Sumperjeyet, an ideal form of the Deity, obtained by inceſſant contemplation.

Suttee ſpeaking nothing but truth.

Suntowk, relinquiſhing all improper pleaſures.

Summadeh, the extinction of knowledge and reflection.

Subhow, ſpecial cauſe.

T

Tamiſindree, the perception of darkneſs.

Teyjis, igneous.

Tereeſhnowk, the union of three atoms.

Terjung, animals produced by the prevalence of Ruj.

Teertehnkir, the prophet of the followers of Jine.

Tum, anger.

Turrek, negative proof.

Tup, reconciling the mind and body to heat, cold, hunger, thirſt, and ſilence.

V

Veer, joy.

U

Un, the indiviſible atom. Monade.

Unebhow, conjecture, opinion.

Undkhar, darkneſs.

Unduj, oviparous.

Unkar, the word directed to be continually repeated, by ſuch of the followers of Patenjil as cannot read the Bedes.

Unneweebitreekee, poſitive and negative inference.

Unman, conjecture.

Unpelubdeh, ignorance of things.

Unſh Owtar, any ſubſtance that is held holy.

Untahkurrem, a ſubtle eſſence, differently modified by Sut, Ruj, and Tum.

Weedineh,

W

Weedineh, future rewards and punishments.
Wymaneek, paradifical bliſs.

Z

Zendek, a worſhipper of fire, a follower of the Zend.
Zenar, the thread worn by the three principal Hindoo tribes, page 214.

E R R A T A.

In Pages 6 and 7. for *Brihma* read *Brahma*.
Page 10 line 8. *Almegeſt* read *Almageſtum*.
Brilchuck read *Britchuck*,
Page 12 line 11. *War* ſhould be in Italick, being a Sanſcrit word.
Page 16 note line 7. for *one* read *none*.
13. for *parallet*, read *parallel*.
24 line 9. for *is* read *are*.
34 2d note line 1 dele *no*.
35 note, add at the end B.
Pages 82 and 83 for *brahminical thread* read *Zenar*.
Page 96 line 12 after the words *Creation* and *State* inſert ſemicolons.
106 line 6 for *oily* read *fluidity*.
128 line 14 and 17 for *Omniſcience* read *Knowledge*.
128 line 15 for *Anwerunſuckut* read *Auwerunſuckut*.
131 line 5 for *ſubtility* read *ſubtilty*.
143 line 14 for *ſwimmer* read *diver*.
150 laſt line, after *becauſe* dele *that*.
153 line 15 after *and* inſert *a*.
153 line 24 for *untruth* read *untruths* and for *falſehoods* read *ſins*,
155 line 21 for *Scateaneer* read *Seweetambir*.
159 line 7 before *pleaſed* inſert *being*.
162 line 10 for *contain* read *contains*.
208 line 6 before *ſhall* inſert *he*.
222 line 24 *bids* read *bid*.
233 line 26 *order* read *odor*.
234 line 10 *whoſoever* read *whomſoever*.
238 line 6 after *Runeeka* inſert *his wife*.
243 line 22 *ſcrapping* read *ſcraping*.
244 line 3 *his own body* read *falling off the body of the perſon who is eating*.
250 line 9 *is* read *are*.

AYEEN AKBERY.

VOL. III.

CONTAINING THE

HISTORY OF HINDOSTAN,

AND OF THE

HINDOOS.

INTRODUCTION.

I HAD long ſet my heart upon writing ſomething of the HISTORY of HINDOSTAN, together with an account of the religious opinions of the HINDOOS. I know not if my anxiety herein proceeds from the love of my native country, or whether I am impelled by the deſire of ſearching after truth, and relating matter of fact.

AT firſt my head was filled with the idle tales of Benagutty, Hafez Abroo, and other ancient authors; who have written ſtories of things that never exiſted but in their own imaginations. But at length becoming ſenſible of the ignorance of mankind, and of their evil diſpoſition towards one another, I reſolved to endeavour to eſtabliſh peace and amity.

However

However, multiplicity of buſineſs occaſioned delay, until I undertook to write this work, which has run out to great length; and having finiſhed the HISTORY of the SOOBAHS, (including a good part of the Hiſtory of Hindoſtan) I thought this a fit time for carrying into execution my long concealed intention.

BEFORE this period, I had acquired ſome knowledge of the ſubject, but deeming that inſufficient, I had again recourſe to thoſe who were capable of inſtructing me, and renewed my former ſtudies.—From my ignorance of the ſignification of Hindoo Terms, and the want of an able interpreter, my reſearches became painful; as I was obliged to make repeated enquiries after the ſame thing. At length, by the will of heaven, unremitted aſſiduity has obtained the object of my wiſhes.

IT has now come to light, that the general received opinion of the HINDOOS, being POLYTHEISTS, has no foundation in truth; for although their tenets admit

admit poſitions that are difficult to be defended, yet that they are worſhippers of God, and ONLY ONE GOD, are incontrovertible points.

IN order to eſtabliſh what I have here advanced, I ſhall ſet forth the various faiths and ceremonies of this immenſe multitude, that the neceſſary proofs may be found collected together, and ſtrife and animoſity be thereby moderated.

ALTHOUGH there have never been wanting in the world men of upright and honeſt intentions, yet from the following cauſes there have always been diſſenſions regarding this religion.

FIRST.

THE difference of language, which has prevented the Hindoos, and thoſe of other nations from comprehending the meaning of each other, and occaſioned much ſtrife.

SECOND.

SECOND.

THE remoteneſs of ſituation, which has prevented the Hindoos from having any intercourſe with the learned of other countries.

OR if it happened that one of each met together, no communication of ideas could be effected; for want of an intermediate perſon, it being very difficult to find an interpreter ſo well acquainted with the depths of ſcience and the various philoſophical doctrines, as to be able to explain himſelf thereon in a ſatisfactory manner. Even now, notwithſtanding his Majeſty has taken ſuch pains to aſſemble the learned of all nations, who aid and aſſiſt each other in their reſearches after truth, the inconvenience ſtill remains unremedied. Where then is a perſon to be found poſſeſſed of the qualifications requiſite for this taſk?

SUPPOSING the throne to be filled by a monarch reſembling NOORSHEERVAN, who amidſt the ſplendor

ſplendor of royalty ſought after the jewel of wiſdom, ſtill there is required a Vizier like BUZERCHEMEHR, who diveſting himſelf of envy, found out POOZRUYAH the philoſopher, and ſent him into Hindoſtan under the diſguiſe of a merchant; and he, as induſtrious when abſent as if he had been preſent, did after various reſearches and laborious inveſtigations acquire poſſeſſion of the ſtores of knowledge.

OR a taſk like this demands an indefatigable perſon like TUMTUM the Indian, who in order to ſtudy under PLATO, travelled from Hindoſtan into Greece, regardleſs of the dangers of the ſeas and deſarts; and having obtained the grand Panacea, regulated the temperament of the mind as well as that of the body.

OR a man ſuch as ABUL MAASHAR of BALKH, who becoming enamoured of knowledge, preferred a foreign ſoil to his native country, and relinquiſhing eaſe for toil, travelled from Khoraſan into Hindoſtan, and acquired a variety of knowledge at Benaris,

and

and carried back rare preſents to the ſtudious of his own country.

THIRD.

THE ſubjection of mankind to their corporeal ſenſes, inſomuch that they will not allow any thing to exiſt, which they themſelves have not felt; and are ſo governed by prejudice, that they will not liſten to the relation of any thing foreign, even though it ſhould be told as a fable calculated for mere amuſement. When this is the caſe, what judgement can they form?

FOURTH.

THE indolence of mankind, which induces them to prefer the little they actually poſſeſs to the proſpect of increaſing it by the fatigues of commerce, which inclines them to adopt eaſe and reject labour, and to forego the pains required in ſearching after knowledge; contenting themſelves with diſputes about appearances only, regardleſs how far they are conſonant with truth and reality.

FIFTH.

FIFTH.

THE habit of imitation, which people of all nations fall into, without aſking why or wherefore. Whatever they have received from their father, tutor, acquaintance or neighbour, they conſider as the rule of conduct moſt acceptable to the Deity, and ſtamp thoſe who differ from them with the name of INFIDEL or ZENDEK.

SIXTH.

THE reſerve which prevents a candid communication between perſons of different perſuaſions, and to this it is owing that no inſtance can be produced of two or three perſons meeting for the purpoſe of diſcuſſing the tenets of their reſpective creeds, and of aſcertaining the principles on which they are founded. If this communication had taken place among men of learning and candour, a rule of conduct might ere this have been fixed, by the upright deciſions of impartial juſtice.

EVEN Monarchs deeming the inveſtigation unimportant, have either treated it with indifference, or actuated by the pride and ſelf-conceit of ſectaries, have prohibited free diſcuſſion and enquiry. A regard for ſelf-preſervation, therefore, induces men either to be ſilent; or to expreſs themſelves in obſcure language; or compels them to conform to the temper of the times. But if Princes had evinced a diſpoſition to promote the ſearch after truth, many illuſtrious men, having no grounds for fear or apprehenſion, would have publiſhed to the world, with freedom, their ſentiments and opinions. The monarch's example is a law to all; and thus every ſect becomes infatuated with its particular doctrines: animoſity and diſſenſion prevail, and each man deeming the tenets of his ſect to be the dictates of truth itſelf, aims at the deſtruction of all others, vilifies reputation, ſtains the earth with blood, and has the vanity to imagine he is performing meritorious actions. If the voice of reaſon was attended to, mankind would be ſenſible of their error, and lament the weakneſs which miſled them to interfere in the concerns

concerns of each other. Perſecution, after all, defeats its own ends; it obliges men to conceal their opinions, but produces no change in them.

SEVENTH.

THE ſucceſs which too often attends the wicked and ill diſpoſed, from the facility with which the profeſſions of virtue and rectitude gain belief. Hence a variety of evils are derived, and truth lies buried under a load of errors. Enough, ABUL FAZEL, enough: the various forms of divine vengeance are inexplicable; the hiſtory of them is long and intricate; proceed to execute your original deſign of attempting to eſtabliſh peace and unanimity.

ALTHOUGH ſome will be diſturbed with the information they receive, others will embrace it with ſatisfaction.

THANKS be unto God, who hath no equal, I am neither of the number of thoſe who are ready to condemn the ignorant, nor averſe to praiſe thoſe who know better.

AYEEN AKBERY.

VOLUME III.

A

DESCRIPTION

OF

HINDOSTAN.

HINDOSTAN is washed by the ocean on the east, the west and the south; to the eastward lies Malacca, together with Sumatra, the Moluccas and many other islands. On the north are high mountains, part of which forms the boundary of Hindostan on that quarter, and the rest belong to Turan and Iran. Beyond these mountains, as far

far as Chineſe-Tartary, are ſeveral fertile territories, particularly Caſhmeer, the two Tibbets, and Kuſhtwar. The north ſide of Hindoſtan is plentifully ſupplied with rivers, ſo that it may be ſaid to have water on all quarters.

THE whole extent of this vaſt empire is unequalled for the excellency of its waters, ſalubrity of air, mildneſs of climate, and the temperate conſtitutions of the natives. Every part is cultivated and full of inhabitants, ſo that you cannot travel the diſtance of a coſe without ſeeing towns, and villages, and meeting with good water. Even in the depth of winter, the earth and trees are covered with verdure: and in the rainy ſeaſon, which in many parts of Hindoſtan commences in June, and continues till September, the air is ſo delightfully pleaſant, that it gives youthful vigour to old age.

SUMMARILY, the Hindoos are religious, affable, courteous to ſtrangers, chearful, enamoured of knowledge, fond of inflicting auſterities upon themſelves, lovers of juſtice, given to retirement, able in buſineſs, grateful, admirers of truth, and of unbounded fidelity in all their dealings. Their character ſhines brighteſt in adverſity. Their ſoldiers know not what it is to fly from the field of battle; but when the ſucceſs of the combat becomes doubtful, they diſmount from their horſes, and throw away their lives in payment of the debt of valour. Frequently they hamſtring their horſes, to deprive themſelves of

of the means of flight, and thus rendered deſperate, ſoon bring the battle to a ſucceſsful iſſue. They have great reſpect for their tutors; and make no account of their lives, when they can devote them to the ſervice of God.

THEY one and all believe in the UNITY of the GODHEAD; and although they hold images in high veneration, yet they are by no means idolaters, as the ignorant ſuppoſe. I have myſelf frequently diſcourſed upon the ſubject with many learned and upright men of this religion, and comprehend their doctrine, which is, that the images are only repreſentations of celeſtial beings, to whom they turn themſelves whilſt at prayer, to prevent their thoughts from wandering; and they think it an indiſpenſable duty to addreſs the Deity after that manner.

IN all their prayers, they implore bleſſings from the ſun.

THEY conſider the Supreme Being to be above all labour, believing Brahma to be the creator of the world; Biſhen its providence and preſerver; and Roodre (who is alſo called Mahadeo) its deſtroyer.

ONE ſect believes that God, who hath no equal, appeared on earth under the three above-mentioned forms, without having been thereby polluted in the ſmalleſt degree; in the ſame manner as the Chriſtians ſpeak of the MESSIAH.

OTHERS

OTHERS hold, that all three were only human beings, who, on account of their ſanctity and righteouſneſs, were raiſed to theſe high dignities.

WITHOUT compliment, there are to be found in this religion, men who have not their equal in any other for their godlineſs, and their abſtinence from ſenſual gratifications.

THEY reckon the univerſe to have had no beginning; but ſome of them believe that it will have an end, as will be ſpoken of hereafter.

IT is aſtoniſhing, that if any man of another caſt wants to become a Brahmin, he is not allowed; neither may a Brahmin change his caſt.

THEY have no ſlaves among them.

WHEN they go to war, or are attacked by an enemy, they put all their women together in one place, which they ſurround with wood, ſtraw and oil; and ſome ſtony-hearted men are left with them, who, when thoſe engaged in battle have no hopes of preſerving their lives, ſet fire to the pile, and reduce the women to aſhes.

IF any perſon in diſtreſs flies to them for protection, although he be a ſtranger, they take him by the hand, and will defend him at the expence of their property, reputation, and life.

FOR-

FORMERLY it was the cuſtom to decide the fate of battle by ſingal combat; but now this method is not followed.

THE greateſt part of this empire is arable land; and in ſome places the ſoil has ſuch ſtrength that they always cultivate the ſame ſpot, without there being any difference in the crops. In many places they have three crops of rice in a year, and in ſome even more. The vine bears fruit in the firſt year.

IN Hindoſtan are many mines of diamonds, rubies, gold, ſilver, copper, lead, and iron. It abounds in odoriferous plants, and has great variety of fruit trees. They manufacture various kinds of cloths and ſtuffs. Their elephants are the beſt in the world; in many parts they breed horſes equal to Arabs; and their oxen are exceedingly fine.

BUT they were notorious for the want of cold water; the intolerable heat of their climate; the ſcarcity of grapes and melons; and that they had not any manufactures of carpets; neither did they breed camels. His Majeſty remedied all theſe evils and defects. He taught them how to cool water by the help of ſalt-petre, and had ſnow and ice brought from the northern mountains. He ordered mats to be woven of a cold odoriferous root called *Khuſs*, of which are formed convenient apartments, and when wetted with water on the outſide, thoſe within enjoy a pleaſant cool air in the height of ſummer. Gardeners were brought from Iran and Tu-

ran, who cultivated the vine, and various kinds of melons. The manufactures of ſilk and woollen carpets, were introduced together with that of brocades; and now the breed of camels is ſuch, that they excel the Arabian Bokhtu.

HAVING now ſpoken in a ſummary way of Hindoſtan and the Hindoos, I ſhall proceed to treat of ſome particulars in a fuller manner; but ſtill this muſt be conſidered as only a little of much, one out of a thouſand.

Of the CREATION.

OF the various changes which the univerſe has undergone, there are no leſs than eighteen different opinions; but it will be ſufficient to ſpeak of three of them.

The FIRST OPINION.

GOD who hath no equal, took upon himſelf the form of man, who is Brihma. He by his will created four ſons, Singh, Sunden, Suntoakomar and Sunnatun. And Brihma commanded thoſe four ſons to employ themſelves in acts of creation. But they being ſtrongly attached to the preſence of Brihma, did not execute this command. At which Brihma was wroth, and cauſed another form to iſſue from his forehead whom he called Mahadeo. But neither was he found, fit for the taſks of creation. Then Brihma of his will created ten other ſons; beſides whom there

there iſſued from his own body two forms, one male and the other female. The name of the man is Munnoo, and of the woman Sutrooka, and theſe are the progenitors of the human race.

The SECOND OPINION.

GOD manifeſted himſelf under the form of a woman, who is called Mahaletchmeen. From the eſſence of Mahaletchmeen proceeded three attributes, the firſt called Sut, the ſecond Ruj, and the third Tum. And when Mahaletchmeen willed that the world ſhould be created, ſhe united herſelf with Tum, and produced another form called Mahakalee, and who is alſo named Mahamya. And by joining herſelf with Sut, another form appeared called Sirſootee. After this Brihma iſſued from Mahaletchmeen, under the form of a man, and Sree under the form of a woman, who is alſo called Sawuteree. Then from Mahakalee iſſued Mahadeo under the form of a man, and Teeree under the form of a woman. This latter is alſo called Mahabedya, and likewiſe Kamdheen. From Sirſootee iſſued Biſhen, under the form of a man, and Gowree under the form of a woman. Then Mahaletchmeen willed that the luſts of the fleſh ſhould operate. Teeree united with Brihma; Gowree with Mahadeo; and Sree with Biſhen. The conjunction of Brihma and Teeree produced an egg, which Mahadeo divided into two parts. Of one half are formed the Dewtah, Diyit, and others who are celeſtial beings; and of the other half are formed mankind, and all other living creatures, together with plants and inanimate bodies.

The

The THIRD OPINION.

AND this is the one moſt generally received.

IN the book called Soorej Sudhant, which was compiled ſome hundred thouſand years ſince, it is thus related.

TOWARDS the end of the Sut Jowg, lived Mydeyit, who from the contemplation of the various parts of the univerſe, became filled with wonder and amazement, and in order to learn all the realities of the creation, inceſſantly ſupplicated the ſun for that purpoſe for the ſpace of a thouſand years. After ſuffering great anxiety, the illuminator of heaven and earth appeared to him under a beautiful form, and aſked him what was his deſire. Mydeyit anſwering ſaid: "draw back the veil that conceals the wonders of "the ſtars and of the heavens; diſcover to me the things that are "hidden; inſtruct me in the divine myſteries; and beſtow upon "the ignorant the light of knowledge." The celeſtial form replied: "Employ yourſelf in a certain place in worſhipping me, "when quickly a form ſhall appear, who will inſtruct you regarding theſe things."

MYDEYIT, in the manner commanded, was praying in the appointed place near the cloſe of the Sut Jowg, when the promiſed figure appeared to him. Mydeyit made enquiries from him regarding the upper and the lower regions, and other truths; and received

ed ſatisfactory information upon all theſe points. A collection was made of the queſtions and anſwers, which form the book called Soorej Sudhant. To this day all the aſtronomers of Hindoſtan rely entirely upon this book.

IN this book it is ſaid that the creation commenced from the ſun, this luminary being conſidered as a repreſentation of God.—They ſay that God formed a hollow ſphere of gold, compoſed of two parts, to which he imparted a ray of his own light, and it became the ſun. The ſun produced the twelve celeſtial ſigns, and the ſigns produced the four Bedes. Then were created the Moon, the Akaſs, Air, Fire, Water, and Earth in the order here mentioned. Then from the Akaſs was produced the planet Jupiter; Air produced Saturn; Fire, Mars; Water, Venus; the Earth, Mercury. And from the ten human doors proceeded the other parts of the creation. By the ten doors are meant the two eyes, the two ears, the noſe, the mouth, the navel, the fore-end, the hind vent, and the aperture in the crown of the head, which, in holy men, opens at the time of their death. His Majeſty has added to the above the two apertures of the breaſts, increaſing the number to twelve. After a length of time the human race became of four kinds, in the manner that ſhall hereafter be related.

ASTRONOMY.

ASTRONOMY.

OF THE UPPER AND THE LOWER REGIONS.

THE Hindoo Philoſophers maintain that the elements are of a circular form, and they add a fifth, to which they give the name of *Akaſs*. The *Akaſs*, they ſay, encompaſſes the univerſe, and pervades all nature. They do not reckon any number of heavens, but like Ptolemy in his Almegeſt, ſay that they are formed of circles.

THEY divide the Zodiac into twelve equal parts, and call each diviſion *Raſs*.

Signs of the ZODIAC.

1 Meykh,	Aries.
2 Brikh,	Taurus.
3 Mit-hun,	Gemini.
4 Kirkh,	Cancer.
5 Singh,	Leo.
6 Kunnyan,	Virgo.
7 Tola,	Libra.
8 Brilchuck,	Scorpio.
9 Dhun,	Sagittarius.
10 Mucker,	Capricornus.
11 Koomb,	Aquarius.
12 Meen,	Piſces.

THE Perſian, the Egyptian, and the Grecian philoſophers ſay that the heavens are beings, that they are formed of a tranſparent ſubſtance, which is neither ſubject to encreaſe nor decreaſe, whoſe conſtituent particles can neither ſeparate nor coaleſce, nor are liable to decay or alteration; that they are neither pliant nor hard, that they cannot be recreated, and that they are not compounded, but ſimple. They poſſeſs not heat, cold, moiſture, nor dryneſs, neither have they gravity nor levity. They have not only life, but are alſo endowed with reaſon, and are not ſubject to anger, or any kind of deſire. The number of the heavens, according to ſome of theſe philoſophers, is eight, others ſay nine, whilſt others encreaſe them to eleven.

THE Hindoo Philoſophers ſay that the fixed ſtars and the planets are beings, that they are formed of water, congealed like hail, and borrow their light from the ſun. Some indeed aſſert that they derive their light from the moon, and believe each to be under the influence of a celeſtial ſpirit. Others think that the ſtars are the ſouls of men departed this life, and raiſed to this high dignity in reward for their virtues and auſterities.

Names

Names of the PLANETS, *and Days of the* WEEK.

1 Adittee,	*Sunday*,	The Sun.
2 Soom,	*Monday*,	The moon.
3 Mungul,	*Tueſday*,	Mars.
4 Boodh,	*Wedneſday*,	Mercury.
5 Beerhuſput,	*Thurſday*,	Jupiter.
6 Shookur,	*Friday*,	Venus.
7 Sheneeſcher,	*Saturday*,	Saturn.

EACH day of the week is named after the Planet that rules it, with the addition of war (day.) Thus Sunday, which begins their week, is called Adittwar, and Monday Soomwar, &c.

Of the Uſe of the GHURRYAL.

THE Ghurryal is an inſtrument made of Huſt Joaſh, reſembling a frying pan, only ſomewhat thicker, and is ſuſpended by a ſtring, but no one may have it rung without the royal permiſſion. When his Majeſty travels, or any of the nobility who have obtained permiſſion, the ghurryal makes part of the equipage.

The Hindoos divide the day and night into four parts, each of which they call pehr. In many countries the pehr never exceeds nine ghurries, nor is leſs than ſix; and this ghurry is the ſixtieth part of a day and night. The ghurry is divided into 60 pul, and the pul is ſubdivided into 60 beepul.

THE method of meaſuring a ghurry. They make a veſſel of braſs, or any other metal, 100 tanks in weight. It is in the ſhape of a cup, narrow downwards, and perforated at the bottom, ſo as juſt to admit a golden pin, that weighs one maſhah, and is in length the breadth of five fingers. The veſſel is twelve fingers in diameter. It is put into a baſon of pure water, in a place where it cannot be affected by the wind, or ſhaken by any accident. When the veſſel is full of water, one ghurry is elapſed; and in order to give information thereof to thoſe who are far or near, one ſtroke is given upon the ghurryal; for two ghurries two ſtrokes, and ſo on. When a pehr is paſt, they firſt ring the number of ghurries in that pehr, ſlowly, and then reiterate them quicker. The Emperor Baber, in his commentaries, ſays as follows; "formerly at the end of "every pehr, they rang only the number of ghurries, ſo that the "pehr was not known. I commanded that in future after ſtriking "the ghurry, they ſhould alſo ring the number of the pehr."

THE Hindoos ſay, that a man of a temperate habit in full health reſpires 360 times in the ſpace of a ghurry, or 21600 in the courſe a day and night.

The Order of the ELEMENTS.

FIRST is earth, over which is placed water, but not ſo as to cover all parts of it; over this is fire, and over that air, but its concave is not ſpherical.

THE Hindoos divide the ai rinto eight kinds: 1. Bohoobaiy, which is the air to the diſtance of forty-eight coſe from the ſurface of the earth, and it produces clouds, rain and lightning. 2. Abeh, which is the air extending from that laſt-mentioned to the body of the moon. 3. Pheh, that which reaches from the laſt-mentioned to Venus. 4. Soonneyeh, that which extends from Venus to the Sun. 5. Sobeh, that which reaches from the Sun to Mars. 6. Purrehbeh, from Mars to Jupiter. 7. Purrehbeh, from Jupiter to Saturn. 8. Purbhanib is the air which lies between Saturn and the fixed Stars, and it is the revolution of the Purbhanib from eaſt to weſt that occaſions day and night. The other ſeven winds have a diurnal motion from weſt to eaſt. But the moſt intelligent ſay that theſe ſeven, alſo revolve from eaſt to weſt; they however agree as to the height of each.

THE Akaſs is ſituated above all theſe, and has no limits.

THE mean motions, which the Hindoos call Mudhum, they make to differ from the Greeks, in the ſeconds and thirds. According to the Soorej Sedhant, which makes the day and night to commence from midnight, the following are the calculations of the mean motions.

The

	Degrees.	*Minutes.*	*Seconds.*	*Thirds.*
The Moon,	13	10	34	53
Mercury, Venus, Sun,	0	59	8	10
Mars,	0	31	26	28
Jupiter,	0	4	59	9
Saturn,	0	2	0	23
According to the GREEKS.				
Moon,	13	0	35	2
Mercury, Venus, Sun,	0	0	0	19
Mars,	0	0	27	40
Jupiter,	0	0	0	16
Saturn,	0	0	0	35

THE Hindoos in general maintain that the motion of the Planets is voluntary; and they conſider them all to have equal velocity. Their motion, in the courſe of a night and day, is 11858 jowjens and 3 coſe, their progreſs being from weſt to eaſt. Their periods differ according to the extent of their orbits. Their paths lie one above each other.

SOME of the Hindoos conſider the progreſſive motion of the fixed ſtars to be the ſame as that of the Planets, but contrary to the Greeks, they ſay that the ſtars in the Zodiac, advance in one year 54 ſeconds, or one degree in the courſe of 66 years and 8 months.

Thoſe

Thoſe which are not included in the Zodiac, when they have moved from the 10th of Aries to the 27th, or according to others to the 24th degree, have a retrograde motion till they return to the 28th degree of Piſces, after which they come again to Aries; and this is invariable. The conſtellation of the great bear, in the Hindoovy language *Supputrigh*, has a preceſſion in one year from weſt to eaſt, of 17 ſeconds and 47 thirds, or one degree in the courſe of 206 years and 6 months *.

A PARTICULAR ſect believe all the phenomena to depend ſolely upon the power of the Almighty.

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* The author here talks, as if he was not well acquainted with this particular part of Aſtronomy: the motion of 54 ſeconds annually, ſuppoſed by the Hindoos is a motion in *Longitude* common to all the Stars, except ſome few that have particular motions of their own, whoſe cauſes are yet undiſcovered; but the *retrograde* motion, he mentions, is the variation of *right aſcenſion*; and this is different at different times in the ſame ſtar, and likewiſe variable on account of the latitude in different ſtars; but it is not true that ſuch ſtars as are out of the Zodiac have the *retrograde* motion he ſpeaks of, for one are ſubject to it, but thoſe that are included within a circle deſcribed about the pole of the Ecliptic, at the diſtance of the obliquity for that particular time; and of ſuch ſtars, though the longitude may be any quantity at pleaſure, the extreme points of right aſcenſion will always be within certain limits, depending on the latitude of the ſtar, which can never be greater than a ſemi-circle, but may be leſs than any quantity aſſigned: In ſhort, if two circles be drawn through the poles of the equator to touch the ſtar's parallet of latitude on oppoſite parts, they will determine the limits of right aſcenſion; and if they are drawn, through two ſucceſſive places of a given ſtar, the ratio of the motion in longitude to the motion in right aſcenſion, is alſo aſſignable: and hence it is alſo obſervable that the "*Supputrigh*" cannot be "*Conſtellation*," but muſt be a particular ſtar; and though it may have the velocity the author mentions, at one time, at others its motion muſt be different: however, it is evident that the ſtar being known, its ſituation is determinable from its velocity, and thence alſo the time when the ſtar had that particular ſituation, with other curious matters, &c. &c. B.

THE

THE ancient Greek Philoſophers were ignorant of the progreſſion of the fixed ſtars, excepting Ariſtotle and Hipparchus, who knew ſomething of the preceſſion of ſome of the ſtars near the Zodiac, but were not able to calculate the time. Ptolemy made the fixed ſtars to advance a degree in the ſpace of one hundred ſolar years. Ebn Aalum, and ſome others reckoned 60 ſolar years. Naſſered-deen Touſſy agrees with the laſt; but Mohyeddeen Meghreby, at the ſame obſervatory found that Aldebaran, the Scorpion's heart, and ſome other ſtars, advanced a degree in 66 years. In the tables of Ulugh Beg, it is made to be 70 Yedzigird years, which year is 365 days exactly.

The ORBITS *of the* PLANETS, *according to the* HINDOOS.

	Jowjens.	*Coſe.*
Moon, -	324,000	0
Mercury, - -	1,043,207	3
Venus, - - -	2,664,636	2 and a fraction.
Sun, - -	4,331,500	and a fraction.
Mars, - -	8,146,960	3
Jupiter, -	11,375,764	1
Saturn, - -	127,668,255	1 and a fraction.
A fixed Star, -	259,890,012	0

3	Muſtard Seeds	make one	Barley Corn.
8	Barley Corns		Inch.
24	Inches		Cubit.
4	Cubits		Duddun.
2000	Duddun		Coſe.
4	Coſe		Jowjen.

The MANSIONS *of the* MOON.

THE Hindoos call the Moon's Manſions Nekihter, and they are 27 in number, each contain 13 degrees 20 minutes.

Manſions.		*Number of Stars.*	*Manſions.*		*Number of Stars.*
1	Oſhoonee,	3	16	Beeſhakha,	4
2	Bhirnee,	3	17	Unnooradha,	4
3	Kirteka,	6	18	Jeyſhdha,	3
4	Rokeenny,	5	19	Mool,	11
5	Mirguſſir,	3	20	Poorbakahdha,	4
6	Ardera,	1	21	Ooterakahdha,	3
7	Poonerbuſs,	4	22	Sherrown,	3
8	Powkh,	3	23	Dhunſhittah,	4
9	Aſhleekha,	5	24	Shutbehkha,	100
10	Mugha	5	25	Poorbahbhaderpud,	2
11	Poorbapahluggonee,	2	26	Ooterabhaderpud,	2
12	Ooterapahluggonee,	2	27	Rewtee,	32
13	Huſt,	5			
14	Chittera,	1			
15	Sowatee,	1			

Altogether 221 Stars, which the Moon paſſes through in the courſe of a month.

THE

THE Moon never remains longer than $65\frac{1}{2}$ ghurries, nor leſs than $54\frac{1}{4}$ ghurries, in any one Nekihter.

FOR ſome particular purpoſes, 3 degrees and 20 minutes of the 21ſt Nekihter to the 48th minute of the 22d Nekihter, are formed into a Manſion, and which is called Abehjit.

THE Greeks reckoned 28 Manſions, making each to contain 12 degrees 51 minutes and 26 ſeconds.

TABLE *of the* MOON'S MANSIONS, *according to the* GREEKS.

Manſions.		*Number of Stars.*	*Magnitudes.*
1	Shirteen,	2	3
2	Buteen,	3	5
3	Althuraiya,	6	5
4	Dubberan,	1	1
5	Huckaah,	3	0
6	Sehabeehuckaah,	4	6
7	Zoraa,	2	4
8	Nuſſerah,	2	4
9	Turfah,	2	4
10	Zubhah,	4	0
11	Zoberah,		

Manſions.		*Number of Stars.*	*Magnitudes.*
11	Zoberah,	2	2 & 3
12	Surfeh,	1	1
13	Awa,	5	3
14	Sumack,	1	1
15	Akur,	3	4
16	Zubana,	2	2
17	Ekleel,	3	4
18	Kulub,	1	2
19	Sowlek,	2	2
20	Naaim,	4	3
21	Buldeh, which is a round ſpot of the ſky.		
22	Saadzabeh,	2	3
23	Saadbulaw,	2	3 & 4
24	Soaoud,	2 or 3	3 & 5
25	Ajyneh,	4	3
26	Mukudum,	2	2
27	Mowucker,	2	2
28	Raſha,	1	3
		66	
		or	
	Altogether	67 Stars.	

The

The MAGNITUDES *of the* FIXED STARS.

THE Hindoo Philoſophers divide the Stars into ſeven Magnitudes, meaſuring as follows.

DIAMETERS.

Magnitudes.	*Minutes.*	*Second or Jowjens.*	*Coſe.*	*Dudduns.*	*Cubit.*	*Inch.*
1	7	3 or 900,239	2	700	0	0
2	6	15 or 750,199	2	1250	0	0
3	5	30 or 660,175	2	1580	0	0
4	4	0 or 480,127	3	238	2	2
5	3	0 or 360,095	0	678	3	13
6	2	0 or 240,063	3	1119	1	1
7	1	0 or 120,031	3	1559	2	12

ACCORDING to ſome of the Greeks, the Diameter of one of the largeſt ſtars, is ſix times that of one of the ſmalleſt degree. But herein they were greatly miſtaken, it being well known to thoſe who are acquainted with the dimenſions of the ſtars, and their diſtances from each other, that a ſtar of the 2d degree of the 1ſt magnitude, is ſix times larger than one of the 3d degree of the 2d magnitude. And Euclid, in the laſt propoſition of the twelfth book of his Elements, ſays: "If the diameter of one circle be equal to the half of that of another, the leſſer circle will be $\frac{1}{2}$ of $\frac{1}{2}$ of $\frac{1}{2}$ or $\frac{1}{8}$. Or if the diameter of one be only a third of the other, then will it be $\frac{1}{3}$ of $\frac{1}{3}$ of $\frac{1}{3}$ or $\frac{1}{27}$, and ſo on.

THEREFORE if it be as thoſe have conjectured, the body of a ſtar of the firſt degree, will be more than ſix times bigger than a ſtar of the ſixth degree, ſo that this calculation is very wide of the truth.

THE largeſt ſtars which have been obſerved, are, according to the Greeks, two hundred and twenty-two times as big as the earth; and the ſmalleſt, twenty-three times as big as the earth. The fixed ſtars are ſo numerous, that they have not all been numbered; but 1022 have been obſerved.

Magnitude.	*Number.*
1	15
2	45
3	208
4	474
5	49

BESIDES 14 whoſe degrees have not been aſcertained; five of which are dim, and nine almoſt dark. This is taken from Ptolomy.

BUT according to Abdalrahman Ben Omar al Soofee, they are as follows:-

Magnitude.

Magnitude.	*Number.*
2	37
3	200
4	421
5	267
6	70

BESIDES four dim ſtars.

Of the DEEPS *or* ISLANDS.

THE Hindoo philoſophers ſay, that the terreſtrial globe contains ſeven deeps or iſlands, encompaſſed by ſeven ſeas. The whole land and water meaſuring 7,957,752 jowjens.

THE iſland of Jummoodeep is encompaſſed by the ocean. It is the habitation of the human race, and the greateſt part of the brute creation. Half of the ocean they conſider as belonging to Jummoodeep. The breadth of the ocean is 130 jowjens, and of the land 1265 jowjens, including 65 jowjens of water. The ſuperficial contents of this iſland, including the water, is 3,978,875 jowjens, of which 417,360 jowjens are water, and the reſt land. They ſay alſo, that in the centre of this deep is a golden mountain of a cylindrical form. That part of the mountain which appears above the ſurface of Jummoodeep, and which meaſures 84,000 jowjens, they call Sommeir; and they believe that the different degrees of Paradiſe are on the ſides and ſummit of this mountain. This is the account given by thoſe who believe in fables; but the learned among

among them believe with the Greeks, that the higheſt mountain does not exceed $2\frac{1}{3}$ Pharſangs. The Hindoos believe, that it deſcends as far beneath as it riſes above the ſurface of the earth. The lower part they call Budwanel, and tell ſtrange ſtories concerning it.

SHAKDEEP; one ſide of which is bounded by half of the ocean. It meaſures, including its ſea, 427,424 jowjens. Beyond this deep is a ſea of milk, the contents of which is 810,097 jowjens.

SHALMULDEEP meaſures 320,120 jowjens. The ſea which lies next beyond it is of milk-curds, and meaſures 633,553 jowjens.

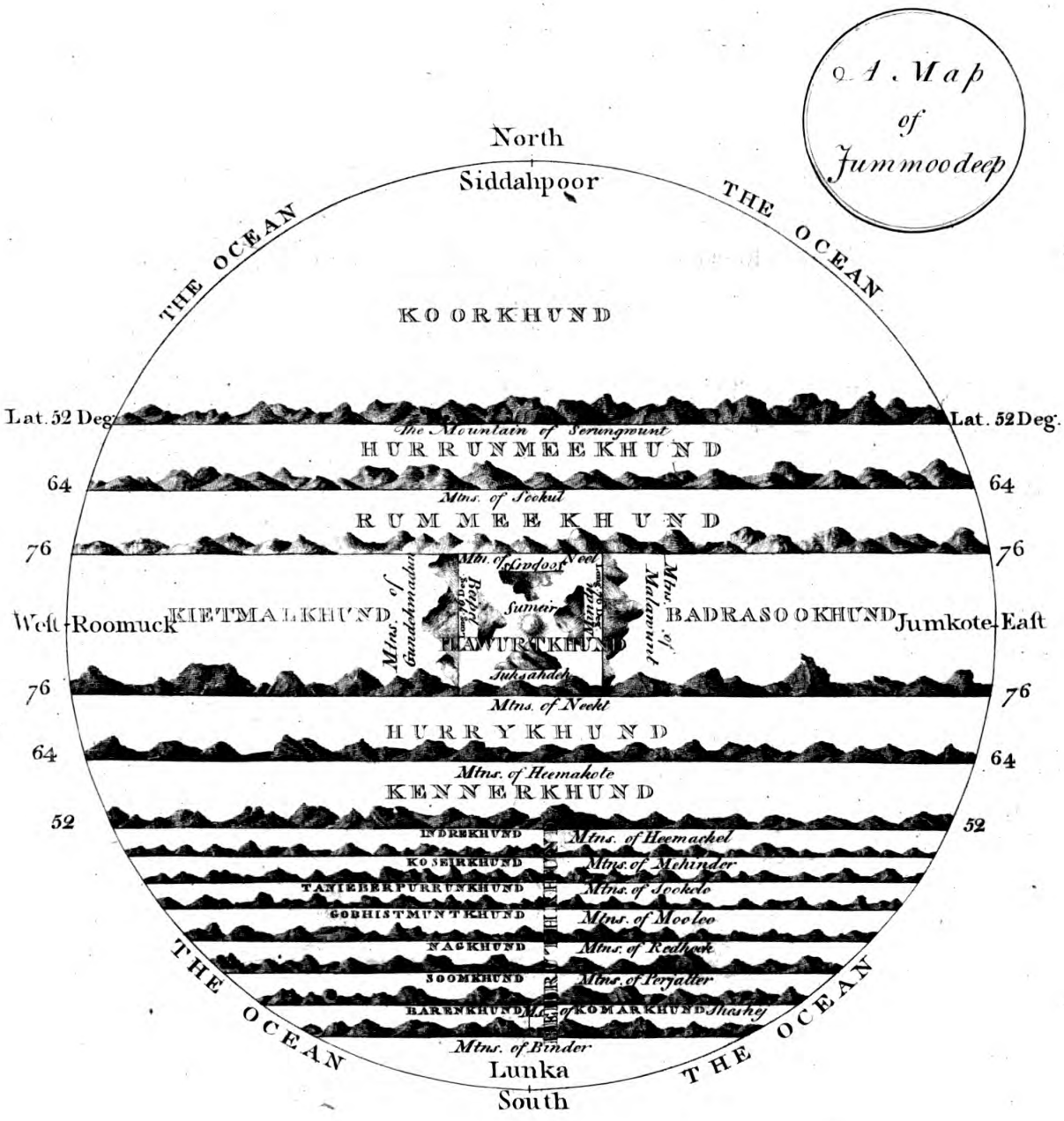
KUSHEDEEP meaſures 286,749 jowjens. The ſea that lies beyond it is of ghee, and meaſures 459,792 jowjens.

KAROWNCHEHDEEP meaſures 181,684 jowjens. The ſea beyond it is of the juice of ſugar-cane, and meaſures 250,504 jowjens.

GOOMIEDUCKDEEP meaſures 86,580 jowjens. Beyond it lies the ſea of wine, meaſuring 81,648 jowjens.

PHOWKERDEEP meaſures 14,204 jowjens. Beyond it is the river of freſh water, meaſuring 28,160 jowjens.

EACH


A Map of Jummoodeep
North
Siddahpoor
THE OCEAN
THE OCEAN
KOORKHUND
Lat. 52 Deg.
Lat. 52 Deg.
The Mountain of Seringmunt
HURRUNMEEKHUND
64
64
Mtns. of Seekul
RUMMEE KHUND
76
76
Mtn. of Lindoor
Neel
Mtns. of Gandekmadun
Ruttee
Sumair
Mtns. of Malaunt
West Roomuck
KETMALKHUND
BADRASOOKHUND
Jumkote East
HAWURTKHUND
Sukaahdeh
76
76
Mtns. of Neekt
HURRY KHUND
64
64
Mtns. of Heemakote
KENNERKHUND
52
52
INDREKHUND
Mtns. of Heemachel
KOSEERKHUND
Mtns. of Mchinder
TANJEERPURRUNKHUND
Mtns. of Sookelo
GOBHISTMUNTKHUND
Mtns. of Mooleo
NAGKHUND
Mtns. of Redhook
SOOMKHUND
Mtns. of Peryaller
BARENKHUND
Mtns. of KOMARKHUND
Thashey
Mtns. of Binder
Lunka
South
THE OCEAN
THE OCEAN

EACH ſea meaſures in breadth 103 jowjens, and each of the iſlands, beyond Jummoodeep, are in breadth 70 jowjens. In theſe laſt ſix deeps they place the different degrees of hell.

THEY ſay that the earth is not inhabited beyond the 52d degree of latitude, being 728 jowjens.

A Particular Deſcription of JUMMOODEEP.

A NUMBER of fables being related of the other ſix deeps, which cannot poſſibly be reconciled to reaſon, I ſhall confine myſelf to a few particulars concerning Jummoodeep.

ON the four quarters of the earth, at the extremities of the equinoctial lines, where it is bounded by the ocean, they place four cities encompaſſed with walls, built of bricks of gold, viz. Jumkote, Lunka, Siddahpore and Roomuck.

JUMKOTE is that from whence they begin to reckon the earth's longitude, in the ſame manner as the Greeks begin from Gungdudj; but I am ignorant for what reaſon they do ſo *.

* The reaſon is very evident; for the time at Lunka was reckoned from ſunriſe, and by taking Jumkote for the beginning of longitude, the time of the day at Lunka always ſhewed the longitude of the place that had the ſun then upon the meridian. B.

THESE four places are ſituated at the diſtance of 90 degrees from each other; thoſe that are oppoſite to each other being diſtant 180 degrees.

THE mountain of Sommeir is centrical to the four, being 90 degrees from each.

THE north ſides of theſe four cities lies under the Equator, which in the Hindovee language is called *Nickwutbirt.* This is an arch which paſſes over the zenith of the inhabitants of thoſe four cities, and the ſun, twice in the year, culminates in this point; and the day and night throughout the year are nearly equal. The ſun's greateſt altitude is 90 degrees. He goes from Lunka to Roomuck, from thence to Siddahpore, then to Jumkote, and returns to Lunka. When the ſun is on the meridian at Jumkote, he begins to riſe at Lunka, ſets at Siddahpore, and it is midnight at Roomuck; and ſo on. There being 15 ghurries diſtance between each of thoſe cities.

IN the northern direction from Lunka to Sommeir, are three mountains, Heemachel *, Heemakote, and Nekh, and each of theſe mountains extend to the ocean on the eaſt, and on the weſt.

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* Heemachel ſeems to be the Rhymmicis mountains, &c. of Ptolomy: Heemakote ſeems to be part of the Imaus and the Emodi mountains; and Nekh the Deenis, &c. of Ptolomy. B.

IN

IN the direction from Siddahpore to Sommeir are three other mountains, Sirungwunt, Sokul, and Neel.

BETWEEN Jumkote and Sommeir is a mountain called Malwunt, which unites with Nekh and Neel.

THERE is alſo a mountain between Roomuck and Sommeir, called Gundahmadun, and which likewiſe unites with Nekh and Neel.

MANY wonderful ſtories are told of theſe mountains; too long to be contained in this volume. But ſomething ſhall be ſaid of what lays between Lunka and Heemachel; which tract is called Behrutkhund.

BEHRUT was a great monarch, and gave name to this country. From Lunka to Heemachel, being 52 degrees, is inhabited, but to the 48th degree, more ſo than the laſt four, on account of the extreme coldneſs of the climate beyond this degree.

ACCORDING to the belief of theſe people, one celeſtial degree is equal to fourteen jowjens, by which rule of calculation theſe 52 degrees make 728 jowjens; the latitudinal extent of the habitable world.

THE tract between Heemachel and Heemakote, compriſing 12 degrees of latitude, they call Kinnerkhund.

THE

THE tract between Heemakote and Nekh, compriſing 12 degrees, they call Hurrykhund.

THE tract between Siddahpore and Serungwunt, compriſing 52 degrees of latitude, they call Koorkhund.

THE tract between Serungwunt and Sookul, compriſing 12 degrees of latitude, they call Hurrunmeekhund. And the whole of this country is of gold.

THE tract between Sookul and Neel, compriſing 12 degrees of latitude, they call Rummeekhund.

THE tract between Jumkote and Malwunt, compriſing 76 degrees of longitude, they call Budraſookhund.

THE tract between Gundahmadun and Roomuck, compriſing 76 degrees of longitude, they call Kietmal.

THE tract bounded by Malwunt, Gundahmadun, Nekh and Neel, each ſide meaſuring 14 degrees from Sommeir, they call Illawurtkhund.

THE ſquare meaſurement of each of theſe nine Khunds are equal, although ſome are narrower than others.

FOUR other mountains ſurround Sommeir, viz. Mindu on the eaſt, Suhgundah on the ſouth, Beepul on the weſt, Sooparſs on the north. The height of each is 18,000 jowjens.

HAVING ſpoken of the nine diviſions of Jummoodeep, ſomething more ſhall be ſaid of the firſt, or Bherutkhund.

BETWEEN Lunka to Heemachel, they place ſeven ranges of mountains, extending from eaſt to weſt, but ſmaller than thoſe already deſcribed. The names of theſe mountains are Mehinder, Sookole, Moolee, Redheck, Perjatter, Sheſhej, and Binder.

THE tract between Lunka and Mehinder, they call Indrekhund. What lies between Mehinder and Sookole, is Kooſeirkhund. Sookole and Moolee, include Tanieberpurrunkhund. The country between Moolee and Redheck, is Gobhiſtmuntkhund. Between Redheck and Perjatter, is Nagkhund. Between Perjatter and Sheſhej, lies Soomkhund. The country between Sheſhej and Binder they divide into two equal parts, the eaſtern called Komarkhund, and the weſtern Barenkhund.

Other DIVISIONS.

THE Hindoos alſo divide the world into three regions. The uppermoſt region they call Soorglogue, and believe it to be a place where men receive the reward of their good actions in this world. The middle region is Bhologue, being the part inhabited by man-

kind. The inferior region they call Patall, and make it to be the place of puniſhment, for bad actions in this life.

THE learned among them ſay, that the univerſe is made up of ſuperficies, which they divide into fourteen regions.

THE SEVEN SUPERIOR REGIONS. 1. Bhoologue, 2. Bhowurlogue, 3. Songlogue, 4. Mahrlogue, 5. Junnoologue, 6. Tuppoologue, 7. Sutlogue.

THE SEVEN INFERIOR. 1. Atul, 2. Bitul, 3. Sootul, 4. Tullatul, 5. Mehatul, 6. Reſatul, 7. Pattall.

WONDERFUL fables are told of the inhabitants of each region, too long for inſertion here.

THEY alſo divide the world into ſeven ſeas and ſeven iſlands. Of Jummoodeep they all give nine ſubdiviſions, but differ very much in their arrangement and extent, inſomuch that ſome increaſe the height of the mountain Sommeir to 84,000 jowjens, and the breadth to 16,000 jowjens. It is the general belief that this mountain deſcends as far below the ſurface of the earth, as it riſes above it.

THEY in general believe Behrutkhund to be the only part of Jummoodeep, that is inhabited by the human race. But ſome ſay, that beyond

beyond the ocean, there is a land of gold inhabited by mortals, who invariably live to the age of one thouſand years, and never ſuffer ſickneſs nor ſorrow, neither are they ſubject to fear, avarice, or ignorance. They never ſpeak ill of, nor envy any one, and they are all men of integrity and truth, affectionately attached to, and ſtriving to prevent the wiſhes of one another. They know not old age, but continue in the vigour of youth all their lives. They are all of one religion. Many other wonderful ſtories are told of this iſland, to which thoſe who judge from common appearances refuſe to liſten, but they who worſhip God, and know his Almighty Power, are not aſtoniſhed at the relation.

THEY alſo divide Koomarkhund into two parts. The firſt, where the Antelope is not to be found, they call Muleetchdeys, and conſider it as a place not fit to be inhabited. The part where the Antelope lives, is called Jugdeys. This they again ſubdivide into four parts. 1. Arjawurt, bounded on the eaſt and weſt by the ocean, and on the north and ſouth by a long chain of mountains of Hindoſtan. 2. Mudehdeys, bounded on the eaſt by Allahabad, on the weſt by the river Benaſſa, (at the diſtance of 25 coſe from Tahneſir,) and on the north and ſouth by the above-mentioned mountains. 3. Berehmehrekdeys contains the following places: 1. Tahneſir, and its dependencies, Beerat, Cumpalah, Mehtrah, and Kenoje, 4. Brihmawurt lies between the rivers Sirſooty and Roodrakuſſy.

GENERAL

GENERAL DESCRIPTION *of the* EARTH.

SOME of the Hindoos believe the earth to be ſpherical, and that its centre is the centre of the univerſe; and they ſay that all inequalities of its ſurface, occaſioned by accidental violence of winds or waters, are ſo inconſiderable as not to make any material alteration in its form. They reckon the circumference of the earth 5059 jowjens, 2 coſe, and 1154 dunds.

THE ancient Greeks computed the circumference of the earth to be 8000 pharſangs, and the diameter 2545$\frac{1}{3}$ pharſangs. The modern Greeks make the circumference 6700 pharſangs and a fraction. In both calculations the pharſang is reckoned to be three miles.

The Hindoo Proportion between the Diameter, and the Circumference of a Circle.

THE diameter being multiplied by 3927, the product is to be divided by 1250, when the quotient will be the circumference of the circle. *To find the diameter of any given circle*, they multiply the circumference by 1250, and divide the product by 3927; when the quotient will be the diameter.

Hindoo Terms.

Circumference,	*Chucker.*	Diviſor,	*Bhag.*
Diameter,	*Beeyaſs.*	Quotient,	*Lubdeh.*
Multiplier,	*Goont.*		

THE

THE Hindoos are not ignorant of the rule, which has been handed down among the Greeks from Archimedes; which is, that the circumference is to the diameter as ſeven to twenty-two, or about thrice the diameter and one-ſeventh. They multiply any given diameter by twenty-two, and dividing the product by ſeven, the quotient is the circumference. And in order to learn the diameter, they multiply the circumference by ſeven, and dividing the product by twenty-two, the quotient is the diameter. But in fact, the fraction is ſomewhat leſs than $\frac{1}{7}$, being nearer to $\frac{10}{71}$.

IT is evident that the Greeks were ignorant of the Hindoo rule, for if they had poſſeſſed it, they would not have failed to have mentioned it. It is wonderful that theſe ſhould be the only people, acquainted with the exact proportion, between the diameter and the circumference.

WHAT is ſaid above, is confined to the meaſurement of lines. The earth is meaſured after the following manner.

ON an even ſpot of ground, they take the elevation of the north pole, and then go either north or ſouth, till they have raiſed or depreſſed the pole one degree by the Aſtrolabe, or ſome ſuch inſtrument; and the diſtance meaſured between the two ſtations is the length of a degree. By this method they calculate the circumference of the earth. The ancient Greeks, by this operation, reckoned the degree to be twenty-two pharſangs and two tiſſwas, or 66$\frac{2}{3}$ miles.

AT

AT the command of the Khalif Mamoon, the plains of Senjar were choſen for the purpoſe of meaſuring a degree. Khaled Ben Abdulmullick Mazoory, with ſome other learned men went towards the north, and Aly Ben Iſſa Aſtrolaby, with ſome others, went ſouthward. Thoſe who went to the north, found the degree longer than thoſe who went to the ſouth; for when they meaſured their reſpective diſtances, thoſe who had gone to the north found it $18\frac{1}{8}$ pharſangs, or $56\frac{2}{3}$ miles, and the ſouthern obſervers had $\frac{2}{3}$ of a mile leſs than that ſum *. Mamoon, by way of experiment, required to be informed, by both parties, the diſtance between Mecca and Baghdad, and they agreed in computing it to be twelve degrees forty-four minutes. The degree of $56\frac{2}{3}$ miles, multiplied by 12 degrees 44 minutes, makes about 720 coſe †. Afterwards Mamoon cauſed an actual meaſurement to be made upon the ſtraighteſt and neareſt road between thoſe two cities, when the difference between the computed and the meaſured diſtance, was found to be but very inconſiderable.

IT is ſurprizing that the accurate Naſſereddeen Touſſee, in his Tuzkerah, ſhould aſcribe to the ancient philoſophers this meaſurement of a degree of the meridian, which was made in the reign of Mamoon. And on the contrary, Koteb-eddeen Shirazy, in his To-

* From the ſpheroidity of the earth the degrees ought to increaſe towards the north; but this difference is much greater than it ought to be according to theory. B.

† As the true length of a degree is between 69 and 70 miles, and there is no reaſon to believe that the meaſures could not be far wrong, it follows that we have not the proper length of their meaſures; for if we had, there can be little doubt but the reſult would agree with ours. B.

fah,

ſah, and other works, gives credit to the aſtronomers of Mamoon's time, for what was diſcovered by the ancients. They are certainly both reprehenſible for their inadvertency.

THE Hindoo Aſtronomers make the degree 14 jowjens, 436 dunds, 2 cubits and 4 inches, and explain it in the ſame manner as the Greeks. They uſe alſo the following method for meaſuring a degree. On a level ſpot of ground, they obſerve the exact time of ſunriſe with a Sektajunter, an inſtrument reſembling an hour glaſs, but which runs ſixty ghurries. Then with this in their hands, they walk towards the eaſt, and after going 84 jowjens and ſomething more, one ghurry is elapſed, and the day is ſo much advanced. This diſtance being multiplied by 60, gives the circumference of the earth *.

Of

* The author in this, and in ſome other inſtances, ſeems to have been rather defective in his deſcription of the practices of the Hindoos. Their intent in the preſent caſe, was evidently to meaſure a degree of longitude in a parallel circle. The principle of the method was exactly the ſame as that of our modern longitude watches; and the general practice was to adjuſt their Sektajunter to the time of the meridian they ſet out from; and to go eaſtward till the difference of the times ſhewn by it, and by obſervation, appeared to be one ghurry. For if the inſtrument was exact, whatever meridian it was carried under, it would ſtill continue to ſhew the time under the meridian of the firſt place; and if the place arrived at was one degree more to the eaſt, the time found at that place (whether by the ſun's riſing or any other method) would be one ghurry more; and ſo in proportion: and this is what is meant by the *day being "ſo much advanced."* The Hindoos muſt doubtleſs have obſerved the neceſſity of allowing for the change of declination in the time of ſunriſe; but according to the mode preſcribed by the author, it would be requiſite to reſtrict the time of making the experiment to that of the ſolſtice.

The moderns have often made propoſals for meaſuring degrees of longitude, but have not yet put them in practice; the readieſt method both for that, and extenſive ſurveys ſeems to be by employing air-balloons.

On

Of the EARTH's LONGITUDE.

THIS the Hindoos call *Lumbun*, and like the Greeks, make it to conſiſt of 180 degrees. But they commence their reckoning from *Jumkote*, the eaſtern extremity of the earth, according to their ſyſtem. They believe the ſun's motion to be the cauſe of day and night, and ſuppoſe that he riſes in their neighbourhood.

THE Greeks commence their reckoning of the longitude from the Khalidat *, which are ſix iſlands in the Weſtern Ocean, which in ancient times were inhabited, but now they are inundated †. On

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On account of the affinity of the ſubjects, it will not be improper to ſubjoin an explication of a paſſage in the firſt volume, which at preſent ſeems very obſcure—it is at page 328, where it is aſſerted that the day is computed in *Roomuck* from ſunſet to ſunſet; in *Delhi* and *Lunka* from midnight to midnight, and in *Jumkote* from ſunriſe to ſunriſe. The obvious ſenſe is totally different from the true, which implies that at the time when it is midnight at *Lunka* and *Delhi*, it is ſunſet at *Roomuck*, and ſunriſe at *Jumkote*: from hence a very curious and uſeful concluſion follows: namely, that *Lunka* is not the Iſland of Ceylon, as is generally ſuppoſed; but a place determined by the interſection of the equator and the meridian of Delhi; which anſwers to the ſouthern extremity of the Maldivy Iſlands. Indeed there are many reaſons for concluding *Lunka* to have been a part of the *Taprobane* of the ancients, and that *Taprobane* (or more properly *Tapobon*, which in Shanſcrit ſignifies the wilderneſs of prayer) was a very large iſland, including the whole, or greateſt part of the Maldivy iſlands; which may have ſince been deſtroyed by inundations. This agrees very well with Ptolomy's deſcription; and his iſlands of monkeys ſeem to relate to thoſe in the *Ramaian*.

From hence it alſo appears, that the Hindoo Map of Jummoodeep, is a ſort of orthographic projection of the northern hemiſphere upon the plane of the equator; only inſtead of placing the parallels of latitude in concentric circles, they have done them very improperly in right lines: however there can be no dependence on this particular Map, as there are others very different. Sommeir is the north pole of the earth. B.

* The fortunate or Canary Iſlands.

† This ſeems to be the Atlanta of the ancients.

account

account of the mildneſs of the climate, the beauty of their flowers, the excellence of their fruits, and the delightful verdure of the ſoil, navigators named theſe iſlands *Khalidat* or *Paradiſes*, and *Saadat* or *Fortunate*. Others make the *Saadat* to be twenty-four iſlands ſituated between the Khalidat iſlands, and the weſtern continent.

SOME of the Greeks commenced their longitude from the ſhore of the weſtern ſea, which they called Oceanous (ocean); and which is ten degrees eaſt of the Khalidat iſlands. Theſe ten degrees, according to the ancient mode of meaſurement, are equal to 222 pharſangs and 2 tiſſaws; or $188\frac{3}{4}$ pharſangs, according to the modern calculation.

THEY both perfectly agree regarding the longitudinal diſtances of places.

THE longitude of places, is their diſtance from the commencement of the habitable earth; and is meaſured upon the equator, of which it is an arch.

The Method to diſcover the LONGITUDE *of a Place.*

AT the firſt place, or the place whoſe longitude is known, obſerve of a lunar eclipſe, either its commencement, middle, or duration, marking the hour at which it happens: and let the ſame be done at the place whoſe longitude is required. If the hour was the ſame at both places, their longitude will be the ſame. If the ob-

ſervation happens later at the place whoſe longitude is ſought, it is more to the eaſtward. And if it is earlier, the place ſought is more weſterly.

FOUR minutes of time are equal to one degree, or fifteen degrees to an hour. Or ſix degrees to a ghurry.

AS the Hindoo philoſophers commence their reckoning of the longitude from the eaſt, ſo their calculation is juſt the reverſe of what has been given above from the Greeks.

Of the LATITUDE *of the* EARTH.

THE Hindoos call it *Atcheh*, and reckon it from Lunka to the 54th degree of latitude. This ſpace they divide into populous territories. To 14 degrees farther, they ſay it is but thinly inhabited, on account of the ſeverity of the cold; and that all beyond 66 degrees, is not habitable.

THE Greeks reckon their latitude from the equator; and as that line paſſes through *Lunka*, there is not any difference in fact, both coming to the ſame end.

The LATITUDE *of Places.*

THIS is an arch extending from the equator to the zenith of the place. In ſhort it is the diſtance of the place from the equator, and is meaſured by the elevation of the pole.

TABLES

TABLES

OF

LONGITUDES AND LATITUDES

OF

PLACES.

TABLES
OF
LONGITUDES AND LATITUDES
OF
PLACES.

The LONGITUDE *calculated from the* FORTUNATE ISLANDS.

THE FIRST CLIMATE.

		Longitude. D. M.	Latitude. D. M.
جزيره طروفاي	The Iſland of Terufaiy *(one of the Cape de Verds,)* -	12 15	17 15
ساحل بحراوقيانوس	The Shore of the Weſtern Ocean,	11 18	18 18
جزيره قنباله	The Iſland of Combeleh *(probably Prince's Iſland,)* -	21 0	3 0
خليج اوانيطس	The Gulph of Awanites, -	12 30	8 25
عانه معدن الذهب	Aneh Maadin al Zheb, a city to the ſouth of the equator, -	19 0	10 0
كوكوه	Kukueh, ſouth of the equator,	14 11	10 0
سكاله	Sekaleh, ſouth of the line,	60 0	2 30
وسط بحره كوزي	The middle of the ſea of Kuzy *(the Weſtern Ocean,)* -	68 0	4 0

حسمي Heſimy,

		Longitude. D.	M.	Latitude. D.	M.
حسيمي	Hefimy, on the Nile, - -	63	15	9	0
سحرتا	Sihrta, on the Nile, - -	65	0	6	0
جرمي	Jermi, the capital of Ethiopia, -	65	0	9	30
زغاوه	Zeghaweh, - -	66	0	1	10
هديه	Hehiah, - - -	66	0	2	0
نريلغ	Nereelegh, - -	71	0	8	0
مقدسو	Mekedfhoo, - - -	72	0	2	0
عدن	Aden, - - -	76	0	11	0
بربره	Berbereh, Barbary, - -	78	0	4	30
خليج اذاينطيفيوس	The Gulph of Azaneetuftoos, -	12	35	12	30
شبام	Shebam, a town of Huffenmout,	81	55	12	30
مرباط	Merbat, - - -	82	0	12	0
جزيره سراندیپ	The Ifland of Serendeep *(Ceylon,)*	130	0	12	0
جزيره سقوطره	The Ifland of Secotora, -	0	0	12	0
جبال قامرون	Gebal Kamarun, *(Cape Komorin)* famous for Lignum Aloes, -	130	0	10	0
جزيره لامري	The Ifland of Lamery, famous for a wood called Bacam, (refembling logwood,) -	135	0	9	0
جزيره كله	The Ifland of Keleh, - -	140	11	8	0
جزيره مهراج	The Ifland of Mahraj, -	150	0	1	0
جمكوت	Jumkote, *(in China,)* -	176	0	5	0
سنلي	Sunlee, - - - -	180	0	5	0
كنك دز	Gungdej, on the borders of the Eaftern Ocean, - -	180	0	0	0
ارم	Irem, - - -	0	0	0	0
كناره بحر اوقيانوس	The confines of the ocean, -	20	0	36	0

جزيرهٔ بادونه The

		Longitude. D.	M.	Latitude. D.	M.
جزيرهٔ بادونه	The Iſland of Baduna, -	38	0	36	21
برنيسا	Berniſa, *the city of Berenice*, -	32	0	20	35
جزيرهٔ سولى	The Iſland of Suly, - -	38	30	23	0
جزيرهٔ سواكن	The Iſland of Sewaken, -	48	30	18	0
طره	Tireh, - - -	49	20	39	0
دبقله	Dubkeleh, - -	68	0	44	30
درقله	Derkeleh, - -	58	40	14	30
بجه	Bejeh, - - -	65	0	14	0
بلدره	Beldereh, - -	68	0	17	0
جزيرهٔ دهلك	The Iſland of Dehlek, - -	71	0	14	0
مارب	Mareb, - - -	78	0	14	0
مهجم	Mahjem, - -	74	45	17	15
زبيد	Zebeed, - - -	74	20	14	10
حصن دلموه	Hyſn Dulmooh, - -	74	40	14	5
شرجه	Shirjeh, - - -	74	40	17	15
جند	Jend, - - -	75	30	14	30
جبله	Jebeleh, - - -	74	0	0	0
حصن بعدان	Haſan Badan, - -	75	30	18	40
بخران	Bokhran, - -	76	30	19	15
صفار	Safar, - - -	77	0	14	30
زمار	Zamar, - - - -	77	15	18	30
سرين	Serrin, - - - -	77	15	20	0
حلي بن يعقوب	Hully Ben Yacoub, - -	77	20	18	30
صعده	Saadah, - - -	77	20	17	15
خيوان	Khaiwan, - -	77	20	15	20
ظفار	Zefar, - - -	77	35	13	20

جرش Jereſh,

		Longitude. D.	M.	Latitude. D.	M.
جرش	Jereſh, near the ſea coaſt, -	77	5	17	15
صخار	Sekhar, - - -	84	15	19	20
مهره	Mehrah, - - -	85	0	16	0
جزیره زیج	The Iſland of Zieh, in the Red Sea, - - -	95	0	15	0
تاسند	Taſend, on the coaſt of the Indian Ocean, - -	82	0	19	20
معبر	Mabir, - - -	82	0	17	30
کوبم کوکم	Kobemkokem, where there are pepper and bacam in great abundance, -	120	0	15	0
زیتون	Zytun, *(in China,)* - -	154	0	17	15
سوفاره	Sufarah, - - -	154	15	19	30
سندان	Sindan, - - -	155	20	19	15
خانقو	Khankou, - -	150	0	14	0
خانجو	Khanjoo, - - -	162	30	14	0
سندابل	Sandabel, - -	0	0	0	0
سمندان	Semendan, - -	0	0	0	0
عالاقي	Allaky, ſome place it in the Second Climate, - -	0	0	0	0
شقاله	Shekaleh, where is a bird that talks better than a parrot,	0	0	0	0
شهنج	Shahnej, - - -	0	0	0	0
قاع	Ka-i, betwixt Oman and Huſſenmout, - -	0	0	0	0
لنجویه	Lenjuyeh, is a large Iſland near Zenj, and its vines bear thrice in a year, - -	0	0	0	0
النجه	Alenjeh, has a mine of emeralds,	0	0	0	0

شیلا Sheela,

		Longitude. D. M.	Latitude. D. M.
شيلا	Sheela, - - -	——	——
قلزم	Kulzum, in Egypt, - -	——	——
بكبل	Bukbel, where grows a tree from which they gather poiſon,	——	——
قعاره	Kaareh *(vul Cairo)* - -	——	——
تكرور	Tekrore, - - -	——	——
رامني	Ramni, - - -	——	——
فلهات	Felhat, - - -	——	——
معلا	Maalla, - - -	——	——
مدينة الطيب	Medinet'l Tiyet, - -	——	——
سهر	Sehir, - - -	——	——

THE SECOND CLIMATE.

		Longitude. D. M.	Latitude. D. M.
سوس اقصي	Sus Akſa, - - -	15 30	22 0
ملطه	Multeh, - -	17 30	27 0
درعه	Durgheh, - -	28 4	25 4
اودغشت	Oudeghſhet, - -	25 15	27 0
تخمايه	Tekhmyeh, - - -	32 15	25 5
قوص	Kows, - - -	61 30	24 35
اخميم	Akhmim, - -	61 30	27 15
اقصر	Akſir, - - -	61 40	24 15
اسنا	Iſna, - - -	62 0	23 30
انصبا	Inſeba,		

		Longitude. D. M.	Latitude. D. M.
انصبا	Inſeba, - - -	68 0	23 0
اسوان	Iſwan, - - -	66 15	22 30
معدن زمرد	Maaden Zemrud, the mine of emeralds; the ſame place is Alenjeh in the firſt Climate,	66 15	21 0
تيما	Taima, - - -	67 15	25 40
معدن ذهب	Maaden Zheb, - -	67 35	21 15
اعيذاب	Iyzab, - - -	68 40	21 40
علاني	Allany, - - -	68 40	27 15
قصير	Kefir, - - -	69 0	27 0
قطيف	Katif, - - -	74 0	25 0
الينبغ	Alinbegh, - - -	74 0	24 0
جحفه	Jehfeh, - - -	74 0	24 0
مدينه طيبه	Medina Tiyebeh, - -	75 20	25 0
خيبر	Khiber, - - -	75 20	25 20
جده	Jiddeh, - - -	77 10	21 0
مكه معظمه	Mecca Moazzemeh, -	77 0	21 40
طايف	Taif, - - -	77 30	21 20
فرع	Fera, - - -	77 30	25 15
فند	Funed, - - -	78 10	27 0
حجر	Hejir, - - - -	81 10	25 15
جزيره طوقالابس	The Iſland of Tukalabus, -	68 15	27 12
جزيره سولي	The Iſland of Suly, - -	38 30	23 0
اسافل دريايي مضر	The extremity of the Sea of Egypt,	14 0	30 22
يمامه	Yemameh, - -	81 10	24 15
هجر بحرين	Hejer Bahrain, - -	83 15	25 15
جسا وجس	Jeſawejes, - -	88 30	24 15
اخر البحرين	The		

		Longitude. D. M.	Latitude. D. M.
اخرالبحرین	The extremity of Bahrain, -	84 20	27 15
جزیره اوال	The Iſland of Awal, - -	86 15	22 0
جزیره سیلاب	The Iſland of Sylab, -	83 30	25 0
هرموز	Hormuz, - - -	92 0	25 0
جیرفت	Jereft, - - -	93 0	27 30
دبیل	Debeil, *(Sind)* - -	102 30	24 10
تیز	Teiz, on the ſea coaſt, -	83 0	24 15
بیرون	Beroon, - -	104 30	24 15
منصوره	Manſurah, - - -	104 0	26 40
صنم سومنات	Senem Sumnat, - -	107 10	22 15
احمداباد گجرات	Ahmedabad in Gujerat, -	———	23 15
نهروالہ	Nehrwaleh in Gujerat, -	———	23 30
امرکوت	Amerkote, his Majeſty's birth place,	———	24 40
منداو	Mendow, - -	———	22 15
اجین	Owjain, - - -	———	22 30
بهروچ	Berootch, - -	———	21 20
کنبایت	Kembayet, - -	109 20	26 20
قنوج	Kenoj, - - -	154 50	26 35
کره	Kereh, - - -	154 0	26 35
سورت	Suret, - - -	———	21 0
چروج	Cheroj, - - -	———	22 30
اجمیر	Ajmeer, - - -	———	24 0
بنارس	Benaris, - -	117 20	26 15
ماهوره	Mahooreh, - -	117 20	24 40
اکره	Agra, - - -	———	24 23
فتح پور	Futtehpoor, - -	———	26 41

گوالیار Gualiar,

		Longitude. D. M.	Latitude. D. M.
گوالیار	Gualiar,	——	27 0
مانکپور	Manikpoor,	——	27 16
جیونپور	Jawenpoor,	——	26 36
سنارگام	Sonargong,	——	27 0
پندوا	Pendewa, in Bengal	——	27 0
لکھنوتی	Lukhnowty, in Bengal,	——	26 30
قلعہ کالنجر	The Foot of Kalinjer,	——	24 25
اجودہ	Ajewda,	——	25 50
شیرکیر	Sheergeer,	——	——
منیر	Meneer,	——	——
الہاباس	Ilhabaſs vul Allahabad,	——	——
بہلسہ	Bhilſeh,	——	25 0
غازی پور	Ghazipoor,	——	——
حاجی پور پٹنہ	Hajypoor Patna,	——	——
لکھنؤ	Lukhnow,	——	——
دوکم	Dukem,	——	——
دولت آباد	Dowletabad,	——	——
اتاوا	Itaweh,	——	——
اودہ	Owedh,	——	——
دیوکر	Deogur,	——	——
دلموٗ	Dulmow,	——	——
کالم پور	Galimpoor,	——	——
کوررہ	Kowrreh,	——	——
اسیوط	Aſboot,	——	——
بسکرہ	Biſgurreh,	——	——
بحرم	Behrem,	——	——
بخد	Bekhed,		

		Longitude. D. M.	Latitude. D. M.
بخد	Bekhed,	——	——
مایه	Mayeh,	——	——
خلسه	Khelſeh,	——	10 15
پنجو	Penju, *(capital city of China,)*	127 0	22 0
مانجو	Manju,	127 0	19 0
نرور	Nerwer,	——	——
چیناپتن	Chinaputten,	——	——
هلداره	Heldareh,	——	——
بارام	Baram,	——	——
تبت	Tibbet,	——	——
تکتاباد	Tektabad,	——	——
سلامته	Selameteh,	——	——
قشمیر	Caſhmeer,	——	——
کلیا	Kelya,	——	——
ملیبار	Mulleybar, vul Malabar,	——	——
مقروقین	Mekrukeen,	——	——
ندهمه	Nedehmeh,	——	——
اعینبع	Aiyinba,	——	——
بطن مره	Baten Mereh,	——	——
فقط	Feket,	——	——
ارمنت	Arment,	——	——
قیس	Kais,	——	——
سالار	Salar,	——	——
لحسا	Lahſa,	——	——

THE THIRD CLIMATE.

		Longitude. D. M.	Latitude. D. M.
اسفي	Asfi, - - -	2 15	35 15
فاس	Fas, Fez, - -	18 15	32 0
جزيره جونه	The Iſland of Juna, *(Madeira,)*	19 15	32 15
سجلماسه	Sejel Maſah - - -	20 0	31 30
مراكش	Merakeſh, *(Morocco,)* -	21 15	29 15
تادلاستادلا	Tadelaſitadela, - -	22 0	30 15
تلمسان	Telmeſan, - -	24 0	33 40
كناره بحر روم	Kenareh Behr Rum, the coaſt of the Mediterranean ſea, -	25 0	32 0
بسكره	Buſkereh, - - -	32 40	30 15
تاهرت عليا	Upper Tahart, - - -	35 30	29 0
تاهرت سفلي	Lower Tahart, - -	35 30	31 30
شطيف	Shetif, - -	37 15	31 0
مشيله	Meſhileh, - - -	38 40	30 20
باجر	Bahir, - - - -	39 15	31 15
قيروان	Keirwan, - -	41 15	31 15
مهديه	Mahadyeh, - - -	42 15	32 30
تونس	Tunis, - - -	42 30	35 31
اسافل دريايي مصر	The northern extremity of the ſea of Egypt, -	40 0	30 22
وسط بلاد شام	The middle of Syria, -	44 15	33 38
جزيره رودس	The Iſland of Roodus, *Rhodes*,	44 30	36 0
سوس سيه	Sus Syah, *Suez*, - -	44 15	32 30

اطرابلس Atrabolus,

		Longitude. D. M.	Latitude. D. M.
اطراباس مغرب	Atrabolus Magreb, Tripoly in Syria, - -	44 15	32 30
تورز	Turez, - -	47 30	29 30
زويله	Zuweeleh, - -	49 40	30 15
قصر احمد	Kefir Ahmed, - -	41 25	33 30
برقه	Berkeh, - -	12 15	30 15
ظلميشا	Zelmeefha, - - -	14 0	33 10
مدينه سرت	The city of Sirt, - -	17 15	21 15
عقبه اول ديار مصر	The northern extremity of Egypt,	19 0	30 0
بهنا	Behena, - -	68 33	28 15
اسكندريه	Iſkenderyah, *Alexandria*, -	61 54	30 58
رشيد	Reſheed, - -	62 20	31 30
مصر	Meſr, *Egypt*, - -	63 0	30 20
دمياط	Demyat, *Demiata*, -	63 30	31 35
قيوم	Kiyoom, - -	63 15	29 15
قلزم	Kulzum, - - -	64 15	28 30
نينس	Nynes, - - -	64 30	30 40
غره	Ghoreh, - -	36 10	32 40
اريله	Areeleh, - - -	66 15	29 15
بيت المقدس	Beitulmekeddes, *Jeruſalem*, -	66 30	31 50
رمله	Ramlah, - -	66 50	32 0
قيساريه	Kyſaryeh, *Coeſarea*, - -	66 30	32 50
عمان	Oman, - - -	66 30	31 30
عسقلان	Aſkelan, *Aſcalon*, -	66 30	32 0
ياقا	Yeaca, *Acca*, - -	66 15	32 20
كرك	Kirk, - - -	68 30	34 30

طبريه Teberyah

		Longitude. D. M.	Latitude. D. M.
طبریہ	Teberyah, *Tiberias*, -	68 15	32 0
بیستان	Byſtan, - - -	68 15	32 50
عسکا	Aſka, - - -	68 20	33 20
صور	Sur, *Tyre*, - - -	68 30	33 0
صیدا	Syda, *Sidon*, - -	68 30	33 15
بعلبک	Baalbek, - - -	70 15	33 15
دمشق	Demeſhk, *Damaſcus*, -	70 0	33 20
ہیث	Heyis, - - -	78 20	33 0
حلہ	Hulleh, - - -	79 15	32 15
کوفہ	Cufah, - -	79 30	31 30
انبار	Ambar, - -	79 30	33 15
عسکرا	Aſkera, - -	79 0	33 30
بزوان	Berdan, - -	79 15	33 30
بغداد	Baghdad, - -	80 55	33 20
مداین کسری	Medain Kiſera, one of Khoſru's palaces, - -	80 20	33 0
ہجر	Hajir, - - -	70 30	38 30
بابل	Babel, - - -	80 55	32 15
نعمانیہ	Naamanyeh, - -	80 20	33 15
قصر ہبیرہ	Kyſer Hebireh, - -	80 30	32 15
جرجرایا	Jirherya, - -	80 30	33 15
فم الصلح	Femalſeleh, - -	80 15	32 15
نہر الملک	Nehr al Malek, - -	80 50	33 52
جلولا	Jelula, - - -	81 10	33 30
واسط	Waſit, - - -	81 30	32 20
حلوان	Holwan, - -	82 15	34 0
بصرہ	Baſrah,		

		Longitude. D.	M.	Latitude. D.	M.
بصره	Baſrah,	84	0	30	0
ابله	Ebleh,	84	0	30	20
اهواز	Ahwaz,	84	0	31	0
تستر	Tuſter,	84	30	31	30
ارجان	Arjan,	84	30	32	30
عسكر مكرم	Aſker Mekerrem,	84	30	32	15
جزيره سقطر	The Iſland of Secotora,	84	30	33	0
حصن مهدي	Haſen Mahady,	84	15	30	15
سينسر	Sinſir, on the Perſian Gulph,	84	30	32	0
عباوان	Abadan,	84	30	30	0
رامهرمز	Ramhormez,	84	15	31	0
اصفهان	Isfahan,	106	40	32	25
كازرون	Gazeroon,	87	0	29	15
شوشتر	Shuſhter,	86	20	31	30
شاپور	Shapoor,	86	55	30	0
عمان	Oman,	67	20	31	0
نوبندجان	Nubendjan,	87	55	30	10
جنابه	Jembabeh, *commonly called Kenahneh*	87	20	30	15
ابرقوه	Aberkuh,	87	20	31	30
فيروزاباد	Firozabad,	87	30	31	30
شيراز	Shiraz,	88	0	29	36
سراف وبقال سلاب	Seraf and Bokal Selab,	89	15	29	0
شبانكاره	Shebankareh,	79	0	28	28
اصطخر	Iſtekher, *Perſepolis*,	88	30	30	0
يزد	Yezd,	89	0	32	0
حصن ابن عماره	Hiſn Ebn Amareh,	95	0	30	20

داراجرد Darajird,

		Longitude. D. M.	Latitude. D. M.
دارا جرد	Darajird, - - -	90 15	28 15
باقد	Baked, - - -	90 15	29 15
سیرجان	Sirjan, - - -	90 20	29 30
کرمان	Kerman, - -	91 30	30 5
طبس کیلی	Tebs Kili, - -	92 0	33 0
زرند	Zerend, - - -	92 15	30 15
بردشیر	Birdſhir, - - -	92 30	30 15
جنیص	Jenys, - - -	93 0	31 0
بم	Bum, - - -	94 0	24 30
طبس مسینا	Tebs Meſyna, - -	94 19	33 15
خواش	Khewaſh, - -	94 40	33 0
زرنج	Zerenj, an ancient city, -	97 40	32 30
کچ	Kutch, - - -	99 0	28 30
حالک	Halik, - - -	99 0	30 0
خالتان	Khaltan, - -	99 0	28 30
رزم	Rezem, - - -	99 0	33 35
بست	Boſt, - - -	100 0	33 0
تکنیاباد	Teknyabad, - -	101 15	33 0
رحج	Rehej, - - -	103 15	28 15
سیروین	Sirween, - -	105 15	28 15
میمند	Mimend, now dependent on Kandahar, - - -	81 55	33 0
غزنه	Ghezneh, - -	104 20	33 25
رباط امیر	Rabat Emir, - -	105 0	34 0
قندهار	Kandahar, - - -	107 40	33 0
تهلواره	Tehlwareh, - -	108 20	33 30
	Multan, مولتان		

		Longitude. D. M.	Latitude. D. M.
مولتان	Multan, - - - -	106 25	29 40
لهاور	Lehawer, commonly Lahoor, -	109 20	31 50
دهلي	Dehly, - - -	154 38	28 15
تانيسر	Tahnifer, - - -	———	30 10
شاه آباد	Shahabad, - -	———	30 12
سنبل	Sembel, - - -	———	28 4
امروهه	Amruheh, - -	———	———
پاني پت	Panypet, - - -	———	28 12
برن	Beren, - -	———	28 48
باغ بهت	Baghbehut, vul Baghput, -	———	28 39
كول	Koal, - - -	———	28 20
كردهمالة	Kerdehmaleh, - -	———	31 10
كوت كرور	Kowtkerore, - -	———	31 0
سيالكوت	Syalkote, - -	———	33 0
سلطان كوت	Sultankote, - -	———	28 30
جيلم	Jeylum, - - -	———	33 15
رهتاس	Rhotas, - - -	———	33 15
قلعه بندنه	The fort of Bundneh, -	———	33 10
پرشاور	Pirſhawur, commonly Peiſhore,	———	33 25
فرمل	Firmel, - - -	———	32 15
سنام	Senam, - - -	———	30 30
سرهند	Sirhind, - -	———	———
روپر	Ruper, - - -	———	———
ماچهيواره	Macheewareh, - -	———	———
پايل	Payil, - - -	———	———
لودهيانه	Ludehyaneh, - -	———	———

سلطانپور Sultanpoor,

		Longitude. D. M.	Latitude. D. M.
سلطانپور	Sultanpoor, - -		
کلانور	Kalanore, - -		
دیسوہہ	Deyſoheh, - -		
پرسرور	Purſerore, - - -		
امناباد	Amnabad, - -		
سودرہ	Sudereh, - - -		
دیفہہ	Dyfeheh, - -		
بہیرہ	Behireh, - - -		
خوشاب	Khuſhab, - -		
ہزارہ	Hezareh, - - -		
جندنوب	Jendnoob, - -		
اتک بنارس	Attok Benaris, built in the reign of his Majeſty, -		
ہردوار وملکو وقلعہ کلیر	Hirdewar, and Melku and the fort of Kelyr, ancient cities which are now thinly inhabited		
جوتاول	Jutawel, - -		
کیرانہ	Keraneh, - - -		
جہنجانہ	Jehnjaneh, - -		
بکہر	Bukher, - - -		
جہت	Jeht, - - -		
بنگاش	Bungiſh, - -		
رورالہ	Rudraleh, - - -		
نہستور	Nehtore, - -		
کیتہل	Keytehl, - - -		
رہتک	Rohtek, - - -		
ججہر	Jejher, - - -		

ماہم Mahem,

		Longitude. D. M.	Latitude. D. M.
ماہم	Mahem,		
پٹی ہیبت پور	Putty Hybetpoor,		
خضر آباد	Khyzirabad,		
سادھورہ	Sadhoreh,		
سفیدن	Sefeden,		
جنید	Jenyd,		
کرنال	Kernal,		
ہانسی حصار	Hanſy Hiſſar,		29 15
سہارنپور	Saharenpoor,		
دیوبن	Deobun,		
انبالہ	Embaleh,		
بہومہ	Bhumeh,		
ہستناور	Hiſtnawer,		
سنپت	Sunpet,		
سنجر	Sinjir,		
امات	Amat,		
ہدیان	Hedyan,		
رعہ	Raah,		
ریاسہ	Ryaſeh,		
منقوط	Munkelote,		
فسطاط	Feſtat,		
بوطنج	Bootunj,		
اشمشوتین	Aſhmeſhuteen,		
منسیہ	Munſeeah,		
قابس	Kabis,		
سیوسہ	Seyuſeh,		
صفاقش	Sefakiſh,		

		Longitude. D. M.	Latitude. D. M.
صفاقش	Sefakiſh,		
غزامش	Ghezamiſh,		
قابلس	Kabelis,		
صلت	Sult,		
ازرعات	Azeraat,		
بصري	Buſry,		
سرخد	Sirkhud,		
حل	Hul,		
قادسيه	Kadeſiah,		
صرصر	Sirſir,		
جيره	Jeereh,		
بسا	Beſſa,		
داراجون	Darajoon,		
عزنه	Uzneh,		
طيب	Teib.		
قرقوب	Kerkoob,		
جسي	Juſſee,		
ختا	Kheta, *in China*,	165 15	28 30
حصن اردستان	Haſen Ardeſtan,		
سيو	Siyu,		
صلا	Sela.		
سميرم	Simerem,		
بسم	Biſem,		
بلنان	Belnan,		
بلزم	Belzem,		
بيضا	Byza,		

جوسين Jowſen,

		Longitude. D. M.	Latitude. D. M.
جوسين	Jowſeen,		
كنيسه	Keneeſeh,		
جوز	Jowz,		
دمندان	Demendan,		
سبقه	Subkeh,		
صلبيه	Salebeyeh,		
عين الشمس	Ain al Shems,		
عين حاره	Ain Hareh,		
كدوال	Kedwal,		
كفر طانه	Kuffer Taneh,		
كفر	Kuffer,		
نجده	Nejdeh,		
كوار	Kowar,		
مربوط	Mirboot,		
دها	Deha,		
وسكره	Weſkereh,		
منيف	Menif, *Memphis*,		
مورجان	Murjan,		
ناصره	Naſareh, *Nazareth in Paleſtine*,		
مغراره	Meghrarreh,		

THE

THE FOURTH CLIMATE.

		Longitude. D. M.	Latitude. D. M.
طنجه	Tanjah, *Tangur*, - -	18 15	35 0
قصر عبدالكريم	Kefr Abdul Kereem, -	18 30	37 40
قرطبه	Kortubeh, *Cordaua in Spain*,	18 40	35 40
اشبيليه	Aſhbileh, *Seville*, - -	18 50	36 50
سبته	Sebteh, *Xativa in Valencia*, -	19 15	35 30
جزيرهٔ خضرا	The Iſland of Khizra, *one of the Cape de Verd Iſlands*, -	19 15	35 50
ماردة	Mardeh, *Madrid*, - -	20 15	38 15
طليطله	Telyteh, *Toledo*, - -	20 40	35 30
غرناطه	Ghernateh, *Granada*, -	21 40	37 30
حنان	Henan, - -	21 0	31 15
المريه	Almiryeh, *Almera*, - -	24 40	35 15
مدينة الفرج	Medinah al Fireh, -	24 15	36 40
مانقه	Manakah, *the Iſland of Minorca*,	26 0	37 40
مالته	Maltah, *the Iſland of Malta*, -	30 18	38 30
جزيره يابسه	The Iſland of Yabeſeh, *Yvica*,	30 15	38 30
جزيره مابرقه	The Iſland of Mabirkeh, *Majorca*,	35 30	38 30
بونه	Booneh, - -	38 0	38 15
جزيره بردانيه	The Iſland of Berdaneeah, *Corſica*,	41 15	38 15
قاعده جزيره صقليه	The Metropolis of the Iſland of Sakelbiyeh *Sardinia*, -	41 15	38 10
بلرغدامس	Bilraghdamis, - -	44 10	39 10
جزيرهٔ ناس	The Iſland of Nas, *Naſia*, -	52 40	38 10

جزيرهٔ اقريطس The

		Longitude. D. M.	Latitude. D. M.
جزيره اقريطس	The Iſland of Akerites, *Crete or Candia*, - -	55 40	36 30
جزيره قبوس	The Iſland of Kebus, *Cyprus*, -	62 15	35 35
جزيره رودس	The Iſland of Rudes, *Rhodes*, -	61 40	36 15
جزيره همريا	The Iſland of Hemerya, *Amorgo*,	54 15	38 35
سقليه	Sekulyah, *the Iſland of Sicily*, -	65 0	36 0
مدينة الحكما	Atinyeh, Medinet ul Hukema, Athens, the city of Philoſophers, - -	65 40	37 20
جيرون	Jyroon, - - -	66 30	35 15
طرسوس	Terſoos, *Tarſus*, -	68 40	36 50
بيروت	Beirut, - - -	69 30	34 0
اياس	Iyas, *Iſſus*, - -	69 15	36 15
اونه	Uneh, - - -	69 15	36 50
مصيصه	Meſyſeh, - -	69 15	36 45
برسبرت	Birſbirt, - - -	69 20	37 15
اطرابلس	Atrabolus, *Tripoly*, -	69 40	34 15
بغراس	Baghras, - - -	70 15	35 43
باسكندريه	Baſcunderyeh, - -	70 15	36 10
لادقيه	Ladkyeh, *Laodicea*, - -	70 40	35 15
حمص	Hems, *Emeſſa*, - -	70 45	34 0
شعرنكاس	Sharunkas, - -	71 0	35 0
سويديه	Sewedyeh, - - -	71 0	36 0
مليطيه	Melityeh, *Milete*, -	71 0	37 0
شيرز	Shirir, - - -	71 10	37 50
انطاكيه	Antakyah, *Antioch*, -	71 26	35 40

سرمين Sirmin,

		Longitude. D. M.	Latitude. D. M.
سرمین	Sirmin, - - -	71 50	35 15
قنسرین	Kennafrin, - -	72 0	35 30
حلب	Heleb, *Aleppo*, - -	72 10	35 50
شمشاط	Shumfhat, - -	72 35	37 30
حصن منصور	Hafn Manfur, - -	72 24	34 0
سروج	Sirooj, - - -	72 0	34 0
منبج	Membej, - - -	72 50	36 30
رقه	Rakah, - - -	73 0	36 15
حران	Harran, - - -	73 15	37 50
قالیقلا	Kalikala, - -	73 15	34 0
ماردین	Mardeen, - - -	74 15	37 50
میافارقین	Mya Farkeen, - -	74 15	38 0
متاح	Metah, - - -	74 30	37 45
قرقیسیا	Kerkifya, - -	74 40	36 40
جزیره ابن عمر	The Iſland of Ebn Omar, -	75 30	37 30
نصیبین	Nafebin, *Niſibis*, -	75 20	37 40
تدلیس	Tedlis, - - -	75 30	35 45
سنجار	Sinjar, - - -	76 0	36 0
معرة النعمان	Maretul Naaman, -	71 45	35 0
اربل	Erbel, *Erbela*, - -	77 20	35 0
عانه	Aneh, - - -	76 30	36 0
مدینه بلد	The city of Beled, - -	76 40	37 40
موصل	Moſul, - -	76 0	34 50
ارجیس	Arjis, - - -	76 0	38 30
حدیثه	Hadyfeh, on the Euphrates, -	77 20	36 15
آبد	Abid, - - -	77 20	36 12

		Longitude. D. M.	Latitude. D. M.
حديثه	Hadyſeh, on the Dejileh, -	77 30	96 15
نوشهر	Nowſhehr, - -	78 20	38 10
تكريت	Tekreet, - - -	78 25	34 0
سامرا	Samra, - - -	79 15	37 40
سلماس	Sulmas, - - -	79 5	37 40
خوي	Khowey, - -	79 40	37 40
ارومیه	Aroòmiyeh, - - -	79 15	37 0
اربيل	Arbil, - - -	79 15	37 20
مرند	Marend, - -	80 43	37 50
شهرزور	Shehrzur, - - -	80 20	35 30
اردبيل	Ardebil, - - -	80 30	37 0
اوجان	Awjan, - - -	81 30	37 20
نخجوان	Nekhjowan, - -	81 15	37 49
وصرشيرين	Kefr Shirin, - -	81 40	38 45
مراغه	Maraghah, - -	82 0	37 20
تبريز	Tebriz, - - -	82 0	37 0
ميانه	Meyaneh, - -	82 20	37 0
قرماسين	Kermaſin, - -	83 0	34 32
دينور	Dinore, - - -	83 0	35 0
همدان	Hamadan, - -	83 0	35 10
زنجان	Zenjan, - - -	83 0	36 30
موقان	Mukan, - -	83 0	38 0
سهرورد	Sohirwird, - - -	83 20	36 0
نهاوند	Nehawend, - -	83 15	34 20
همانشهر	Hemanſhehr, - -	84 33	37 30
يزدجرد	Yezdijird, dependent on Hamadan,	84 30	34 20

ابهر Abher,

	Longitude. D. M.	Latitude. D. M.
ابهر Abher,	84 30	36 45
كويم Koyem,	84 40	37 20
كرج Kurj,	84 45	34 0
ساوه Saweh,	85 0	36 15
قزوين Cazvin,	85 0	37 15
سلطانيه Sultanyeh,	84 0	36 30
آبه Abeh,	85 10	34 40
قم Kom,	84 40	34 45
جرباذخان Jerbadkhan,	85 35	34 15
كاشان Kafhan,	86 0	36 15
دماوند Demawend	86 20	36 15
ري Rei,	86 20	36 0
كجوروكالار Kajur and Kalar,	86 15	36 25
خوار Khowar,	87 10	35 40
الموت Almowt.	85 37	36 21
طالقان Talakan,	85 45	36 10
هوسم Hufem,	85 10	37 10
ديلمان Dileman,	———	———
دشت Defht,	———	———
لاهجان Lahjan,	———	36 10
ديمت Dymet, *a town of Damawend*,	87 20	37 10
آمل Amol,	87 20	36 30
دامغان Dameghan,	88 55	36 20
سمنان Simnan,	87 20	36 40
بيار Biyar,	89 50	35 45
ساري Saree,	88 0	37 0
بسطام Boftam,		

		ngitLo·gn D.	M.	Latitude. D.	M.
بسطام	Boſtam,	89	30	36	10
استراباد	Aſterabad,	89	35	36	50
جرجان	Jerjan,	95	0	36	50
فراوه	Foraweh,	90	0	39	0
سبزوار	Sebzwar,	91	30	36	15
اسفراین	Esfarayin,	91	40	37	15
آبکون	Abgoon,	89	30	37	15
مزنیان	Muznyan.	90	30	37	0
ترشیز	Terſhez,	92	0	35	0
نیشاپور	Niſhapoor,	92	30	36	21
طوس	Toos,	92	30	34	30
مشهد رضا	Meſhed Reza,	92	33	34	29
تون	Toon,	92	30	34	30
نوقان	Nukan,	92	15	38	40
قاین	Kayin,	93	20	36	30
زوزن	Zozun,	93	30	35	39
نورجان	Nurjan,	94	0	37	0
مرو شاهجهان	Maru Shahjehan,	97	0	37	40
هرات	Herat,	94	20	34	30
سرخس	Serekhs,	94	30	36	0
بادغیس	Badghis,	94	30	35	20
مرو الرود	Maru al Rud, *called alſo Merghab*,	97	0	36	30
مالین	Maleen,	95	30	34	30
پوشنگ	Puſheng,	94	0	37	50
بعشور	Baſhur,	96	25	36	0
قزنین	Caznin,	97	55	37	15
رندایقان	Rendyekan,				

		Longitude. D. M.	Latitude. D. M.
رندایقان	Rendyekan, - -	97 30	34 45
اشبورقان	Aſhburkan, - -	105 0	37 41
طالقان	Talakan, - - -	98 15	37 30
فاریاب	Fariab, - - -	99 0	36 45
بلخ	Balkh, - - -	101 0	36 41
بامیان	Bamian, - - -	102 0	34 35
هلاورد	Helawerd, - - -	101 0	37 30
بلاساغون	Balaſaghun, - -	101 30	37 40
سمن جان	Semenjan, - - -	102 15	37 15
قنادیان	Konadyan, - -	102 0	37 15
دیوالج	Delwaleh, - - -	102 20	36 0
صغانیان	Saghanyan, - -	102 40	38 50
طالغان	Talaghan, - - -	102 50	37 25
اندراب	Enderab, - -	103 45	36 0
بدخشان	Badakhſhan, - -	104 25	37 10
کابل	Kabul, - - -	104 40	34 30
پنجهر	Penjhir, - - -	104 40	35 0
لمغان	Lumghan, - -	———	34 15
کردیز	Girdez, - - -	105 20	36 0
حرم	Herem, - - -	104 20	36 0
کشمیر	Caſhmeer, - -	108 0	36 15
باور	Belore, - - -	108 0	36 0
منبع نهرمهران	Membe Nehr Mehran, the ſource of the River of Mehran, -	126 0	36 0
سرفنین	Sireſtyn, - -	———	———
حبسه	Hebſeh, - - -	———	———
		حران	Heran,

	Longitude. D. M.	Latitude. D. M.
حران Heran,		
بيسار Byſar,		
قراده Keradeh,		
فارهان Farhan,		
ملان Malan,		
ابوخيس Abukhis,		
اودميه Owdmyeh,		
قرماسين Kermaſeen,		
دوارق Dowarek,		
ديار بكر Diyarbekr,		
قزنين Kuzneen,		
نينوي Nenevy, *Niniveh*,		
پلنكان Pelengan,		
قيصر Kyſir,		
بجابه Bejabeh,		
بلنسيه Buienſeyeh,		
سامس Samis,		
اياس Jyas,		
عرقه Erkeh,		
زقبه Zekbeh,		
صهيون Sehyoon,		
حارم Harem,		
خاميه Khamyeh,		
شيرزه Sheerzeh,		
حمات Hemat,		
مرغش Merghesh,		
عيات Aytat,		

		Longitude. D. M.	Latitude. D. M.
عینات	Aytat,		
معد	Maad,		
حصن کیف	Hesn Kyef,		
سوت	Sowt,		
حصن الطاق	Hesn al Tak,		
کرون	Keroon,		
گیلان	Gilan,		
جوین	Jowain,		
جاجرم	Jajerem,		
معرو	Maru,		
قرجستان	Kurjistan,		
کرخ	Kerkh,		
نسا	Nissa, *in Servia*,		
ابیورد	Abiwerd,		
شهرستان	Shehristan,		
اسکاکند	Askakend,		
فربر	Firbir,		
فامیاب	Famyab,		
طمغاج	Timghaj,		
خلان	Khelan,		
وخش	Wekhsh,		
شومان	Shuman,		

THE

THE FIFTH CLIMATE.

		Longitude. D. M.	Latitude. D. M.
اشبونه	Aſhbuneh, *Liſbon*, - -	36 15	42 40
سنترين	Santereen, *Santillana*, -	38 0	39 0
جزيرهٔ وقاص	The Iſland Wakaſs, *the Iſland of Corſica*. - -	21 12	43 50
مدينهٔ وليد	The city of Waleed, *in Sudan*, -	22 50	29 20
مرقسيه	Merkeſſiah, *in Ethiopia*, -	28 15	43 15
مدينهٔ سالم	The city of Salem, *Salamanca in Spain*, - - -	29 10	39 6
دانيه	Daniah, *Dania a city of Valencia*,	31 30	42 30
نطاليه	Natleeah, *Natolia*, -	31 30	43 15
سرقسطه	Sirkeſteh, *Saragoſa*, -	31 30	42 30
طرطوسه	Tertuſah, *Tortoſa in Caſtile*, -	32 30	40 15
جزيره ميرقه	The Iſland of Meerekeh, *Majorca*,	34 10	39 40
هيكل	Hykel, - - -	34 15	43 15
برشلونه	Barſeluyeh, *Barcelona*, - -	34 3	42 0
اربونه	Arbuna, *Narbonne*, - -	36 15	43 20
طركونه	Terkuneh, *Touloufe*, -	38 0	43 0
جنوه	Genuva, *Genoa*, - -	41 0	41 20
ربوسه	Rabuſeh, *Raguſa, on the Gulph of Venice*, - -	43 40	41 30
مدينهٔ طبرنا	The City of Tiberta, -	55 12	43 15
جزيرهٔ نقريت	The Iſland of Nacrit, *Nacaria*, -	58 50	42 15
جزيرهٔ مت لنا	The Iſland of Metlena, *Metelin or Leſbos*, - -	55 15	43 15

		Longitude. D. M.	Latitude. D. M.
وسط بحر بنطس	Weſet Behr Bontes, *the middle of the Euxine or Black Sea,* -	55 30	46 41
عیون اسقرس	Ayun Aſkurus, - -	55 15	46 51
مقابض لورستانس	Mekabez Luriſtanis, - -	36 0	43 32
عالیا	Allaya, - - -	62 0	39 30
عموریه	Ammuryah, - -	64 0	43 0
انکوریه	Enguryeh, *the city of Areyra,* -	64 40	41 15
ماقدونیا	Macdoonia, *Macedonia,* -	65 0	41 15
آقاشهر	Acca Shehr, - - -	65 15	41 40
قونیه	Kuniyah, *Iconia,* - -	66 30	41 40
قیساریه	Kyſaryeh, *Ceſarea,* - -	67 15	40 15
اق سرای	Akſerai, - - -	67 45	40 15
سیواس	Siwas, - - -	71 30	40 10
طرابون	Terabun, - - -	73 0	43 0
شمشاط	Shemſhat, - - -	73 15	40 0
ملاذجرد	Malazjird, - - -	75 15	39 30
اخلاط	Akhlat, - - -	75 50	39 20
باب الحدید	Babal ul Hedid, *Derbend near the Caſpian Sea,* - -	76 0	41 0
ارزنجان	Arzenjan, - - -	78 0	39 40
ارزن الروم	Arzen al Rum, - -	77 0	39 40
بردعه	Bardaah, - - -	83 0	40 30
شمکوره	Shemkoreh, - -	83 0	41 50
خنکره	Khenkereh, - -	83 0	38 40
ارزندروم	Erzendroom, - -	79 0	41 15
تفلیس	Teflis, - - -	83 0	43 0
بیلقان	Bilkan, - - -	83 30	39 50
باکویه	Bakuyeh,		

		Longitude. D. M.	Latitude. D. M.
باکویه	Bakuyeh, - - -	84 30	40 50
شماخی	Shamakhi, - -	———	———
رومیهٔ کبری	Rumyah Kobra, *the city of Rome,*	55 0	41 50
باب الابواب	Babulabwab, *Derbend,* -	89 0	43 0
جزیرهٔ سیاه کوه	The Iſland of Syah Kouh, *an Iſland of the Black Sea,* -	89 0	43 30
هشترخان	Heſhterkhan, - -	———	———
اغرجه	Agherjeh, - -	———	———
کات	Kat, - - -	94 0	41 36
بوکرکانج	Bukerkanj, - -	93 45	42 30
جرجانیه	Jerjanyeh, - - -	94 0	42 45
کرکانج	Kerkanj, *capital of Khavarezm,* -	94 30	42 17
هزاراسف	Hazarasf, - -	95 20	41 10
زمخشه	Zemekhſheh, - -	94 30	41 40
درقان	Derkan, - - -	96 0	40 30
بخارا	Bokhara, - - -	96 30	39 10
پیکند	Pikend, - - -	96 30	39 45
طاویس	Terawis, - - -	97 40	39 30
چند	Jend, - - -	97 45	43 30
نخشب	Nekhſheb, called alſo Tekhſheb, Neſhef and Kerſhy, -	98 0	39 0
سمرقند	Summerkund, - -	99 0	40 0
ایلاق	Ilak, - - -	99 10	43 20
کش	Kaſh, *a city of Badakhſhan,* -	99 30	39 30
زامین	Zamin, - - -	99 40	43 40
اسفیجاب	Esfijah, *dependent upon Shaſh,* -	99 50	43 30

اسروشنه Oſruſhnah,

		Longitude. D. M.	Latitude. D. M.
اگسروحشنه	Ofruſhnah,	100 0	41 0
اسبانیکت	Aſbaneket, *a town of China,*	100 30	40 0
خجند	Khojend,	105 35	41 55
خواکند	Khowakund,	105 50	42 50
پنکت	Penket,	101 0	43 25
ترمذ	Termiz,	101 15	37 15
اخسیکت	Akhſeket, *capital of Farghana,*	101 30	42 0
کاشان	Kaſhan,	100 35	42 0
قبا	Koba,	101 50	42 50
فرغانه	Farghana, *commonly called Andejan,*	102 0	42 20
روس	Rus, *Ruſſia,*	102 20	43 20
ختن	Khoten,	107 0	42 0
چاج	Chaj, *is Shaſh,*	109 0	42 30
تبت	Tibbet,	110 0	40 0
خاجو	Khaju,	123 32	42 15
سوکجو	Sookjoo,	124 0	40 0
تنکباس	Tenkabas,	130 0	39 10
مهدي	Mehdy,	140 0	30 0
نشوي	Nuſhwee,	———	———
کشایه	Keſhayeneh,	———	———
یومان	Yuman,	———	———
شهرنحاس	The City of Nehas,	———	———
رقان	Rakan,	———	———
کیس	Kies,	———	———
ابروق	Abrook,	———	———
افسوس	Efsus, *Epheſus,*	———	———
بسطه	Buſteh,		

		Longitude. D. M.	Latitude. D. M.
بسطه	Busteh,		
كويا	Kuya, *a city of Russia*,		
مقسين	Muksеen,		
ختلان	Khetlan,		
مخلاط	Mekhlat,		
روم	Rum,		
شامش	Shamish,		
شلب	Shileb,		
سنتره	Sentereh,		
قبره	Kubreh,		
قسطلول	Kustelul, *possibly Castile*,		
سورقه	Surekeh,		
مرغزا	Margheza,		
سقطيسله	Sektesyleh,		
بطلسوس	Betelsus,		
شهروالد	Shehr Walid,		
مرسيه	Mersyeh, *probably Marseilles*,		
دانيه	Danyeh,		
سالم	Salem,		
سرقط	Sirket,		
توقاب	Tookab,		
موشن	Mushen,		
شيران	Sheeran,		
ساوه	Saweh,		

THE

THE SIXTH CLIMATE.

		Longitude. D. M.	Latitude. D. M.
حليقه	Helikeh, - - -	20 0	46 0
نيلوقه	Neeblookeh, - -	34 15	45 15
برداں	Berdal, *Bourdeaux*, - -	30 15	44 15
كنبرويه	Kembruyeh, *Cambray*, -	40 30	43 15
بندقيه	Bendekyeh, *Venice*, - -	42 0	44 0
نيره	Neereh, *Nice or Nizza*, -	42 0	45 0
بسرشان	Birfirfhan, - - -	50 0	45 0
ابرو	Abroo, - - -	59 45	45 0
بوزنطيا	Buzantyeh, *Byzantium*, - -	59 50	45 0
كسلونه	*K*ufslooneh, - - -	65 30	46 20
سنوب	Senoob, - - -	64 0	47 0
هرقله	Herkeleh, - - -	67 20	46 30
اماسيه	Amafyeh, - - -	67 30	45 45
سامبنون	Sambenoon, - - -	69 20	46 40
فرض الروم	Ferzal Rum, - - -	74 30	46 50
سرين آلان	Sereenalan, - - -	73 0	44 0
بلنجر	Belenjer, *the capital of Kherz*, -	85 0	46 30
كرش	Kerfh, - - -	87 0	46 50
بنقي كند	Benkykend, - -	97 30	46 40
طراز	Teraz, - - -	99 50	44 31
فاراب	Farab, - - -	98 30	45 0
بلخ	Balkh, - - -	105 30	44 0
بلخ الملق	Almalik, - -	102 30	44 0

اوركند Urkend.

		Longitude. D. M.	Latitude. D. M.
اورکند	Urkend,	102 50	44 0
کاشغر	Caſhghur,	105 30	44 0
اوتن کلوران	Autan Keluran,	110 0	46 0
قبالغ	Kabaligh,	108 0	44 0
بیش بالغ	Byſhbaligh,	111 0	44 45
قراقوروم	Karacurem,	115 0	46 0
خان بالغ	Khanbaligh,	124 0	46 0
ابولده	Abuledeh,	———	———
اشت	Aſht,	———	———
انظرخت	Enzerkhet,	———	———
فرتنه	Fertineh,	———	———
تطلیسه	Tetleeſeh,	———	———
استوب	Aſtoob,	———	———
سامون	Samun,	———	———
طرابزون	Terabizun,	———	———
جنده	Jendeh,	———	———
سمموره	Semooreh,	———	———
لنبرویه	Lembiruyeh,	———	———
برشان	Berſhan,	———	———
بل خجر	Belkhejer,	———	———
جابلستان	Jabuliſtan,	———	———
دشت قبچاق	Deſht Kepchak,	———	———

THE SEVENTH CLIMATE.

		Longitude. D. M.	Latitude. D. M.
جزیرهٔ طپانا	The Iſland of Tapana,	9 0	50 30
سنبتاقو	Sumbatakoo,	39 0	49 0
صفج	Suffej,	48 30	50 30
اخجاکرمان	Akjeh Kerman,	65 18	49 0
قرقز	Kerkez,	67 15	50 0
کفا	Keffa,	67 15	48 0
صلعات	Selaat,	67 10	50 10
طرتو	Tertoo,	67 30	50 45
بلار	Belar,	90 0	50 30
ارق	Arek,	105 0	48 0
صراي	Saroy,	106 0	48 0
اکله	Akleh,	108 0	49 0
وسط بحرهٔ اول جیحون	Weſet Behreh Awel Jihun,	110 0	48 0
باطق	Batek,	——	——
بجنه	Bejēnneh, *a city of Turkeſtan*,	——	——
صقلاب	Seklab, *a city of Rum*,	——	——
معشقه	Maſhekeh,	——	——
طلیه	Telyeh, *Italy*,	——	——
مرقله	Merkeleh,	——	——
ازق	Azek,	——	——
کلک	Kelek,	——	——
صاري	Sary,	——	——
صقالیه	Sekalyeh,	——	——
جابلقا	Jabilka,	——	——

THE

THE EXTENT OF THE INHABITED EARTH.

THE Greeks ſay, that in the ſame manner as the equinoctial line divides the earth into northern and ſouthern hemiſpheres, ſo does the circle of the natural horizon, by interſecting the equator, form two other hemiſpheres, making altogether four quarters, namely, the upper and the lower northern, and the upper and the lower ſouthern quarters.

THE Greeks ſay, that formerly the whole of the ſouthern quarter was land, but that now a great part of it is inundated, among which are the Fortunate Iſlands, part of Greece and other places. The Hindoos teach that the earth is not inhabited beyond the latitude of 66 deg. 29 min. 43 ſec. no animal being ſuppoſed able to live at a greater diſtance from the equator, on account of the extreme ſeverity of the cold. Others among them ſay, that a ſmall part of the upper ſouthern quarter, which joins to the northern quarter, is land, but not inhabited. Others maintain, that the earth is inhabited as far as ten degrees ſouth.

BUT thoſe who are better informed ſay, that the ſouth is inhabited as well as the north. And but a ſhort time ago, a very extenſive iſland with well inhabited towns to the ſouth of the equator was conquered by the Fringies, who have called it the NEW WORLD. Some ſhips were driven there by contrary winds, and one of the crew having mounted his horſe, the natives were ſo aſtoniſhed at the ſtrangeneſs of his appearance, that thinking the man and beaſt to be only one animal, they fled before him in terror and conſternation, and the country became an eaſy conqueſt.

The HINDOO QUARTERS *of the* EARTH.

SOME ſay, that the Hindoo philoſophers divide the earth into nine parts, viz.

THE South, *Dekhan*, containing Arabia.
THE North, *Ootre*, Turkeſtan.
THE Eaſt, *Poorub*, China and Chineſe Tartary.
THE Weſt, *Putchem*, Egypt and Barbary.
THE North Eaſt, *Iyſſa* Khatai, Moghul Tartary.
THE North Weſt, *Bayib*. The Turkiſh dominions, and Europe.
THE South Weſt, *Nyrut*. Part of Egypt and Barbary, Africa and Andeluſia.
THE South Eaſt, *Aknew*.
THE centre they call *Muddehdeys*.

I HAVE

I HAVE not ſeen in any Hindovy book, the geographical diviſions which I have given above; neither are their learned acquainted with them.

Of NUMERATION.

THE Brahmins have only eighteen places in numeration, as follows:

Units, - - -	Ekhun,
10 - - -	Dehſhem.
100 - - -	Shut.
1000 - - -	Sehſir.
10,000 - - -	Jyoot.
100,000 - -	Lakſh, vulgarly lack.
1,000,000 - -	Purboot.
10,000,000 - -	Kote, vulgarly krore.
100,000,000 - -	Arbud.
1,000,000,000 - -	Abuj.
10,000,000,000 - -	Kehrub.
100,000,000,000 - -	Nikhrub.
1,000,000,000,000 -	Mahapuddum.
10,000,000,000,000 - -	Sunkh.
100,000,000,000,000 - -	Jeldeh.
1,000,000,000,000,000 -	Untee.
10,000,000,000,000,000 -	Mooddeh.
100,000,000,000,000,000 -	Berardeh.

AFTER

AFTER this they ſay, tens of Berardehs, hundreds of Berardehs, &c.

Of the JEHATS, *or* QUARTERS *of the* WORLD.

THE Hindoo philoſophers call a ſide or quarter *Deſſa*, and alſo *Deg*. They reckon ten, including the upper and lower ſides of the earth; and they believe that each has its particular guardian ſpirit, to whom they give the general appellation of *Degpaul*.

TABLE *of the* QUARTERS, *with their* GUARDIAN SPIRITS.

Quarter.		Guardian Spirit.
Poorub,	Eaſt,	*Indree.*
Agnee,	South-Eaſt,	*Augin.*
Dulchen *com.* Dekhan,	South,	*Jum.*
Nyrut,	South-Weſt,	*Benyroot.*
Putchim,	Weſt,	*Wurrun.*
Baybee,	North-Weſt,	*Bayoo.*
Oötre,	North,	*Kobeir.*
Iyſanee,	North-Eaſt,	*Jyſan.*
Oordhoo,	Above,	*Birmha.*
Adeh,	Below,	*Nag.*

SOME philoſophers alſo make a quarter of the centre between the upper and lower, the guardian ſpirit of which they call Roodre; ſo that according to this account, there are eleven quarters.

Of

Of the HINDOOS.

ALTHOUGH it is impoſſible to give in this abridgment a circumſtantial account of the ſeveral tribes of Hindoos, their various characters, cuſtoms and ceremonies, yet ſomething ſhall be ſaid ſummarily on each ſubject.

IF a diligent inveſtigator were to examine the temper and diſpoſition of the people of each tribe, he would find every individual differing in ſome reſpect or other. Some amongſt them are virtuous in the higheſt degree, and others carry vice to the greateſt exceſs. But impartiality muſt allow that thoſe among them who dedicate their lives to the worſhip of the Deity, exceed men of every other religion in piety and devotion. They are vigorous enemies and faithful friends, and when driven to deſpair make no account of their lives. They are renowned for wiſdom, diſintereſted friendſhip, obedience to their ſuperiors, and many other virtues. But at the ſame time there are among them men, whoſe hearts are obdurate, and void of ſhame, turbulent ſpirits; who for the mereſt trifle, will commit the greateſt outrages.

IN ſhort, ſome have the diſpoſition of angels, and others are demons.

THE Hindoo philoſophers divide the human race into Charburren, or four tribes. 1, Brâhmin, more commonly called Brahmin. 2, Chut-

2, Chuttree, vulgarly Kehteree. 3, Wieſs, vulgarly Bieſs. 4, Shooder, vulgarly Sooder. At the creation of the world, theſe four tribes were produced from Brahma. The Brahmins from his mouth; the Kehteree from his arms; the Bieſs from his thighs; the Sooder from his feet. The other people of the world they call Mileetch, and ſuppoſe them to have been firſt produced from the Cow of Camdhen.

The BRAHMINS.

THESE have properly ſix duties. 1, The ſtudy of the Bedes. 2, The ſtudy of other ſciences. 3, To inſtruct others. 4, To perform the Jug, or the beſtowing of charity for the ſake of the Dewtahs, and exciting others to do the ſame. 5, Giving charity on their own account. 6, Receiving charity from others.

The KEHTEREE,

ARE enjoined the performance of three of the above-mentioned duties. 1, Study. 2, Performing the Jug. 3, Beſtowing charity. —Beſides which they have ten other duties. 1, Serving Brahmins. 2, To be rulers of the earth, and receive the reward of their labour or tribute. 3, The protection of religion. 4, The exaction of fines from delinquents, and aſcertaining the quantity thereof. 5, To puniſh every one according to his offence. 6, To acquire wealth, and ſpend it properly. 7, To train elephants, horſes and oxen, and to inſtruct ſervants in their reſpective duties. 8, To be ſoldiers. 9, Not to receive charity from men. 10, To reward merit.

The

The BIESS.

THEY alſo perform the three duties of the Brahmins abovementioned, to which five other offices are added. 1, Servitude. 2, Agriculture. 3, Merchandiſe. 4, Taking care of oxen. 5, Bearing arms.

AND any of the offices abovementioned, for the Kehteree and Bieſs tribes, may alſo be performed by Brahmins, previous to their putting on the brahminical thread.

The SOODER.

THEY cannot perform any of the offices aſſigned to the other three tribes. But they may ſerve them, wear their caſt-off cloths, and eat any victuals they have left. They may be of any of the following profeſſions, painters, goldſmiths, blackſmiths, carpenters, ſalt merchants, dealers in honey, milk, buttermilk, ghee and grain.

The MILEETCH

ARE infidels, who have not any religion, and of theſe they reckon Jews and Guebres.

AND they ſay that by the intermarriages of theſe four original tribes, ſixteen races of men are produced. 1, Brahmin, whoſe father and mother are both Brahmins. 2, Moordhawaſeekut, the father

ther Brahmin and the mother Kehteree. 3, Neſhad, the father Brahmin and the mother Sooder. 4, Untelut, the father Brahmin and the mother Bieſs. 5, Kehteree, both father and mother Kehteree. 6, Sooté, the father Kehteree and the mother Brahminee. 7, Maheys, the father Kehteree and the mother Bieſs. 8, Oogur, the father Kehteree and the mother Sooder. 9, Bieſs, both father and mother Bieſs. 10, Beydeah, the father Bieſs and the mother Brahminee. 11, Magdeh, the father Bieſs and the mother Kehteree. 12, Kurren, the father Bieſs and the mother Sooder. 13, Sooder, both father and mother Sooder. 14, Chundal, the father Sooder and the mother Brahminee. 15, Chutta, the father Sooder and the mother Kehteree. 16, I-ugoee, the father Sooder and the mother Bieſs.

AGAIN, by the mixture of theſe ſixteen tribes, are produced others without number, each differing in their cuſtoms and religious worſhip. The diſtinctions, likewiſe, of country, profeſſion, and rank of anceſtors, form ſuch a variety of branches, as are almoſt inconceivable.

The BRAHMINS,

THEMSELVES, are of four tribes according to the reſpective doctrine of the four Bedes, each tribe following its own particular book. They alſo differ in the manner of reading them. For the Rig Bede, are eight ways of reading; for the Jijer Bede, eighty-ſix; for the Sam Bede, one thouſand; and for the Atehrben Bede, five. And each of theſe readers are divided into diſtinct claſſes.

THERE

THERE are ten diſtinctions according to their manner of employing themſelves. 1, Deo, perform the Howm for themſelves but not for others. They give charity; but do not receive it. They learn; but do not teach.

2. MUN. They perform not the Howm for themſelves, nor for others. They receive charity, and they teach.

3. DEVIJ. Theſe obſerve twelve rules. 1, Perform the Howm for themſelves; 2, and for others; 3, they give charity; 4, they receive charity; 5, they learn; 6, they teach; 7, they bear injuries with patience; 8, they obſerve temperance of every kind; 9, they inflict on themſelves the ſevereſt auſterities; 10, they believe ſolely in their reſpective Bede; 11, they kill not any animal; 12, they do not conſider any thing as belonging to themſelves.

4. RAJA. Perform the ſame offices as the Kehteree.

5. BIESS. Perform the offices of the Bieſs.

6. SOODER. Do whatever appears advantageous to them.

7. BUDALUCK. Are mendicants who receive alms from any one.

8. PUSHA. Are bound by no rules, and like brutes know not good from evil.

9. MILLEETCH are infidels; who follow the cuſtoms of the Milleetch before deſcribed.

10. CHUNDAL. Are vile wretches and eat carrion.

The KEHTEREE.

WERE of two original tribes. Firſt Soorujbunſee, who are regarded as deſcendants of the ſun in the following genealogical order. At the creation of the world, Berincheh was produced by the will of Brahma. From whom proceeded Kuſhup. From whom proceeded the ſun. From whom proceeded Biyoorwutchmunnoo. From whom proceeded Ikebako. Then from the noſe of Ikebako iſſued a ſeed, from whence commenced generation. Of this tribe, three perſons were univerſal monarchs. 1, Rajah Sooker; 2, Rajah Kehtwang; 3, Rajah Rig.

THE ſecond tribe of Kehteree are called Soombunſee or deſcendants of the moon, in the following order.

FROM Brahma was produced Attree, out of whoſe right eye iſſued the moon. The moon produced Mercury, with whom generation commenced. Of this tribe two perſons have been univerſal monarchs. 1, Rajah Jewdiſhter; 2, Rajah Sunnang.

THERE

THERE are now upwards of five hundred different tribes of Kehteree, fifty two of whom are in eſteem, and twelve are better than the reſt. But at preſent there are ſcarcely any true Kehterees to be found, excepting a few who do not follow the profeſſion of arms.

THOSE among them who are ſoldiers are called Rajpoots.—There are near a thouſand different tribes of Rajpoots; but I ſhall only mention the moſt famous, who are entertained in his Majeſty's ſervice.

THE RAHTORE, of whom there are ſeveral tribes, are ſixty thouſand cavalry, and two hundred thouſand infantry.

THE CHOWHEN, of whom alſo there are ſeveral branches, viz. Soongera, Kehwera, Hada, and Nirya. Fifty thouſand cavalry, and two hundred thouſand infantry.

THE PUNWAR. Formerly this tribe was very numerous, and ſome of them were princes of Hindoſtan. At preſent they are twelve thouſand cavalry, and ſixty thouſand infantry.

THE JADOWN. Fifty thouſand cavalry, and two hundred thouſand infantry. The Bhatee and Jareeyeh, are branches of this tribe, as are alſo the Jenooheh, who are amongſt the Mewat Kkanehzad.*

* Vol. I. Page 262.

THE

THE GEHLOTE. Twenty thouſand cavalry, and three hundred thouſand infantry. The Seeſowdyeh, and the Chundrawut, are branches of this tribe.

THE CUTCHWAHEH. Twenty thouſand cavalry, and one hundred thouſand infantry.

THE SOOLUNKHEE. Twenty thouſand cavalry, and one hundred thouſand infantry.

THE TOONOOR, of which tribe there have been ſome kings; ten thouſand cavalry, and five thouſand infantry.

THE BIRJOOJIR. Ten thouſand cavalry, and forty thouſand infantry.

AND each of theſe tribes now carry in their hands, genealogical tables for ages back.

The BIESS *and the* SOODER.

THEY are alſo divided into branches.

IT is neither poſſible to deſcribe the extent of the learning of the Hindoos, nor all the branches of their tribes.

THERE is a branch of the Bieſs tribe called in the Hindovee language Bunnick, or more commonly Bunnyeh, or grain merchants, and of theſe are no leſs than eighty four tribes, among whom

whom are mendicants, men of learning, artiſts, magicians, handicrafts, and ſuch expert jugglers that their tricks paſs for miracles with the vulgar, and impoſe even upon thoſe who are wiſer.

Of the LANGUAGES *of* HINDOSTAN.

ALTHOUGH there are inumerable dialects ſpoken in the different provinces of Hindoſtan, yet for the moſt part they have ſuch an affinity, as to be generally comprehended. The only dialects that are merely local are thoſe of the following places; Dehly, Bengal, Multan, Marwar, Gujerat, Nanek, Sind, Kandahar, Balootch, Telinganeh, and Caſhmeer, the Mahratteh dialect, and that of the Afghans of Shal, which is a place between Sind and Cabul. To which may be added the Jargon of the Bunmannis, or wild men of the woods.

The BIRDS *and* BEASTS *of* HINDOSTAN.

AFTER this ſummary deſcription of man, the nobleſt animal of the creation, it may not be improper to ſay ſomething of the Birds and Beaſts of Hindoſtan.

THE BUNMANNIS, is an animal of the monkey kind. His face has a near reſemblance to the human; he has no tail, and walks erect. The ſkin of his body is black, and ſlightly covered with hair. One of theſe animals was brought to his Majeſty from Bengal. His actions were very aſtoniſhing.

OF

Of the following animals here are great abundance. Elephants, panthers, tygers, lions, bears, wolves, dogs of various ſpecies, monkies, ſyagoſhes, hyenas, jackals, foxes, otters, cats white and yellow, and another kind that will fly for a ſhort diſtance.

The Sardole, although ſmaller than the dog, preys upon the larger wild beaſts.

Horses. In conſequence of the encouragement given by his Majeſty, ſuch are now bred here as equal thoſe of Arabia and Perſia.

The Rhinoceros, is a ſurpriſing animal. He is almoſt twice as big as a buffalo, and looks like a horſe in armour. His feet and hoofs reſemble thoſe of the elephant, and his tail is like the buffalo's. His forehead is armed with a horn, and his hide is ſo hard that an arrow will not penetrate it. Of the hide are made breaſt plates, targets, &c. If he meets with a horſe he attacks him, and kills him with his horn.

The Antelope, has two very high horns, and is the moſt beautiful of the deer kind.

The Musk Deer, is bigger than the fox. His hair is very harſh; he is furniſhed with two tuſks, and has two protuberances in the place of horns. This animal is very common.

THE KATASS COW, differs but little from the common cow, excepting in the tail, which is the Kataſs. The people of the country where they are found, are very expert in joining the hairs of ſeveral tails, ſo as to make them appear of one length.

THE CIVET CAT, is alſo found in this country.

BIRDS.

THE SHARUKH, imitates the human voice in ſuch an aſtoniſhing manner, that if you do not ſee the bird, you cannot help being deceived.

THE MYNEH, is bigger than the Sharukh. The plumage is a dark brown with a little yellow under the tail. The bill and temples are alſo of this laſt colour. It ſpeaks as well as the Sharukh.

PARROTS are red, white, green, and a variety of other colours.

THE KOYIL, reſembles the Myneh, but is blacker and has red eyes, and a long tail. It is fabled to be enamoured with the roſe, in the ſame manner as the nightingale.

THE PEPEEHEH, is ſmaller and ſlenderer than the Koyil, and the tail is ſhorter. This bird ſings moſt enchantingly about the commencement of the rains, and eſpecially during the night, when its

its lays cauſe the old wounds of lovers to bleed afreſh. This bird is now alſo called *Peeyoo*, which in the Shanſcrit language ſignifies *beloved*.

THE BARIL, has a green plumage with white claws, and red eyes, and is ſmaller than the pigeon. He never alights upon the ground, and when he wants to drink, he deſcends with a ſmall twig in his claws, and floats himſelf upon the water.

THE BIYA, is about the ſize of the ſparrow, but yellow. He is very docile, exceedingly ſagacious, and may be taught to fetch and carry grains of gold, with ſafety. If carried a great diſtance from his maſter, he will fly to him immediately upon hearing his voice.

AND from the encouragement given by his Majeſty, the animals of Turan, Iran, and Caſhmeer, as well game as others, have been tranſplanted here in aſtoniſhing abundance.

Of

Of WEIGHTS *and* MEASURES.

The following are thoſe which were uſed formerly.

MEASURES.

6 Zerrehs,	make one	Murreetch.
6 Murretch,		Khurdul.
3 Khurduls,		Muſtard ſeed.
8 Muſtard ſeeds,		Barley corn.
4 Barley corns,		Rutty.
6 Rutties,		Maſheh.
4 Maſhehs,		Tank.
2 Tanks,		Kowl.
2 Kowls,		Towlcheh.
2 Towlchehs,		Suckut,
2 Suckuts,		Pul.
2 Puls,		Palm.
2 Palms,		Unjil.
2 Unjils,		Manka.
2 Mankas,		Puriſteh.
4 Puriſteh,		Adhek.
4 Adheks,		Dooroon.
2 Dooroons,		Soorup.
2 Soorups,		Khary.

JEWELLERS WEIGHTS.

20 Beſwehs,	make one	Rutty.
24 Rutties,	make one	Tank.

FORMERLY they reckoned $2\frac{1}{2}$ biſwehs to the barley corn; but his Majeſty has fixed it at 2 biſwehs or 10 barley corn to the rutty. — In order to prevent frauds, his Majeſty has farther commanded that the barley corns ſhall be made of agate.

THE following are the weights which the Jewellers always keep ready for uſe. Biſweh, barley corn, $\frac{1}{4}$, $\frac{1}{2}$ of a rutty; 1, 2, and 3 rutties; (the laſt being the fourth of a tank,) 1, 2, 5, 10, and 20 tanks, and $\frac{1}{2}$ a tank. And with theſe they compound any weight required.

FOR the royal uſes, there are alſo in agate from a biſweh to 140 tanks.

BANKERS WEIGHTS.

$7\frac{1}{2}$ Barley corns,	make one	Rutty.
8 Rutties,	make one	Maſheh.
12 Maſhehs,	make one	Tolecheh.

FORMERLY the rutty contained 6 barley corns.

THE

THE following are the weights which the Bankers always keep ready for uſe; ½ rutty, 1 and 4 rutties; 1, 2, 4 and 6 maſhehs; 1, 2, 5, 10, 20, 50, 100, 200 and 500 tolechehs.

BUT in the royal exchequer there are much larger weights.

OTHER ORDINARY WEIGHTS.

FORMERLY in ſome parts of Hindoſtan the ſeer contained 18 dams, in others 22 dams; and in the commencement of the preſent reign, it conſiſted of 28 dams. Now it is fixed at 30 dams, each dam being 5 tanks.

ALSO formerly in the ſale of coral and camphor, the dam was reckoned at 5½ tanks; but now the price of thoſe articles has been reduced by valuing the dam at 5 tanks.

THE following are the weights kept for ordinary uſes, ⅛, ¼, and ½ of a ſeer; 1, 2, 5, 10, 20, and 40 ſeers or 1 mun or maund.

The LEARNING *of the* HINDOOS.

THE Hindoos have upwards of three hundred arts and ſciences. The Author of this Work having aſſociated himſelf intimately with the learned men among them, has heard and comprehended the various doctrines of each ſect and profeſſion. It is impoſſible in a ſingle volume to give a particular relation of ſuch a variety of ſubjects;

jects; but for the ſatisfaction of thoſe who are uninformed, I ſhall ſketch out the rudiments of each art and ſcience, without offering any argument for or againſt them. This may prove an uſeful Index to ſome future ingenious inveſtigator, who wiſhes to compare their doctrines with thoſe of Plato and Ariſtotle, the Soofies and the commentators on the ſacred text; and who after having removed the prejudices which obſtruct religious inquiries, will ſeek out for proofs, rejecting the doubts of ignorance, but at the ſame time exerciſing his reaſon with caution.

AMONG the Hindoos there are nine ſects, eight of whom teach of the creation, and of a future ſtate of the divine eſſence and attributes; of the order of the upper and the lower regions; of the forms of worſhip; morality, and of political government.

THE ninth ſect deny the exiſtence of a God; and believe neither a beginning nor an end.

ALL theſe ſects have many books, containing their reſpective creeds, and rules of conduct. They are generally written with an iron ſtyle, either on the leaf of the Taar, or the bark of the Tooz, in the ſame manner as was practiſed by the Greeks before the time of Ariſtotle. The Hindoos write from left to right. Although they now ſometimes write upon paper, yet they never uſe any bindings for their books, but keep them in ſeparate leaves.

THEIR

THEIR books contain ſublime doctrines and valuable inſtructions. How ſhall I proceed with my ſubject! perplexed every moment with worldly avocations; I am unable to expreſs myſelf, at the ſame time that I earneſtly deſire to be communicative. I know not if this diſtraction is the natural fault of my diſpoſition, or whether it be that truth is ſtruggling to reveal itſelf to me. If I was not thus embarraſſed, I would arrange the Hindoo philoſophy in the ſame manner as that of the Greeks. But I muſt conform to my circumſtances, and the compaſs of my book.

NAMES *of the* NINE *abovementioned* SECTS.

1, NEYAYEK; 2, Beyſheekheh; 3, Beydantee; 4, Meymanſuck; 5, Sankh; 6, Patunjil; 7, Jien; 8, Boodh; 9, Naſtick.

THE principles of each ſhall be hereafter particulariſed and explained.

THE Brahmins however admit only of the ſix firſt doctrines, and call them *Khutderſun, ſix modes of knowledge.* The three laſt they conſider as heretical.

THE Neyayek, and the Beyſheekheh agree in many points, as do the Beydantee and the Meymanſuck. The Sankh and Patenjil have very inconſiderable difference.

THE

THE SCIENCE OF NEEAIY.

GOTEM the philoſopher was the firſt who taught this ſcience. It compriſes theology, metaphyſicks, mathematicks, & logick. According to this doctrine there is only one God, who is incorporeal, neither begetting nor begotten, and free from all other defects belonging to human nature; he is the creator of the univerſe, himſelf being eternal, without beginning and without end, the preſerver, the true uncompounded ſpirit. They ſay that he created a body, and then entered himſelf into that body, which body is Brahma; and in the ſame manner as a human body acts from its union with the ſoul, ſo does the body of Brahma act from its relation to the deity. And they maintain that this mixture of perſons does not in the leaſt defile the holineſs of the Deity. This opinion nearly correſponds with the faith of the Chriſtians; and agrees with the tenets of the divines *, excepting that the Neyayeks deny the univerſe to have been from eternity.

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* *Elahioun*, the *divines*. The Mahommedans mean by this word the ſecond ſect of philoſophers, who admitted a firſt mover of all things, and one ſpiritual ſubſtance detached from every kind of matter. Guzali, in his book entitled *Mockedh*, ſays, that the philoſophers of this ſecond ſect were Socrates, Plato, and Ariſtotle, the inventor of logic, or the art of reaſoning, and who reduced ſcience to method. This laſt, continues he, has pretended to refute Plato, Socrates, and all who went before him of that ſect; but he has, nevertheleſs, ſupported many of their erroneous ſentiments, although he ſeems in a manner to have abjured them: for he maintains the eternity of the world, which obliges us to reject his opinions as impious, as well as thoſe of all the other philoſophers who are called divine. We ſay the ſame thing of thoſe amongſt the Muſſulmen who would philoſophiſe after their manner, as Alfariabi and Ebn Sina (Alfarabius and Avicenna). D'HERBELOT.

THEY

THEY believe that God ſent to the people of the earth, by the hands of Brahma, a book which they call *Bede*, containing upwards of 100 thouſand aſhlogues. An aſhlogue compriſes four cherruns, each of which contains from eight to twenty-ſix atchers, and an atcher is compoſed of one or two letters; if it conſiſts of two, the laſt letter is mute. But in the Bede, the cherrun never conſiſts of more than 20 atchers. They alſo ſay that one of the celeſtial ſpirits named Byaſs divided this book into four ſections, viz. 1, Rig; 2, Jejir; 3, Sam; 4, Atehrbun. One ſect maintains that Brahma had four months, and that he delivered a ſection from each month.

THESE four books are eſteemed to be of divine origin, and they believe that every Brahma who appears, delivers the ſame letter and word, without diminution or addition.

THEY ſay that God is the abſolute efficient cauſe; and that the actions of men are produced by two cauſes; namely, by the power of God, and by the power of Brahma. They believe that every action is good or bad, as it is deſcribed in the Bede. They believe that there is a hell and a paradiſe. Hell they call *Neruck*, and place it in the inferior regions. Paradiſe they call Soorug, and ſay it is in the upper regions. They do not believe either the puniſhments of hell, or the rewards of paradiſe to be everlaſting; but ſay that according to the degree of wickedneſs committed, men will be puniſhed in hell, and afterwards come out from thence; and aſſuming

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ing other forms will go into paradiſe; when they will again change their forms, and return into the world; thus going and returning through the three different ſtates, till they have fully received the fruits of their good and bad actions: after which ſtanding in no further need of either hell or paradiſe, they will become free from joy and ſorrow, in the manner that will be hereafter related.

THEY believe ſome parts of the univerſe to have exiſted from all eternity, and that others are created, the particulars whereof will be given hereafter.

THEY reckon eight divine attributes, which they call accidents. 1, *Geeyan*, omniſcience; 2, *Itcha*, omnipotence; 3, *Purreytun*, providence; 4, *Sunkehya*, unity; 5, *Purman*, immenſity, ſince God is believed to be every where; 6, *Purtukhtoo*, analyſis; 7, *Sunjoog*, union, becauſe all things unite in the deity; 8, *Behbaug*, diviſion. Of theſe eight attributes, it is believed that the firſt ſix have been from all eternity, and the other two produced afterwards.

IN this ſcience they make uſe of ſixteen predicaments, which compriſe every thing in the univerſe.

THE

THE PREDICAMENTS.

1 Poormanoo, *perfect knowledge.*
2 Purmiey, *comprehenſion.*
3 Sunſhee, *doubt.*
4 Puryujen, *cauſe.*
5 Diſhtant, *inference.*
6 Sidhant, *poſitive proof.*
7 Iyou, *all the parts of a ſyllogiſm.*
8 Turrek, *negative proof.*
9 Nirnee, *faith founded on entire proof.*
10 Bad, *controverſy with a view to knowledge.*
11 Jelp, *propoſition of number.*
12 Betanda, *indirect propoſition.*
13 Heetwahbas, *propoſition founded on appearance.*
14 Chul, *falſe propoſition.*
15 Jaut, *artful propoſition.*
16 Negehriſtin, *proof obtained from the adverſary's argumcnts.*

EXPLANATIONS *of the* PREDICAMENTS.

The firſt Predicament POORMANOO.

SIGNIFIES true and perfect knowledge, and is of four kinds. 1, *Pertchj*, the five external ſenſes, together with *Mun*, which will be explained hereafter; 2, *Unman*, conjecture; 3, *Owpman*, analogy; 4, *Subdh*, tradition.

The ſecond Predicament, PURMIEY, *comprehenſion, and which is of twelve kinds, viz.*

1 Atma, *ſoul of the univerſe.*
2 Sireer, *matter.*
3 Inderee, *ſenſation.*
4 Ir-th, *ſubſtance.*
5 Boodh, *human knowledge.*
6 Mun, *the mind.*
7 Perweert, *voluntary action.*
8 Dowkh, *the cauſe of prudence.*
9 Pereetbhow, *tranſmigration of the ſoul.*
10 Phul, *fruit, reward.*
11 Dookh, *pain.*
12 Apoorukh, *deliverance from pain.*

ATMA, a ſubtle eſſence that pervades every part of the univerſe, and is the ſeat of knowledge. And this eſſence is of two kinds, *Jewa Atma*, that which belongs to animals and vegetables; and *Pur Atma*, omniſcience, which is the intelligence poſſeſſed ſolely by the only and eternal God. Beſides *Jewa Atma*, every body has a diſtinct ſpirit, by which it exerciſes the internal and external ſenſes, in conjunction with a third eſſence, called *Mun*, and which will be more particularly explained preſently.

SIREER

SIREER, matter, and which is of two kinds, 1, *Jewnej*, a body produced by the copulation of male and female; 2, *Ajewnej*, a body which is not produced by theſe means. *Jewnej* is ſubdivided into two kinds, *Jerayooj* viviparous, and *Unduj* oviparous. *Ajewnej* is ſubdivided into four kinds, 1, *Parthu*, terrene; 2, *Apie*, aqueous; 3, *Teyjes*, igneous; 4, *Baiweeya*, ærial.

INDREE is the five external ſenſes, together with *Mun*, the mind. This laſt is a ſubtle eſſence which unites more eſpecially with the heart, and upon it depend knowledge, thought, and recollection; but they in general do not believe that this ſenſe pervades the whole body like *Atma*. But according to the tenets of the *Meymanſa*, it is made to be in every part of the body.

IR-TH, ſubſtance, is of ſeven kinds, viz. 1, *Dirb*, ſubſtance in general; 2, *Goon*, ſenſible qualities; 3, *Kurrum*, motion; 4, *Samance*, ſeparable accident; 5, *Byſekh*, foreign accident; 6, *Sumwaiy*, relation and correllation; 7, *Abhow*, privation.

DIRB, ſubſtance in general, which they conſider as having exiſted from all eternity; but they ſay that in the four elements, there is an indiviſible particle. The ſubſtances are *Atma*, *Mun*, *Akaſs*, *the four elements*, *Kal*, time, and *Deſſa*. *Atma* and *Mun* have been explained. The *Akaſs*, Ether, is a ſubtle matter which pervades the univerſe, and is the medium of ſound. In the deſcription of the four elements they agree with the Greeks, only that they make air

to

to be the uppermoſt. *Kal*, time, they alſo make a ſubtle matter pervading the univerſe. *Deſſa* is a ſide or quarter of the univerſe, which they conſider as being every where. *Goon* is an accident, of which there are ſix kinds; *Kurrum*, motion and progreſſion, of which there are five kinds; 1, circular; 2, upwards; 3, downwards; 4, contraction; 5, expanſion, which laſt they call *Hadit*. *Saman* literally ſignifies whole, entire. This whole they conſider as the compound of ſubſtance and accident. They ſay that nature is from all eternity, and that it is founded on ſubſtance, accident and motion, which three collectively they term *Jaut Saman* or inſeparable accident. The ſeparable accident, or *Owparch Saman*, they ſay is not from all eternity, but may happen to any thing. *Byſekh* is that whoſe exiſtence depends upon ſomething entirely diſtinct from its own nature; and this accident can only proceed from the eternal eſſence. *Sumwaiy* is the connection of five things with their reſpective relatives, viz. 1, The relation between motion and its cauſe; 2, The relation between the ſubſtance and the accident; 3, The relation between the materials of which a thing is formed, and the thing itſelf, as thread and cloth; 4, The relation between the whole and its component parts; 5, The relation between the eternal and other ſubſtances; and this relation they conſider as having exiſted from all eternity. They alſo believe that union is of three kinds, 1, In the manner that has been related; 2, That produced by the union of two ſubſtances, which is *Sunjoog*, already mentioned among the attributes; and of this kind of union, they ſay there are many. 3, The union of ſpirit with matter, as the ſoul with the body. This kind they call *Sooroop*.

ABHOW.

ABHOW, privation depending upon ſomething foreign, and it is of two kinds, 1, *Sunſirgabhow*, the privation of any one thing. 2, *Anewnceab'ow*, the ſeparation of two things, as time and place. *Sunſirgabhow*, is ſubdivided into three kinds, 1, *Paragabhow*, a negative paſt; 2, *Perdehnſabhow*, a compound negative; 3, *Attentabhow*, a negative, that does not happen in one place, although it be at one time, as for example, Zied is preſent on the ſeaſhore, and is not in the deſert.

THE other five ſenſible qualities are called *Goon*, and are of twenty-four kinds; 1, *Roop*, colour. They reckon five original colours; red, yellow, blue, black, and white; 2, *Ruſs*, the taſte; 3, *Gund*, the ſmell; 4, *Sooperſs*, the touch; 5, *Sunkehya*, the order of numerals, and which is after three ways; either one by itſelf, or two together, or more numbers together; 6, *Purman*, quantity, and which is of four kinds. *Un*, the indiviſible particle; 2, *Hirſoo*, the quantity of two particles, which they alſo call *Denook*; 3, *Deerug*, the quantity of three particles and upwards; 4, *Meht*, the quantity of the Akaſs and the other elements; 7, *Poortuckhtoo*, diſcrimination, and this accident is entire in its own nature. It is after three ways, as if you were to ſay, this one is not like that one; or theſe two are not like thoſe two; or theſe three are not like thoſe three or more; 8, *Sunjoog*, the union of two eternal ſubſtances, which unite together from their mutual motion. But they do not conſider this union to be the ſame as that which they call *Sumwaiy*, relation and corellation; 9, *Behbaug*, diviſion;

diviſion; 10, *Purtoo*, diſtance of time or place; 11, *Apurttoo*, nearneſs of time or place; 12, *Boodh*, human reaſon; 13, *Sookh*, eaſe; 14, *Dookh*, pain; 15, *Itcha*, deſire, will; 16, *Dooweekh*, anger; 17, *Purreytun*, providence; 18, *Gowrtoo*, gravity; 19, *Durwuttoo*, progreſſive motion; 20, *Sunneyah*, oily; 21, *Sunſkhar*, is an accident whoſe occurrence does not make any alteration in the original ſtate of the ſubſtance, and it is of three kinds; 1, *Beyg*, an accident which is produced by motion, and which becomes the cauſe; as the motion of the arrow after it has left the bow. They include the ſecond motion in the firſt, and certainly this accident is occaſioned by that, and the motion of the arrow becomes the ſecond cauſe; 2, *Bhawna*, is particularly applied to reaſon, being the recollection of ſomething forgotten; and ſince knowledge cannot exiſt without cauſe, action and effect, they therefore make uſe of this accident, either when the recollection is aſſiſted by ſeeing any thing like what had been forgotten, as when any incidental ſearch after ſomething elſe, whoſe connection with what was forgotten brings it again to memory; 3, *Sootithaig* is that which, after having been twiſted or bent, becomes ſtraight again; or that which from being bent is made ſtraight, and afterwards returns to its primitive ſtate, (action and reaction):—22, *Dherem*, happy conſciouſneſs; 23, *Adherem*, unhappy conſciouſneſs. —The followers of this doctrine ſay that men, by means of theſe two laſt accidents tranſmigrate into different forms, and according to their good or evil deeds are rewarded with happineſs, or puniſhed with ſorrow, 24, *Subd*, ſound.

DIVISIONS

DIVISIONS *of the* ACCIDENTS.

Accidents of the rational Senſe.

1 Boodh.
2 Sookh.
3 Dookh.
4 Itcha.
5 Dooweekh.
6 Pureyten.
7 Dehrem.
8 Adherem.
9 Bhawna.
10 Sunſkar.
11 Sunkehya.
12 Purman.
13 Poortukhtoo.
14 Sunjoog.
15 Behbaug.

THE firſt 9 belong eſpecially to this ſenſe, being never ſeparated from its eſſence.

ACCIDENTS *belonging to the* AKASS.

1 Sunkehya.
2 Poortukhtoo.
3 Sunjoog.
4 Behbaug.
5 Subd.

THE laſt belongs eſpecially to the Akaſs, being never ſeparated from its eſſence.

ACCIDENTS *of* KAL *and* DESSA.

1 Sunkehya.
2 Poortukhtoo.
3 Sunjoog.
4 Behbaug.

ACCI-

ACCIDENTS *of* MUN.

1 Sunkehya.
2 Poortukhtoo.
3 Sunjoog.
4 Behbaug.
5 Pertoo.
6 Apertoo.
7 Biyg.
8 Sunſkar.

ACCIDENTS *of* BAD.

1 Sooperſs.
2 Sunkehya.
3 Purman.
4 Poortukhtoo.
5 Sunjoog.
6 Behbaug.
7 Pertoo.
8 Apertoo.
9 Durwuttoo.
10 Biyg.
11 Sunſkar.

ACCIDENTS *of* FIRE.

1 Roop.
2 Sooperſs.
3 Sunkehya.
4 Purman.
5 Poortukhtoo.
6 Sunjoog.
7 Behbaug.
8 Pertoo.
9 Apertoo.
10 Gowrtoo.
11 Durwuttoo.
12 Suneyeh.
13 Sunſkar.
14 Kurrum.

SCOPERS and *Kurrum* belong eſpecially to fire, being never ſeparated from its eſſence.

ACCI-

ACCIDENTS *of* WATER.

1 Roop.
2 Ruſs.
3 Sooperſs.
4 Sunkehya.
5 Purman.
6 Poortukhtoo.
7 Sunjoog.
8 Behbaug.
9 Pertoo.
10 Apertoo.
11 Gowrtoo.
12 Durwuttoo.
13 Suneyeh.
14 Sookh.
15 Sunſkar.

SUNEYEH, Kurrum and Sooperſs, are eſpecial to water, being never ſeparated from its eſſence.

THERE are many more diviſions of the accidents, but what have been given are ſufficient for my purpoſe. I ſhall now proceed to explain the 5th diviſion of the predicament *Purmicy*.

BOODH. Although this has already been mentioned under the ſecond diviſion of Ir-th, yet it is neceſſary to ſay ſomething more on the ſubject in this place.

BOODH, human knowledge, they divide into two kinds: 1, *Unnebhow*, conjecture or opinion, which is obtained by the means of *Itcha*, or the will; 2, *Soomerut*, is that which having been learnt and forgotten, is recollected through the medium of *Bhonwa*. Again

Unnebhow is of two kinds; that which is certain; and that of which there is ſome doubt. This laſt is ſubdivided into three kinds: 1, *Sunſhee* mixed with doubt; 2, *Beeparjee*, miſtaking; 3, *Turrek*, the eighth predicament, which will be explained in its proper place.

Mun, already mentioned among the ſubſtances, has the following diviſions; *Purweert* the actions of *Mun*, by means of the tongue and other members in good and bad deeds. They ſay that external actions require four things: 1, knowledge; 2, inclination; 3, determination; 4, motion.

Dookh is the cauſe of *Purcytun*, and is of three kinds: 1, *Rakh*, deſire, will; 2, *Dooweekh*, anger; 3, *Mowh*, believing that to exiſt which does not exiſt.

Pereetbhow is living after death, and the rational ſenſe entering the body, and dying after living, and breaking the relations between body and ſoul after the union.

Phul, the fruit, or reward, or puniſhment of *Dehrem*, or *Adherem*.

Dookh, pain, is the contrary of *Sookh*, eaſe, happineſs. They ſay that all the comforts of this life are only ſorrow, and therefore do not make any account of *Sookh*.

Apoorukh, the deliverance from one pain by ſuch means as will not produce another. They ſay, there are twenty-one kinds of pain

pain or ſorrow; viz. the ſix ſenſes and their ſix objects, the ſix intelligences which form the ſenſes, and the body which is the ſtorehouſe of evils, and joy according to the vulgar opinion, but which in reality is ſorrow and abſolute pain. *Dookh* implies whatever is contrary to our inclination, which, if it takes any effect, cauſes uneaſineſs. When a perſon arrives at ſuch a degree of perfection as entirely deſtroys all the twenty-one things abovementioned, that ſtate is called *Muckut*, when the ſoul becomes perfectly inſenſible, quits its connection with the body, and never again viſits either paradiſe or hell; becauſe that all the cauſes of ſorrow ariſe from the union of the ſoul with the body. This union of the ſoul with the body they call *Jennum*, birth, and it is produced by *Dehrem* or *Adherem*. After the union of body and ſoul take place, the perſon receives in this life the reward of his virtues and the puniſhment of his vices, beſtowed or inflicted in return for *Kurrum*, which in this place ſignifies the performance of any action, whether it be good or bad, joyful or ſorrowful. *Kurrum* is produced by *Jeytun*, which has the ſame ſignification as *Pureytun* and *Purweert*, voluntary action, in conſequence of *Rakh*, deſire. *Rakh* is produced by *Meet-hageeyan*, falſe conception. Through the means of *Bhowna*, recollection, and *Sunſkar*, reflection, the ignorant obtain knowledge. Knowledge proceeds from the operations of the ſoul and body, and the proper uſe of good means; knowledge produces worthy reflections: then ſenſual knowledge vaniſhes, true knowledge diſcovers itſelf, and there is an end of tranſmigration.

SOME ſay that when, through the means of reaſon, man is arrived at the higheſt degree of perfection, there is an end of miſcomprehenſion, ignorance, deſire and anger. *Purweert*, voluntary action, ceaſes, and in conſequence there is an end of *Jennum*, or birth; and from a ceſſation of *Jennum*, there is an end of pain and ſorrow; and everlaſting *Muckut* enſues.

ANOTHER ſect ſay, that when the ſtate of everlaſting knowledge is obtained, *Meet-hageeyan*, falſe conception, ceaſes, which deſtroys *Itcha*, which deſtroys *Pureytun*, which deſtroys *Kurrum*. The deſtruction of *Kurrum* is followed by that of *Dehrem* and *Adherem*, which puts an end to *Jennum*, and its conſequence *Dookh*.

BUT the ſtrict followers of the Neeaiy doctrine ſay, that when the elementary body obtains the true light, knowledge alſo ceaſes. And they ſay that this degree of perfection is obtained through the means of three things, *Shirwun*; *Munnun*, and *Nidhaſſen*. 1, *Shirwun*, hearing and perfectly comprehending the Bedes, and the traditions of the righteous, which cannot be effected without the guidance of one who hath travelled that road; 2, *Munnun*, giving the mind to the performance of whatever is eſtabliſhed by the divine book, and by the doctrines of the righteous, ſo as to have implicit faith in their proofs and arguments. Another ſect maintain that man, after having obtained the perfection above deſcribed, is continually contemplating the ſtate of the ſoul, independent of every thing elſe; 3, *Nidhaſſen* is that ſtate which is produced by the

the contemplation and inveſtigation of divine things to ſuch an intenſe degree, that it becomes quite habitual, occupying every thought and governing every action.

ANOTHER ſect ſay, that the contemplation of the ſoul will be of ſuch continuance, that the thread will never be broken.

THE followers of the Neeaiy believe in *Gaiybeyoh*, which is this. When the light of knowledge ſhines upon a righteous perſon, he becomes acquainted with things paſt and preſent concerning himſelf; knows how many tranſmigrations he muſt undergo; and if he wiſhes them to paſs quickly, the Almighty endows him with ſuch power, that he is enabled to perform the various changes in a ſhort ſpace of time, and without paſſing into *Mirtlogue*, but enters into immortal bliſs inſtantly upon quitting the elementary body. They alſo ſay that all mankind will ultimately arrive at the ſtate of *Muckut*. Although they do not allow of any beginning of the world, yet they believe that there will be an end of procreation.

The Third Predicament, SUNSHEE,

MIXED with doubt, and which they make to be of three kinds: 1, That which is produced from beholding compound accidents, as ſeeing ſomething at a diſtance without being able to determine whether it be a tree or a man; 2, When a thing is diſcovered by ſome particular mark, but its age, ſubſtance, and accident are not known;

known; 3, That doubt which occurs in diſcourſe, as when two learned men diſpute by poſitive or negative arguments.

The Fourth Predicament, PURYUJEN,

THE cauſes of which they reckon only three; 1, The efficient cauſe, which they call *Nimutkaren*; 2, The material cauſe, *Sumwaiykaren*; 3, The external or apparent cauſe, *Aſmewaiykaren*.—They call the cauſe *Karen*; the effect *Karidj*; and the final cauſe *Samgurree*. The detail is to be found in Hindovee books, where they treat of the firſt predicament.

The Fifth Predicament, DISHTANT,

INFERENCE, or mentioning the place relative to the neceſſity.

The Sixth Predicament, SIDHANT,

ENLIGHTENED by proofs.

The Seventh Predicament, IYOU,

WHATEVER is neceſſary for forming a ſyllogiſm, which are five; viz. 1, *Pertignya*; 2, *Heeyut*; 3, *Oodakurren*; 4, *Apnee*; 5, *Nigmun*.

1, PERTIGNYA, or uttering the propoſition; as if you were to ſay, there is fire in this mountain.

2, HEEYUT,

2, HEEYUT, proof by inference; as ſmoke iſſuing from the mountain proves fire to be there alſo. There are three kinds of inference; 1, poſitive inference, which they call *Keylewcnwee*; 2, negative inference, *Keywulbitreekee*; 3, both poſitive and negative, *Unneweebitreekee*. And they alſo make five things neceſſary under this laſt head to complete the ſyllogiſm; viz. *Putchſuttoo, Suppitcheeſuttoo, Beputchaſuttoo, Abadhpeſheetoo, Aſſulpurrutputchtoo*. The firſt, *Putchſuttoo*, the perſon who knows the proof, knowing it to be an abſolute conſequence: 2, *Suppitcheeſuttoo*, knowing the place and the neceſſary conſequence; as the kitchen where there are ſmoke and fire: 3, *Beputchaſuttoo*, knowing that in whatever place there is not what is required, there can neither be the conſequence; as water, in which there is neither ſmoke nor fire: 4, *Abadhpeſheetoo*, ignorance of the privation of what is required: 5, *Aſſulpurrutputchtoo*, an appearance reſembling what is ſought.

3, OODAKURREN, illuſtration of the effect.

4, APNEE, ſhewing the cauſe in the place required.

5, NIGMUN, the concluſion of a ſyllogiſm. Although this is the primary object, yet being obtained by the aforementioned means, it is therefore the fifth, by way of concluſion of a ſyllogiſm.

The Eighth Predicament, TURREK,

NEGATIVE proof. Thus he ſays to him who denies the exiſtence of fire, "if it were ſo, there could not be any ſmoke; that "being the effect of fire."

The

The Ninth Predicament, NIRNEE,

CERTAIN belief founded on proof.

The Tenth Predicament, BAD,

TRUE controverſy, with a view to knowledge.

The Eleventh Predicament, JELP,

PROPOSITION of number.

The Twelfth Predicament, BEYTANDA,

INDIRECT propoſition.

The Thirteenth Predicament, HEETWABHAS,

A PROPOSITION founded on appearance; and is of five kinds.

The Fourteenth Predicament, CHUL,

FALSE propoſition.

The Fifteenth Predicament, JAUT,

GIVING an uſeleſs anſwer of a bad tendency, but which, through artifice in the delivery, ſucceeds; and this they reckon of twenty-four kinds.

The Sixteenth Predicament, NEGREHSTAN,

Is when the adverſary is convicted by his own words; and this they reckon of twenty-two kinds.

Of all theſe ſixteen predicaments, there are various diviſions and explanations.

They believe that whoſoever is perfect in the knowledge and practice of theſe ſixteen predicaments, will immediately arrive at the ſtate of *Muckut*. They ſay that the attainment of this excellence depends on three things, 1, *Owdies*, the knowledge of the names of theſe ſixteen predicaments, and remembering them; 2, *Lutchin*, knowing the true meaning thereof; 3, *Pureytcha*, the practice thereof.

The followers of this doctrine, although they deny that the univerſe had any beginning, yet believe in its diſſolution, which they call *Purlie*. This they ſay is of two kinds, firſt, *Kundpurlie*, when a Brahma will arrive at the ſtate of *Muckut*. At this time there will be left only *Dehrem*, *Adherem*, *Bhawana*, *Sunſkar* and *Kurrum*. And in every wonderful hundred years, of which ſomething has been ſaid already *, Brahma will arrive at their ſtate. The ſecond at the death of Brahma, when all created beings will be deſtroyed. The firſt cauſe of this diſſolution, will be the divine will, at the expiration of an appointed time. At that period, by the will of the Moſt High, *Dehrem* and *Adherem* will be deſtroyed; and the indiviſible particle will get into motion, whereby *Bhaug* (ſeparation) will become complete, and *Sunjoog* (union) will be deſtroyed.—Earth, fire, air and water, will be deſtroyed one after the other, in the order now mentioned. Thus there will be an end of all crea-

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ted things; and the ſoul will be in the ſtate of *Muckut*. This diſſolution they call *Mohapurlie*.

One ſect reckons four diſſolutions. Two as now deſcribed. At the third there will be an end of virtue, and this they ſay will be at the end of every four Jowgs. The fourth is the diſſolution of each particular thing; as firſt when the ſpirit *Mun* ſeparates from the ſoul, which is its *Purlie*. Then the diſſolution of the union between the body and the ſoul, and which is its *Purlie*.

They call the creation of the world, after its diſſolution, *Seriſhte*, and ſay that by the will of God, after the expiration of a long period, *Dehrem* and *Adherem* will come into action, and the indiviſible particle will obtain motion. Firſt there will be an union of two atoms, which they call *Deenook*, which will be joined by a third atom, which will produce a good mixture called *Tereeſhnook*, and the union of the fourth atom they call *Chutternook*. And thus the union will increaſe gradually, and produce a number of forms; exiſtence changing out of non-exiſtence in the following order, contrary to what they were at firſt: Air, Fire, Water, Earth, Brahma, Biſhen, Mahadeo. But there will not be any viſible appearance of theſe glorious perſons in their own forms, although they will aſſume various others, and beſtow bleſſings upon mankind. From air will be produced ærial bodies, who will inhabit *Baiylogue*, which is the higheſt region. From this element will alſo

alſo be produced the touch, wind, and the ſoul, figuratively called *Purran*, and which they reckon to be of five kinds, as will be deſcribed hereafter. From fire will be produced fiery bodies whoſe ſeat will be *Aditlogue*, which is the region that the ſun travels through, and from this element will alſo proceed ſight, and different degrees of heat. From water will be produced aqueous bodies, whoſe ſeat is in the *Wurrenlogue*. It will alſo produce the taſte, ſeas and rivers, ſnow, ice, and hail. The region of *Wurrenlogue* they place near the mountain of *Summier*. From earth will be produced earthly bodies, and the ſenſe of ſmelling, together with metals, minerals, plants, and animals. Brahma will firſt create bodies by his own power, without the medium of generation; and in this place they give a wonderful detail.

THEY ſay that there is one eternal will of God, which creates, and another which deſtroys. The creative will they call *Chickeerkha*, and the deſtructive will, *Sunjeerkha*.

Of their BOOKS.

THEY reckon five gradations, 1, *Sooter*, which is a kind of treatiſe or epitome; 2, *Bhakey*, which is ſomewhat fuller; 3, *Bartick*, more comprehenſive than the former; 4, *Teeka*, which is a commentary on the laſt; 5, *Nebundeh*, is the complete ſyſtem of any ſcience. Others make twelve inſtead of five degrees. The five aforeſaid; 6, *Biert*, which is a conciſe explanation of the *Sooter*; 7, *Nee-*

7, *Neerookt*, a detail of the *Subd* or traditions. They have alſo two modes of writing, one when the letter is not accented, which they call *Dhoon*; and the other when the letter is accented, and which is called *Burren* and *Atcher*; a number of *Atchers* form a *Pud* (word), a number of *Puds* form a *Bakia* (ſentence), and ſeveral *Bakias* make a *Sooter*; a number of *Sooters* make a *Purkurren*; a number of *Purkurrens* make an *Ahinek*, and a number of *Ahineks* make an *Adehya* or *Shaſter*. In ſome books when there is any doubt of the ſignification of a *Pud*, it is alſo explained in the *Shaſter*. 8, *Purkurren*, a treatiſe upon one or two caſes; 9, *Ahinek*, is an abridgment that may be read in a day; 10, *Purſhiſht*, is a treatiſe on any particular ſcience; 11, *Puddhet*, is an illuſtration of the doctrines of the ſix ſects properly arranged; 12, *Sungreh*, treats of the doctrines of the other three ſects.

THESE books are not confined to the followers of *Neeaiy*. A note or common place book, they call *Birjeah*. In the place of chapters and ſections, they make uſe of the following words, *Unk*, *Utchwaſs*, *Surrug*, *Biſram*, *Oollaſs*, *Puttull*, *Adeys*, *Adheen*, *Tunter*.

THE Science of *Neeaiy* is compriſed in five *Adehyas*; 1, is a detail of the *Padaruts*, and the praiſes due to each; 2, treats of the *Purmans*; 3, on the firſt ſix kinds of *Purmiey*; 4, on the remaining kinds of *Purmiey*; 5, on *Jaut* and *Negriſtan*.

The

The SCIENCE *of* BEYSHEEKHEK.

ALTHOUGH Konad taught Beyſheekhek before Gotem introduced Neeaiy, yet as the latter is more comprehenſive, and more generally followed, I have treated of it firſt.

KONAD the philoſopher was the inventor of Beyſheekhek. It agrees with Neeaiy in ſome points, and differs in others.

THE followers of Beyſheekhek in the place of ſixteen predicaments, make uſe of *Dirb*, *Goon*, *Kurrum*, *Saman*, *Byſeekh*, *Sumwaiy*, and *Abhow*.

PURMANOO (perfect knowledge), they divide only into *Pertehj* and *Atma*.

OF the accidents of heat produced by the ſun or fire, they reckon colour, taſte, ſmell and touch. To theſe four accidents they give the general term *Pakudj*. The Neeayicks maintain that corporeal ſubſtance does not change its ſtate by maturity or immaturity; but theſe ſay that the corporeal particles are ſeparated, and reunited by the divine power. The Neeayicks ſay that *Sumwaiy* (ſimilitude), is diſtinguiſhed by the eye; whilſt Konad aſſerts it to be only conjecture, and parity of reaſoning.

The

The SCIENCE *of* MEYMANSA.

THIS was invented by Jymin, before either Neeaiy or Beyſheekhek. He preſided over three other ſages Komarul Bhutt, Purbhaker Gooroo, and Morar Miſſer. It is ſaid by ſome, that this ſect are atheiſts; and others pretend that they admit a God, but deny a creator, believing all things to be produced by Dehrem and Adherem. But from ſtrict enquiry, and cloſe intimacy with the learned followers of this ſect, it evidently appears, that they agree with the two foregoing reſpecting the Deity; but being ſenſible of human ignorance, they are ſilent on the ſubject, and confine their doctrine to ſenſible actions. But the ignorance and malice of the world, attribute this ſilence to a denial of the exiſtence of a Supreme Being.

THE Purmans (quantities), which the Neeayicks uſe among the accidents for explaining the divine nature, theſe do not apply to that purpoſe. They do not indeed believe Brahma, Biſhen, and Mahadeo to be emanations of the Deity; but ſay they are human beings, who through their righteouſneſs attain to this degree of perfection. They believe moſt of the effects attributed to the Dewtahs, to be nothing more than Magick, and think it to be produced by repeating certain words.

THEY believe the univerſe and the elements, to be without beginning and without end. They believe that bodies are only a compound of atoms, and not produced from one ſubſtance. They believe

believe *Mun*, like *Atma*, to be every where; and ſay that men are free agents. They teach of the different degrees of hell and paradiſe, the tranſmigration of the ſoul, and *Muckut*; but deny *Khundpurlie*. They believe Muckut to be produced by the union of knowledge and action. They ſay that in this ſtate the ſoul will perpetually enjoy ſublime knowledge, and perfect eaſe.

THEY make air to be the medium of ſound, whereas the Neeayicks attribute this property to the Akaſs.

SUMWAIY (relation), they make to be the ſecond of the three perſons (Biſhen) eternal from eternity, and accidental from accident; and believe it to be different in every inſtance.

BHUTT *and* MISSER *uſe the ten following Predicaments.*

1 Derb.	6 Abhow.
2 Goon.	7 Byſheeſhtee,
3 Kurrum.	8 Shuckt,
4 Saman.	9 Saderſhee,
5 Tadatmiey.	10 Sunkehya.

BYSHEESHTEE, the arrival at privation, which they conſider as a diſtinct ſtate; and this is what the Neeayicks call *Sooroop* and *Subde*, or the diſſolution of the accidents.

SHUCKT,

SHUCKT, is a property dependent upon ſomething elſe, and which is inviſible. As the property of burning which is in fire; and the property of water to quench thirſt. This they ſay is two-fold one eſſential, as has been deſcribed; and accidental which is produced by Magick and ſuch means. But the Neeayicks conſider them as merely eſſential, the property of burning and quenching being in fire, and in water.

SADERSHEE, a common property between two things.

SUNKEHYA (number), they do not conſider as an accident, but make it a diſtinct ſubſtance.

PURBAKER GOOROO reckons only nine predicaments, rejecting *Abhow*, privation.

KOMARUL BHUTT reckons eleven predicaments, the firſt nine the ſame as the Neeayicks, to which he adds *Undkhar* darkneſs.—The Neeayicks ſay that darkneſs is nothing but the abſence of light; but theſe account it a diſtinct ſubſtance, which ſpreads its own ſhade over every thing; and they conſider the following to be the accidents of darkneſs; colour, quantity, diviſibility, union, ſeparation, diſtance, proximity. The 11th *Subdh* (traditions), theſe conſider to be everlaſting and univerſal. The forms of ſpeech they conſider as ſubſtances, and excepting *Roop*, colour, give them all the other twenty-one accidents.

BUT

PURBAKER GOOROO ſays that *Subdh* is not a ſubſtance, but an accident from all eternity.

BHUTT aſſerts that knowledge is attained by conjecture; whilſt Gooroo ſays that by means of knowledge, conjecture is formed, like a lamp, which being lighted, makes itſelf as well as other objects, viſible. Mirar Miſſer agrees with the Neeayicks, that knowledge is obtained through the means of *Mun*; but he denies the exiſtence of the two firſt accidents of *Purmanoo*.

THE Neeayicks ſay, that gold is produced from fire; and the Meymenſucks, that it is from earth. *Kal*, time, according to the Neeayicks, is comprehended by conjecture; but theſe ſay that it is diſcovered by the ſenſes. Of the accidents, theſe make colour to have been from all eternity; and they conſider the five colours as only one accident.

GENERAL property they ſay is inherent in the ſubſtance. *Beyg*, cauſe of motion, and *Sunſkar*, repulſive quality, they do not admit, but attribute their actions to *Kurrum*, motion.

BHUTT and MISSER uſe ſix diviſions of *Purmanoo* (perfect knowledge), four of which have been mentioned in Neeaiy; they reckon ſeven ſenſes. The ſeventh is *Tamiſindree*, the perception of darkneſs. They deny poſitive and negative inference. Gooroo neither admits of falſe conception. In *Sunſhee*, doubt, and *Beyperjee*, miſtake,

miſtake, they conſider two perfect modes of knowledge. The perception of air, which the Neeayicks attribute to conjecture, theſe aſcribe to the touch. The 5th, *Irt-haputc*, is advancing the Cauſe, and requiring the Effect. The 6th, *Unpelubdeh*, the ignorance of things. They ſay that ignorance is the want of knowledge. But Miſſer agrees with the Neeayicks, that this want of knowledge proceeds from defect in the ſenſes.

They ſay that good and evil depend upon actions, which they reckon of two kinds. *Bhutt*, an action which produces good; and *Nickeddeh*, that which produces evil. The firſt is again of four kinds: 1, *Nit*, a duty whoſe continual performance is indiſpenſible; and the omiſſion bad. 2, *Neemitk*, an indiſpenſible duty to be performed at a particular ſeaſon; ſuch as the ceremonies neceſſary to be performed at eclipſes of the ſun and moon. 3, *Kamee*, an action which produces the deſired effect. 4, *Perayiſhcht*, expiation of a crime. The firſt ſix of the nine ſects agree in the neceſſity of expiating a crime.

The four tribes following this doctrine, have their reſpective ceremonies. But the general doctrine of *Meymanſa* is compriſed in twelve *Adheyas*, containing as follows:

1, Of Predicaments and Purmanoo. 2, Of actions; and explanations of many dubious points in the Bede. 3, A ſummary of thoſe great duties, the fruits of which are explained in the Bede; and

and alſo of the leſſer duties which are dependent on them. 4, On the two uſes for which wealth is acquired, for ſenſual gratification, and for burnt ſacrifice. 5, Rules of conduct. 6, The rewards for good, and puniſhments for bad actions. 7, A particular relation of what is treated ſummarily in the Bede. 8, Illuſtration of ſome points that have been treated ſummarily. 9, Explanation of the incantation that is made in one of the three names; what other name may be ſubſtituted for it; and the ceremonies to be obſerved. 10, Some particulars which cannot be treated ſummarily. 11, Explanation of one good action, which may produce two good effects. 12, Explanation of an action which has but one object.

The SCIENCE *of* BEYDANT.

THIS doctrine was firſt taught by Byaſs the philoſopher, one of the nine perſons whom the Hindoos ſay are immortal. The following are their names: 1, Loomus; 2, Makiendie; 3, Byaſs; 4, Aſhootaman; 5, Bul; 6, Hunwent; 7, Bibeekhen; 8, Kirpacharij; 9, Purriſſram. Of theſe nine immortal perſons they relate wonderful ſtories.

THE followers of this doctrine agree with Bhutt in the Pudaruts, Purmans, &c. But although they believe in hell, paradiſe, and other viciſſitudes, yet they ſay they are only ideal.

THEY

THEY ſay that excepting the Deity, nothing exiſts, the univerſe being only an appearance without any reality, juſt as a man in a dream ſees imaginary objects, and in that ſtate experiences ideal pleaſure and pain. So that life is nothing but a dream, there being only one reſplendent light, which aſſumes different appearances.

IN this Science there are ſix things; 1, Brimmah; 2, Iſſur; 3, Jeewa; 4, Geeyan; 5, Sumbedeh; 6, Birbede.

THE firſt, *Brimmah*, is God, the ſole beſtower of juſtice. Omniſcience, Omnipreſence, and Reſt, which they call *Anund*, are the fountain of his eſſence. They believe Brimmah to be without beginning and without end; and the other five are from eternity.

TO *Gceyan* (Omniſcience) they aſcribe two powers; *Pitchutſuckut*, the external, and *Anwerunſuckut*, the internal power of knowledge.

SUMBEDEH is the exerciſe of the external ſenſe of Omniſcience.

BIRBEDE, the ceſſation of *Sumbedeh*. *Geeyan*, when it employs *Pitchutſuckut*, is called *Maia*; and *Abedeeya*, when it acts by the means of *Anwerunſuckut*. The divine eſſence, upon its union with *Maia*, becomes manifeſt, and is then called *Iſſur*; and it is not defiled by this union. When the Deity unites with *Abedeeya*, it is called

ed *Jew* and *Jewatma*. Then it retires behind the veil of ſecrecy, without ſuffering any impurity. Some among this ſect ſay, that *Abedeeya* is uncompounded, not making any account of *Jew*; and deny that any one has yet arrived at the ſtate of *Muckut*. Others again, and who are numerous, admit both *Jew* and *Muckut*. It is certain that many virtuous men have arrived at this ſtate, which is throwing off *Ageeyan* by the light of ſublime knowledge. *Ageeyan* has three accidents; 1, *Sut*, from whence proceed virtue, knowledge, eaſe, and ſuch like; 2, *Ruj*, from whence proceed deſire, ſorrow, joy, and ſuch like; 3, *Tum*, from whence proceed anger, ignorance, idolence, and ſuch like. When *Iſſur* unites with *Ruj*, it is called *Brahma*, who is the creator. When it unites with *Sut*, it is called *Biſhen*, the preſerver. When it unites with *Tum*, it is called *Mahadeo*, the deſtroyer.

THE progreſſion of the creation is from theſe three accidents; and all theſe incorporeal beings are viſible, through the medium of *Ageeyan*.

THEY agree with the Neeayicks in making five elements; but each of theſe they divide into two kinds: 1, *Sochum*, an inviſible particle, and in that ſtate it is called *Apunchekeert*, when *Tum* is prevalent. 2, *Sithowl*, a viſible particle, in which ſtate it is called *Puncheekeert*, and is produced by the prevalence of *Ruj*, and a great prevalence of *Ruj* is called *Akaſs*. They reckon ſound an accident of the *Akaſs*. By an exceſs of *Ruj*, air is alſo produced, to which they give

give two accidents, *Subdh* and *Sooperſs*. From *Sut* is produced fire, to which they give three accidents, *Subdh*, *Sooperſs*, and *Roop*. From an exceſs of *Sut* and *Ruj* is produced water, to which they give four accidents, the three laſt mentioned, and *Ruſs*. From the exceſs of *Tum* is produced earth, to which they give five accidents, the four laſt mentioned, and *Gundh*.

They ſay that the ſenſe of hearing is produced from the *Akaſs*; the touch from air; the ſight from fire; the taſte from water; the ſmell from earth. And theſe five ſenſes are occaſioned by the power of *Sut*. Theſe five ſenſes they call *Geeyan Indree*. The *Akaſs* produces *Bak*, ſpeech; air produces *Ban*, the power of the arms; fire *Pad*, the power of the feet; water *Paicy*, the power of voiding the excrement; earth *Opuſteh*, the power of urining. And whoever has the full exerciſe of theſe functions, they call *Kurrum Indree*.

By the exceſs of *Sut*, is produced a ſubtle eſſence called *Untah-kurrum*, which from its four ſtates has four names: 1, when *Sut* is prevalent, and there is a deſire of diſcriminating and enquiry, it is called *Chit*; 2, when *Ruj* is prevalent, from whence doubt ariſes, it is called *Mun*; 3, when *Sut* is ſo prevalent that certainty enſues, it is called *Bhoodh*; 4, when *Tum* (pride) is prevalent, and aſſumes to itſelf the things that are only lent, it is called *Ahenkar*. *Apun-cheekeert*, by the prevalence of *Ruj*, produces five winds: 1, *Purran*, the wind in the mouth and noſe; 2, *Oudan*, the wind in the belly; 3, *Ouſan*, the wind in the poſteriors; 4, *Beyan*, the wind in the other

other parts of the body. *Lingſereer* and *Sowchumſereer*, are general terms for the ten *Inderees*, *Untahkurrum* and the five airs; making altogether ſixteen things. This *Sowchum* body, they ſay, belongs to every animal; but that on account of its ſubtility it is not diſcernible by the ſenſes, and is loſt in the ſtate of *Muckut*. After that an animal is produced, whoſe body is entirely *Lingſeereeree*, which they call *Herenegerbeh*. Whatever tranſmigration happens after this, has a ſpiritual form.

The production of *Iſhthowlſirreer* is after the following manner. Each of the five aforeſaid kinds of *Sowchum* they divide into two parts; and five of theſe ten they ſubdivide again into five others each. Half the *Sowchum Akaſs*, with four other parts of air, fire, water, and earth, unite together, which produces *Akaſs Iſhthowl*. Half the *Sowchum*, air, with a part of *Akaſs*, fire, water and earth, united produce *Badiſhthowl*. Half of the *Sowchum* fire, united with a part of Akaſs, water, air and earth, produce the *Iſhthowl* fire; the ſame with water and earth. Some ſay that the *Iſhthowl Akaſs*, and *Iſhthowl* air are produced without any mixture of fire, water and earth; but agree reſpecting the reſt, excepting that the *Iſhthowl* fire, water and earth, they divide each into two parts, one of which they leave in its original ſtate, and the other half of each they divide into three parts, which are compounded in the manner before deſcribed, which mixture produces the *Iſhthowl* fire, water and earth. And from the five *Iſhthowl* elements, by the exceſs of either of the three accidents, *Sut*, *Ruj*, and *Tum*, the fourteen regions and their inhabitants are produced.

They

THEY ſay that a perſon will be created, who will be acquainted with the *Iſhthowlſereer*, and he will be called *Berat*.

THE diſſolution of the univerſe they deſcribe after the following manner. Earth will be deſtroyed by water, water by fire, fire by air, air by *Akaſs*, and the *Akaſs* diſſolve into *Maia*. From this diſſolution will conſequently ariſe *Ageeyan*, of which they reckon three degrees; 1, *Dinedan*, the expiration of one day of Brahma; 2, *Parakurt*, the diſſolution which will then enſue; 3, *Atentick*, the diſſolution of *Ageeyan*, when Omniſcience will ſhine forth. Of the firſt kind a great deal has happened, and is accompliſhing. But *Atentick* will only happen once; it being the diſſolution of *Ageeyan* and its accidents.

THE doctrines of this ſect are compriſed in four *Adheyas*. The firſt contains an account of Brimmah; the ſecond of worſhip; the third how to obtain *Muckut*; the fourth, the nature of *Muckut*.

THE learned Hindoos have divided the Bede into three parts; 1, *Kurramkand*, the performance of various duties, and which they call *Poorub Meymanſa*; 2, *Geeyankand*, and this they call *Outre Meymanſa*, which is more commonly known under the name of *Beydant*; 3, *Opaſſna*, which they alſo call *Sunkerkhen Meymanſa*. The ſignification of *Opaſſna* is, God being conceived under a form is worſhipped. But now this book is very ſcarce.

THEY

THEY ſay, that every one is not fit to be inſtructed in the *Beydant*, neither is every one capable of comprehending it. He who ſeeks this knowledge muſt be able to diſtinguiſh what is eternal, from what is created, muſt deſpiſe the world, ſtudy with intentneſs, not be diſturbed at not finding the non-exiſting comprehenſions, muſt diſregard joy and ſorrow, but daily increaſe in the contemplation of *Muckut*.

The SCIENCE *of* SANK.

THE firſt teacher of this doctrine was Kupel the philoſopher.

SOME pretend that this ſect are atheiſts; but they only diſbelieve in a creator, ſaying that the univerſe is from all eternity, and that nothing is annihilated, but only diſappears, the effect being abſorbed in the cauſe; as the tortoiſe draws its legs into its ſhell.

THEY believe man to be a free agent, and that he is rewarded or puniſhed according to his good or bad actions.

THEY ſay, that when the time of creation arrives, *Sut* is prevalent, and there appears *Mehtet*, which is the firſt created ſubſtance. Every man has a diſtinct *Mehtet*, and which they alſo call *Boodh*. This ſubſtance compriſes eight things. 1, *Dehrem*. 2, *Adherem*. 3, *Geeyan*.

yan. 4, *Ageeyan.* 5, *Berag*, comprehending and deſpiſing the things of this world. 6, *Aberag*, miſcomprehending and eſteeming the things of this world. 7, *Iyſhruj*, the operations of the ſoul, by which man comprehends whatever is abſtruſe. 8, *Abiyſhruj*, thoſe operations of the ſoul which lead to miſconception. Of theſe eight faculties four are invariable, which are produced by the prevalence of *Sut*; and four accidental produced by the prevalence of *Tum*.

THE creation of the elements they conſider to be of ſix kinds. 1, *Surglogue*, or the uppermoſt region, produced by the prevalence of *Sut*. 2, *Meertlogue*, the region inhabited by the human race, produced by the prevalence of *Ruj*. 3, *Patallogue*, beneath the earth, produced by the prevalence of *Tum*. 4, The *Dewtah*, who are produced by *Aſſut*, the abſence of paſſions. They have power to change their forms, and aſſume wonderful ſhapes, whilſt from the tranſparency of their ſubſtances, their natural forms are not viſible. There are eight orders of *Dewtahs*. 1, *Brahma*, thoſe who inhabit the region of Brahma. 2, *Perajaputty*, the inhabitants of the region of *Perajaput*, a very powerful Dewtah. 3, *Indree*, thoſe who inhabit the region of *Indree*. 4, *Peetre*, the inhabitants of the region of *Petree*. They whoſe anceſtors for ſeveral generations have been virtuous, when they aſſume paradiſical forms, enter into this region. 5, *Gundherp*, the hoſt of divine choriſters. 6, *Jutah*, the inhabitants of the region of *Jutah*, the guardian of the north. 7, *Rackaſs*, evil *Dewtahs*, who deſtroy mankind. 8, *Pyacheh*, another race more hurtful than the *Rackaſs*.

The

The Elementary Creation continued.

5, TIRJUNG, animals produced by the prevalence of *Ruj*, and who are of five kinds. 1, *Puſh*, domeſtic quadrupeds. 2, *Moorg*, wild quadrupeds. 3, *Pookh*, birds. 4, *Sirryſirp*, ſnakes and all aquatres. 5, *Sithawer*, plants. The ſixth *Munnook*, mankind, produced by the prevalence of *Ruj*.

MANY believe in the above diviſions, and ſay that at the diſſolution the univerſe will be abſorbed in the Elements, and they in *Akenkher*, which abſorption they call *Purkeert*.

PAIN is of three kinds. 1, *Adehyatemk*, envy and ill nature. 2, *Adehdewik*, that which is inflicted by the *Dewtahs*. 3, *Adēhbhowtik*, that which is occaſioned by any of the elements.

THEY ſay, that if man relies ſolely upon God, he will become a monarch of the upper regions, and there enjoy all his wiſhes for the ſpace of one hundred thouſand *Monunters*, at the expiration of which he will return to this world; and then again for every good action, will receive a ſuitable reward in the upper regions. Whoſoever gives to a Brahmin ſufficient ground for a houſe to ſtand upon, will enjoy ten *Kulebs* in Paradiſe before he returns again to the earth. And for beſtowing one thouſand head of cattle, the reward in Paradiſe will be ten thouſand years of bliſs, before he returns again to this world. After he has undergone many of theſe tranſmigrations,

grations, he will arrive at *Muckut*, which is the ſtate of ſublime knowledge, when tranſmigration ceaſes.

THE doctines of this ſect are contained in ſixty books, which they call *Tunter*.

The SCIENCE *of* PATENJIL.

THIS doctrine was introduced by the philoſopher *Patenjil*. It agrees in every point with *Sank*, excepting that theſe make God to be the creator; and ſay that exiſtence and omniſcience are the fountain of his eſſence. Theſe alſo believe, that *Muckut* can only be obtained through the medium of *Jowg*, or a complete victory over the paſſions, for gaining which they aſſign various means, ſome of which I ſhall here relate, as the information may be ſerviceable to thoſe who wiſh to obtain this ſtate. They ſay, that when *Mehtet* unites with the three accidents, *Tum*, *Ruj*, and *Sut*, five ſtates are produced, which they call the five *Bhoom*, viz. 1. *Chipt*, produced by the prevalence of *Ruj*, when the heart is not fixed to any one point. 2, *Mowdh*, from the prevalence of *Tum*, when the heart is ſatisfied, notwithſtanding it does not obtain its wants. 3, *Reychipt*, from the prevalence of *Sut*, when the heart obtains all its deſires, and is a little at reſt. 4, *Eykagur*, when ſo much power is obtained, that on whatever object the heart is ſet, it does not wander. 5, *Nyrodeh*, is the ſtate wherein from the abſence of thoſe three

three accidents, all deſires of the heart ceaſe, and it begins to have ſome knowledge. *Jowg* is never obtained, excepting in the two laſt ſtates. In the firſt ſtate the mind is poſſeſſed by *Adherem*; in the ſecond by *Ageeyan*; in the third by *Abyrag* and *Abeyſhruj*; in the fourth by *Dehrem*, *Geeyan*, *Birag*, and *Iyſhruj*; and in the fifth all traces of good and bad actions are eraſed, there being an end of *Beert*, or the inclination to do good or bad. *Beert* is of two kinds. 1, *Kulliſht*, the inclination to do bad. 2, *Akulliſht*, the inclination to do good. And each of theſe is again divided into five kinds. 1, *Purmanbcert*, certain knowledge of things from the prevalence of *Sut*. 2, *Beepeyie*, depraved knowledge, from the abſence of *Sut* and *Tum*. 3, *Biklap*, doubt concerning the Deity, from the abſence of *Sut* and *Tum*. 4, *Nidra*, ſleep, when knowledge vaniſhes, from the abſence of *Tum*. 5, *Sumrut*, recollecting what had been forgotten, from the abſence of *Sut*. When all theſe ſtates are at an end, the bleſſing of *Muckut* is obtained.

THE ſtate of *Muckut* is obtained by the twelve following actions. 1, *Iyſuropaſna*, continual comtemplation of the Deity. Thoſe who practiſe this ſay, that by keeping God continually in remembrance, all evil is diſpelled, and the nine following enemies to men are diſperſed. 1, *Beyedeh*, ſickneſs. 2, *Settyan*, diſinclination for good actions. 3, *Sunſhee*, doubts of the cauſes and benefits of the *Jowg*. 4, *Purmad*, forgetfulneſs of indiſpenſable duties. 5, *Alſee*, ſlothfulneſs in buſineſs. 6, *Owrut*, unlawful deſires. 7, *Behrantdurſhun*, corrupt knowledge. 8, *Alubdhwumkutto*, fickleneſs. 9, *Anooſtiktuttoo*, a mind not to be ſatisfied.

THE

THE ſecond means of obtaining *Jowg* is *Sidha*, or a hearty inclination to perform the *Jowg*; and conſidering it as the means of obtaining our wiſhes.

THE third, *Beyperj*, ſearching after it with ardent deſire.

THE fourth, *Somrut*, belief that this work will produce great benefit; and being intent upon the performance of it.

THE fifth, *Meytree*, wiſhing well to all mankind.

THE ſixth, *Kuma*, being afflicted at the diſtreſſes of others, and ſtriving to relieve them.

THE ſeventh, *Moodeh*, taking pleaſure in the virtue of others.

THE eighth, *Apeecha*, withdrawing from thoſe who injure us, and doing them neither good nor harm, ſeeing that whoſoever injures another, the ſame will fall upon himſelf.

THE ninth, *Samadeh*, making choice of retirement, and thinking only on one object.

THE tenth, *Perkeya*, having nothing in the heart but ſublime knowledge, and ſeeking after righteouſneſs.

THE eleventh, *Byrag*, having the heart alienated from worldly concerns, and inceſſantly ſeeking God.

THE

THE twelfth, *Abeehyaſs*, being ſo perfect in knowledge and good actions, that they become natural.

THE *Jowg* is of two kinds. 1, *Sumpergeyat*, which is when the heart, by confining itſelf to one contemplation, arrives at perfection by degrees, and conceives an ideal form of the divinity. 2, *Aſſumpergeyat*, when the imaginary form of the Deity diſappears from the mind, and nothing remains but the comtemplation of his eſſence. Again, *Sumpergeyat* is of three kinds. 1, *Goraheyhſummaput*, when the mind is fixed upon the elements. 2, *Gerhenſummaput*, when the mind employs only one of the ſenſes. 3, *Girkitterſummaput*, when the mind employs only *Atma*. And alſo *Aſſumpergeyat* is of two kinds. 1, *Bhoopirtee*, when there remains the power of diſtinguiſhing *Perkeert*, *Atma*, and the elements from each other. 2, *Opaypirtee*, being only able to diſtinguiſh *Atma*; and this is the ſtate of *Muckut*.

THE perſon who has arrived at the ſtate of *Jowg*, poſſeſſes theſe four qualities. 1, Advancing in this perilous road with ſtrong inclination and firmneſs; and this ſtate is called *Pirtehmkeleeh*. 2, *Mudhoomick*, ſo ſubduing the heart by virtuous actions, that like a mirror it may be free from all impurity, and be able to reflect whatever is in the heart of another, and thus to perceive any thing that from its minuteneſs is imperceptible to ordinary viewers. 3, *Pirgeeayajowt*, by deligence, aided by good fortune, gaining victory over the ſenſes and the elements, ſo as to be able to ſee and hear whatever

whatever is far or near; and to have power to create and to deſtroy.

THEY ſay, that the *Jowg Sumpergeyat* is compounded of eight things. 1, *Jum*. 2, *Neem*. 3, *Aſſun*. 4. *Purraniyan*. 5, *Perteeyahar*. 6, *Dohama*. 7, *Dehyan*. 8, *Summadeh*.

JUM is of five kinds. 1, *Ahenſa*, not to kill or moleſt any animal; whereby enemies become friends. 2, *Suttee*, to ſpeak nothing but truth; by which means he will obtain his wiſhes. 3, *Aſteeyee*, not to accept of more wealth than what is allowed by law; by which means he will have under his command the keys of the treaſures of the world. 4, *Birhumchiry*, not to have any connection with women, by which means his breath will be ſo efficacious, that it will light up the lamp of knowledge in the hearts of the ignorant. 5, *Appergerreh*, not holding any worldly poſſeſſions, but conſidering them as the cauſe of every kind of unhappineſs. From this action, paſt and to come will be revealed unto him.

NEEM is alſo of five kinds. 1, *Soweh*, avoiding all connection with mankind. By this means the eſſence *Mun* will become pure, and good deſires be the fruit thereof. 2, *Suntoak*, giving up all improper deſires, from having no pleaſure in them. This action will produce ſuch a happy diſpoſition, that he will not have any reliſh for worldly pleaſures. 3, *Tup*, reconciling the mind and body to cold, heat, hunger, thirſt, and ſilence. From this conduct diſtant

diſtant and hidden things will be revealed to him; he will ſee behind him; and aſſume any ſhape he pleaſes. 4, *Sewadehyney*, reading the divine books, remembering the divine attributes, and thoſe actions which lead to *Muckut*. If he cannot read, he muſt always have upon his tongue the work *Unkar*. For theſe actions the *Dewtahs*, and other celeſtial ſpirits, will aſſociate with him, and give him their aſſiſtance. 5, *Iſſurpurrendhan*, making all his endeavours tend to the ſatisfaction of God. From doing thus, he will derive variety of knowledge.

Assun, ſitting, of which there are eighty-four ways, thirteen of which are eſteemed particularly holy, and each has a diſtinct name. Whoſoever practiſes them, ſuffers little from cold, heat, hunger, or thirſt. They have alſo for the purpoſes of the world, thirteen different modes. The author of this work has ſeen many who practiſe the auſterities of *Aſſun*, and has been aſtoniſhed how they could make their muſcles, nerves, and bones, ſo obedient to their command.

Purraniyan, managing the breath; and this is after three ways. 1, *Pooruck*, ſtopping the left noſtril with the right thumb, and inſpiring through the right noſtril. 2, *Koombuch*, inſpiring for a conſiderable time, and then ſhutting both noſtrils with the thumb and little finger of the right hand. Some of this ſect can hold their breath for an incredible length of time. 3, *Reecheh*, letting out the breath gently, by removing the thumb from the right, and

the little finger from the left noſtril; that is, they inſpire through the right noſtril, and reſpire through the left. When theſe three actions are done, one *Purraniyan* is completed. According to ſome, the breath that comes out of the noſtrils does not go above ſixteen fingers diſtance, and others ſay only twelve. From the performance of theſe actions, *Mun* obtains reſt, and ſublime knowledge commences. But theſe exerciſes cannot be performed without the inſtruction of one who is experienced in them. He who performs theſe exerciſes muſt abſtain from fleſh, ſpices, acid, and ſalt, and muſt content himſelf with a little milk and rice. He muſt not cohabit with women, for that would occaſion melancholy madneſs.

PIRTEEYEHAR, the five ſenſes, regaining the exerciſe of their reſpective faculties. When *Mun* is at reſt, the ſenſes are locked up, and all things involuntarily become revealed to it.

DEHERNA, the heart deſiring ſolely one object.

DEHYAN, not ſuffering the heart to wander from that object, nor allowing any thing elſe to enter the heart.

SUMMADEH, knowledge and reflection being at an end. At this period *Sumpergeeyat* ceaſes, and *Aſſumpergeeyat* commences; ſo that knowledge and *Jowg* are completed.

THEY

THEY ſay, that *Jum* and *Neem* are like the ſeed when ſown in the earth; *Aſſun* and *Purraniyan*, when it ſprouts above the earth; *Purteeyakar* reſembles the flower; and that *Deherna*, *Dehyan* and *Summadeh* are the fruit. Theſe three are collectively called *Sunjum*. In this ſtate the perſon performs wonderful actions, to the aſtoniſhment of the beholders. This miraculous power is called *Iyiſſoorej*, and is of eight kinds. 1, *Unima*, making himſelf ſo ſmall that he can paſs through the eye of a needle. 2, *Meheema*, making himſelf ſo tall as to be able to reach his arm to the moon. 3, *Lugheema*, making himſelf ſo light as to mount by a ſun-beam into the upper regions. 4, *Gurrema*, making himſelf as heavy as he pleaſes. In ſome books this is called *Purraput*, ſignifying that he can unite himſelf with any thing he pleaſes. 5, *Purrakamee*, ſinking into one part of the earth, and coming out of another, like a ſwimmer in water. 6, *Eyſittoo*, creating and deſtroying. 7, *Biſtoo*, making the elements, and every thing dependent on them, obedient to his command. 8, *Kammebyayeetoo*, accompliſhing whatever he deſires.

THIS relation will not gain credit with men who admit nothing but ordinary appearances; but they who acknowledge the infinite power of God, will not refuſe it belief.

THE doctrine of *Patenjil* is compriſed in one *Adehya*, containing four *Churrens*, viz. 1, Particular relation of the *Jowg*. 2, Cauſes thereof. 3, The different kinds of *Iyſirrej*. 4, Of *Muckut*.

The

The SCIENCE *of* JINE.

THE firſt teacher of this doctrine was the philoſopher *Jun*, whom they alſo call *Arun* and *Arehnut*.

THEY have the ſame idea of the Deity as the profeſſors of *Meymenſa* and *Sank*. They ſay, that man is a free agent; and believe that there are future rewards and puniſhments. They make the *Surglogue* to conſiſt of twenty-ſix diviſions, in the uppermoſt of which dwell God's elect, whoſe bodies are formed of the indiviſible particles. They ſay, that the elements are one ſubſtance. The component parts of the univerſe they believe to have exiſted from all eternity, but that the form is new. Some of this ſect maintain, that all created beings are from God; others attribute them to time; others to *Poorutkeert*, or the fruit of good works; and others to *Subhow*, or a ſpecial cauſe. They do not believe that the whole univerſe will ſuffer diſſolution; but that of every thing ſome part will be left, from whence creation will be renovated.

THEY uſe only two predicaments viz. 1. *Poorteck*, that knowledge which is derived through the five external ſenſes, *Mun* and *Atma*. 2. *Purrookuſs*, that which does not depend upon the ſenſes. Of theſe they make many ſubdiviſions; however, I ſhall only mention a few that are moſt material.

THEY

THEY ſay there is a ſubtle eſſence in which knowledge reſides and illuminates the body, in the ſame manner as a lamp enlightens a houſe. And this knowledge has the power of doing good and evil. This power is of two kinds, 1, *Atma*; and, 2, *Jew Atma*. The firſt belongs ſolely to the Deity, to whom they aſcribe four attributes. 1, *Anuntgeyan*, analytic knowledge. 2, *Anuntdirſun*, ſynthetic knowledge. 3, *Anuntbeerij*, omnipotence. 4, *Anuntſook*, total reſt.

THEY do not believe in the *Owtars*, or incarnations of the Deity, but think that men, from their virtuous conduct, become omniſcient, and that whatever they ſay on the ſubject of religion or legiſlation ſhould be conſidered as the word of God: ſuch an enlightened perſon they call *Sakapirmeyſir*, of whom they reckon twenty-four. The firſt was named *Adnauth*, and the laſt will be called *Mahavede*, and to each they add the appellative *Jun*. Of theſe they relate wonderful ſtories. The Supreme Being they call *Nirgoonpirmeyſir*.

THE conjunction of ten things produces life, and the abſence of any one of them occaſions death. The general name for theſe ten things is *Peran*. They are the five ſenſes; *Mun*, ſpeech, aſſumption of a body, breathing, and exiſting for a ſpace of time. They reckon four kinds of animals; 1, *Dewtah*. 2, *Munnook*. 3, *Narkee*. 4, *Tirjinj*. The firſt, or *Dewtah*, are luminous ſubſtances, which, by the will of God, are produced without generation. Their bodies have

have neither fleſh nor bones, and their breath is perfume. They ſuffer not ſickneſs, nor the infirmities of age. They obtain whatever they deſire; can aſſume a thouſand different forms; and walk without touching the earth. Theſe *Dewtahs* are alſo of four kinds, and inhabit the upper regions.

THEY make the univerſe to be compoſed of three regions. 1, *Munkoologue*, the face of the earth, inhabited by the human race. They ſay, that the ſurface of the earth is one *Raj* in length, and the ſame in breadth; of which four millions five hundred thouſand jowjuns are inhabited. 2, *Petallogue*, under the earth, and which is ſeven *Raj* in length, and the like in breadth, wanting nine hundred jowjuns. 3, *Surglogue*, the upper region, which is ſomewhat leſs than ſeven *Raj* in breadth and length. This region is Paradiſe, where men, after having aſſumed paradiſical forms, enjoy happineſs. This ſtate they call *Wymanick*. A *Raj* is ſuch a diſtance, that if an iron ball, weighing $3\frac{1}{2}$ Akberce ſeers, were to be let fall, it would be in its deſcent ſix months ſix days and twelve *Ghurries*.

THE ſay, that at the diſtance of forty-eight coſe above the uppermoſt region is a place reſembling chryſtal, in length and breath four millions five hundred thouſand jowjuns, and in height eight jowjuns; and $3\frac{1}{8}$ coſe above this, is the holy habitation of *Muckut*, where men aſſume luminous forms, and are abſorbed in the Deity.

THE

THE life of a *Dewtah* is never more than one *Pullowpun*, nor leſs than three *Sagur*. They have all the power of aſſuming different ſhapes. The *Dewtahs* require food, but do not receive nouriſhment through the mouth. Thoſe who are arrived at the age of ten thouſand years, require nouriſhment every other day, and breathe once, during a time that a man in health would breathe forty-nine times. And as their age advances above ten thouſand years, in ſuch proportion of time can they abſtain from food, and retain their breath. All the *Dewtahs* that inhabit the firſt and ſecond ſtages of the upper region have ſenſual commerce, but the females do not conceive. Thoſe in the higher regions have more refined pleaſures. They ſay that men, in reward for their good actions, become *Dewtahs*.

THE ſecond claſs of animals is *Munnookh*, who are of two ſpecies. 1, *Sunnya*, thoſe who have the faculty of *Mun*, or are rational. 2, *Aſſunnya*, irrational, being animalcule produced in the fleſh, blood, and ſaliva of men, and whoſe time of exiſtence does not exceed two hours. *Sunnya* is again of two ſpecies. 1, Thoſe who inhabit this earth, and receive future rewards and puniſhments in Paradiſe and hell, in return for their good and evil actions. 2, Thoſe who will be rewarded merely on account of their charitableneſs, in the manner hereafter deſcribed.

IN this earth, there are fifteen grand diviſions. From its creation to its diſſolution compriſes twelve *Chuckerwerts*, or univerſal monarchs,

monarchs, with nine *Baſſdeos* and nine *Buldeos*. The dominions of a *Chuckerwert* conſiſt of thirty-two thouſand kingdoms, with ſway over thirty-two monarchs. He has alſo eight millions four hundred thouſand elephants, and the like number of cavalry and chariots, together with four thouſand viziers, ninety-two millions of infantry, eight millions four hundred thouſand philoſophers, three hundred thouſand cowrburdars, five hundred thouſand torch bearers, thirty millions of muſicians, ſixty-four thouſand wives, one hundred and twenty-eight thouſand handmaids, beſides poſſeſſing ſixteen thouſand mines of precious ſtones, nineteen thouſand gold mines, and one hundred and twenty thouſand mines of other metals; and within his empire are ſixteen thouſand nations of *Milectch*, and ſixteen capital cities; and, to complete the account, three hundred and ſixty millions of cooks, three hundred and ſixty of whom are for his own particular uſe. And beſides theſe they give many other diſtinctions. In the preſent cycle, the firſt *Chuckerwert* was Rajah Bhirt, ſon of Adnaut, ſome of whoſe family, in reward for their virtuous conduct, are now enjoying Paradiſe. The nine others, named *Baſſdeo*, are only half *Chuckerwerts*, and will go into hell; and of this number they account *Kiſhen*. The nine called *Buldeo*, will poſſeſs only a fourth of a *Chuckerwert*. The whole will be ſubdued by a perſon named *Teertchnkar*, who will be ſpoken of particularly preſently.

Besides the earth inhabited by mankind, there is another very extenſive country, the people of which clothe themſelves with the

leaves

leaves of trees, and feed upon wild fruits, and the earth, which is there very ſweet. They are handſome and well behaved. Their ſtature is from one to three coſe. Every male and female beget a ſon and a daughter, and then die. When this ſon and daughter arrive at years of maturity, they become man and wife. Their lives ſometimes extend to three *Pollowpum*. Whoſoever has not led a perfect virtuous life in this world, but has beſtowed charity, will receive the reward thereof in the territory now deſcribed.

THE third ſpecies of animals *Narkee*, like the *Dewtahs* can aſſume different ſhapes, and reſemble them in ſeveral other reſpects; but their forms are always hideous; they are inhabitants of the ſix infernal regions, where they torment one another.

THE fourth kind of animals, or *Terjenj*, are of three ſpecies, viz. aquatic, terreſtrial, and aerial. The firſt are again of five ſpecies, 1, *Sooſmar*, thoſe aquatic animals that reſemble men, elephants, horſes, &c. 2, Every kind of fiſh. 3, Tortoiſes. 4, *Kerrah*, which are animals reſembling rope of different lengths. They faſten about the legs of elephants and other animals, and prevent their getting out of the water. 5, Aligators. The ſecond diviſion, or terreſtrial, are of three ſpecies, viz. quadrupedes; whatever creep upon their bellies, as ſnakes; and thoſe that go ſometimes on two legs as the *Mongooſe*. The third diviſion, or aerials, are of four ſpecies, 1, Domeſtic, and that have feathers, as pigeons. 2, Thoſe whoſe wings are of ſkin, as bats. The 4th and 5th, who are various, fly in the regions of *Dewtahs*, and ſurprizing ſtories are told of them.

THEY explain a *Pollowpum* in the following manner. Take hairs of a *Chugul* infant (which is 4096 times thicker than the hair of an infant of Dehly), ſplit them into indiviſible particles, and fill with theſe a well that meaſures four coſe in width, breadth and depth. At the expiration of every hundred years, take out one of theſe particles, and when the well is emptied, one *Pollowpum* will be completed.

100,000,	make one	Lukſh, *vul. Lack.*
10 Lacks,		Kote, *vul. Krore.*
100 Krore,		Arib.
10 Arib,		Khurb.
10 Khurb,		Beykhurb.
10 Beykhurb,		Mahaſerooj, or Puddum.
10 Puddum,		Sunkh.
10 Sunkh,		Summooder.

ACCORDING to this ſect, *Muckut* cannot be obtained without an union of knowledge and good works, which they exemplify by the following apologue. "Fire fell upon a houſe in which dwelt a blind man and a cripple, neither of whom could eſcape without the help of the other; therefore the blind man took the cripple upon his back, to avail himſelf of his eyes, and in return gave the cripple the uſe of his legs. Thus by mutual aſſiſtance they both got out in ſafety." But theſe may be obtained by attending to the inſtructions of the holy, becauſe that through their favour knowledge is gained,

gained, which is the ſource of *Byrag*, whereby man becomes attached to a life of auſterity. *Byrag* is of twelve kinds. One in this ſtate muſt obſerve the following rules: Only to eat at appointed times. Formerly they would live nine months, or a year, without eating any thing ſolid, but now they cannot exceed ſix months. To eat ſparingly. Never to aſk food at more than five places; and when that is obtained to reſt ſatisfied till next day. To abſtain from eating milk, curds, ghee, Seſamé oil, and ſweetmeats. In order to reduce the body, to cover himſelf with ſand in the heat of the ſun. During the winter to go naked. Drawing up the arms and legs, and ſitting on the poſteriors. Theſe things muſt be practiſed for a long time to produce the deſired effect; but there are many who have not power to ſubmit to ſuch auſterities.

But by an obſervance of the following rules a man may ſoon obtain the object of his wiſhes. To pay implicit obedience to his *Peer*. To act as a ſervant unto thoſe who inflict auſterities upon themſelves. To ſtudy with attention the great books. Frequently to recline his head upon his breaſt, for not leſs than two hours continuance. Some of the ancients would keep the head reclined upon the breaſt for an incredible length of time. The way is, to ſtretch the arms down both ſides, and keep the body free from motion. They have forty-five great books, twelve of which they call *Ung*, and which they ſay are divine, viz. 1, *Achar Ung*. 2, *Soorkirta Ung*. 3, *Sutehr Ung*. 4, *Sumwaya Ung*. 5. *Bheẓwutty Ung*. 6, *Matadehremhahta Ung*. 7, *Oupaſuckdeſha Ung*.

Ung. 8, *Autguddehdeſha Ung.* 9, *Anutturrowdawaiy Ung.* 10, *Purriſnubbeakurren Ung.* 11, *Beepakſeth Ung.* 12, *Hadurutty Ung.* There are twelve other books, which they call *Owpa Ung*; four others named *Moolſooter*; ſix others entitled *Jeedgurrunth*; ten others ſtiled *Pyena*; and another which they call *Tundyſecter*.

To a proficient in this doctrine they give the title of *Jetty*. A noviciate is called *Sikh*. One who has practiſed the auſterities for ſix months is called *Gunnies Sikh*. *Purwirtekh* is the ſame as *Gunnies Sikh*, excepting that this is held in higher eſteem by his *Peer*. *Sithowr* aſſiſts the laſt, by puniſhing the refractory, and aiding the helpleſs. He is alſo called *Rutnadehk* and *Punniaſs*. *Acharij* is a perſon who, for the ſake of God, explains with chearfulneſs any difficulty that may occur to the noviciates. *Owpadehaiy* inſtructs the ſtudents in the ſignification of any difficult words that occur in the divine books, and in other requiſites; his office nearly reſembling the *Atharij*. All theſe now mentioned preſerve nothing but a few clothes, which will be particularized hereafter. *Gundhir* is one who, by great application, arrives at a high degree of knowledge. He keeps more clothes and books than are neceſſary for himſelf, that he may be able to ſupply ſtudents who ſtand in need of them. He is the repreſentative of the *Jun*; but the *Jun* is far more excellent than he, being poſſeſſed of univerſal knowledge; and he is alſo called *Teertehnker*. The following is his deſcription: His face is beautiful; his mind ſuperlatively virtuous, and his breath a delightful perfume. His

diſcourſe

diſcourſe is replete with wiſdom. His fleſh and blood are white. No one ever ſees him eat, nor exonerate. He has no bodily infirmity. His hair and nails never grow long. Where-ever he reſides no noxious animals approach. Neither is there war, drought, peſtilence or famine. And every one of the twenty-four that are to appear will have theſe qualities.

A *Jetty* never goes within the hearing of a female voice. He neither eats fleſh, fruits nor ſweetmeats; nor dreſſes any food; drinks nothing but warm water; and never eats nor drinks in the night. He never lights a lamp or any fire in his houſe. If any thing falls from his hand, he never takes it up again. He only waſhes ſuch parts of his body as happen to be foul. He never ſuffers himſelf to joke, or commit any mean or idle action. He never uſes more than the following clothes in ſummer, a ſheet, a blanket, and ſquare piece of cloth of $1\frac{1}{2}$ cubits, which he makes into four folds, and when he ſpeaks applies to his mouth, that no inſect may enter it. In the winter he has an additional ſheet. He has alſo a *Dehrimdigh*, which is a broom made of woollen threads, or woollen cloth, fixed in a wooden handle. With this he ſoftly ſweeps the ground before he ſits down, for fear of killing any inſect.

THOSE of this ſect who engage in the affairs of the world are called *Serawuck*. They obſerve the following rules. Never to injure the innocent. Not to tell untruth on the following occaſions, as they conſider them as great falſehoods. 1, In bearing witneſs. 2,

In

In breach of truſt. 3, In praiſe, 4, Or diſpraiſe of a virgin. 5, Concerning an ox. Not to ſoil their hands with diſhoneſty of any kind. Not to covet another man's wife. To keep only as much wealth as is neceſſary for the purpoſes of life, and to beſtow the reſt in charity. When on a journey to travel daily only ſtated diſtances. To calculate the neceſſary wants of each day, and live accordingly. Not to go where a woman has been burnt with her huſband, nor to a place where a malefactor has ſuffered death. To ſet apart two *Ghurries* of every day for devotion. To ſleep only during the appointed time. To abſtain from food and drink, day and night, on the 8th, 14th, 15th, and 28th days of the moon, and the next morning to feed the poor before breaking the faſt. Every night before he goes to ſleep, to examine himſelf upon the above eleven points. The following is their deſcription of a virtuous man. He is one that conſtantly attends to the reading of the divine books; beſtows charity; makes it a rule to praiſe the virtuous; never ſpeaks ill of any one; and is particularly reſpectful in his converſation concerning princes. He marries one who is his equal. He is ever afraid of doing evil. Where-ever he dwells he conforms to the laws of the land. He chooſes an habitation that is neither very publick, nor totally ſecluded from ſociety. His houſe hath not more than two or three doors and windows. He ſettles in a good neighbourhood, and aſſociates with the virtuous. He is dutiful to his father and mother. He flies from that city or country which is invaded by foreign troops. He regulates his expences by his income; and dreſſes ſuitable to his rank in life. He ſtudies the divine books, and

and follows their precepts implicity. He never eats but at ſtated meals. He is not covetous of riches. He is affable and charitable to a gueſt, a *Jetty*, and thoſe who are ſick. He is not vain of his perſon, nor of his words. He is deſirous of being inſtructed in every profeſſion. He travels not at improper times, nor in a country where he cannot exerciſe his religion. He never engages in a war, without knowing whether he is going againſt his friends or his enemies. He partakes in the misfortunes of his relations. He has a grateful ſenſe of favours conferred on him. His deportment is pleaſing to every one. He is diffident in his manner, courteous to all, and upright in every tranſaction of his life. He exerts himſelf in the affairs of others; and keeps ſenſual gratifications under the command of reaſon.

THERE are, however, ſome general prohibitions, which are obſerved both by the *Jetty* and the *Serawuck*, To abſtain from fleſh, ſpirituous liquors, honey, butter, opium, ſnow, ice, and hail; every thing that grows beneath the earth; all fruits whoſe names are unknown; and whatever fruits contain ſmall ſeeds; and from eating at night.

THE doctrine of *Jine* is alſo of two kinds, *Seateaneer*, and *Digneer*. The author of the Ayeen Akbery, having been intimately acquainted with the learned of the *Seateaneer*, has been able to relate their tenets in an ample manner. The ſecond, or *Digneer*, go quite naked. They maintain, that women cannot arrive at the ſtate

ſtate of *Muckut*. They ſay, that whoſoever obtains the bleſſing of *Muckut* in this world, ceaſes to require food from that time. They, however, agree with the *Seateaneer* in many points; but as the author had no intimacy with any of this claſs, ſo he has not been able to write any farther account of them.

FROM the moſt ancient times down to the preſent, the learning and wiſdom of Hindoſtan, has been confined to the *Brahmins* and the followers of *Jine*, but, ignorant of each others merits, they have a mutual averſion. *Kiſhen*, whom the *Brahmins* worſhip as God, theſe conſider as an infernal ſlave. The *Brahmins* carry their averſion ſo far as to ſay, that it is better to encounter a mad elephant, or a furious lion, than to meet a man of this perſuaſion.

THE deſire of eſtabliſhing truth has induced his Majeſty to illumine the world with univerſal peace and unanimity; whereby the darkneſs of error being now in ſome degree diſpelled, men of different perſuaſion quit the narrow paths of prejudice, and aſſociate together.

THE

The DOCTRINE *of* BOODH.

BOODH, who firſt taught this religion, has various names, and amongſt them *Shakmun*, and *Shakmuny*. His followers believe, that by means of his good actions he gained perfect knowledge; and at length arrived at the ſtate of *Muckut*. His father was Rajah Siddown, prince of Bahar, and his mother, named Maia, was delivered of him through her navel. At his birth there ſhone forth a wonderful light; the earth trembled; and the water of the Ganges roſe and fell in a moſt aſtoniſhing manner. The very hour he was born, he walked ſeven ſteps, and diſcourſed with an eloquence that raviſhed the hearts of his hearers. The aſtrologers foretold, that after twenty years and ſeven days, he would become a monarch; but that deſpiſing the world, he would prefer retirement, and introduce a new religion. In the manner, and preciſely at the time predicted by the aſtrologers, it came to paſs that he turned his mind from the affairs of the world, and made choice of a life of retirement. He viſited Benaris, Rajgird, and ſeveral other fire temples. He then travelled to Caſhmeer, where he made many proſelytes; and he alſo gained for his followers people of Hind, the ſeaports, Tibbet and Khatai. From his birth to this time, which is the 40th year of his Majeſty's reign, is a period of 2962 years. They ſay that he had the gift of prophecy; and could change the courſe of nature. He died at the age of one hundred and twenty years. The learned among the Perſians and Arabians call the prieſts of this religion *Bukſhee*, and in Tibbet they are ſtiled *Lama*. For a

long time paſt there have not been any traces of them, excepting in Peïgu, Dehnaſiry, and Tibbet.

THE third time that the author followed the imperial ſtirrup to the delightful territory of Caſhmeer, he met with ſome old men of this religion; but he never ſaw any of their learned; nor did he diſcover any thing like what is deſcribed by *Haſez Abroo* and *Benagutty*.

THE Brahmins call *Boodh* the ninth Owtar; but aſſert that the religion which is aſcribed to him, is falſe, and fabricated by ſome other perſon.

THE following is all that is known of this religion. They believe that God has never been defiled by incarnation. And like the profeſſors of *Sank*, *Meymanſa*, and *Jine*, do not conſider him to be the creator of the univerſe. They ſay, that it has neither beginning nor end; but that it vaniſhes, and then appears again in its original form; and thus time after time.

THE prieſts of this religion ſhave their heads, and wear dreſſes of leather and red cloth; they uſe frequent ablutions; will not refuſe any kind of food that is offered them; and whatever dies of itſelf they conſider to be killed by God, and therefore eat it. They have no commerce with women. They will not kill any animal; neither root up nor cut any plant, becauſe they think it has

has life. They hold ſix things to be highly meritorious; 1, Subduing anger; 2, Improvement of the underſtanding; 3, Beſtowing money in charity; 4, The ſtudy of theology; 5, Boldneſs in aſſerting their own rights; 6, Continual comtemplation of the Deity. They reckon three things to be the means of good; 1, Knowledge. 2, Diſintereſtedneſs. 3, Pleaſed at the ſucceſs of others. They ſay that good and evil proceed from eleven things, viz. the five ſenſes, and their faculties, and *Mun*.

THEY uſe four predicaments in argument, which are collectively called *Arjſutter*.

The Firſt PREDICAMENT,

DOOKH, and which is of five kinds; 1, *Geeyan*, worldly knowledge; 2, *Weedineh*, receiving reward or puniſhment; 3, *Sunkeyna*, the names and properties of things; 4, *Sunka*, the conjunction of *Dehrem* and *Adherem*; 5, *Roop*.

The Second PREDICAMENT,

IS *Summeddeo*, the cauſes of deſire and anger. By means of this power a man ſays "*I am, and this is mine.*"

The Third PREDICAMENT,

MARIK, to be accuſtomed to believe that the univerſe is continually diſappearing, and re-appearing.

The Fourth PREDICAMENT,

NERODE, the ſtate of reſt which *Mun* enjoys when it is going to enter into *Muckut*. The following negative and poſitive duties are

are indiſpenſable towards obtaining this ſtate. Beſtowing charity. Abſtaining from evil, which is killing, moleſting, ſtealing, uncleanneſs, lying, ſpeaking ill to the good, ſeeking what is unprofitable, bad inclinations; and aſſociating with thoſe of a different religion. The following are alſo indiſpenſable duties. Reſpect for his *Peer* and teacher; venerating the Idols; neither to be elated by praiſe, nor depreſſed by reproach; to ſit in a particular manner; to frequent the temples, which they call *Chietee*; to place no more than a proper value on the things of the world; and to ſtrive to obtain *Jowg*, in the manner deſcribed in *Patenjil*; to have implicit belief in the words of his *Peer*; to waſte the mind and body by ſuffering auſterities; not to ſuffer the heart to dwell upon any ſubject but the contemplation of the Deity; to improve in knowledge; and perform thoſe exerciſes by which *Muckut* is obtained.

They ſay, that knowledge has two cauſes; 1, Whatever is obtained by means of the ſenſes; 2, Whatever is gained by proofs.

This ſect are of four tribes; 1, *Webhakehk*, who admit the exiſtence of knowledge and things; 2, *Sootranitk*, who conſider all things to be only the imagination of the ſenſes; 3, *Jookaja*, who believe that nothing exiſts but knowledge; things being only the various forms thereof; 4, *Medheemuck*, who call knowledge and things *Sun*, or a cypher; and they never argue upon their exiſtence, or non-exiſtence.

THE followers of the doctrine of *Boodh* have many books on every ſcience, but they value moſt Natural Philoſophy, Ethicks, and Theology.

NASTICK.

CHARBAG, an ignorant Brahmin, was the inventor of this doctrine. The Brahmins call this ſect *Naſtick*.

THEY ſay that nothing exiſts but the elements; and that all knowledge is obtained through the ſenſes. They do not believe in a God. They ſay that Paradiſe is man being in that ſtate which is moſt pleaſing to him, and totally independent of every one; and that hell is being ſubject to the command of another.

THEY ſay that all men deſire only four things, 1, riches; 2, women; 3, a good name; 4, good actions. They admit only of ſuch ſciences as are ſerviceable in this life, and prefer before all others the equitable adminiſtration of good laws.

THIS doctrine reſembles that of the Greek ſophiſts. They have written many books in reproach of others; but which ſerve as monuments of their own ignorance.

The EIGHTEEN BIDDYA, *or* SCIENCES.

HAVING given a ſummary account of the nine tribes, I ſhall proceed in the ſame manner to treat of what is admitted by the Brahmins, and others of the ſix firſt mentioned tribes. They ſay that whoſoever is completely verſed in theſe eighteen *Byddya*, has reached the perfection of knowledge.

THE four firſt *Biddyas* are, 1, *Rig Bede*; 2, *Jejir Bede*; 3, *Sam Rede*; 4, *Atherbun Bede*. Theſe they conſider to be divine books. Something has been ſaid of them already. Each of theſe books contain four things; 1, *Bidh*, whatever is to be done; 2, *Art-hwed*, the praiſe and reward thereof; 3, *Munter*. The incantations and implorations which are profitable on every occaſion; 4, *Mamedehee*, explanation of great and indiſpenſable duties. Each of theſe again have three objects; 1, *Kurrum*, the approved actions of the viſible world. 2, *Owpaſna*, faith in God. 3, *Geeyan*, the knowledge of God.

The Fifth BIDDYA, *or* POORAN.

THERE are eighteen large books to which they apply this title; and which contain explanations of the *Bedes* under the five following heads; 1, The creation of the univerſe; 2, The diſſolution thereof; 3, The ſeveral relations of the different parts of the univerſe; 4, The nature of the fourteen *Mowmunters*. Theſe are fourteen holy ſpirits, who during the whole age of Brahma will appear ſucceſſively, and govern

vern the world. The length of the life of each will be ſeven times four Jowgs. A complete revolution of the four Jowgs is four million three hundred and twenty thouſand years. And in like manner there will be fourteen *Indres*, their companions. They ſay that during the life of Brahma, fourteen *Dewtahs* will reign over the upper regions ſucceſſively. The relation of their exploits, in return for which this high dignity is conferred on them, and the hiſtory of the renowned monarchs of the earth, are contained in theſe *Poorans*.

TITLES *of the* POORANS.

Sutſee; Maikundee; Bhowkee; Bhagwut; Birlimliyuret; Berham'nd; Birhum; Ba-iy; Bamun; Biſhen; Barah; Agun; Nardeenee; Puddum; Ling; Gowrum; Sogund; and *Kunrer*; all produced by the enlightened wiſdom of the philoſopher *Byaſs*.

OWPPOORAN are eighteen commentaries on the *Poorans*. Some give them the following names, *Sunthomar* originally called *Soor*, from the perſon who compoſed it. *Owppooran* ſignifies what is not in the *Pooran*, therefore each commentary is called after its reſpective *Pooran; Narſing; Shewdherem; Deorwaſs; Kupeel; Manies* (called alſo *Bhirmakand*); *Kalee* and *Kalka; Maheyſir Nard; Shamneb; Adtee; Peraſeree; Bhagwut;* and *Gowrum*.

The Sixth BIDDYA.

DEHREM SHASTER, is the doctrine of virtuous actions. This is extracted from the *Bedes*, and there is a commentary upon it.

The

The *Dehrem Shaſter*, which is alſo called *Simrut*, conſiſts of ſixteen parts. There are three principal matters in three books; 1, The reſpective religious worſhip of the four tribes; 2, The art of medicine; 3, The remedies for ſins.

THE EIGHTEEN SIMRUT; 1, *Mun*; 2, *Jakun*; 3, *Wulkee*; 4, *Uttre*; 5, *Unkera*; 6, *Ooſhna*; 7, *Gotum*; 8, *Purraſhir*; 9, *Sunkhlukkut*; 10, *Biſhen*; 11, *Hareeynt*; 12, *Beiſheeſht*; 13, *Jum*; 14, *Kutp*; 15, *Abeſtump*; 16, *Katbayin*; 17, *Birhiſput*; 18; *Byaſs*; and ſome add *Dutch*.

NAMES of the eighteen *Owſſimrut*, or commentaries on the *Simrut*; 1, *Unkera*; 2, *Jabal*; 3, *Machukt*; 4, *Sugund*; 5, *Lookakſh*; 6, *Kuſhtup*; 7, *Byaſs*; 8, *Sunkomar*; 9, *Shullez*; 10 *Zunk*; 11, *Weealher*; 12, *Katyayin*; 13, *Zatkernee*; 14, *Kuppunjil*; 15, *Boodyayen*; 16, *Kenad*; 17, *Biſhwametre*; 18, *Summent*.

The Seventh BIDDYA.

SHIKSHA, the places of the letters, whether *Guttrals*, *Labials*, &c.

The Eighth BIDDYA.

KULP is a book containing explanations of the ten ceremonies required to be performed from the day of marriage, till his ſon puts on the cord. They are treated in the following order; 1, The ceremony of marriage. 2, Cohabiting with the wife. 3, From the com-

commencement of pregnancy to the fifth month; 4, From the 6th to the 8th month; 5, At the time of birth; 6, Giving the name; 7, Expoſing the child to the ſun; 8, Weaning him; 9, Shaving his head; 10. Giving him the cord. Each of theſe requires particular prayers and ceremonies.

The Ninth B I D D Y A.

VEAKERN, compriſes grammar, ſyntax, and etymology. It alſo treats of the compoſition of letters. They reckon fifty letters which are divided into three kinds; 1, the fourteen *Sur* (vowel), letters that have diſtinct ſounds of themſelves, and which are alſo uſed to accent other letters; 2, thirty three letters called *Punchun* (conſonants), which cannot be ſounded alone; 3, five others called *Unuſewa*, *Biſſergeh*, *Jubhamool*, *Gujkumbhakirt*, and *Ardehbund*. The firſt is like the Perſian ں; the ſecond is like ں; the third is between the letters ہ and ح and is always a final. The fourth is a mute nearly like ہ and is always a medial; the fifth is ſomewhat like a naſal ں.

THE Hindoos reckon the following parts for the utterance of letters, the breaſt, the root of the tongue, the teeth, the noſe, the palate, the lips, and the crown of the head.

The Tenth B I D D Y A.

NEERKUT, the contents of the Bedes.

The Eleventh BIDDYA.

JOWTICK, aſtronomy and aſtrology.

The Twelfth BIDDYA.

CH-HUND, of the different kinds of verſe. The firſt ſix *Biddyas* are called *Ung*, which ſignifies whatever is neceſſary to be known for comprehending the *Bedes*.

The Thirteenth BIDDYA.

MEYMANSA, of the three ſects of which ſomething has been ſaid.

The Fourteenth BIDDYA.

NEE-AIY, which has been treated ſummarily among the ſciences. Many believe that the knowledge of theſe fourteen *Biddyas* are ſufficient for obtaining *Muchut*. But ſome add the following.

The Fifteenth BIDDYA.

IYRBEDE, the art of preſerving health; and what remedies to apply to different diſeaſes. This is taken from the *Rig*, or firſt Bede.

The Sixteenth BIDDYA.

DEHNERBEDE, the art of managing the bow and arrow, and other arms. This is taken from the *Jejir*, or ſecond Bede.

The Seventeenth BIDDYA.

GANDHRIB, the art of muſick, compriſing compoſition, ſinging, and playing. This is taken from the *Sam*, or third Bede.

The

The Eighteenth BIDDYA.

ART-H-SHASTER, how to acquire wealth, and the manner of employing it to advantage. This is taken from the *Atherbun*, or fourth Bede. Theſe laſt five Biddyas are collectively called *Owp-bede*.

OTHER ARTS.

IN the extenſive empire of Hindoſtan there are ſo many arts that they cannot be deſcribed. Something, however, ſhall be ſaid of them, which may prove an acceptable preſent to the curious enquirer, and perhaps excite his further curioſity.

KURREMBEYPAK.

THIS is a ſurprizing art, in which all the ſix ſects perfectly agree. By it can be diſcovered whatever was done by men in their former ſtate of exiſtence, and it preſcribes a particular expiation for each crime. This art is of four kinds.

THE FIRST KIND ſhews in what manner a man has conducted himſelf in his former ſtate of exiſtence.

A KEHTEREE who lives virtuouſly, when he is born again tranſmigrates into a *Brahmin*. A *Byeſs*, who forfeits his life for the ſake of a *Brahmin*, tranſmigrates into a *Kehteree*. A *Sooder*, who lends money without intereſt, and never diſtreſſes his creditor for payment, will be a *Byeſs*. A *Mileetch* who ſerves a *Brahmin*, and eats of his

his food till the time of his death, will become a *Sooder*. A *Brahmin* who acts the part of a *Kehteree* will become a *Kehteree*. A *Kehteree*, who deſcends to the offices of a *Byeſs*, will become a *Byeſs;* and thus a *Byeſs* a *Sooder*, and a *Sooder* a *Mileetch*. Alſo whoſoever accepts of the donation called *Kiſhnej*, or accepts in alms the bed which a perſon died upon, or a *Buffaloe*, or whatever is beſtowed in the temple of *Kurkhet*, will, in the next life, from being a man, become a woman. And any woman, or *Mileetch*, who ſees the image of *Narayin*, in the temple of *Bidreenarayin*, and performs certain incantations, in the next birth, the woman will become a man, and the *Mileetch* a *Brahmin*. This temple is in the northern mountains, a great way beyond *Hirdewar*.

THE SECOND KIND. The different diſeaſes of the human body, which are puniſhments for crimes committed in a former ſtate; and the various ceremonies for procuring health.

PHYSICIANS ſay, that ſickneſs originates in the animal conſtitution; but thoſe ſkilled in the art we are now treating of maintain it to be a puniſhment for crimes committed in a former ſtate. The Hindoo philoſophers divide bodily diſeaſes into three kinds; 1, Thoſe that can be cured by medicines; 2, Thoſe to be removed by certain ceremonies; 3, And thoſe that require the application of both methods. In order to diſcover each, they deſcribe three kinds of crimes, viz. what were done whilſt awake intentionally or unintentionally; and what were committed during ſleep. They have volumes upon this art which they conſult, and conſider phyſicians as uſeleſs.

THE

THE HEADACH is a puniſhment for having in a former ſtate ſpoken irreverently to father or mother. *Cure:* Let him make of two tolahs of gold the images of *Kuſhup* and *Adit*, and conſidering them to be the repreſentations of the father and mother of the *Dewtahs*, give them to the needy.

MADNESS is a puniſhment for diſobedience to father, mother, or *Peer*. *Cure:* Let him perform *Chanderayin*, which is to eat on the firſt day only one mouthful; two mouthfuls during the ſecond day, and thus continue increaſing a mouthful every day, for a month; and then decreaſing gradually a mouthful on each day, till he leaves off as he began. Or let him make *Kuſhup* and *Adit* each of two tolahs of gold, and give them to the poor.

THE EPILEPSY is a puniſhment for having adminiſtered poiſon to any one, at the command of his maſter. *Cure:* Beſtowing in charity two ſuch images as laſt deſcribed, together with a cow, thirty-two ſeers of ſeſamé ſeed, and repeating ſome incantations in the name of *Mahadeo*.

PAIN IN THE EYES is a puniſhment for having coveted another man's wife. *Cure:* Performing the faſt of *Chanderayin*.

BLINDNESS is a puniſhment for having killed his mother. This perſon, before his new birth, will ſuffer many years torments in hell. *Cure:* Performing the ceremony of *Parajaputty* which is of five kinds.

1, Beſtow-

1, Beſtowing in charity a cow. 2, Or one tolah of gold. 3, Or feeding twelve *Brahmins*. 4, Or throwing into the fire ten thouſand times a mixture of ſeſamé ſeed, ghee, honey, and ſugar. 5, Or going barefooted to a temple, for the diſtance of a *Jowjun*. Or let him make a boat after the following deſcription: the boat of four tolahs of gold, the maſt of ſilver, and ſix oars of copper; and beſtow it in charity. But if it ſhould be a puniſhment for having only acted in contradiction to the commands of his father or mother, let him make the images of *Kuſhup* and *Adit*, as before deſcribed.

Dumbness is a puniſhment for having killed his ſiſter. *Cure*: Let him form a cow of the following deſcription: the body four tolahs of gold; the hoofs two tolahs of ſilver; the hump two or three maſhas of copper. This, with a veſſel of braſs for the milk, he muſt give in charity, and for one week eat nothing but a mixture of milk, curds, ghee, and cow's urine and dung.

The Bellyach is a puniſhment for having eaten with a perſon of a different religion, or with a liar. *Cure*: Faſting three days, and giving away in charity twelve tolahs of ſilver.

The Stone is a puniſhment for having committed inceſt with his mother. *Cure*: Performing the ceremony of *Mudhoodhcen*, which is as follows: he muſt conceive in his imagination that the following articles form a complete cow, viz. that four veſſels, each containing

taining one and a quarter maund, filled with honey, repreſent her body; one tolah of gold her mouth; four ſeers of ſugar-candy her teeth; two pearls her eyes; two pieces of lignum aloes her horns; two plantains her ears; wheat flour her dugs; three ſeers of ſugar-cane for each leg; a white woollen cloth thrown over the whole her hide; ſkeins of ſilk the tail. The hoofs of this cow muſt be of ſilver, and her neck be covered with two pieces of red cloth; in the front muſt be ſet a copper veſſel; and eight ſeers of four different kinds of grain formed into a heap. Near her muſt be placed a veſſel full of honey to repreſent her calf, and copper veſſels full of ſeſamé ſeed. When theſe are completed, he muſt repeat certain incantations, worſhip them, and afterwards beſtow them in charity.

LAMENESS is a puniſhment for having kicked a *Brahmin* *Cure:* Let him make one tolah of gold into the form of a horſe, and beſtow it in charity; and give food to one hundred and eight *Brahmins.*

A FEVER is a puniſhment for killing an innocent *Kchteree.* *Cure:* Repeating one hundred times the incantation of *Mahadeo*; feeding thirteen *Brahmins*; and ſprinkling with water the image of *Mahadeo*, one hundred times.

A COUGH is a puniſhment for killing a *Brahmin.* *Cure:* Making a lotus of four tolahs of gold, and, after repeating certain incantations, performing with it the ceremony of *Hawm*, and giving it to a righteous *Brahmin.*

FLUX

FLUX is a puniſhment for having killed his wife, without her having committed any fault. *Cure:* Performing the ceremony of *Kiſhnajun*, which is ſpreading a deer ſkin, and laying upon it a heap of ſeſamé ſeed, and one hundred tolahs of gold, or more; repeating certain incantations, and performing the *Howm*. It is conſidered as a very wicked action to accept of this charity.

THE ASTHMA is a puniſhment for having accepted of the *Kiſhnajun*. *Cure:* Make a buffaloe of iron, with horns of lead, and the forehead of ſtone. Load it with keneer flowers, cover it with a black blanket, and give it in charity, together with three and half maunds of maſh.

INDIGESTION is a puniſhment for having robbed a houſe. *Cure:* Let him beſtow in charity the following articles; a houſe and furniture; ſeven kinds of grain; of each thirty-two ſeers; a hand-mill; a peſtle and mortar; drinking veſſels; a ſtove; a broom; a cow; and money according to his circumſtances.

THE THIRD KIND, for what crimes committed in a former life; a woman has no children during her preſent exiſtence; and other particulars.

A WOMAN whoſe huſband dies before her, in her former ſtate was of a great family, which ſhe left to live with a ſtranger, and when he died burnt herſelf with him. *Cure:* She muſt paſs all her life in auſterities, or put an end to her exiſtence by burying herſelf in ſnow.

A

A WOMAN who does not menſtruate, is puniſhed for the following action: once in a former ſtate when ſhe had her cuſtoms, ſome neighbouring children came into her houſe to play, but ſhe was angry, and drove them away. *Cure:* Let her fill an earthen veſſel with water from one hundred wells, throw into it a beetle-nut, a maſha of gold, and perfumes; and then give it to a *Brahmin.* She muſt alſo give five, or ſeven, or nine, or eleven kinds of fruit to children to eat.

A WOMAN whoſe child dies ſoon after its birth, is puniſhed for having in her former exiſtence expoſed a child, and who died. This, although it be common practice in Hindoſtan, is nevertheleſs very nefarious. *Cure:* Make a cow, the body of four tolahs of gold, the hoofs of one tolah of ſilver, a jewel for her tail, braſs-bells on her neck; together with a calf of one tolah of gold, and half a tolah of ſilver for its hoofs, then beſtow them in charity.

A WOMAN who has only daughters, is puniſhed for having poſſeſſed a great deal of pride in her former exiſtence, and not ſhewing proper reſpect to her huſband. *Cure:* Let her plate the horns of a white ox with four tolahs of gold, and the hoofs with four tolahs of ſilver, and cover the hump with one and a quarter tolah of copper; which ſhe muſt beſtow in charity, with a veſſel made of two and half ſeers of braſs; beſides ſatisfying with food one hundred *Brahmins.* Or ſhe muſt make ten maſhas of gold into the form of the Deity, and after performing certain incantations, give it in charity, and feed fifty *Brahmins.*

A WOMAN who has only one ſon, in her former exiſtence took a calf for its parent cow. *Cure:* Giving away a milch cow, with ten tolahs of gold.

A WOMAN whoſe ſon dies, and daughter lives, in her former ſtate killed animals. Some ſay it is only for having killed goats. *Cure:* Performing the faſt of *Chanderayin*, giving away a cow, and feeding fifty *Brahmins*.

A WOMAN who is pregnant for ſixteen years, without being delivered, in her former ſtate was burnt when pregnant. *Cure:* Beſtowing the charity of *Hurrenkhereb*.

BEING a maid ſervant, is a puniſhment for having had criminal connection with the huſband of another in her former exiſtence, and having burnt herſelf with him. *Cure:* If ſhe is in the houſe of a *Soodre*, let her go to the houſe of a *Byeſs*, then paſs to that of a *Kehteree*, and laſt to that of a *Brahmin*, and remain in his ſervice till her death.

THE FOURTH KIND of riches and poverty, &c. Whoſoever beſtows charity at the appointed times, ſuch as during the eclipſes of the ſun and moon, in his next ſtate of exiſtence will be rich and bountiful. Whoſoever at theſe times goes to any holy place, particularly *Ilahabaſs*, and there deprives himſelf of life, will poſſeſs great ſtore of wealth in his next ſtate.

WHOSOEVER

WHOSOEVER when he is hungry, and has food before him, upon hearing the voice of a beggar, gives the whole to him, will in his next life be very rich, and ſucceſsful in all his undertakings.

BUT whoſoever refuſeth to do ſo, will in the preſent life be poor and unlucky. *Cure:* To whatever tribe he belongs let him religiouſly perform the duties thereof, and alſo during the time of eclipſes viſit *Koorkheyt*, and bury in the ground, by way of oblation, a piece of gold, if it be but one maſha.

ON each of the four kinds of this art, they have written books, deſcribing the ſymptoms and remedies. What I have related is only an abſtract.

S U R,

Is the art of predicting events, by obſerving in what manner the breath iſſues through the noſtrils.

THE breath comes out of the noſtrils after three ways. Firſt, when it comes moſtly out of the left noſtril. This they attribute to the influence of the moon, and call *Adda* and *Chandernaree*. The ſecond, when it iſſues moſt from the right noſtril, which they attribute to the influence of the ſun, and therefore call *Soorejnaree* and *Pingela*. The third, is when both noſtrils breathe equally, which they call *Sookhmurna* and *Soombhoonaree*.

THE

THE following is the order in which the breath ought to paſs through the noſe: from *Perwa* to the third *Teth*, *Chandernaree*, and the ſame number of days *Soorejnaree*, alternately throughout the month. Others make it weekly thus, Sunday, Tueſday, Thurſday, and Saturday, *Soorejnaree*; and Monday, Wedneſday, and Friday, *Chandernaree*. Others maintain, that it is regulated by the ſun's courſe through the Zodiack, Aries beginning with *Soorejnaree*, Taurus with *Chandernaree*, and thus alternately through all the ſigns. All the learned of the Hindoos believe, that if a man breathes differently from one of theſe three ways, ſome misfortune will befall him. That if the irregularity laſts two days, a quarrel will enſue. If it continues ten days, ſome misfortune will befall his wife. If fifteen days, he will have a ſevere fit of ſickneſs. If for a month, his brother will die. Others ſpeak thus of the irregularities of breathing. If for a day and night *Soorejnaree* is in exceſs, the perſon will die at the expiration of a year. If it laſts two days and nights he will live two years, and ſo a year for every day. If the exceſs continues for a month he will die at the end of the enſuing month. For the exceſs of *Chandernaree*, they ſay if it laſts a day and night, that perſon will have a fit of ſickneſs at the expiration of a year, and according to the number of days he will be ſo many years ſick.

The Manner of Predicting Events by the Knowledge of this Art.

IF any one comes to enquire whether a woman who is pregnant ſhall be delivered of a boy or a girl, the perſon who is to anſwer muſt examine the noſtrils of the queſtioner. If he breathes more through one

one noſtril than the other, and ſtands on that ſide, it ſhall foretell a ſon; but if he happens to place himſelf on the oppoſite ſide, it ſhall indicate that it will be a daughter. If he breathes equally through both noſtrils, there will be twins. Some believe that if the queſtioner ſtands on the *Soorejnaree* ſide it will be a boy, and if on the *Chandernaree* a daughter; and that if it be *Sookhmunna* it denotes an hermaphrodite.

If an enquiry is made concerning a perſon who is ſick, if the queſtioner ſtands on the *Soorejnaree* ſide, the ſick perſon will die; but if he ſtands on the *Chandernaree* ſide, he will recover.

If it be enquired whether or not an enemy's army will come, if the queſtioner is *Chandernaree* and ſtands on that ſide, the army will come; but if he is *Soorejnaree* and ſtands on that ſide, it will not come.

If he enquires concerning peace and war, *Chandernaree* implies the firſt, and *Soorejnarec* the laſt.

A K U M,

Teaches what incantations are advantageous, and what are hurtful, what will improve the underſtanding, increaſe rank and fortune, cure diſeaſes, ſubdue enemies, cement friendſhip, inſure the conqueſt of countries, and advance the ſucceſs of government.

S H O O G U N,

SHOOGUN,

Is the art of diſcovering what is now happening, and predicting future events, by obſerving the motions of birds. This is an art in which many Hindoos are ſkilled.

THE learned Hindoos diſcover hidden things, by means of five things, 1, *Aſtrology.* 2, *Sur.* 3, *Shoogun.* 4, *Keywul,* which are omens learnt by throwing dice. 5, *Samdirg,* predicting from obſerving the form of the members and their motions, the lines and moles on the body.

GARUD,

Is the art of repeating certain incantations for recovering a perſon who has been ſtung by a ſcorpion, a ſnake, or any other venomous reptile. This is done by repeating his genealogy, and praiſing his anceſtors, which obliges the animal to preſent itſelf. The following is a wonderful fact. When they have caught an old ſnake of a particular ſpecies, they repeat certain incantations, and then make it bite a *Brahmin.* When the poiſon takes effect, the *Brahmin* continues for ſome time in a ſtate of ſtupefaction, when upon any queſtions being put to him, he gives anſwers that are invariably found to be true. The Hindoo philoſophers believe, that during the revolution of the *Cal Jowg,* nothing is truer than ſuch anſwers. And theſe anſwers have been collected together into ſeveral volumes.

INDER-

INDERJAL,

Is the arts of Necromancy, Taliſmans, and Slight of Hand, in which they are wonderful beyond deſcription.

RUSSBIDDYA,

TEACHES how to kill quickſilver, gold, ſilver, copper, and other metals; and it alſo compriſes Alchymy.

RUTTENPURETCHA,

Is the art of judging of precious ſtones, their properties, and value.

KAM SHASTER,

TREATS of the generation of the human race.

SÁHTEE,

Is the art of writing with elegance, and the ſkilful uſe of irony. Thus, a woman ſent a handmaid to call her huſband, who when ſhe came to him uſed criminal familiarity with her; and ſent back an excuſe to his wife for not coming home. The diſordered ſtate of the girl's dreſs, evidently diſcovered what had happened. But the wife being a woman of prudence, and having regard for her huſband's character, diſguiſed her anger; but reprimanded the girl in the following ironical manner: "You have told a lie; "you did not go to my huſband, but idly went and bathed your-

"ſelf

" ſelf in the river; for behold the *Sirmah* * is out of your eyes, and " the ſandal ointment is no longer upon your body." By this delicate irony, ſhe diſcovered to the girl that ſhe was not ignorant of what had really happened. This art alſo treats of *Nowruſs*, or the nine human inclinations. Firſt, *Singarruſs*, the friendſhip between man and woman, and the conſequences of connection and ſeparation. Second, *Haſſuruſs*, the different kinds of laughter which they ſay is excited either by changes in the boy or dreſs, or by actions. Laughter is of three kinds. 1, *Simt*, a little alteration in the cheeks, eyes, and lips. 2, *Wehrut*, opening the mouth. 3, *Aphuſt*, loud laughter. Third, *Kurrenruſs*, grief. Fourth, *Raoudre*, anger. Fifth, *Veer*, joy. Sixth, *Bheyaneck*, fear. Seventh, *Behbutch*, averſion. Eighth, *Adhowt*, amazement. Ninth, *Sant*, or that kind of happineſs which is obtained by knowledge, when the mind is freed from enmity and partiality. Of theſe they make many ſubdiviſions, which they illuſtrate with delightful ſtories.

S A H T E E,

Also contains a deſcription of the different kinds of men and women that excite love and friendſhip. In Turan and Iran, friendſhip is chiefly deſcribed by the poets, as ſubſiſting between men; but in Hindoſtan it is celebrated between man and woman. The Hindoo philoſophers call woman *Naeykha*, and make the ſex to conſiſt of ſeveral kinds. *Sewaya*, a virtuous woman, who loves

* A preparation of antimony, with which they tinge the eyebrows, eyelaſhes, and corners of the eyes.

her

her huſband: ſhe is ſo modeſt that no man can diſcover her looking at him: ſhe never laughs loud, nor ſmiles ſo as to ſhow her teeth: ſpeaks ſeldom and always in a low tone; is never in a paſſion; and never goes out of doors, even if ſhe has the opportunity. *Pirheya*, one who is wanton, but carries on her intrigues with ſecrecy; if ſhe is married, they call her *Purredha*, and if ſingle *Kunneka*. *Samaneya* has no paſſion but the deſire of wealth.

SEWAYA is again divided into three kinds, viz. *Mokdha*, one who in her youth betrays ſigns of wantonneſs, but flies from the embraces of her huſband. This happens from eight to eighteen years. *Muddheya*, is modeſt, and has a great affection for her huſband, and never mentions his name in anger. This ſtate laſts to the age of thirty-two years. *Pirgulbha*, makes her own deſires and knowledge ſubſervient to the will of her huſband, and captivates him by her wiſe conduct. This is from thirty-two till fifty. The two laſt mentioned are moreover of three kinds. *Dheera*, if her huſband attaches himſelf to another woman, ſhe becomes jealous and diſturbed, but increaſes her affection and aſſiduity, and thereby reclaims him, by making him aſhamed of himſelf. *Adheena*, diſcovers her uneaſineſs, and attacks her huſband with irony, as for example. "It is aſtoniſhing that from your want of ſleep, my "eyes ſhould be thus inflamed; and that by your having drank "wine, my heart ſhould be intoxicated." *Dheera Adheera*, unites both theſe diſpoſitions.

PIRKEYA, is of five kinds. *Goombpulta*, conceals her indiſcretions by feigning plauſible excuſes. Thus, being ſcratched with the nail of her lover ſhe ſays, " A cat ran over me laſt night in bed, " and in attempting to catch a mouſe gave me this ſcratch." *Weedugdha*, is pleaſing in her converſation, and poſſeſſes every female accompliſhment. *Lecheta*, beſtows her favours without ſhame. *Kulletta*, proſtitutes her perſon, merely for the ſake of vice. *Unnefeyana*, has the inclination to intrigue, but is prevented by timidity.

THEY alſo claſs women in the following manner. *Poorookhitbhertika*, one who is inconſolable for the abſence of her huſband, and cannot reſt on account of her apprehenſions for his ſafety. This again is of ſeveral kinds. *Khundita*, is inconſolable for her lover having proved faithleſs. *Kulhentreta*, is ſorry for having diſcovered her paſſion for her lover, and ſtrives to remedy her indiſcretion. *Beypirlubdha*, is one who goes to an appointed place, and does not find her lover there. *Ootka*, is ſorrowful for the diſappointment, and ſeeks the cauſe of his not having come. *Baſuckſja*, is making joyful preparations for the arrival of her lover. *Sewadheenſeetka*, is ſhe who has powerful aſcendency over her lover. *Abheſareeka*, ſhe who calls her lover to her, or goes to him.

THE following is another method of claſſing women. *Ootema*, whoſe huſband does not love her, whilſt ſhe is diſtractedly fond of him. *Adhima*, the contrary. *Mudhima*, is ſometimes in friendſhip, and ſometimes in enmity, with her huſband.

ANOTHER

ANOTHER diviſion. *Pudminnee*, an incomparable beauty, with a good diſpoſition; ſhe is tall, and well proportioned; has a melodious tone of voice; talks little; her breath reſembles a roſe; ſhe is chaſte; and obedient to her huſband. *Chittrunnee*, ſomething inferior to the other in beauty of face; is neither fat nor lean; has a ſmall waiſt, and full breaſt. *Sunktnnee*, is fat and ſhort, of a violent temper, and is always quarrelling with her huſband. *Heſſtenee*, worſe in appearance and temper than the laſt. Of theſe they treat at length, and allot each to particular kind of men.

MAN, a wife who is diſreſpectful to her huſband; and this they reckon of four kinds. 1, *Lugh*, ſhe who aſſumes conſequence upon her huſband ſhewing her a little affection. 2, *Muddhee*, ſhe who after ſuffering a little trouble, gives up her affection for him. 3, *Goor*, looſes her affection after ſuffering a great deal. 4, *Ruſſabheſs*, who refuſes comfort, and leſſens her affection.

MAN, they call *Nayick*, and deſcribe three kinds. 1, *Put*, one who marries an Hindoo wife. 2, *Owpupt*, he who defiles himſelf by marrying a woman of another religion. 3, *Biſheyek*, a fornicator. And each of theſe are again of three kinds. 1, *Unkole*, is he who has only one wife. 2, *Dutchen*, has ſeveral wives, but agrees with them all. 3, *Dhiſht*, has only one wife, who uſes him ill, which only ſerves to increaſe his affection.

SAKHEE, is a faithful maid-ſervant, whoſe maſter and miſtreſs have perfect reliance upon her fidelity, and take her advice upon all

all occaſions. She amuſes her miſtreſs when on a journey, aſſiſts in putting on her ornaments, and if there happens any family miſunderſtanding, ſhe endeavours to effect a reconciliation. Such a mediatrix is called *Dootee;* and if a man *Doot.*

SAHTEE alſo compriſes rules for behaviour, exemplified by pleaſing tales, which may be conſulted at length by thoſe who are deſirous of being farther informed on this head.

SUNGEET,

Is the art of vocal and inſtrumental muſick; together with that of dancing.

THE rules thereof are compriſed in ſeven books, viz. Firſt, *Soor*, the nature of ſound which is of two kinds; *Annahut*, a ſound without any earthly cauſe, and which they conſider to have exiſted from all eternity after the following manner. When a man cloſes the orifices of his ears with his fingers, he perceives an inward noiſe, to which they give this name. They ſay this proceeds from *Brahma*, and that it cannot be heard without ſtopping the ears, till a man is in the ſtate of *Muckut*, when it becomes part of his nature. *Akut*, a ſound which proceeds from a cauſe which, like ſpeech, they conſider to be an accident of air, occaſioned by percuſſion. They ſay that Providence has given every man twenty-two nerves, extending from the belly to the crown of the head, through which the air paſſes from the navel upwards; and according as theſe nerves are employed forcibly or weakly, in ſuch degree, is the ſound uttered.

The

The air does not paſs through the fifth, ſixth, eighteenth and nineteenth nerves, conſequently they are mute; but the ſound uttered through the others, they divide into ſeven kinds, in the following order. 1, *Surj*, is like the voice of the peacock, and which is produced by the fourth nerve. 2, *Righbeh*, is like the voice of the *Peepeeheh*, a bird reſembling the *Sar*, which ſings in the rainy ſeaſon. It is in compaſs from the ſeventh to the tenth nerve. 3, *Gandhar*, is like the bleating of a goat, and reaches from the ninth to the thirteenth nerve. 4, *Mudhen*, is like the voice of the crane, and reaches from the thirteenth to the ſixteenth nerve. 5, *Punchem*, is like the voice of the bird called the *Koyil*, and reaches the ſeventh nerve. 6, *Dehwut*, is like the voice of the lizard, and reaches from the eighth to the twenty-ſecond. 7, *Nikhad*, is like the noiſe of the elephant, and reaches from the twenty-ſecond to the third.

An air which contains all theſe ſeven *Soors*, they call *Sunpoorun*. If it has ſix, *Kahdow*. If five, *Owdub*; and no air has fewer. But the *Tan* (or ſymphony) may be compoſed of two.

SECOND ADHYA, *Ragbibeekai*, the modes and their variations.

They ſay, that ſinging was invented by *Mahadeo* and *Purbutty*. That the firſt had five mouths, from each of which iſſued a muſical mode in the following order: 1, *Sree Rag*; 2, *Buſſunt*; 3, *Behrowng*; 4, *Punchem*; 5, *Megh*. To theſe they add *Nutnærain*, which they attribute to *Purbutty*. Theſe ſix modes they call *Rag*, and each has ſeveral variations; but the ſix following are what are moſt common.

Vari-

VARIATIONS OF SREE RAG, 1, *Malwee;* 2, *Tirowenee;* 3, *Gowree;* 4, *Keydaree;* 5, *Maddeemadwee;* 6, *Beharee.*

VARIATIONS OF BUSSUNT, 1, *Deyſee;* 2, *Deogurree;* 3, *Byratty;* 4, *Towree;* 5, *Lellita;* 6, *Hindowlee.*

VARIATIONS OF BEHROWNG. 1, *Behrowng;* 2, *Muddehmad;* 3, *Bihrowee;* 3, *Bungalee;* 4, *Biratka;* 5, *Sindawee;* 6, *Poonargeya.*

VARIATIONS OF PUNCHEM, 1, *Beybhaſs;* 2, *Bhoopalee;* 3, *Kanra;* 4, *Badhunſha;* 5, *Malſree;* 6, *Pudmunjeree.*

VARIATIONS OF MEGH, 1, *Mullar;* 2, *Sowrutty;* 3, *Aſſawurree;* 4, *Keyſeekee;* 5, *Gundhar;* 6, *Hirſingaree.*

VARIATIONS OF NUTNARAIN, 1, *Kammoodee;* 2, *Kulleyen;* 3, *Aheeree;* 4, *Soodhnaut;* 5, *Saluk;* 6, *Nutkummer.*

SOME make only four variations of each *Rag.*

OTHERS in the place of *Buſſunt*, *Punchem*, and *Megh*, uſe *Malkooſuck*, *Hindowl*, and *Deepuc*, and make five variations of each. Others inſtead of *Buſſunt*, *Behrowng*, *Punchem*, and *Megh*, uſe *Loodh*, *Behrown*, *Hindowl*, *Deyſkar*, and *Soodhnaut.*

THERE are two kinds of ſongs, *Marug* being thoſe invented by the *Dewtahs* and the *Rekehſir*, which are the ſame every where, and are

are univerſally held in the higheſt veneration. In the *Dekhan* there are many who ſing them in different ways, amongſt which are the following: 1, *Soorejperkaſs;* 2, *Penjtaliſſer;* 3, *Sirbetoobchder;* 4, *Chanderperkaſs;* 5, *Ragkuddem;* 6, *Shoomra*, and 7, *Surtunnee.*

THE other kind of ſongs are called *Deyſee* (or local), each place having its peculiar ones, as *Dhoorpud* in Agra, Gualiar, Bary, and that neighbourhood. In the reign of Rajah Manſingh at Gualiar, three of his muſicians, named Naik Bukhſhoo, Mujhoo, and Bhaunoo, formed a collection of ſongs ſuited to the taſte of every claſs of people. When Manſingh died, Bukhſhoo and Mujhoo went into the ſervice of Sultan Bahader Gujeratty, and being highly eſteemed by that prince, introduced into his court this kind of ſongs.

THE *Dhoorpud* conſiſts of ſtanzas of three or four rhymical lines of any length. They are chiefly in praiſe of men who have been famous for their valour or their virtue. The *Deyſee* ſongs in the Telingee and Carnatic dialects, are called *Dherow;* the ſubject is generally love. Thoſe ſung in Bengal, are called *Bungeela.* Thoſe of Jownpoor, *Chootlutta.* Thoſe of Dehly, *Kowl*, and *Teranch.* Theſe laſt were compoſed by Ameer Khoſru of Dehly, with the aſſiſtance of Samut and Tetar; they are a delightful mixture of the Perſian and Hindoove ſtyle. Thoſe of Mehtra, are called *Biſhenpud*, conſiſting of ſtanzas of four or ſix lines, and are in praiſe of Kiſhen. Thoſe of Sind, are called *Kamee*, and are on love and friendſhip. Thoſe in the Terhut language, called *Lehcharee*, were compoſed by Bedyaput,

put, and are on the violence of the paſſion of love. Thoſe of Lahore are called *Chund*. Thoſe of Gujerat *Juckree*. The warlike and heroic ſongs, are called *Kirkeh* and *Sadereh*; they are of different meaſures, and in various dialects. Beſides thoſe already mentioned there are many others, amongſt which are *Poorbee*, *Dehnaſiree*, *Rumkully*, *Koryie*, *Soohoo*, *Deyſkar*, and *Deyſneck*.

THE THIRD ADHYA, *Purkeerenka*, treats of *Alap*, which is of two kinds. 1, *Ragalap*, the *Tan*, or ſymphony, which contains the ſubject of the air. 2, *Roopalap*, the air with the words.

THE FOURTH ADHYA, *Pirbendh*, is the art of compoſing *Geet* (or ſong), and conſiſts of ſix things. 1, *Soor*. 2, *Bered* (praiſe). 3, *Pud*, the perſon praiſed. 4, *Tinna*, or Amen. 5, *Tuntinna*, or Amen, Amen. 6, *Neehrat*, Time.

PAUT ſignifies the variations of the word *Tuntinna*, from three to twenty ſyllables. This therefore is an exceſs of time.

TAUL, or meaſure. If the *Taul* contains ſix *Tuntinnas*, it is called *Meydenee*; if five *Anundenee*; if four *Debnee*; if three *Bhawanee*; if two *Terawely*; and it never conſiſts of fewer.

THE four *Adhyas* above deſcribed, are only diviſions of *Soor*, or melody.

THE FIFTH ADHYA, *Taul*, treats of the nature, and quantity of the meaſure.

THE

THE SIXTH ADHYA, *Wadya*, of muſical inſtruments, and which are of four kinds. 1, *Tut*, ſtringed inſtruments. 2, *Tit*, thoſe made of ſkins, ſuch as drums. 3, *Gheen*, any two things that produce ſound by percuſſion. 4, *Sookhir*, wind inſtruments.

STRINGED INSTRUMENTS.

THE *Junter* has a neck of hollowed wood an ell in length, at each end of which is faſtened half of a gourd. On the neck are placed ſixteen wooden frets, over which are ſtrung ſix iron wires, faſtened into both ends of the neck. The tone is varied, by means of the frets.

THE *Bheen* reſembles the *Junter;* but has only three ſtrings.

THE *Kinner* has a longer neck than the *Bheen;* and has three gourds with two ſtrings.

THE *Sirbheen* is like the *Bheen*, excepting that it has not any frets.

THE *Ambirtee*, the neck of this is ſmaller than that of the *Sirbheen*, and it has only one gourd, which is placed in the middle of the neck underneath, and one iron wire. The changes of the modes are played upon it.

THE *Rebab*, in general, has ſix ſtrings of gut; but ſome have twelve, and others eighteen.

THE *Sirmendel* reſembles the *Canoon*. It has twenty-one ſtrings, ſome of which are of iron, ſome of braſs, and ſome of gut.

THE *Saringee*, called alſo *Soorbutan*, is of the ſhape of a bow, with two hollow cups inverted at each end. It has one ſtring of gut, reſembling a bow-ſtring. They hold under the ſtring a ſmall gourd, and play with a plectrum.

THE *Adhowtee* is a gourd with two wires.

THE *Kingerah* reſembles the *Bheen*, but has only two ſtrings of gut, and the gourds are ſmaller.

The SECOND KIND *of* INSTRUMENTS, *or* DRUMS.

THE *Pukawej* is a hollow piece of wood in the ſhape of a citron, but flat at both ends, which are covered with parchment; and it is held under one arm.

THE *Awej* reſembles two falconers drums faſtened together. It is braced with ſtrings of ſilk.

THE *Dehl*, is another kind of drum well known.

THE *Dheddeh*, is ſmaller than the *Dehl*.

THE *Irdahwej*, is half the ſize of the *Awej*.

THE *Duff*, is another kind of drum well known.

THE

THE *Khenjir*, is a little *Duff* hung round with ſmall bells.

The THIRD KIND *of* INSTRUMENTS, *thoſe of* PERCUSSION.

THE *Tal* is a pair of braſs cups, with broad mouths.

THE *Kut-h Tal*, reſemble ſmall fiſh, and are made of wood or ſtone. A ſet conſiſts of four.

The SIXTH KIND, *or* WIND INSTRUMENTS.

THE *Shehna* is the ſame as the Perſian *Sirna*, or trumpet.

THE *Muſhk*, is compoſed of two reeds, perforated according to rule, and joined together in a leather bag. In the Perſian language it is called *Nie Amban*, or the bagpipe.

THE *Moorlee*, is a kind of flute.

THE *Owpunk*, is a hollow tube, an ell long, with a hole in the centre, in which is placed a ſmall reed.

THE SEVENTH ADHYA, *Tirtya*, or the Art of Dancing.

The different kinds of SINGERS.

THOSE who ſing the ancient ſongs, which are the ſame every where, are called *Bykar*; and thoſe who teach them *Schkar*. The *Kerawunt* chiefly ſing the *Dhoorpud*.

THE

THE *Dharhee* are thoſe who ſing the Penjaby ſongs, which they accompany with the *Dehdeh*, and *Kingerah*. Many of theſe ſing in the field of battle the praiſes of heroes, to excite the troops to valiant actions. The *Kewall* are of this number, but ſing chiefly the Dehly airs and Perſian ſongs in the ſame ſtyle. The *Poorkeya*, the men accompany their voices with the *Awej*, and the women with the *Tal*; formerly they ſung the *Kirkeh*, but now the *Dhoorpud*, and ſuch like. There are many beautiful women of this claſs. The *Dufzun* are chiefly Pinjaby women who play on the *Duff* and *Dehl*, and ſing *Dhoorpud*, and the *Sohlah*, or nuptial and birth-day ſongs. Formerly they appeared only before women; but now they will exhibit in publick. The *Sezdehtaly*, the men of this claſs have large *Duffs*, and one of the women plays at once upon thirteen pair of *Tal*, placing them upon her wriſts, backs of the hands, elbows, ſhoulders, back of the neck, and on the breaſt. Theſe are moſtly natives of Gujerat and Malva. The *Nutwah*, dance with graceful motions, and ſing and play upon the *Pukawej*, *Rebab*, and *Tal*.

THE *Keertunnya* are *Brahmins*, whoſe inſtruments are ſuch as were in uſe amongſt the ancients, viz. the *Pukawej*, *Rebab*, and *Tal*. They are boys dreſſed like women, who ſing the praiſes of Kiſhen. The *Bhugteyeh*, whoſe ſongs are the ſame as the laſt; but they change their dreſſes, and are great mimics. They exhibit at night. The *Bhunweyeh* greatly reſemble the laſt, but exhibit both in day and night. They dance in a ſurprizing manner in the compaſs of a braſs diſh, called in the Hindoovee language *Talee*. They alſo ſing. The *Bhend*, play on the *Dhel* and *Tal*, and ſing. They repreſent different

ſerent animals. They draw up water through the noſtrils. They run an iron ſpit down their throat into the ſtomach. They ſwallow a mixture of different kinds of grain, and then bring them up again ſeparately, with other ſlights of hand. The *Kunjeree*, the men play on the *Pukawej*, *Rebab*, and *Tal*; and the women ſing and dance. His majeſty calls them *Kunchenee*. The *Nut* play on the *Dehl* and *Tal*, dance upon the rope, and throw themſelves into ſtrange poſtures. The *Behroopee* exhibit in the day, and change their appearance in ſuch a manner, that old men ſeem to be youths, and youths old men, beyond detection. The jugglers are ſo dexterous, that they will ſeem to cut a man in pieces, and join him together again.

The AKAHREH, *or Private Singing and Dancing.*

THIS is an entertainment given at night by great people to their own family. The performers are generally women of the houſe, who are inſtructed by proper people.

A SET conſiſts of four dancers, four ſingers, and four others who play the *Tal*, with two *Pukawej*, two *Owpunks*, one *Rebab*, one *Junter*; and two who ſtand by with torches. They are for the moſt part inſtructed by the *Nutwah*, who ſometimes teach ſlaves of their own, and then ſell them.

HIS majeſty is exceſſively fond of muſick, and has a perfect knowledge of its principles. This art, which the generality of people uſe as the means of obtaining ſleep, ſerves to amuſe him and keep him awake.

GUJ

GUJ SHASTER.

A DESCRIPTION of elephants, with inſtructions how to diſcover their age and qualities, their diſeaſes and cure.

SALHOWTER.

THE art of farriery.

BASTOOK.

The art of building in every branch.

SCOOP.

TREATS of the various properties of food.

RAJNEET.

THE art of governing a kingdom.

THERE are eight cauſes of anger: 1, Deprivation of riches; 2, Ingratitude; 3, Betraying a ſecret; 4, Neglecting a faithful ſervant; 5, Abuſive language; 6, Unjuſt ſuſpicion; 7, Murder; 8, Cenſoriouſneſs.

IT is incumbent on a monarch to diveſt himſelf of avarice and anger, by following the counſels of wiſdom, and not to debaſe himſelf by the commiſſion of any of the eight crimes above mentioned. If he unfortunately ſuffers injury from others, it behoves him

him to be moderate in his reſentments. It is his indiſpenſable duty to fear God; to be juſt and merciful himſelf, and to excite the like diſpoſition in others; to pay particular reſpect to men of exalted rank, and behave with kindneſs and condeſcenſion towards his ſubjects of every deſcription. He ſhould be ambitious to extend his dominions; and protect his ſubjects from the oppreſſions of his officers, from robbers, and other evil doers; proportioning the puniſhment to the offence. In every thing that concerns himſelf he ſhould be patient, and forgiving of injuries. For his intelligencers, he muſt make choice of men of wiſdom and integrity. No enemy is ſo inſignificant as to be beneath his notice; and therefore he ought to be ever on his guard. Neither muſt he be vain of his own wealth or power. A wiſe prince will baniſh from his court all corrupt and deſigning men. The king reſembles a gardener, who plucks up the thorns and briers, and throws them on one ſide, whereby he beautifies his garden, and at the ſame time raiſes a fence, which preſerves his ground from the intruſion of ſtrangers. Thus a monarch employs on his frontiers men of bold and daring diſpoſitions; making them a ſerviceable barrier againſt invaders; and purging his court of turbulence and ſtrife. The gardener lops off the redundant branches, and plucks away ſuch leaves as would only ſerve to deprive the tree of its ſtrength. In like manner the king detaches from the nobles their too numerous friends, and dangerous dependents. The gardener alſo refreſhes the weak trees with water; and the king ſuſtains his poor ſoldiers by ſeaſonable liberality.

If the king hath not ſufficient ability of mind, or ſtrength of conſtitution, to execute all publick affairs himſelf, he muſt ſearch for a man of exemplary piety and approved integrity, and who to theſe valuable qualities adds experience, and activity in buſineſs. Him he muſt conſult on all occaſions with implicit confidence, and entruſt with the executive power. In affairs of moment, it is not adviſable to conſult with many, becauſe that to be qualified to give advice on ſuch occaſions requires fidelity, liberality of ſentiment, valour, and circumſpection; qualities that are ſeldom found united in one perſon. Some ancient monarchs, indeed, made it a rule to conſult men of a contrary deſcription, and to act diametrically oppoſite to their advice. But they were frequently deceived by this method; becauſe it is difficult to eraſe from the mind the bad impreſſions which are received from timid or crafty counſels, ignorance, or malice. They found it the ſafeſt way to join with the prime miniſter a few wiſe and experienced men, and to require each to deliver his opinion in writing, to be ſeparately canvaſſed and debated upon. A prince, moreover, requires a learned aſtrologer, and a ſkilful phyſician. A wiſe king ſelects his friends with judgement; and conciliates the affection of his troops. He fills his treaſury by prudent management. He divides his dominions into proper portions, and commits them to the government of virtuous men, amongſt whom he takes care to preſerve perfect unanimity. He examines the ſtate of the fortreſſes in his dominions; and is ever attentive to the ſecurity and proſperity of his empire. With thoſe princes who are his equals in power, he takes care to maintain peace and friendſhip; and from

from thoſe who are weaker than himſelf he exacts tribute. If any monarch is more powerful than himſelf, he continually ſtrives to ſow diſſenſion amongſt his troops; and if he is not able to effect this, prudently purchaſes his friendſhip. If poſſible, he preſerves peace with every one; but when war is unavoidable, ſupports his dignity by vigorous and bold operations. The prince whoſe territory adjoins to his, although he may be friendly in appearance, yet ought not to be truſted; he ſhould always be prepared to oppoſe any ſudden attack from that quarter. With him whoſe country lies next beyond the one laſt mentioned, he ſhould enter into alliance; but no connection ſhould be formed with thoſe who are more remote. If he finds it neceſſary to attack his enemy, he ſhould invade his country during the time of harveſt.

BESIDES the *Rajneet*, the Hindoos have many other ſenſible books upon government.

BEYHAR,

THE adminiſtration of juſtice.

THE learned Hindoos ſay, that law is compriſed under eighteen heads, viz. 1, Debt; 2, Depoſit; 3, Claim of property; 4, Partnerſhip; 5, Gifts; 6, Wages, hire, and rent; 7, Tribute; 8, Buying and ſelling; 9, Herdſmen; 10, Boundaries: 11, Abuſive language; 12, Aſſault; 13, Theft; 14, Murder; 15, Adultery; 16, Diſputes between man and wife; 17, Inheritance; 18, Gaming.

THE judge muſt erect his tribunal facing the eaſt. He muſt conſider it a religious obligation to diſcharge the duties of his office

with impartiality and juſtice. If he cannot execute all the buſineſs himſelf, he may delegate his authority to men of experience, courage, and activity.

THE plaintiff they call *Badee*, and the defendant *Pirtbadee*. When a complaint is preferred to the judge, if the defendant is a debilitated old man, or is under the age of twelve years, or is an idiot, or is inſane, or is ſick, or is employed on the buſineſs of the ſtate, or is a woman without relations, or a woman of family, ſuch an one cannot be ſummoned before a court of juſtice; the judge ſhall commiſſion an intelligent perſon to interrogate upon the caſe. But thoſe who do not come under any of the above deſcriptions, are obliged to attend.

WHATEVER the plaintiff ſays, is taken down in writing with the date; and alſo his genealogy for three deſcents, with many other particulars. The ſame is done with the defendant. The judge, after comparing together the charge and the defence, aſks the plaintiff what evidence he has in writing, or what witneſſes he can produce. According to ſome there ought not to be fewer than three or four witneſſes in every caſe; but others maintain, that a charge is ſufficiently eſtabliſhed by the evidence of one perſon of known veracity.

AN infant under five years of age cannot be a witneſs in any caſe, neither can a man who is ſuperannuated. The evidence of a Sooder can only be of ſervice to a Sooder, nor of a handicraftſ-

man

man but for one of his profeſſion. Neither can any of the following bear evidence; one who is blind, lame, or deaf; nor an idiot, nor a madman, nor a gambler, nor a notorious ſinner; nor one who at the time is ſuffering hunger or thirſt, or is under the influence of paſſion; or a thief, or any criminal, whom they are carrying to ſuffer death; nor a woman, excepting in female concerns; nor a friend for a friend; nor an enemy againſt an enemy. The judge will derive collateral proof by the phyſiognomy, and prevarication of the parties.

THE above ſtipulations are to be obſerved in all caſes, excepting murder, theft, aſſault, or abuſive language.

IF neither party can produce any proof in writing, nor bring any witneſſes, the judge ſhall determine according to the beſt of his judgement. But if the merit of the cauſe is ſo doubtful, that he cannot take upon himſelf to paſs a deciſion, he ſhall propoſe the ordeal. According to ſome the ordeal can only be performed by the plaintiff. There are eight kinds of ordeal. *The firſt kind.* They weigh the perſon in a pair of ſcales: then they perform certain religious ceremonies and weigh him again, when if he is found to be lighter than he was the firſt time, his claim is admitted; but if his ſcale preponderates, or the balance ſtands even, he is declared a liar. Some books admit of a trifling difference. This kind of ordeal is peculiar to the Brahmins. *The ſecond kind.* They deſcribe ſeven or nine circles from one centre, with the diſtance of ſixteen fingers breadth between each periphery. Then the perſon who is

to

to perform the ordeal bathes himſelf, and performs certain religious ceremonies; after which he rubs over his hands rice bran, and ſpreading open both palms, lays upon them ſeven green Peepul leaves, which are bound round ſeven times with raw ſilk. Next they place thereon a red hot iron weighing $3\frac{1}{2}$ ſeers. With this in his hands he walks between the circles, and upon arriving at the laſt, throws down the iron, when if it has not burnt his hands, he is declared to have gained his cauſe. If he ſhould chance to let the iron fall before he has paſſed over all the circles, he muſt begin again. *The third kind.* The perſon ſtands up to the navel in water with his face towards the eaſt. He next dives under the water, when one of the byſtanders ſhoots from a bow, meaſuring 106 fingers breadth, an arrow made of reed, without any iron ſpike, and another perſon runs and fetches it back. If the appellant keeps all this while under water, his cauſe is declared juſt. This ordeal is peculiar to the Byſs caſt. *The fourth kind.* Deadly poiſon is adminiſtered thus: in *Buſſunt* 7 grains; or in *Kurreylhim* 5 grains; or in *Lurreyha* 4 grains; or in *Sird* 6 grains; or in *Hyment* and *Shiſhar* 8 grains. This is to be mixed up with thirty times the quantity of ghee; and after repeating certain incantations, adminiſtered to the perſon who is to be tried. He muſt turn his face to the ſouth, and the perſon who adminiſters it muſt look towards the eaſt, or the north. If it has not any effect during the time that the ſpectators can clap their hands five hundred times, his cauſe is pronounced juſt, and antidotes are given him. This ordeal is peculiar to the Sooder caſt. *The fifth kind.* They waſh an idol with water, and after praying before it, the perſon who is to be tried drinks three handfuls of the

the water. If no misfortune befalls him within fourteen days from that time, his cauſe is pronounced juſt. *The ſixth kind.* They put into an earthen veſſel a particular kind of rice called *Sathee*, and let it ſtand all night. In the morning, after repeating certain incantations, the perſon who is to be tried eats the rice, looking towards the eaſt. He then ſpits upon a leaf of the Peepul tree, or *Bhowjputter*. If the ſaliva is mixed with blood, or the corners of his mouth ſwell, or he trembles, he is declared to be a liar. *The ſeventh kind.* They put forty dams of ghee, or ſeſamé oil, into an earthen or ſtone veſſel meaſuring ſixteen fingers in length and breadth, and four fingers deep. This they keep upon the fire, till it boils violently, when they throw in a maſha of gold. If the perſon who is to be tried, takes out the gold between his fore-finger and thumb, without ſcalding himſelf, he is declared to be a man of veracity. *The eighth kind.* They write the words *Dehrem* and *Adherem*, upon plates of ſilver and lead, or upon pieces of white and black linen, or *Bhowjputter*, and put them into a flaggon, which has never held water. The perſon whoſe cauſe is to be decided, puts in his hand, and if he draws out the word *Dehrem*, it proves his aſſertion to be true. This kind of ordeal is common to all the four tribes.

If a cauſe cannot be decided in one day, the judge admits the defendant to bail. Till one ſuit is decided, another cannot be preferred againſt the ſame perſon.

When a claim is proved, the perſon who gains the ſuit is put in poſſeſſion; and the judge exacts a fine of equal value from the defendant. And if the plaintiff loſes his cauſe, he in like manner pays double the ſum ſued for.

I shall now proceed to give a ſummary of the Hindoo laws.

DEBT.

If there is a ſimple debt, without any depoſit, and there is a diſpute about the intereſt, a Brahmin ſhall pay two per cent. per menſem; a Kehteree three; a Byſs four; and a Sooder five.

If there is a collateral ſecurity, then only a fourth of the above is recoverable, even although a higher rate had been agreed upon between the parties.

Upon adventures by land, ten per cent. is allowable, and twenty-five per cent. for riſks by ſea.

If there had been an agreement for a particular time, and the time ſhould be conſiderably elapſed, the judge ſhall not allow for intereſt a ſum exceeding the principal. In agreements for grain, as far as five times the principal is allowed.

DEPOSIT.

If a perſon has employed a depoſit illegally, and when it is demanded, demurs paying back the money, he ſhall be fined half the principal ſum in addition, for intereſt.

If

If he defends the ſuit, and the plaintiff cannot produce any writing or witneſs, the judge may privately direct ſome other perſon to depoſit ſomething with the plaintiff, and after ſome time demand it back again, when if he refuſes, he ſhall be compelled to ſatisfy the firſt claim, or elſe ſubmit to be tried by ordeal.

If a thief ſteals from a truſtee any depoſit; or it is burnt, or is loſt by water, or is taken away by an enemy in plunder; he ſhall not make reſtitution.

If he has diminiſhed it, he ſhall pay the deficiency to the plaintiff, and the like ſum to the judge.

CLAIMS of PROPERTY.

If the owner proves that his property has been illegally conveyed over to another, it ſhall be reſtored to him, and the money taken back from the ſeller.

If he diſcovers that it is hidden, or ſold under value, or he finds it in the poſſeſſion of a perſon who cannot give an account how he came by it, the judge ſhall reſtore the property to the owner, and exact a fine according to the rank of the offender.

If any perſon diſcovers him who has ſtolen any thing, the informer ſhall not be fined, but the thief.

PART-

PARTNERSHIP.

If partners have a diſpute, and it appears that they had entered into a formal agreement of partnerſhip, the judge ſhall determine according to the terms of their engagement. But if there was not any particular agreement, the profit and loſs ſhall be divided in proportion to the ſhare of each in the ſtock.

If a partner looſes or injures the property of the partnerſhip, or it has been employed or carried away without the conſent of the other partners, he ſhall make reſtitution.

If one of the partners commits any diſhoneſty in the management of the partnerſhip, he ſhall firſt make good the deficiency, and then be ejected from the partnerſhip; and if any ſhare of profit is due to him at the time, it ſhall be exacted by the judge.

If a partner is ſet to guard the joint ſtock, and through his neglect any thing is loſt or injured, he ſhall make reſtitution.

GIFTS.

If any thing is given away under the influence of anger, ſickneſs, ſorrow, or fear, or as a bribe, or in jeſt, it is allowable to take it back; and alſo whatever has been given by an infant, an idiot, or a madman. But in no other caſes can a gift be reſumed.

If any thing has been given with a view of obtaining future reward; or has been exchanged for any thing elſe; it cannot, under any pretence, be taken back.

WAGES, HIRE, and RENT.

If wages, or hire, or rent, is received in advance, the agreement muſt be fulfilled. If it is broken, the offender ſhall be fined in double the ſum. But if he had only entered into an engagement without receiving the money, then for the failure he ſhall only be fined in the ſum agreed for.

If a ſervant looſes his maſter's property, he muſt make reſtitution. But if it was taken from him forcibly, he is not anſwerable.

PUBLICK REVENUE,

If any one fails in the payment of his revenue to government, his property ſhall be ſeized, and he ſhall be baniſhed.

BUYING and SELLING.

The buyer may return his purchaſe on the day he bought it, without any conſideration; on the ſecond day he may ſend it back, upon forfeiting a twentieth part of the price; but after the ſecond day, he cannot return it. The following are exceptions: A maid ſervant may be ſent back within a month; a ſlave within fifteen days; grain within ten days; a jewel within ſeven days; cattle in general within five days; a milch cow within three days; iron

within one day; unleſs there are any particular ſtipulations to the contrary.

THE ſeller may take back his goods within the ſame period; but then he muſt ſuſtain the ſame loſs as would have fallen upon the buyer had he returned them.

HERDSMEN.

IF through the neglect of a herdſman, a beaſt is loſt, or dies, or is hurt, he is obliged to repair the injury.

IF a beaſt enters a field adjoining to a town, and eats the produce, the herdſman is not anſwerable for the damage, but the man who was ſet to watch the crop. But if it was not through his neglect, then the maſter of the beaſt ſhall pay it. *Fines exacted by the judge for the above treſpaſs.* For a buffaloe, camel, or aſs, ſeven maſhas of ſilver. For an ox three and one half maſhas; for a ſheep or goat one and three quarters of a maſha. If a beaſt lies down and eats, the fine is doubled. But for beaſts without owners no one is reſponſible. Eleven days after the death of a Brahmin, it is uſual for his family to let looſe eight, or four, or one bull, with a number of cows, which are previouſly branded in a particular manner. The ſame is done thirteen days after the death of a Kehteree; ſixteen days after the death of a Byſs; and thirty-one days after the death of a Sooder. The cattle are allowed to rove where they pleaſe. Neither can any fine be exacted for a cow, who has juſt calved, and lies down in a field.

BOUN-

BOUNDARIES.

DISPUTES concerning boundaries cannot be enquired into during the rains. Huſbandmen generally mark their boundaries by burying thereon aſhes, ſtones, broken tiles, hair, bones, and ſuch other articles as do not ſoon periſh in the ground. Sometimes a tree is a boundary. The judge muſt determine upon theſe proofs, joined to the evidence of at leaſt four huſbandmen, herdſmen, or hunters. The following is the method. Each of the witneſſes muſt be dreſſed in red, with a ſtring of red flowers round his neck, and placing a clod of earth upon his head he ſhall ſay, "If I "ſpeak falſely, my good works ſhall be of no avail unto me." If there are not any witneſſes, nor any marks for diſtinguiſhing the boundary, the judge ſhall decide at his diſcretion.

ABUSIVE LANGUAGE.

THIS they reckon of three kinds, viz. 1, Abuſing another to his face. 2, Indirect abuſe. 3, Reproaching a man's mother or ſiſter.

FOR the two firſt, if the offender be inferior to him whom he has abuſed, he ſhall be fined $12\frac{1}{2}$ dams; and if they are equal half that ſum. If a ſuperior offends in ſuch manner againſt his inferior, he ſhall be fined in a fourth of that ſum.

FOR the third kind, if the offence is committed againſt a ſuperior, the fine is 25 dams. If they are equal, or a Brahmin abuſes

a Kehteree, or a Kehteree a Brahmin, the offender ſhall pay 50 dams. If a Byſs offends in this manner againſt a Brahmin, he ſhall pay 70 dams; but if a Brahmin offends thus againſt a Byſs, he ſhall pay only $12\frac{1}{2}$ dams. And thus between Byſs and Sooder.

If any one ſpeaks diſreſpectfully of a Dewtah, of the King, or of a Brahmin who has ſtudied the four Bedes, ſhall be fined 540 dams. If he abuſes a whole family, he ſhall be fined 270 dams, or if all the inhabitants of a city, 135 dams.

ASSAULT.

This they reckon of four kinds. 1, Throwing at any one clay, earth, or filth. 2, Putting in bodily fear, by threatening a blow with a ſtick, or any other weapon. 3, Striking a blow with the hands, feet, or with any weapon. 4, Wounding with any weapon.

The firſt kind, For ſimply throwing any thing, he ſhall be fined five dams; and if he foils him ten dams; provided the parties are equals. But if the offender is the inferior, he ſhall be fined double, and if he is the ſuperior, only half the ſum.

The ſecond kind, For threatening five dams, if the parties are equals; but if the offender is the inferior, double; or if he is ſuperior, only half that ſum.

The third kind, If the blow occaſions a ſwelling or bruiſe, and the parties are equals, 270 dams. If the offender is the inferior, the offending

offending member ſhall be cut off; or the judge may inflict a ſuitable fine. *The fines are*, A Kehteree againſt a Brahmin 540 dams; a Byſs againſt a Brahmin 1080; a Sooder againſt a Brahmin 2160. A Byſs againſt a Kehteree; or a Sooder againſt a Byſs 540; or a Sooder againſt a Kehteree 1080. But if a Brahmin offends againſt a Kehteree, he pays only 270, or if againſt a Byſs 135, or a Sooder $67\frac{1}{2}$: and ſo downwards in the other caſts, towards one another.

The fourth kind. Between equals, if the ſkin is ſcratched fifty dams; if the fleſh is torn ten tolahs of gold; if a bone is broken, the offender ſhall be baniſhed. If an inferior offends thus againſt a ſuperior, the fine ſhall be double; but if the offender is the ſuperior, it ſhall be only half of what is paid between equals. If any medicine is required, he ſhall pay the expence thereof, and alſo maintain the wounded perſon till cured.

If any one by a blow hurts a ſheep, or a goat, he ſhall be fined eight dams; if it is lamed, he ſhall pay its full price to the owner, and 125 dams to the judge; and if it is killed double the price, and a fine of 250 dams. If a horſe, or camel, or ox, be ſo injured, he ſhall pay double the price to the owner, and to the judge the ſame fine as for a ſheep.

If any valuable vegetables are injured by any perſon, the owner ſhall receive the full price, and the judge exact a fine of ten dams; or if it be of little value, only eight dams.

THEFT.

THEFT.

If any one ſteals one hundred tolahs of gold or ſilver, or any thing of that value; or a quantity of grain not leſs than 66⅔ maunds; or carries away a child, or any one of a family; or another man's wife, he ſhall be puniſhed with death.

For ſtealing leſs than the ſum above mentioned, they ſhall cut off one of his hands. If it be fifty maſhas or leſs, they ſhall fine him eleven times the ſum. The ſame concerning grain.

In the caſes above mentioned, whatever has been ſtolen ſhall be reſtored to the owner; and if the criminal is not able to pay the fine, he ſhall be condemned to bondage. For leſſer thefts, the puniſhment ſhall be inflicted at the diſcretion of the judge.

MURDER.

If an inferior kills his ſuperior, he ſhall ſuffer death. If a Brahmin kills a Brahmin, his eſtate ſhall be confiſcated, and the hair of his head cut off; he ſhall be branded in the forehead and baniſhed. If a Brahmin kills a Kehteree, he ſhall be fined 1000 cows, and a bull. If a Brahmin kills a Byſs, he ſhall be fined 100 cows and a bull. If a Brahmin kills a Sooder, he ſhall be fined ten cows and a bull. The ſame fines are inflicted on a Kehteree for killing a Kehteree, and on a Byſs for killing a Byſs, &c. If a Sooder kills a Sooder, he is fined 500 cows and a bull.

If

If the murderer is not diſcovered, the inhabitants of the city, town, or quarter, where the murder was committed, ſhall endeavour to find him; and in default, they are ſubject to whatever fine the judge may think proper to inflict.

ADULTERY.

Whosoever deflowers a virgin of his own caſt, without her making any reſiſtance, ſhall be compelled to marry her. If he raviſhes her, he ſhall be put to death; but no puniſhment inflicted on the woman. If the offender is a Brahmin, he ſhall only ſuffer baniſhment.

If ſhe was not a virgin, but one who was not uſed to go abroad, and conſented, and they are both of the ſame caſt, he ſhall be fined 270 dams. If he forced her, the fine ſhall be 540 dams. If ſhe is a woman who is uſed to go abroad, and conſented, the fine ſhall be 250 dams, and if forced, 500 dams. If the man is ſuperior in caſt to the woman, the fine, in all theſe caſes, ſhall be 250 dams; but if the man is inferior, he ſhall, in all caſes, be put to death; and they ſhall cut off the woman's ears and noſe.

MAN and WIFE.

If immediately after marriage a man diſcovers any natural defect on his wife, he may part with her without being ſubject to any proſecution; but the father of the woman ſhall be fined.

If

If a man agrees to give a perſon one daughter in marriage, but afterwards gives him another, he ſhall be obliged to give him both.

If a huſband goes on a pilgrimage, and is abſent beyond the time he had agreed upon, the wife ſhall ſtay at his houſe during the ſpace of eight years, whatever her circumſtances in life may be. If he travels to acquire knowledge, or in queſt of fortune, ſhe ſhall ſtay in his houſe ſix years, waiting his return. If he is gone to marry another woman, three years. After the expiration of the preſcribed period, for each caſe, ſhe is at liberty to leave his houſe in purſuit of her buſineſs. The huſband then has it not in his power to put her away; but if ſhe leaves his houſe before her time, he is at liberty to part with her.

If the huſband is ſick and his wife does not attend him, he cannot part with her for this neglect; however, he may refuſe to ſpeak to her for three months, and he may take back whatever preſents he had given her. But after this, he muſt be reconciled to her.

The Brahmins cannot divorce their wives. But if a huſband commits a capital crime, or has any contagious diſtemper, it is lawful for the wife to ſeparate herſelf from him.

If a Brahmin has four wives, one of each caſt, each ſhall perform the ceremonies of her own particular caſt; but the Brahmin, on all religious occaſions, and for anointing his body with oil, &c. can employ only her of his own caſt.

INHE-

INHERITANCE.

If a man dies and leaves behind him a ſon, or ſons, and a widow, they ſhall inherit his eſtate equally.

If there be neither ſons, nor widow, the daughter who is unmarried is the heir.

If there be neither ſon, widow, nor unmarried daughter, then the mother of the deceaſed is the heir.

If he neither leave behind him a mother, then his father ſhall be the heir.

If he neither leave behind him a father, then his brother ſhall be the heir.

If he neither leave behind him a brother, then his brother's ſon ſhall be the heir.

In default of a brother's ſon, the eſtate ſhall be divided amongſt the next of kin.

If he leave not any relations, then the eſtate ſhall go to his tutor, or if he is not alive to his ſchool fellows.

If there be neither any of theſe, then the king is the heir.

GAMING.

WHOSOEVER plays with falſe dice, ſhall be baniſhed.

IF any one refuſes to pay his game, it ſhall be forced from him.

THE judge is entitled to a tenth of whatever is gained at play.

WHAT I have here delivered is a mere ſummary of the Hindoo laws. There are a multitude of other caſes, with various and contradictory commentaries on each.

CHAR ASHERUM, *or* THE FOUR HINDOO DEGREES

I NOW proceed to deſcribe the cuſtoms and manners of the Hindoos, and their religious ceremonies.

THE following are the rules obſerved by the Brahmins. When a Brahmin is out of his minority, he divides the remainder of his life into four portions for the performance of the four Aſherum, or degrees.

THE FIRST DEGREE, or *Berhemcharee.* The Brahmins regard the *Zenar* as one of the firſt principles of their religion: indeed none of the three firſt tribes conſider themſelves initiated till they have put it on. A Brahmin may put on the *Zenar* at any time between eight and ſixteen years of age; a Kehteree from eleven till twenty-two; a Byſs from twelve to twenty-four; but a Sooder cannot wear

wear it. If any one of the three tribes neglects to put on the *Zenar* within the prescribed time for each, he is not considered as a Hindoo. A Brahmin receives the *Zenar* from his father or tutor; a Kehteree, and a Byss, from the hands of a Brahmin. Only a Brahmin can twist this cord; and that which a Brahmin puts on the first time, must be twisted by his father or tutor. It is made after the following manner: three threads, each measuring ninety-six hands, are twisted together; then they are folded into three, and twisted again, making it to consist of nine threads. This is folded again into three, but without any more twisting, and each end fastened with a knot. This is the *Zenar*, which, being put upon the left shoulder, passes to the right side and hangs down as far as the fingers can reach. A Brahmin wears four *Zenars* together, and the other two casts only three. Some say that for this purpose cotton thread is used by the Brahmins; worsted by the Kehteree; and hempen thread by the Byss. The first time that they put on the *Zenar*, they hang along with it a slip of deer skin three fingers breadth; but it is shorter than the *Zenar*. A Brahmin uses antelope skin; a Kehteree any other deer skin; and a Byss goat skin. They, moreover, at this time wear round the waist a cord, made of a particular kind of grass, called *Moonj*.

He next learns the *Gayteree*, which are certain words in praise of the sun. This they consider like the Kelma of the Mohammedans.

A BRAHMIN alſo receives a ſtaff of Palaſs wood; but for a Kehteree, or Byſs, it is made of any other wood.

AFTER the performance of theſe ceremonies, the noviciate is brought from his father's houſe, and placed under his tutor, to be inſtructed in the Bedes; beginning firſt with reading his own particular Bede. They ſay, that when the philoſopher Byaſs divided the Bede into four parts, he inſtructed four of his diſciples in the reſpective doctrines of each; the deſcendants of which diſciples have followed the tenets of the particular Bede inculcated by the firſt teacher. They never begin to read the Bedes at any of the following times, *Purwa*, *Aſhtomcen*, *Pooren Maſs*, *Amavuſs;* neither in the nights of *Aſhtomeen*, nor *Chutturduſſy;* nor during an eclipſe. But any other of the ſix above-mentioned ceremonies may be performed at thoſe times.

WHEN a *Berhemcharee* goes to the neceſſary, he hangs the *Zenar* upon his right ear. On this occaſion, in the day time he turns his face to the north, and at night to the ſouth. He afterwards waſhes his privities five times with water, having each time previouſly uſed earth. This is performed with the left hand, which he then cleanſes five times in the ſame manner. Next he waſhes both hands five times; and concludes with waſhing his feet thrice. When he urines, he cleanſes the parts once with earth and water, and then three times with water; uſing his left hand as before; after which he waſhes both hands and feet. This is the number of purifications required from the time of putting on the *Zenar*, till ſixteen years of age,

age, after which period they are doubled. After performing three ablutions, he ſits down upon his haunches looking towards the eaſt or north. Then he takes in his right hand a little water which he drinks. Then he cleans his teeth with a *Miſwak*, uſing a freſh one every day.

THE dreſs of a *Berhemcharee* conſiſts of, 1, The *Lungowtee*, which is a piece of cloth for covering the privities. 2, The *Lungee*, another cloth which covers the *Lungowtee*. 3, A ſheet without any ſuture. 4, A linen cap. He bathes every morning before ſunriſe, without any covering but the *Lungowtee*, and the cord of *Moonj*. He begins with taking up in his right hand a little water, and ſays, "Pardon my offences." After which he throws away the water. Then he rubs himſelf all over with earth, and if he is in a river dives three times, or elſe he throws water thrice over his body, and rubs himſelf with his hands. Next he repeats the name of God, and then thrice takes up in his right hand a little water, which he ſips, and repeats certain prayers, during all which time he ſprinkles water upon his head. Then with his fore-finger and thumb he ſtops his noſtrils, and bowing down his face to the ſurface of the water, repeats another prayer, and then dives, or throws water over himſelf thrice. He then ſprinkles ſeven times his forehead, breaſt, and ſhoulders. Then joining his open hands, he fills them eight times with water, and throws it towards the ſun, repeating a particular prayer; after this he ſips a little water, and repeats the *Parayenam*, mentioned under the article *Patenjil*. This they call the ablution, whether

whether it be performed in a river, pond, well, or houſe. He then puts on his cloaths, and if he is a follower of *Ram*, makes a mark with aſhes along his forehead. If he is a follower of *Kiſhen*, he makes twelve Kuſhkehs, namely upon his forehead, breaſt, navel, the right and left ſides thereof, the ſhoulders, tips of the ears, the loins, the crown of the head, and the throat. The clay of the Ganges is in the higheſt eſteem for this ceremony; but they ſometimes uſe ſaffron, and other dyes. A Sooder marks only a circle upon his forehead. After this he takes up his ſtaff, and puts over his ſhoulders a leather belt, which faſtens at the navel with a cuſhion. Then he performs the *Sindeyha*, which is ſaying a certain prayer, and drinking and ſprinkling water in a particular manner. Next he performs the *Howm*, or burnt ſacrifice.

When he has performed all theſe ceremonies, he goes and waits upon his tutor, and reads the Bedes. Immediately that the ſun begins to decline, the *Berhemcharee* repeats all the ceremonies above deſcribed, with ſome trifling variation. Then he goes and begs food from three, five, or ſeven houſes; but he will not receive any from a Sooder. When he has dreſſed a ſufficient quantity, he carries it to his tutor, and aſks permiſſion to eat. Before he begins to eat, he ſays a prayer, and performs ſome particular ceremonies; and after he has done, repeats another prayer. He never ſpeaks during meals. At the duſk of the evening he repeats the *Sindeyha* and *Howm*. After this he reads two or three hours, and then ſleeps upon the ground on a bed of ſtraw,

ſtraw, a tiger's ſkin, deer ſkin, or ſuch like. He abſtains from fleſh, honey, beetle, and perfumes. A *Berhemcharee* wears his head ſhaven, leaving a lock of hair at the back of the crown. The hair of the other parts of the body, are ſuffered to grow. He uſes neither *Sirmah*, nor oil; and never goes where there is ſinging, dancing, or gaming. He never kills any animal; and has no commerce with women. He never eats of any diſh, till his tutor has taſted it. He is enjoined to abſtain from lying, anger, avarice, and envy, and is forbidden to ſpeak ill of any one, even although he may deſerve it. In ſhort, he is commanded to lead a life of virtue and holineſs. When he prays, he looks towards the eaſt, or the north. He never looks at the ſun at the time of riſing or ſetting. Some continue in the degree of *Berhemcharee* forty-eight years, allowing twelve years for the ſtudy of each Bede. Some paſs through this degree in five years, and others only continue in it till they have learnt the Bedes. Others, again, ſpend all their lives in this ſtate; and in purſuit of *Muckut* inflict upon themſelves great auſterities.

THE SECOND DEGREE, *Gerihſt,h.* When the *Berhemcharee* has finiſhed his ſtudies, if he finds an inclination to devote his life to the ſervice of God, and deſpiſes all worldly enjoyments, nothing can be more meritorious; but if he does not feel ſuch an inclination, he waits upon his tutor, and aſks permiſſion to return to his father's houſe.

He then throws aſide all his dreſs, excepting the *Zenar*; but continues the ablutions, and other ceremonies, like a *Berhemcharee*. If he is a Brahmin, he puts on a turband, and a ſheet eight cubits long and two broad, which ſerves to cover his loins and thighs. Another ſheet, four cubits long and two broad, he throws over his ſhoulders; this may have a ſuture, but the other not. A *Gereſht,h* of any of the other caſts, wears different kinds of dreſſes. He now marries, in the manner that will be deſcribed hereafter.

The *Gereſht,h* performs certain prayers, and the *Howm*, or burnt ſacrifice, after the following manner. He takes in his hand a branch of a Peepul, or Palaſs tree, a cubit in length, and burns it in the *Howm* fire. He then paſſes into the fire another branch of the ſame kind, and after having ſcorched it, takes it out and preſerves it againſt the next *Howm*, which he performs with this ſtick; and then ſcorches another in like manner, which he preſerves againſt the time of performing the *Aginhowter*. This is a particular *Howm*, made with Peepul wood, and two other ſticks, which by means of a ſtrong cord are rubbed together till they take fire, when they are put into three earthen veſſels. He then makes the figure of a tortoiſe with one and a fourth of a ſeer of rice-flour, and ſprinkles it with oil. Part of this he throws into the three fires, as an offereng to the Dewtahs; and the remainder he gives to the Brahmins, eating ſome himſelf. A third part of the fire, he preſerves during his whole life, and every day performs the *Howm* with ſome of it, throwing into

into the fire as an offering to the Dewtahs, rice, ghee, milk, barley, or any other eatable. And he repeats the *Aginhowter*, on every *Purwa*, from the fourth day after his marriage, till he ſeparates from his father, which is the period of this ceremony.

ANY of the caſts, excepting a Sooder, may be a *Geriſht,h*. At four ghurries before day-break, he riſes in his bed, and prays. He divides his time into eight parts, aſſigning to each a particular duty. Firſt, when the ſun is above the horizon, he firſt looks on it, then on fire, next on water, and laſt on gold. If he is a prince he firſt looks on the ſun, then on a Brahmin, then on a cow, and laſt on ghee. But if none of theſe eight things are preſent, he muſt look upon the palms of his hands, and perform the *Sindehya*. *The ſecond portion of time*, he employs in ſtudying the Bedes, and other ſciences. *The third*, he paſſes in the ſervice of his prince, and in the tranſaction of his own buſineſs. *The fourth*, in the performance of his family concerns. *The fifth*, which is at noon, he ſpends in ablutions, the *Sindehya*, and in ſprinkling water with his hands, as an offering to the Dewtahs, the *Rekehſir*, and his anceſtors, which ceremony they call *Tirpun*, and it is accompanied with certain prayers. *The ſixth*, he prays to Biſhen, Mahadeo, the ſun, Durga, and Gunnies. This ceremony, which they call *Deopoojah*, will be more fully treated of hereafter. *The ſeventh*, he throws into the fire ſome of his food, as a burnt offering to the Dewtahs. After which he performs the *Atitpoojah*, which is this: he looks out for a perſon who is hungry, and when he has found him, treats him with great attention, and feeds him. Then he eats himſelf, and

theſe ceremonies collectively are called *Byſoodeo Pooja.* A Brahmin obtains his food by gleaning the field after the reapers. Or if he does not approve of this method, he may receive it from any of his family. Or if he does not chooſe this, he may receive the voluntary donations of ſtrangers, who are Brahmins, Kehteree, or Byſs. But if he neither likes this, he may beg. Or if he does not approve of this, he may cultivate land. They think that trade is the worſt means by which he can ſupport himſelf. It is not proper for a Brahmin to keep a greater ſtock than twelve days proviſion; but others may have as large a ſtore as they pleaſe. *The eighth,* he liſtens to the ancient hiſtories of holy men; and performs the *Sindehya.* If he is hungry, he eats again at this time. He ſpends the remainder of the evening, till the firſt watch of the night, in ſtudying philoſophy, after which he goes to reſt. This they conſider to be the proper diſtribution of time. They obſerve many particular ceremonies during eclipſes, and other holidays, the Kehteree and Byſs performing fewer than the Brahmin.

THE THIRD ASHERUM, *Banperiſt,h,* Is the name alſo given to the profeſſor, as well as to the degree itſelf. A Sooder cannot take this degree.

WHEN a Brahmin, Kehteree, or a Byſs, arrives at old age, or becomes a grandfather, he may give up the management of his family to his ſon, or ſome other relation, and bids adieu to the world. He quits the city, and retiring to the deſert, there builds himſelf a cell, where he weans his heart from all worldly concerns, and

and makes preparation for his laſt journey. If his wife, through affection, wiſhes to accompany him in his retirement, it is allowable; but they muſt ſubdue all carnal inclinations. Here he preſerves the perpetual fire for ſacrifice, and covers himſelf with the leaves or bark of trees; a coarſe *Lungowtee* being the only piece of linen that he may wear. He never cuts his hair nor nails. At morning, noon, and evening, he performs his ablutions, with the *Sindehya;* and every morning and evening the *Howm*, in the ſame manner as is directed for the *Geriſht,h;* but his ablutions are now trebled. He hangs down his head, and obſerves the other rules preſcribed in *Patenjil.* He reads the Bedes, never ſleeps in the day-time, and always lies upon the bare ground. In the ſummer months he ſits in the ſun, ſurrounded with four fires. During the four rainy months, he dwells upon a ſtage raiſed above the water by four poles, but entirely expoſed to the weather. In the four winter months, he ſits all night in cold water. He inceſſantly performs the faſt of *Chandcrayin*, and eats only at night. It is allowable for him to amaſs a ſtore of proviſions ſufficient for one year; but he receives nothing from any one; and only ſupplies himſelf with wild grain and fruits. He never cooks his victuals; but it is allowable for him to ſoften them in water. When he cannot collect proviſions himſelf, he applies to other *Banperiſhth's;* or if they cannot ſupply him, he then through neceſſity goes to the next town for food, but remains there no longer than is neceſſary for that purpoſe.

If he is weary of life, he travels towards the eaſt or north, till he expires with the fatigue of the journey, or elſe he throws himſelf

himſelf into a fire; or precipitates himſelf from an eminence; or drowns himſelf. They think this is the ſure road to paradiſe; but unleſs he had obtained the ſtate of *Sonnyaſs*, he will not from this action alone be rewarded with *Muckut*.

THE FOURTH ASHERUM, *Sonnyaſs*. Nothing can exceed the auſterities of this ſtate, which, when properly performed, inſures the reward of *Muckut*. His majeſty calls one of theſe diſciplinarians *Sonnyaſſy*.

WHEN a man has paſſed through the three degrees above deſcribed, he goes and aſks permiſſion from his tutor to enter into this ſtate, which being obtained, he quits his wife, ſhaves his head and beard, and gives up all worldly concerns. His tutor preſents him a *Lungowtee*, and a ſmall piece of cloth; and accepts ſome trifle in return.

THE diſciplinarian then gives up reading, and applies himſelf ſolely to contemplation. He lives alone in the wilds. Every morning, noon, and evening, he performs his ablutions, and purifications, and follows the rules preſcribed in *Patenjil*. He has a particular way of performing the *Sindehya*, and continually repeats the word *Awan*, which is the commencement of the *Bedes*. Towards the evening, he goes to the neareſt town, and begs his food from three, five, or ſeven houſes inhabited by Brahmins, repeating the name of God; but he never receives from one houſe more than a handful. If they give it him in his hand, he eats it immediately,

diately, but if they throw it on the ground, he takes it up with his mouth, or collecting it in a cloth, waſhes it in the river before he makes his meal. Then he retires to a place, where there are not any ſigns of cooking or eating, or lighting of fires.

He refuſes all communication with a *Sooder* or *Mileetch*, and if any perſon does not ſupply him immediately with food, he will not wait. Before he eats, he ſquints upon the end of his noſe, and contemplating, walks on with his head and feet bare, never ſtanding ſtill in one place. He never ſtays more than three days in a city, nor two in a village. In the rains he dwells in one place; and thus he paſſes his life.

Some perform all theſe auſterities in the firſt and ſecond degrees. Some allow twenty-five years for each of the four ſtates.

The ſecond degree, or *Geriſh,h*, may be profeſſed by any of the four tribes. From the firſt and third, the *Sooder* is excluded. The fourth is peculiar to the Brahmins.

The WORSHIP *of the* DEITY.

The Hindoo philoſophers ſay, that whoſoever ſeeks to pleaſe God, muſt ſet aſide part of his property for the purpoſe of divine worſhip. According to the followers of Nea-iy, Beyſheekhek, Meymænſa, Beydant, Sank, and Patenjil, there are four kinds of divine worſhip, namely, Pooja, Juggen, Dan, and Sheradh, which will be explained in their proper order.

The

The Firſt Kind of WORSHIP, *or* POOJA.

Iſſur Pooja. Since they admit that the Almighty occaſionally aſſumes an elementary form, without defiling his holineſs, they make various idols, in gold and other metals, which ſerve to aſſiſt their imaginations whilſt they offer up their prayers to the inviſible Deity. This they call *Pooja*, and divide into ſixteen ceremonies. After he has performed his uſual ablutions, with the *Sindehya* and *Howm*, he ſits down looking towards the eaſt or the north, with his legs drawn up in front. Then taking in his hand a little water and rice, ſprinkles the idol, thinking that he thereby begins the worſhip of God. Next is the *Kulſh Pooja* when he worſhips the idol's flaggon. Then follows the *Shunkh Pooja*, or the worſhip of the Conch Shell. Laſt is the *Ghunta Pooja*, which is plaſtering the bell with ſandal wood. When he has performed theſe *Poojas*, he throws down a little rice, and wiſhes that God may be manifeſted. Thus far includes the firſt of the ſixteen ceremonies. 2, He places a table of metal, or any thing elſe, as a ſeat for the Deity. 3, He throws water into a veſſel to waſh his foot-ſteps. In Hindoſtan it is the cuſtom, that when a ſuperior enters the houſe of an inferior, he waſhes his feet. 4, He ſprinkles water thrice, to repreſent the idol rinſing his mouth. It is alſo the cuſtom, for an inferior to bring to a ſuperior water to rinſe his mouth before meals. 5, Sandal, flowers, beetle, and rice, are offered to the idol. 6, The idol and his ſeat are carried to another ſpot. Then he takes in his right hand a white Conch ſhell full of water, which he throws over the idol,

idol, and with his left hand rings the bell. 7, He dries the idol with a cloth, replaces it upon its ſeat, and dreſſes it. 8, He puts the Zenar upon the idol. 9, He makes the *Kuſh'h* upon the idol in twelve places. 10, He throws over the idol flowers, or green leaves. 11, He fumigates it with perfumes. 12, He lights a lamp with ghee. 13, He places before the idol trays of food, according to his ability, which are diſtributed amongſt the bye-ſtanders as the idol's leavings. 14, They call *Numſkar*, which is worſhipping God with heart and tongue, and ſtretching himſelf at full length with his face towards the ground. This proſtration is called *Dundowt*. Then he lays himſelf in ſuch manner, that his eight members touch the ground, namely, the two knees, two hands, forehead, noſe, and cheeks, and this they call *Shaſhtang*. Theſe kinds of proſtration are alſo performed to great men. 15, He compaſſes the idol ſeveral times. 16, He ſtands like a ſlave, with his hands uplifted, and aſks permiſſion to depart. There are particular prayers, and many different ways of performing theſe ſixteen ceremonies. Some uſe more than theſe ſixteen ceremonies; and others believe that only from the 9th to the 13th are indiſpenſable duties. Excepting a Sonnyaſſy and a Sooder, all other Hindoos perform this *Pooja* thrice every day.

God may be adored in the heart; or in the ſun; or in fire; or in water; or in earth; or under the form of an idol.

They alſo make images of thoſe who have attained immortal felicity, and conſider the worſhipping of them as the means of obtaining ſalvation.

The

The Second Kind of WORSHIP,

Juggen, which they alſo call *Jag*, and it is of three kinds. 1. *Pak Juggen*, making the *Howm* in the name of the Dewtahs, and beſtowing charity before he eats. This is of different kinds. 2. *Jup Juggen*, repeating prayers, and reading books of wiſdom. And theſe two are in conſtant uſe. 3. *Bidh Juggen*, is alſo of ſeveral kinds, in ſome of which great ſums of money are expended, and a number of animals ſacrificed. One kind of *Bidh Juggen* is the *Aſhowmeedh Juggen*, which is performed only by great monarchs. When every thing is prepared for the ſacrifice, they place in the front a white horſe, who has a black right ear, and after repeating certain prayers, the prince ſets out upon conqueſt, and carries victory where-ever he goes. All the monarchs of the earth become tributary to him, and enter into his troops. They ſay, that whoſoever has performed this ceremony an hundred times, will become a monarch of the upper regions. They pretend that there have been ſeveral ſuch, and relate marvellous ſtories of them. If he does not perform that number, he only obtains a comfortable habitation there. *Raſſewee Juggen*. At this grand ſacrifice, all the monarchs of the earth muſt be preſent, and they alone can officiate. Whoſoever has preſided at ſuch a ſacrifice twice, becomes a monarch of the upper regions, and they ſay, that many have obtained this felicity. This ſacrifice is of various kinds; but the two here given muſt ſuffice for this volume.

The

The Third Kind of WORSHIP.

Dan, giving money and goods to the needy. There are various ways of beſtowing alms, but the following are moſt in eſtimation. 1. *Toladan*, weighing himſelf againſt gold, ſilver, and other valuables. 2. *Herngirbh Dan*. An image of Brahma is made with four faces, in each of which are two eyes, two ears, two noſes, and two mouths; it has four hands, and the other parts of the body like an ordinary man. It is of gold, weighing not leſs than thirty-three tolahs and four maſhahs, nor more than 3410 tolahs. The heighth muſt be ſeventy-two fingers, and breadth forty-eight fingers. This is adorned with jewels, and, after the performance of certain ceremonies, given away in alms. 3, *Brahma,und Dan*. An egg is made of gold of two parts, which join together ſo as to form a perfect oval. It muſt not be ſmaller in breadth and heighth than twelve fingers; nor larger than 110 fingers. The weight from ſixty-ſix tolahs ſix maſhahs, to 3333 tolahs four maſhahs. 4, *Kulptoor Dan*, is the name of a tree, which was one of the fourteen things brought out of the ſea by the *Kowrum Owtar*; which will be deſcribed hereafter. Birds are repreſented ſitting upon the branches. It is made of gold, and muſt not weigh leſs than two tolahs. 5, *Gooſihſir Dan*. One thouſand cows with the points of their horns plated with gold, and their hoofs with ſilver, with bells and Kataſſes about their necks. 6, *Herenneeyeh Kamdheen Dan*. A cow and calf made of gold, weighing from 850 to 3400 tolahs. 7, *Herenneeyeh-ſhew Dan*. A horſe made of gold, weighing from ten tolahs to 3333 tolahs four maſhahs. 8, *Herenneeyeh-ſhewrith*

Dan. A four-wheeled chariot made of gold, with four or eight horſes, weighing from ten tolahs to 6660 tolahs eight maſhahs. 9, *Heemheſtrith Dan.* A carriage drawn by four elephants all of gold, weighing from ſixteen tolahs to 6660 tolahs eight maſhahs. 10, *Penchlongel Dan.* Four ploughs of gold, the ſame weight as the laſt article. 11, *Dehra Dan*, a repreſentation of a piece of land, with mountains and rivers, made of gold, not weighing leſs than ſixteen tolahs eight maſhahs, nor more than 3333 tolahs. 12, *Wiſhwachucher Dan.* A golden ſphere, weighing from ſixty-ſix tolahs eight maſhahs to 3333 tolahs four maſhahs. 13, *Kulpleta Dan.* A golden vine, weighing from ſixteen tolahs to 3333 tolahs four maſhahs. 14, *Suptſagir Dan.* A repreſentation of the ſeven ſeas in gold, weighing from twenty-three tolahs four maſhahs to 3333 tolahs four maſhahs. 15, *Ruttendheen Dan.* A cow and calf made of precious ſtones. 16, *Mahabhootghit Dan*, is a golden figure with the head of an elephant, and the other parts human. This is *Gunnies.* Weight from ſixteen tolahs eight maſhahs to 3333 tolahs four maſhahs.

ACCORDING to ſome books, *Toladan* is the only kind that is proper, and none of the others ſhould be leſs than 106 tolahs ſix maſhahs, or more than 833 tolahs four maſhahs. There are alſo different opinions about the manner of diſtribution; ſome maintaining that it ought to be firſt given to the *Achareya*, and by them diſtributed to others. An *Achareya*, is one who teaches the Bedes, and other ſciences. Some direct it to be given to other Brahmins.

THERE

THERE are diſtinct ceremonies appointed for each kind of *Dan*; but they may be given at any time, although during eclipſes, and when the ſun enters the ſign Capricorn, and ſome other ſeaſons, are eſteemed more eſpecially meritorious. Great rewards are promiſed to thoſe who are charitable, inſomuch that for the firſt kind of Dan, if he weigh himſelf againſt gold, he will remain in paradiſe for one hundred million Kulps; and when he re-aſſumes an human form, will be a mighty monarch.

The Fourth kind of WORSHIP.

Sheradh, giving charity in the name of his anceſtors, and which is done at various times, 1, The day on which he dies, and the anniverſary thereof. 2, On the Tit,h Amavus, of every month. 3, The ſixteenth Tit,h, of the month of Aſſin. 4, Beſtowing charity in their names at ſome public place of worſhip.

THE following is the manner of performing the Sheradh. He gives to the Brahmins money, goods, and food, dreſſed and undreſſed, in the name of his father, grandfather, and great-grandfather; and of his mother, grandmother, and great-grandmother.

ACCORDING to the four tribes, when *Pooja*, *Jug*, *Dan*, and *Sheradh* are performed, the Deity is completely worſhipped.

The OWTARS *or Incarnations of the* DEITY.

THE Hindoos of the ſects of Nee-aiy, Beyſheekeh, Beydant, Meymanſa, Sank, and Patenjil, believe that God occaſionally aſſumes an elementary form; which manifeſtation they call *Pooran Owtar*.

THOSE

THOSE numberleſs parts of the creation, which by the ray of divinity that they poſſeſs, are endowed with wonderful powers, they call *Unſh Owtar*.

The POORAN OWTARS.

THEY ſay that during the four Jowgs, there will be ten Owtars; and that nine have already appeared.

MUTCH OWTAR,

WHEN the Deity was manifeſted under the form of a fiſh, of which they give the following account. In the country of Darawird, ſituated at the extremity of the Dekhan, in the city of Behdrawutty, during the Sut Jowg, in the month of Phagun, on the Tit,h Ekaduſſy, Rajah Mun, who had bid adieu to all worldly deſires, and had ſolely employed himſelf in the worſhip of God, for above a million years, was performing his devotions on the beach of the river Kirtmala: and whilſt he was performing his ablutions, a little fiſh came into his hand and ſaid, "Preſerve "me." It remained in his hand for the ſpace of a day and night, when having become larger, he put it into an ewer. When this would not contain it, he put it into a jar. But growing too large for it, he threw it into a well; from thence he removed it to a pond; and from thence into the Ganges. But this ſoon becoming too confined for the fiſh, it went into the ocean. When it had filled the ocean, the Rajah diſcovered it to be the Deity, worſhipped it, and prayed to be informed of the cauſe of the manifeſtation. He heard the following anſwer, "I am the only God, and have "aſſumed

" aſſumed this body for the deliverance of yourſelf, and a few " more of the elect. After ſeven days, a light ſhall ſhine forth, " and the earth ſhall be deluged with water. Embark on " board a certain ſhip, taking with you a few righteous perſons, " together with the divine books, and the choiceſt medicines; " and faſten the ſhip to the horn, which grows out of my head." The deluge laſted one million ſeven hundred and eighteen thouſand years; and when the deluge ceaſed, the fiſh diſappeared.

KOWRUM OWTAR.

In the month of Katick Suckulputch, on the Tit,h Duaduſſy, God appeared in the form of a tortoiſe. The Dewtahs wanted to churn the ocean, in order to make the water of immortality, in the ſame manner as butter is obtained from milk. For this purpoſe they made uſe of the mountain Minder, which is the largeſt in the univerſe, by way of a churn pole. The weight of the mountain was ſo exceſſive, that they could not ſuſtain it; ſo that it ſunk into the ocean, and they were not able to recover it, till God appeared in the form of a tortoiſe, and raiſed it upon his back, when the Dewtahs obtained their wiſh. On this miraculous occaſion, fourteen invaluable treaſures were obtained from the ſea. 1, *Lutchmeen*, riches, appeared like a blooming bride, and beſtowed bleſſings upon mankind. 2, *Kowſtubh Mun*, a wonderful reſplendent jewel, of ineſtimable value. 3, *Parjatuckbeeretch*, a tree whoſe flowers never fade, and whoſe order perfumes the univerſe. According to ſome it is oracular, and beſtows

tows whatever is deſired; which donation is called *Kulpbirkh*. 4, *Soora*, wine. 5, *Dehmunter*, a phyſician who healed the ſick, and raiſed the dead to life. In his right hand, he held a leech, and in his left a branch of the Mirabolan tree. His majeſty ſays, that theſe ought to have been reckoned ſeparately, and increaſed the number of bleſſings to ſixteen. 6, *Chunderman*, the moon. 7, *Kamdhen*, a wonderful cow, from whoſe dugs iſſued whatever was wanted. 8, *Iyraput*, a white elephant with four tuſks. 9, *Sunkh*, a wonderful ſounding white Conch ſhell, which beſtowed victory upon whoſover poſſeſſed it. 10, *Amrit*, or the water of immortality. 11, *Bikh*, deadly poiſon. 12, *Rumbha*, a beautiful woman of an amiable diſpoſition. 13, *Aſſoo*, a horſe with eight heads. 14, *Sarengdhenook*, a bow that never failed to carry an arrow true to the mark.

AFTER theſe diſcoveries, *Kowrum* deſcended into the earth, where they believe he is ſtill exiſting.

BARAH OWTAR;

OR the hog; which incarnation happened at the city of Bermahwert, near Neemkhar, in the Soobah of Oudh, during the Sut Jowg, in the month of Katick, on the Tit,h Pooran Maſſy, after the following manner. One *Hirnakeſs*, of the race of the Deyts, had paſſed a long life in religious worſhip. One day God revealed himſelf unto him, and aſked him, what he wiſhed for. Hirnakeſs, rejoiced at theſe words, enumerated all the noxious animals, and intreated that they might not have power to hurt him;

him; and that he might be univerſal monarch. Shortly after he obtained his wiſhes. When he took upon himſelf the government of the upper regions, he committed the earth to the care of one of his relations. The Dewtahs, accompanied by Brahma, went to Biſhen, and they altogether laid their grievances before the Almighty. Hirnakeſs, in enumerating the noxious animals, had forgotten to include the hog, wherefore they received for anſwer, "I will manifeſt myſelf under that form, and deprive him of life." A ſhort time after, God appeared in that form, and deſtroyed Hirnakeſs. They ſhow the place where this happened, near Soroon.

NIRSINGH OWTAR,

Was an animal from the head to the waiſt like a lion, and the lower parts reſembling a man. It appeared at the city of Kerenpoor, now called Herdoun, near Agra, during the Sut Jowg, in the month of Byſakh Suckulputch, on the Tith Chutterduſſy.

It is related, that one Herenkiſhp of the race of the Deyts, having ſpent many years in auſterities, God revealed himſelf unto him, and aſked him what he wanted. He firſt aſked, that his death might neither happen during the day, nor night. He then begged that he might be invulnerable from all noxious animals, naming them one by one: and concluded with demanding to be ſole monarch of the earth, and of the upper regions. The Dewtahs were accordingly put under his command, and the univerſe groaned under oppreſſions. The chiefs of the Dewtahs, beſought

beſought Brahma to be their mediator with God; and he heard their prayer. Herenkiſhp had a ſon, named Pirladh, who aſſociated with the Dewtahs in their worſhip of the Deity, and notwithſtanding his father did every thing to moleſt him, never could be made to ſwerve from his duty. One evening Herenkiſhp came to his ſon, and aſked him where the Deity was to be found. He deſcribed him as being every where, and in order to explain himſelf, pointed to a pillar, ſaying that he was manifeſted even there. Herenkiſhp ignorantly ſtruck the pillar; when by the miraculous power of God, there iſſued from it the animal above-deſcribed, and tore him in pieces. This happened at the interval between day and night, and not by any animal that he had deſcribed. It is ſaid, that *Nirſingh* aſked Pirladh what he deſired, and that noble minded being aſked only for *Jewun Muckut*, which is everlaſting life, free from worldly joy, and ſorrow. This Owtar continued manifeſt 100 years.

BAMUN OWTAR.

In the Tirtya Jowg, there lived at the city of Soonbhedra, on the banks of the Nerbudda, one Kuſht, the ſon of Mereeh, the ſon of Brahma. In the month of Bhadun, on the Tit,h Duaduſſy, Suckulputch, this Kuſht had a male dwarf by his wife Arwut. This is the Bamun Owtar; and he lived 1000 years.

A person of the race of the Dyte, named Bul, inflicted upon himſelf many auſterities, in hopes of obtaining for his reward the monarchy of the univerſe. God appeared unto him, and granted his

his wiſh. When he aſſumed the government, he did not diſpoſſeſs any of the Dewtahs. But although he performed various *Juggens*, he omitted to offer to the Dewtahs their appointed ſhare; whereupon they, through the mediation of Brahma, prevailed upon Biſhen to dethrone him. He by his preſcience foretold what ſhould befall him, and which was accompliſhed to the very minute. When this infant dwarf was of a proper age, they placed him in the ſchool of the philoſopher *Birdewaj*, and he attended that philoſopher at the *Juggen* which the Rajah performed at Koorkheyt. The Rajah aſked him what he required, and he anſwered, " Give me as much land " as I can meaſure with three ſteps." The Rajah was angry, and ſaid, " Why aſk you ſuch a trifle from me, ſeeing that I am ſuch a " powerful monarch?" However, after a long converſation, he at laſt conſented. The firſt ſtep of *Bamun*, included the earth and *Patall*, and the ſecond took in all the upper regions. The Rajah, in exchange for the third ſtep, delivered himſelf up to him. Becauſe the Rajah was naturally good, Bamun after depriving him of his kingdom, made him monarch of the infernal regions.

PURRISHRAM OWTAR.

In the Tertya Jowg, in the month of Byſakh Suckulputch, at Rungta near Agra, in the houſe of Jumdekhen, a Brahmin, there was born this child.

One Deeruj, of the race of the Dyte, who had neither hands nor feet, at that time ſat upon the throne. He was very unhappy at his misfortune, and at length quitting the world, retired to the

mountain of Kylaſs. Mahadeo had compaſſion upon him, and gave him a thouſand hands, and made him monarch of the three regions. But he oppreſſed the Dewtahs till, at their prayer, God conſented to put an end to his tyranny. They ſay that Jemdekhen was a deſcendant of Mahadeo, and Runeeka, of the poſterity of Adit, the mother of the Dewtahs. She had five ſons, of whom Purriſhram was the laſt. He was educated by Mahadeo in the moun ain of Kylaſs; and his father Jemdekhen worſhipped in the deſert. Deeruj was one day hunting, and happened to paſs by the cell of Jemdekhen. Being very hungry and thirſty, Jemdekhen ſupplied him with exquiſite viands, and alſo preſented him with dreſſes and jewels befitting a monarch. The Rajah was aſtoniſhed, and ſaid, "I will not ven-"ture to touch theſe things, till you have informed me in what "manner you came by them." He anſwered, "Indre, the mo-"narch of the upper regions, entruſted to my care the cow Kam-"dheen, and whatever I want ſhe gives me out of her dugs." This account filled the Rajah with avarice, and he demanded the cow. Jemdekhen ſaid, that without the order of Indre, he could not comply with his deſire, neither would he be able to take her by force. He was amazed, and having collected together a great number of troops, commenced hoſtilities, but without any effect. At laſt he came ſecretly in the night, and killed Jemdekhen, but could not get any tidings of the cow. Runeeka ſent for her ſon Purriſhram, and after performing the uſual ceremonies of mourning, according to the cuſtom of her tribe, burnt herſelf, and ſent her ſon to revenge the death of his father. Purriſhram, poſſeſſed of divine power, after twenty battles, ſlew the Rajah, and reſtored the kingdom to the

the Dewtahs. Then having collected together all the riches of the univerſe, he performed the Juggen, and beſtowed the whole in charity; after which he retired from the world. They believe him to be ſtill living, and ſhow his habitation in the mountain of Mehinder in the Koken.

RAM OWTAR.

They ſay that Rawen, of the tribe of the Rakuſs, who was only two deſcents from Brahma, had ten heads and twenty hands. He ſpent ten thouſand years in the mountain of Kylaſs, worſhipping God; and devoted his heads, one after the other, in hopes to obtain for his reward the monarchy of the three regions. God appeared to him, and granted his deſire. The Dewtahs, being oppreſſed by him, implored the Almighty to dethrone him. Their prayer was granted, and Ram appointed to execute the divine will. Ram was born in the Tertya Jowg, in the month of Cheyte Suckulputch, in the ninth Tithe, in the city of Owdh. His father was Rajah Jeſſerut, and his mother Kooſhelya. In his youth he acquired every art and ſcience, and afterwards deſpiſing worldly enjoyments, traverſed the deſerts, and made pilgrimages to all the holy places. At length he became king of the earth, and deſtroyed Rawen, and introduced many laws.

KISHEN OWTAR.

Above four thouſand years ago, Ogur Sein, of the Jadown tribe, reigned at Mehtrah, but has dethroned by his ſon Kenſs, who aſſumed the government. At the ſame time Jeraſund, Seis

Paul,

Paul, and other Kings of the Dyte caſt, exerciſed unbounded tyranny. The earth, thus oppreſſed, aſſumed the form of a cow, and accompained by Brahma went to Biſhen, and implored him to deliver her from thoſe oppreſſors. He granted their requeſt, and committed the execution of it to Kiſhen. The aſtrologers foretold Kenſs, that a perſon ſhould ſoon be born who would deprive him of life, upon which he ordered that all the new born infants ſhould be deſtroyed; and thus every year ſhed the blood of numberleſs innocents. His ſiſter Deywuckee juſt now married Buſſdeo, of the Jadown tribe. At this time Kenſs heard a voice ſaying, that the eighth ſon of that marriage would kill him. He therefore threw them both into priſon, and deſtroyed ſeven of their children. But in the beginning of the Kal Jowg, in the month of Bhadun Kiſhenputch, Tit,h Aſhtoomee, Kiſhen was born in the priſon at Mehtra. The guards were ſallen aſleep, the fetters fell from the feet of the father and mother, and the doors of the priſon flew open. The infant ſaid, " Croſs the " Jumna, and go to the houſe of Nunda Aheer, and while the " family are aſleep, bring away his new-born daughter and leave " me in her ſtead." Buſſdeo accordingly forded the river, and leaving Kiſhen in the houſe of Nunda, brought away his new-born daughter in exchange.

KISHEN, in his ninth year killed Kenſs, and reſtored Ogur Sein to his Kingdom. He then made war upon the other tyrants, and deſtroyed them.

He lived one hundred and five years. He had 16,108 wives, every one of whom brought him ten ſons and a daughter. And every wife thought that ſhe poſſeſſed the whole of Kiſhen's affection.

BOODH OWTAR,

Was born to Rajah Sedowdhen, by his wife Maia, in the city of Mokta, in the Kal Jowg, in the month of Byſakh, Tit,h Sutmee Suckulputch.

They ſay, that on account of the number of animals which were at that time ſacrificed in *Juggens*, the Almighty appeared under a human form, to convince mankind of the wickedneſs of this cuſtom; and that he accordingly manifeſted himſelf at the time above mentioned, and lived one hundred years. Some account has already been given of him, in deſcribing the doctrine of Boodh.

KULKEE OWTAR,

Will be born of Biſhenjun Brahmin, by Awejſirdenee, in the city of Sembel, at the end of the Kal Jowg, in the month of Byſakh Tit,h Sutmee Suckulputch. He will live a hundred years.

They ſay, that the time will come when there will not be a monarch on the earth; when wickedneſs will be univerſal; grain ſcarce, and the life of men will never exceed thirty years, but

but the greateſt number will die before that period. And that God, to remedy all theſe evils, will aſſume a human form, and make the world flouriſh again by juſtice.

Some add fourteen other Owtars, increaſing the number to twenty-four; and have written hiſtories of each, containing wonderful relations.

The Hindoos make images of the Owtars of gold, ſilver, and other materials, and worſhip them.

UNCLEAN THINGS.

Wine, blood, all the human excrements; a woman who has not performed her neceſſary purifications; the fleſh of aſs, hog, dog, and their bones; alſo the duſt that is ſhaken out of them, as well as of ſheep and goats, and the duſt of a broom, or out of a garment. Being touched by a ſinner, or a crow, or a cock or hen, or a rat, or a mouſe, or an eunuch, or a burnt net, or a waſherman, or a hunter, or a fiſherman, or a gameſter, or a diſtiller, or an executioner, or a tanner, or a dealer in leather, or a dyer, or an oilman.

PURIFIERS.

Fire, prayer, *Purryanem Sendehya*, ſunſhine, moonſhine, light of a fire, air, water, earth, aſhes, muſtard ſeed, wild grain, ſhade of a tree, the hind part of a cow's leg, a plough, milk, milk-curds, ghee, dung, and urine of a cow.

The

The MANNER *of* PURIFICATION.

THE ſoul is purified by knowledge, and religious worſhip; and when the body is defiled by any improper food, it is cleanſed by *Puryanam*, or *Sindehya*, or by eating wild grain. A drunkard is purified by melted glaſs. When the body is defiled by any impurity that proceeds from itſelf, it is purified by earth and water, and by waſhing the teeth and eyes. Water that has been defiled by the ſhadow of a chundal, is purified by ſunſhine, moonſhine, or wind. If any filth falls from an animal into a well, they muſt draw out ſixty jars of water; and if the ſame accident happens to a pond, they muſt take out one hundred jars. If any filth falls into oil, it muſt be boiled. Milk cannot be purified, excepting from the ſhadow of a chundal, when it may be boiled. Cotton, molaſſes, or grain, after ſeparating whatever had defiled it, muſt be ſprinkled with water. Gold, ſilver, ſtone, vegetables, ſilk, and whatever grows in the earth, are purified by being waſhed in water. If they have been defiled by unclean oil, they muſt be waſhed in hot water. Wooden veſſels if touched by a chundal, cannot be purified by any means. But if they are touched by any other unclean thing, or by a Sooder, they may be purified by ſcrapping. The ſame rule is to be obſerved for veſſels of bone or horn. Any ſtone veſſel that has been defiled, after being waſhed muſt be buried for ſeven days. A ſieve, or a peſtle and mortar, is purified by being ſprinkled with water. An earthen veſſel is purified by being heated in the fire. The earth is cleanſed by ſweeping, or by waſhing, or by lighting a fire upon it:

or

or if a cow lies down upon it, or walks over it, or in time it will purify itſelf. If a cow touches any food with her mouth, or a hair, a fly, or any other inſect falls therein, it is purified by aſhes or water. If it is defiled by any filth falling off his own body, he muſt waſh it with water, or ſcour it with earth, till it is perfectly clean. If he defiles himſelf in the upper parts of the body, excepting the hands, he muſt ſcour himſelf with earth, and bathe. If he defiles himſelf in the lower parts, he is purified by waſhing the parts. If he is defiled by drinking wine, or by having connection with an impure woman, or by any human excrement, he is purified by waſhing, ſcouring with earth, and waſhing again, if below the navel; but if it happens above the navel, then after the ſecond waſhing, he muſt anoint the parts with ghee, cow's milk, and curds, and cow's dung and urine, and he muſt alſo drink three handfuls of river water. If he is defiled by the touch of a waſherman, or a dealer in leather, or an executioner, or a hunter, or a fiſherman, or an oilman, or a tame hog, he is purified by water alone. But if he touches an unclean woman, a ſweeper, a ſinner, a corpſe, a dog, aſs, cat, crow, cock, or hen, or a mouſe, or a camel, or is defiled by the ſmoke of a corpſe that is burning; or by the duſt ſhaken off an aſs, dog, ſheep, or goat, he muſt go into water with his cloaths on, look at the ſun, and repeat ſome particular prayers. If he touches human fat or bone, he muſt bathe with his cloaths on; or drink three handfuls of water; or look at the ſun; or put his hand upon a cow. If he is ſoiled with the blood of clean animals, he is purified by ſcouring himſelf with earth and water. If a garment of wool or ſilk,

is

is polluted by ſuch things as would require a man, if touched, to bathe, it is purified by the wind or ſunſhine.

IMPROPER DRESS.

It is reckoned indecent for a Brahmin, a Kehteree, or a Byſs, to wear any part of their dreſs of blue, unleſs it be of ſilk or wool. Excepting a Brahminee at night; and a Kehteree woman, whilſt a bride, or at a feaſt, and a Byſs woman when performing Sheradh. But they all take it off during meals.

FORBIDDEN FOOD,

Human fleſh, beef, horſe-fleſh, houſe fowls, parrots, Shahrukh, pigeons, owl, vulture, camelion, Kirdaneh, Sareſs, Pepeeheh, water-fowl, frogs, ſnakes, mungooſe, and all animals whoſe claws are joined together. All tame animals, excepting goat, red water-fowl, heron, dried fleſh, the five kinds of Rohoo fiſh, all carniverous animals, camel, elephant, rhinoceros, monkey, worms of all kinds, camels and mares milk; and the milk of all animals with parted hoofs; the milk of wild animals, and the milk of a cow for thirteen days after calving. The milk of a cow whoſe calf has died, till ſhe has another; garlick, carrots, onions, grain that has grown in unclean ground; grain that has been touched by the foot of a man, or by the hand of an unclean woman. Any thing that comes from the houſe of an adultereſs, or a thief, or of a carpenter, or of an uſurer, or of a blackſmith, or of a poliſher of metals, or of a goldſmith, or of a waſherman, or of an executioner, or of a dealer

in leather, or of a publick ſinger or dancer, or of one who ſells arms, or of a diſtiller, or of a phyſician, or of a ſurgeon, or from the houſe of an hunter, or an eunuch. Neither is it lawful to eat any thing that has been dreſſed for the Dewtahs. Nor the food, nor leavings of any perſon who is mourning for a relation, nor the food of an irreligious woman, or of a great ſinner. Cheeſe, and every thing of that kind that is made of milk, is alſo forbidden: and whatever is dreſſed without water or oil; and any thing dreſſed over night; or any food that is defiled, and unpurified.

NEITHER is it allowable to eat before performing ſome ceremonies, which will be now deſcribed.

The Manner of DRESSING FOOD, *and the Ceremonies to be obſerved before* MEALS.

EVERY time before cooking, if it be in the houſe, the ground and part of the wall muſt be plaſtered with cow-dung and earth. If it be abroad, then as much ground as will contain all the cooking utenſils, muſt be plaſtered in the ſame manner. No perſon, but the cook, muſt enter this place. The cook firſt bathes himſelf, then puts on a Dhowtee, and covers his head. If a piece of paper, a dirty rag, or any other filthy thing, falls upon the ground, which has been ſpread with cow-dung and earth, the food is ſpoilt. He muſt then begin again, by plaſtering the ground a-freſh with cow-dung and earth. The cook muſt be either a woman, or a Brahmin, who makes it his particular buſineſs, or a relation; unleſs the maſter of the family cooks himſelf.

BE-

BEFORE eating they plaſter the ground with cow-dung and earth. They never ſpread any covering over the ground, but may ſit upon a plank, or a ſtool.

THE following ceremonies muſt always be performed before meals, 1, Hearing ſome part of the Bedes. 2, Sprinkling water, as a libation for their anceſtors. 3, Preſenting ſome of the food to their idol. 4, Throwing a little food upon the ground, as an offering to the Dewtahs. 5, Giving ſome part to the poor. When theſe ceremonies are concluded, the children eat firſt, then the man's relations, and laſt of all himſelf. Two cannot eat out of one diſh, not even infants. Only the cook can ſerve up the victuals. He eats after all have done. For drinking, every one has alſo a ſeparate cup. Formerly a Brahmin would eat at the houſe of a Kehteree or a Byſs, and they were alſo allowed to eat at his. But ſince the commencement of the Cal Jowg, no one will eat but in the houſe of his own particular caſt. Formerly they uſed for their plates and diſhes the leaves of trees, as well as gold, ſilver, braſs, and *roeyeen*, and would not uſe copper, earthen ware, or ſtone. Now they refuſe to eat out of a broken diſh, or from off the leaves of Peepul, or Akh. They account it improper to eat more than once in a day, and once in a night.

Of their FASTS.

The firſt kind. When they neither eat nor drink, for a day and night. There are twenty-nine ſuch faſts in the courſe of the

the year, that are indiſpenſable, viz. the two Akaduſſys and Duaduſſys of every month, Sewrat, Chutterduſſy Suckulputch of Byſakh, which is the anniverſary of the birth of Nerſingh. The Tertya Suckulputch of Byſakh, or the nativity of Purriſhram. The ninth of the Suckulputch of Cheyte, the nativity of Ram. Aſhtoomee Kiſhenputch of Sawen, the nativity of Kiſhen. Some, at theſe times, abſtain from eating grain, or from ſome particular kinds only.

The ſecond kind. He faſts during the day, and eats at night.

The third kind. He eats nothing but fruits, and drinks milk or water.

The fourth kind. He eats once during the day and night.

The fifth kind. He eats only one particular kind of food, during the day and night; but as often as he pleaſes.

The ſixth kind. *Chanderayin*, which has been deſcribed.

The ſeventh kind, He neither eats nor drinks for twelve days.

The eighth kind. This laſts twelve days. The firſt three days, he eats a little, once in a day. The next three days, he eats only once in the night. The next three days, he never eats any thing, unleſs it is brought to him. And during the laſt three days, he neither eats nor drinks.

The

The ninth kind. This laſts fifteen days, after the following manner. For three days and nights, he eats only one handful at night. For the next three days and nights, if any one gives him ſuch an handful, he eats it, otherwiſe he does not take any ſuſtenance. Then he eats nothing for three days and nights. The next three days and nights, he takes only a handful of warm water each day. The next three days and nights, a handful of warm milk each day.

The tenth kind. For three days and nights, he neither eats nor drinks. He lights a fire, and ſits at a door where there enters a hot wind, which he draws in with his breath.

The eleventh kind. This alſo laſts fifteen days, thus. Three days and nights, he eats nothing but leaves. Three days and nights, nothing but the Indian fig. Three days and nights, nothing but the ſeed of the lotus. Three days and nights, nothing but Peepul leaves. Three days and nights, the expreſſed juice of a particular kind of graſs called *Doobah*.

The twelfth kind. The following is his regimen for a week. 1 day, milk. 2, Milk-curds. 3, Ghee. 4, Cow's urine. 5, Cow's dung. 6, Water. 7, Nothing.

DURING every kind of faſt, he abſtains from fleſh, adeſs, lubya, honey, and molaſſes; ſleeps on the ground; plays not at any game; has no connection with woman; anoints not himſelf with oil; neither ſhaves;

ſhaves; and every day he beſtows charity, and performs other good actions.

Of SINS.

THEY reckon theſe of ſeven degrees.

SINS *of the firſt* DEGREE.

KILLING a Brahmin. 2, Inceſt with his mother, 3, Drinking ſpirituous liquors, excepting the Sooder, with whom ſome kinds is not unlawful. There are three kinds of ſpirits; that diſtilled from rice or other grain; what is obtained from fruits or berries; and what is made from molaſſes and other ſweets. The three are forbidden to the Brahmin, but the Kehteree, and Byſs are only prohibited from the two firſt. 4, Stealing ten maſhahs of gold. 5, Not making expiation for either of theſe ſins for a year.

SINS *of the ſecond* DEGREE.

LYING concerning caſt. Speaking reproachfully of any one to the king. Giving the lie to his tutor. Committing inceſt with his ſiſter. Raviſhing a virgin. Committing adultery with a ſweeper, a dancing girl, a fiſherman's wife, or a friend's wife, or with a daughter-in-law. Forgetting the Bedes. Giving falſe evidence. Selling a relation. Eating any thing that is unlawful. Breach of truſt. Stealing a man, a horſe, jewels, or ſilver. Getting poſſeſſion of land by fraudulent means.

SINS

SINS *of the third* DEGREE.

KILLING a cow. Committing adultery with any women that are not prohibited in the firſt and ſecond degree. Theft. Killing a a woman, or a Kehteree, Byſs, or Sooder. Practiſing magick. Committing oppreſſion. Exacting illegal fines. Being a pimp in any degree. Being a proſtitute. Treating with diſreſpect his tutor or parents. Uſury. A Brahmin or Kehteree trading, unleſs they do it through neceſſity: but then he may not deal in the following articles; oil, ſalt, ſweetmeats, dreſſed food, ſeſamé ſeed, red cloths, hempen or linen, or woollen cloths, fruits, medicines, arms, poiſon, fleſh, perfumes, milk, honey, milk-curds, wine, indigo, lack, graſs, or water: nor any thing made of leather. But on no pretence ſhall he neglect to perform *Juggen* to the Dewtahs, and reading the Bedes with his ſpiritual guide.

OTHER ſins of the third degree are, neglecting to put on the *Zenar* at the proper age; refuſing aſſiſtance to his relations in a manner befitting his circumſtances; ſelling his wife, ſon, garden, or pond. Digging out of the earth any plant that he has not occaſion for; reading books of any other religion. If a Brahmin enters into ſervice, he ſins in this degree. Alſo the younger brother marrying before the elder, is accounted a ſin of the third degree.

SINS *of the fourth* DEGREE.

DISSIMULATION. Sodomy. Injuring a Brahmin. Smelling at wine, urine, or dung.

SINS

SINS *of the fifth* DEGREE.

KILLING any of the following animals; an elephant, horſe, camel, deer, ſheep, goat, buffaloe, neelghaw, and alſo fiſh. Exacting fines from thoſe who are not ſubjected to them by the laws, ſuch as ſweepers, &c. A Byſs dealing in any of the articles prohibited to a Brahmin or Kehteree in the former degree. Lying. Serving a Sooder.

SINS *of the ſixth* DEGREE.

EATING ſmall inſects, ſuch as ants. Eating out of the hand, or veſſel of a wine-bibber.

SINS *of the ſeventh* DEGREE.

STEALING fruits, flowers, or firewood.

AND for each Sin, there is a particular expiation.

THEY ſay, that whoſoever kills a Brahmin will tranſmigrate into a deer, dog, camel, or hog; after which he will again become a man; but he will always be ſickly, and die of a violent diſtemper. The only way to avoid this, is to tear off his fleſh by degrees, and throw it into the fire. To quit his family for twelve years, and beg with a human ſkull in his hand, confeſſing his wickedneſs at every door. This is provided he killed him by accident; but if the murder was wilful, he muſt perform this penance for twenty-four years.

OUT-

OUTWARD SINS.

THESE are innumerable; but the twelve following are accounted the worſt, 1, *Kerowd*, being under the influence of anger. 2, *Lowbh*, inſatiable avarice. 3, *Dooweekh*, malice. 4, *Rag*, delighting in worldly pleaſures. 5, *Man*, pride. 6, *Mowh*, ignorance. 7, *Mud*, being intoxicated with liquor, riches, youth, power, or knowledge. 8, *Shewh*, affliction at the loſs of riches, or reputation, or for the abſence of friends. 9, *Mumuttoo*, conſidering the things of this world as his own. 10, *Ahenkar*, ſelf love. 11, *Bhie*, fearing any but God. 12, *Hirkh*, rejoicing at his own virtue, and at his enemy's vice.

IT is the endeavour of all men who have a proper ſenſe of the Almighty, to get free from theſe twelve human imperfections, and render themſelves worthy of his divine bleſſing. Some ſay that all evil actions may be compriſed under ten heads; of which number the three following vitiate the heart: 1, Adopting the evil ſentiments of another. 2, Evil inclination. 3, Thinking ill of God's elect. Three corrupt the body, viz. 1, Seizing another's property. 2, Diſtreſſing the innocent. 3, Adultery. And four pollute the tongue, 1, Abuſe; 2, Lying; 3, Slander; 4, Impertinence.

OH LORD defend us from theſe offences, and ſhower down thy mercy upon us.

PLACES *dedicated to divine* WORSHIP.

THE enlightened part of mankind, are ſenſible that true righteouſneſs is an upright heart; and believe that God can only be wor-

ſhipped in holineſs of ſpirit. But prieſts, who know the weakneſs of vulgar minds, have found it neceſſary to engage their imagination by the contemplation of viſible objects. With this view they have declared particular places holy, and enjoined pilgrimages; which ſerve as a means of profeſſing their faith; and the promiſe of future reward, make men perform the journey with enthuſiaſtic chearfulneſs.

THEY are of four kinds. *The firſt, called Dive*, are dedicated to Brahma, Biſhen, and Mahadeo. Of theſe the principal, are the following twenty-ſeven rivers, 1, Ganges. 2, Serſooty. 3, Jumna. 4, Nerbudda. 5, Beypaſſa, commonly called Beyah. 6, Buttiſtah, vulg. Behet. 7, Kowſhekee, near Rohtaſs in Penjah; and part of it goes to the weſt quarter of Ghurhee. 8, Nundawuttee. 9, Chunderbhaka, vulg. Chinab. 10, Seryoo, vulg. Sirow. 11, Suttewlee. 12, Tapee, vulg. Tipence; Burhampoor is upon its banks. 13, Purrawuttee. 14, Paſſawuttee. 15, Goomtee, near Dewarka. 16, Gundnkee; Sultanpoor, and the Soubah of Owdh are upon its banks. 17, Bahode. 18, Deeka. 19, Gowdaweree; Putten in the Dekhan, ſtands in its banks. 20, Tamiſpermee, in the extremity of the Dekhan; it produces pearls. 21, Chirmenowtee. 22, Owrna, near Benaris. 23, Irawuttee, vulg. Rawee; Lahore is upon its banks. 24, Sutdduroo; Ledyaneh is upon its banks. 25, Bheemruthee, alſo called Bheema, is in the Dekhan. 26, Pernaſowna. 27, Bokhra; is in the Dekhan. 28, Atchmeeya. Some include the river Sind (or Indus). Each of theſe rivers being dedicated to one of the Dewtahs, has particular properties aſcribed to it. There are alſo many places

places upon the banks of theſe rivers that are held ſacred, amongſt which is the town of Sowroon, on the banks of the Ganges; whither multitudes reſort on the 12th of Aghun.

CITIES *that are called* DIVE, *from being dedicated to* BRAHMA, BISHEN, *or* MAHADEO.

KASHEE, vugl. Benaris. The city, and round it for five coſe, is held ſacred. Pilgrimages are made to it throughout the year; but on *Sewrat* multitudes flock there from great diſtances. It is conſidered very fortunate to die here. The Hindoos ſay, that there are ſeveral kinds of *Muckut*, viz. *Salookee*, paſſing immediately through Paradiſe to Kylaſs. They ſay, that after a man has enjoyed Paradiſe, he will return into this world, and after undergoing various tranſmigrations, he will at laſt proceed from Paradiſe to Kylaſs, from whence he will never return. *Sameepee*, is when a man in return for his righteouſneſs, after breaking the elementary bonds, is admitted into the ſervice of God's elect, and never returns to this world. *Sawyej*, when having paſſed through all the degrees of rewards and puniſhments, he obtains immortal felicity, or the enjoyment of *Muckut*.

AJEWDHEYA, vugl. Owdh. It is held ſacred ground, to the diſtance of forty coſe north, and twenty coſe ſouth. It is a place of great reſort on the ninth Suckulputch of Cheyte.

OWNITKA, vugl. Owjein; all round it for two coſe, is eſteemed holy. On the *Sewrat* great numbers of people aſſemble here.

KAN-

KANTEE, in the Dekhan; all round it for twenty coſe is accounted holy. On the eighth of every Hindoo month, that falls on a Tueſday, this is a place of great religious reſort.

MEHTRA. All round for the diſtance of forty-eight coſe is held holy. The place was held ſacred before the birth of Kiſhen. The grand days at this place are the 23d of Bhadun, and 15th of Katick.

DOWARKA. The country for forty coſe in length, and twenty coſe in breadth, is eſteemed holy. Pilgrimages are made thither on the feaſts of *Dewalee*.

MAYA, vulg. Herdewar, on the banks of the Ganges, for eighteen coſe in length is conſidered holy. Great numbers of pilgrims come here on the 10th of Cheyte.

THE above ſeven Cities are called the ſeven *Lowpree*.

PYAG, now called Illahabaſs; all round for twenty coſe, is eſteemed holy. They ſay, that when a man dies at this place, whatever he wiſhes for, he will obtain in his next regeneration. Although they believe that ſuicide in general will be puniſhed with torments hereafter, yet they conſider it meritorious for a man to kill himſelf here. This place is viſited by the devout, throughout the year; but more eſpecially in the month of Maugh.

NUGGER-

NUGGERKOTE. Round for eight coſe is accounted holy. Great multitudes of pilgrims aſſemble here on the 8th of Sawun, and Cheyte Suckulputch.

CASHMEER, is alſo eſteemed holy land, being dedicated to Mahadeo; and ſome parts are eſteemed peculiarly ſacred.

Religious places of the ſecond rank, called *Aſſoor*, are dedicated to the race of Dyte. Theſe on many occaſions unite with the Dewtahs, but the latter are purer. The Dyte are the ſource of tum (anger), and aſſume hideous forms. Their temples are placed in Patall.

Religious places of the third rank, called *Arkh*, are dedicated to the Rehkehſer. Theſe are virtuous men, who are rewarded with high rank near the throne of God. Their temples are very numerous, and amongſt them are Neemkhar, Phoker, and Khowſhub in Budderee.

Religious places of the fourth rank, called *Manook*, who are virtuous men, a degree inferior to the *Rehkheſir*. Theſe have alſo many temples, amongſt which are Koorkeyte and forty coſe round it. Multitudes aſſemble here during eclipſes of the ſun and moon.

THERE are certain rules laid down for each pilgrimage; and various rewards are promiſed to thoſe who perform them.

O THOU,

O THOU, who ſeekeſt after knowledge, learn a leſſon from theſe fables! Every atom of the creation, is a ſublime temple, which the Deity hath erected, that human imagination may not wander in vain purſuits.

Of MARRIAGES.

THE Hindoos have eight kinds. 1, *Brahmee.* The virgin's father, or her neareſt male relation, goes and brings the bridegroom to the houſe where ſhe dwells, and makes preparation for the marriage. Then the girl's grandfather, or her brother, or any other male relation, or her mother, ſaith before the company, "I have betrothed ſuch a woman to ſuch a man." And the man gives his conſent in the preſence of the ſame people. Then they perform the Howm, and both parties declare that they have not any bodily imperfection, or inſanity of mind. After this one of the girl's female relations waſhes the feet of the bride and bridegroom. Next the bride and bridegroom mark themſelves with a Khuſhkeh. There are placed in the middle of the aſſembly three veſſels, one containing rice, one curds, and the other honey, which, after performing certain prayers, are given to the bride and bridegroom to eat. When all this is done, the couple are dreſſed out, and carried to a corner, where they ſit with a curtain between them. The father of the woman, with all his ſons, look towards the eaſt, whilſt a Brahmin repeats ſome prayers, after which he gives the bride and bridegroom ſome rice, and five beetle-nuts each. Then the curtain is drawn up, and the bride and bridegroom throw the rice and beetle-nut upon each other. The Brahmin now puts the woman's

man's hands into the man's, and after repeating a prayer, ſeparates them, and then ties together the hands of each with a ſlight thread. Then the bride's father takes hold of her hands, and gives her away to the bridegroom, ſaying, " May there " always be a partnerſhip between you, and may it produce be- " nevolence and ſatisfaction." To conclude, they light a fire and carry the couple round it ſeven times, which ceremoney makes them man and wife; and till this is performed, it is allowable to break off the match. 2, *Dive*, At a Juggen, all kinds of things are beſtowed in charity, at the ſame time a virgin is given to a Brahmin; and this is their marriage ceremony. 3, *Arſh*, is when a virgin is given in exchange for a cow and a bull, which ceremony completes their marriage. 4, *Rajeputty*, is when a virgin is married with the ceremonies of *Brahmee*, during the performance of a *Juggen*. 5, *Aſſur*, is when a large ſum of money is given to the girl's family by the bridegroom; and which conſtitutes their marriage. 6, *Khandhir*, is when they marry from mutual affection. 7, *Rakſh*, is when any one takes away a man's daughter by force to his own houſe, and marries her there. 8, *Pyſhatch*, is when a man is obliged by law to marry a girl whom he has raviſhed.

Of theſe eight kinds of marriage, the four firſt are entered into only by Brahmins. The fifth is peculiar to the Byſs and Sooder. The ſixth and ſeventh for a Kehteree. The eighth is held diſgraceful by all.

THE Brahmins never give any dower to their wives. In the former Jowgs a Brahmin uſed to marry out of all the tribes; but it was not lawful for any one of the others to wed a Brahminee, neither were ſuperiors and inferiors permitted to intermarry. But now no one chooſes to marry out of his own tribe; and even the different branches of each marry only amongſt themſelves.

THERE are various tribes of Brahmins, but thoſe moſt eſteemed are deſcendants of the ſeven *Rehkehſir*, viz. Kuſhp, Ater, Bhirdewaj, Biſhwametre, Gowtum, Ungera, and Pulleſtee. Each of theſe have many branches, and the deſcendants of each of the ſeven original ſtocks are called *Kull* and *Gowtir*. A man and a woman of the ſame *Gowtir*, may not marry together, if their relationſhip be ever ſo diſtant.

THE Kehteree, Byſs and Sooder, are each obliged to employ a Brahmin of one of the above ſeven *Gowtirs*, to perform their marriage and other ceremonies; and a Brahmin ſo officiating is called *Purrowhit*. It is not lawful for a man and woman to marry, whoſe *Purrowhits* are both belonging to one *Kull* or *Gowtir*. Upon marriage, the woman quits her family's *Gowtir*, and goes into that of her huſband. A younger brother cannot marry before his elder. They do not hold it commendable for the bride to be younger than eight, nor older than ten years. Twenty-five years they reckon the propereſt age for the man, and think it a folly for any one to marry after fifty. Excepting a Prince, it is not thought right for a man to have more than one

one wife, unleſs ſhe proves ſickly or barren, or her children die in their infancy. In theſe caſes, he may marry ten wives; but if the tenth prove exceptionable, he may not marry any more. If the firſt wife is unexceptionable, and yet he wants to marry another, he is obliged to give the firſt wife one third of his eſtate.

It was formerly the cuſtom, that when any Rajah wanted to diſpoſe of his daughter in marriage, he invited all the neighbouring Princes to a feaſt, at which his daughter made her appearance, and upon whomſoever ſhe fixed her choice, ſhe put round his neck a ſtring of pearl. This ceremony was called *Sowyembir*.

Of DRESS.

Singhar, ſignifies to ornament. Man is ornamented by twelve things. 1, Trimming the beard. 2, Cleanſing the body by ablution. 3, Making the Kuſhkeh. 4, Anointing with odoriferous oils. 5, Gold ear-rings. 6, A Jammah *, which is tied on the left ſide. 7, *Mokt*, the gold taſſel or fringe that hangs out of the turband. 8, Sword. 9, Jemdher. 10, Ring. 11, Eating beetle. 12, Mouzah †.

Women are ornamented by ſixteen things. 1, Bathing. 2, Anointing with oil. 3, Plaiting the hair, 4, Jewels worn on the top of the head. 5, Anointing with ſandal. 6, Putting on cloaths, and which are of various kinds. The ſleeves of ſome

* A long gown. † A kind of boots.

dreſſes reach below the ends of the fingers, and others come only to the elbow. Moſtly they wear a *Peiſhwaz*, without any ſhirt, and which is called *Ungeeah*. Inſtead of drawers, ſome put on a *Lengha*, which is a *Lowngee* ſtitched on both ſides, and faſtened with a belt. It is alſo made after various other forms. Some have a *Dunddeya*, which is a long ſheet worn over the *Lengha;* part of it is thrown over the head, and one end faſtens round the waiſt. They alſo ſometimes wear veils, and long drawers. 7, The *Kuſhkeh*. Some, beſides the Kuſhkeh, ornamented the forehead with jewels. 8, Lamp-black, with which they make a beautiful collyrium. 9, Ear-rings. 10, Noſe jewels. 11, Necklace. 12, A ſtring of flowers, or pearl, hanging from the neck. 13, Staining the hands. 14, A belt, ornamented with little bells and jewels. 15, Ornaments for the feet. 16, Beetle. To which may be added ſoft blandiſhments.

J E W E L S.

Seiſphool, a flower reſembling the marigold, made of gold, and worn on the head. *Mang*, an ornament worn upon the parting of the hair of the head. *Gowtbilladudir*, is an ornament for the forehead, conſiſting of five ſhort points, and a long one. *Sehra*, ſeven ſtrings of pearl, or more, interſperſed with natural flowers. This is faſtened to the forehead, and covers the face. It is chiefly worn at marriages, and by a mother on the birth of a ſon. *Teeka*, a jewel in the ſhape of a creſcent, which is worn upon the forehead. *Bindelee*, a round piece of gold ſmaller than a mohur, which is worn upon the forehead. *Khuntehla*, an ear-ring of a conical form. *Kurrenphool*, an ear-ring reſembling a roſe. *Deerbutcha*, another kind

kind of ear-ring. *Peepulputty*, ſmall creſcents, nine, or more, of which are worn in each ear. *Ballee Chumpakullee*, a ſmall golden roſe, worn on the thick part of the ear. *Mowrbhenwir*, an ear-ring in the ſhape of a peacock. *Beyſer*, a kind of noſe jewel. *Phoolee*, reſembles a roſebud with a ſtalk, and is worn in the noſe. *Lowng*, is a golden clove, which is worn in the noſe. *Nut,h*, a gold ring, upon which are a ruby and two pearls, or other jewels; it is worn in the noſe. *Goolooband*, a necklace, conſiſting of five or ſeven ſtrings of very ſmall gold roſes. *Har*, a ſtring of pearls, and flowers hanging from the neck. *Hans*, a collar. *Kungun*, a bracelet. *Gujreh*, a bracelet of pearls and gold. *Jewee*, five gold barley corn ſtrung upon ſilk, and worn round the wriſts. *Choor*, another kind of bracelet. *Bahoo*, a ſmall kind of bracelet. *Chooreen*, another very ſmall kind of bracelet; ſeven of which are worn round each wriſt. *Bazoobund*, ornaments for the arms. *Taar*, a hollow ring, worn upon the arms. *Ungoothee*, rings, which are of various forms. *Choodirghunta*, gold bells, ſtrung upon ſilver wire, and worn round the waiſt. *Kutmekhla*, a gold belt. *Jeeher*, three gold rings for each ancle. *Choora*, two half circles made of gold, which join round the leg. *Doondnhee*, like the *Choora*, but ornamented with engravings. *Muſſowree*, differs from the *Doondnhee* in nothing but the engraving. *Payil*, rings worn round the ancles. *Ghoongroo*, little gold bells ſtrung upon ſilk, which are worn about the ancles, between the Jeeher and Payil. *Bank*, ornaments for the top of the foot, and which are either ſquare or triangular. *Beetcheva*, toe rings, half a golden ball. *Unwut*, is a ring worn upon the great toe.

THE

THE jewels above deſcribed are made either plain, or ornamented with jewels; and are of various faſhions. The Hindoo goldſmiths are ſuch exquiſite workmen, that ſometimes they charge a gold mohur for working a tolah of gold. His majeſty has pointed out to them many improvements.

WORKMEN.

THE jewellers of other countries faſten jewels in the ſettings with lack; but thoſe of Hindoſtan make uſe of a kind of gold which they call *Kurden*, and which is ſo malleable, that the ſtory of Parvez's gold which he could mould with his hand like wax, ſeems credible. It is prepared by ſtratifying very thin plates of gold with field cow-dung, and a particular kind of ſalt called *Sambhir*, when it is put into a fire of cow-dung, which is ſuffered to expire. And theſe operations are repeated till the gold is ſufficiently refined. When it is thought to be quite pure, it is put into an earthen veſſel, with lime juice, or ſome other acid, and placed in the fire. After this, it is wound round a ſtick, and if it is not ſufficiently ductile, the ſtratifications are repeated. The goldſmith firſt puts a little lack into the ſocket, and over it a piece of this *Kurden* gold. Then he preſſes down the ſtone upon the gold, and faſtens the ends over the ſides; which fixes the ſtone ſo faſt, that there is no danger of its falling out. A goldſmith charges ſixty-four dams for making a tolah of this *Kurden*.

Zerneſhan. He enlays with gold, ſilver, cryſtal, cornelians, or ſteel. For every tolah of gold that is expended he charges $2\frac{1}{2}$ tolahs.

lahs. If he enlays ivory, fiſh's teeth, or horn, with ſilver, he charges twice the quantity that is expended.

Koſtgur. He enlays with gold and ſilver, in a manner that ſomewhat reſembles a file. For a tolah of gold, he charges one hundred dams; for a tolah of ſilver ſixty dams. This is chiefly uſed for ornamenting arms.

Mienakar, enamels cups, flaggons, rings, &c. He firſt lays on the colour, and after enamelling, puts the metal into the fire two or three times. For a tolah of gold that he enamels, he charges ſixteen dams, and for a tolah of ſilver ſeven dams.

Sadehkar, a plain worker in gold or ſilver. For one tolah of gold five dams and half; and for a tolah of ſilver two dams.

Subkehkar, piereed worker; he is paid double the price of the Sadehkar.

Minubbetkar, raiſes flowers, &c. by means of a ſtamp. For a tolah of gold one dam.

Heremkar, enlays with little grains of gold. For one tolah of gold one rupee; and for a tolah of ſilver half a rupee.

Scembaſt, makes gold or ſilver lace, which is uſed for ſword belts, &c. For working one tolah of gold twenty-four dams; and for one tolah of ſilver ſixteen dams.

Scwadkhar,

Sewadkhar, fills with *Sewad*, or black varniſh, engravings upon gold or ſilver, and poliſhes the ground. The black varniſh is a compoſition of tutty, ſilver, lead, copper, and brimſtone. For fine work, he charges two rupees for a tolah weight of the thing varniſhed.

Zirkowb, makes gold and ſilver plates.

THERE are alſo ſtone engravers, lapidaries, founders, and other artiſts, whoſe excellencies cannot be deſcribed here.

CEREMONIES on the BIRTH of a CHILD.

IMMEDIATELY upon the birth of a child, the father bathes himſelf in cold water, makes offerings to the Dewtahs, and the Sheradh for his anceſtors. After which, he ſtirs with a gold ring ſome honey and ghee, which he puts into the mouth of the infant. Then the midwife cuts the child's navel ſtring, when the whole family become unclean. Whilſt they continue in this ſtate, they abſtain from performing the Howm, worſhipping the Dewtahs, reading the Gayteree, and all other ceremonies; confining themſelves to inward remembrances of the Deity. If the child's father is a Brahmin, all who are related to him, as far as the fourth degree of conſanguinity, are unclean for ten days. The relations in the fifth degree, for ſix days; thoſe of the ſixth degree, for four days; thoſe of the ſeventh degree, for three days; thoſe of the eighth degree, for one day and one night; thoſe of the ninth degree, for four

pehrs.

pehrs. And at the expiration of the above preſcribed periods, they are cleanſed by ablutions. If the father is a Kehteree, the family are unclean for twelve days, and if a Byſs, or Sooder, fifteen days. The inferior branches of Sooder, are unclean for thirty days. During this time ſtrangers will not eat in their houſes. This ſtate is called *Sewtuck*. But a prince is not ſubject to this uncleanneſs, nor any of his attendants; nor a phyſician; nor a cook; but on the ſixth day they perform ſome religious ceremonies, and make rejoicings, and waſh the mother and child.

THE next day after the expiration of the *Sewtuck*, they name the child, and draw his horoſcope, to which one of the letters of his name muſt have ſome affinity. This name never conſiſts of more than four letters. At the commencement of the fourth month, they place the child in the ſun; before that time he is never carried out of the houſe. The fifth month, they bore his right ear. The ſixth month, if it is a boy, they place round him various kinds of food, and let him eat whatever he chooſes. If it is a girl, this ceremony is delayed till the ſeventh month. When the child is a year old, they ſhave his head. Some delay this till the third, and others till the fifth year. On the fifth year, they make rejoicings, and put the child to ſchool. They always celebrate his birth-day, and every year make a knot on a thread of ſilk. For every one of theſe occaſions, they have particular ceremonies and rejoicings.

HINDOO FESTIVALS.

In the month of Cheyte. 1, *Seriſhtyad*, the Purwah of Suckulputch. 2, *Nowrat*, the nine firſt nights of the year. This is a great feſtival of Durga, particularly at Nuggerkote. 3, *Sirrypunchemeen*, the fifth Tit,h of Suckulputch. 4, *Aſooga Uſhtoomeen*, the eighth Tit,h of Suckulputch. 5, *Ramnomeen*, the ninth Tit,h, the birth of Ram. 6, *Chowterduſs*, the fourteenth Tit,h, 7, *Poorunmaſſee*, the fifteenth Tit,h. 8. *Purwa*, the firſt Tit,h of Kiſhenputch.

In the month of Byſakh. 1, *Teej*, the third Tit,h of Suckulputch, the birth of Purriſhram. 2, *Suthmee*, the eighth Tit,h. 3, *Chutterduſſy*, the fourteenth Tit,h, the birth of Nirſingh. 4, *Amavus*, the thirtieth Tit,h.

In the month of Jeyte, 1, *Chuttert,hee*, the fourth Tit,h. 2, *Duſſmeen*, the tenth Tit,h. This day they call *Duſſereh*.

In the month of Aſſar, the ſeventh, eighth, and eleventh Tit,hs; and according to ſome the fifteenth alſo.

In the month of Sawun, 1, *Poorumaſſee*. 2, The eleventh Tit,h of Suckulputch, which with the Brahmins is the greateſt feſtival throughout the year. On this day they wear round their wriſts the *Rackheę*, which is a thread, ſometimes ornamented with pearls. 3, The fifth Tit,h of Suckulputch.

In

In the month of Bhadun. The fourth, fifth, ſixth, and twenty-third Tit,hs. The laſt is the birth of Kiſhen. Others place this event on the ſeventh of Sawun.

In the month of Aſſin. The firſt nine nights, which they account very holy; together with the tenth Tit,h, which they alſo call *Dehſereh*. This is the vulgar reckoning; but in their books the *Dehſereh* is placed in the month of Jeyte; and this feſtival is there called *Beyjy Duſſmeen*. They dreſs themſelves out on this day, and wear on their heads green barley. On this day every mechanick worſhips his tools, which he conſiders a great ceremony. This is the greateſt holiday for the Kehteree. Others add to the foregoing feſtivals, the *Seradh*, or *Kunnagut*, on the fifteenth Tit,h of Kiſhenputch. During all theſe fifteen days they beſtow charity.

In the month of Katick. *Purwa*. This they call *Bul Raj*, and account it a great feſtival. On this day they dreſs out their cattle. The ſecond, ninth, eleventh, twelfth, and thirtieth Tit,hs are alſo feſtivals. The laſt is the *Dewalee*, which, like the *Sheb Berat* of the Mohammedans, is celebrated with illuminations. It begins on the 29th, which night they reckon lucky for many undertakings, and for playing at dice. This is the greateſt Byſs feſtival.

In the month of Aghun. The third, ſeventh, eighth, and ninth Tit,hs.

In the month of Poos. The eighth of Suckulputch.

In the month of Maug. The third, fourth, fifth, and ſeventh Tit,hs. The fifth they call *Buſſunt*. It is the commencement of ſpring, and they celebrate it with great rejoicings; throwing at one another different coloured powders, and ſinging. In ancient books, the ſeventh Tit,h is accounted the greateſt feſtival in this month.

In the month of Phagun. The eleventh Tit,h of Suckulputch, which they call *Hoolee*. It begins properly on the thirteenth, and continues till the ſeventeenth. It is a ſeaſon of great merriment, which is much increaſed by throwing at one another powders of different colours. On the laſt night, they light fires, and throw into them various things. This is a Sooder feſtival. The twenty-ninth day and night of this month, they call *Sewrat*. They keep awake all night, and account it lucky for particular undertakings.

The Brahmins have alſo the following holidays in every month. 1, Aſhtomeen; 2, Chowturduſſy; 3, Poorunmaſſee; 4, Amavus; 5, Sunkerant; which is the day when the ſun moves from one ſign into another.

The CEREMONIES with the DEAD.

When a man is ſo ill that his life is deſpaired of, they take him from off his bed, and place him upon the ground; ſhave his head, and waſh his body. The Brahmins repeat certain prayers over him, and his family beſtow charity. Then they plaſter the ground with cow-dung, and ſtrew it over with green graſs. After which they

they lay him down to ſleep upon the graſs upon his back, with his head towards the north, and his feet towards the ſouth; or if a river or tank be near, they carry him there, and place him up to his middle in water. When his diſſolution approaches, they put into his mouth Ganges water, gold, ruby, diamond, and pearl, and place upon his breaſt a Tulſy-leaf, which the Hindoos eſteem holy; and make a Kuſhkeh upon his forehead with a particular kind of earth. They alſo give away a cow. When he expires, his ſon, his younger brother, his ſcholar, and particular friends, ſhave their heads and beards: ſome defer it till the tenth day. Then they dreſs the corpſe in a dhowtee, and a winding ſheet. If a woman dies during the life of her huſband, they do not ſhave her head, but dreſs her in her ordinary cloaths. The corpſe is carried to the ſide of the river, and laid upon a pile of Palaſs wood. A Brahmin then repeats ſome prayers, and pours ſome ghee into the mouth of the deceaſed, and puts ſmall grains of gold into his eyes, noſe, ears and other apertures. If the deceaſed leaves a ſon, he ſets fire to the pile, otherwiſe his younger brother, or alſo his elder brother. All his wives embrace the corpſe, and notwithſtanding their relations adviſe them againſt it, expire in the flames with the greateſt chearfulneſs. The funeral pile for great people, is made of lignum aloes, and ſandal wood.

A HINDOO wife who is burnt with her huſband, is either actuated by motives of real affection; or ſhe thinks it her duty to conform to cuſtom; or ſhe conſents to avoid reproach; or elſe ſhe is forced to it by her relations.

THEY

THEY burn not a Sonnyaſſy, nor an infant who has not cut its teeth, but bury them, or throw them into the river. Neither ought any of the following deſcriptions to be burnt; one who does not believe in the Bedes; one who acts contrary to his faith; a thief; a woman who has murdered her huſband; one who has committed any of the five deadly ſins; nor a drunkard.

IF the corpſe cannot be found, they make an effigy of the body with reeds, and cover it with deerſkin and Palaſs, and a cocoa nut ſerves for the head. This they pray over, and burn.

IF a wife is pregnant at the time of her huſband's death, ſhe is not allowed to burn herſelf, till after her delivery. If he dies on a journey, the wives burn themſelves along with his cloaths, or any thing elſe that belonged to him. Some women who have been prevailed upon, by their relations, or have perſuaded themſelves againſt burning with the corpſe, have found themſelves ſo unhappy, that they have chearfully ſubmitted to expire in the flames, before the next day.

AFTER the corpſe is burnt, his relations and friends diſhevel their hair, reverſe their zenars, and bathe themſelves; each leaving on the ſide of the river two handfuls of Seſamè ſeed; and after performing theſe ceremonies, they ſtand upon a green ſpot. The friends of the deceaſed exhort his relations to bear their loſs with patience and reſignation, and accompany them home, the young people walking in front. When the relations arrive at the door of

of the houſe of the deceaſed, they taſte a bit of *Neemb* * leaf, and then enter.

THE fourth day after the death of a Brahmin; or the fifth day after the death of a Kehteree; or of a Byſs the ninth; or of a Sooder the tenth day; the perſon who put fire to the funeral pile, viſits the ſpot and performs certain ceremonies.

THE aſhes and bones are collected together, and thrown into the Ganges. But if it is at a great diſtance, they put them into an earthen veſſel, and afterwards encloſe them in a bag made of deerſkin, and convey it to that river; on which occaſion other ceremonies are performed.

IF the deceaſed is a Brahmin, all his relations for ten days ſleep on graſs, ſpread on the ground, and cook not any victuals, eating only what is ſent there, or can be bought at market. For ten days, the perſon who put fire to the pile, makes an offering of boiled rice and milk to the deceaſed, for the nouriſhment of his new body. They ſay that when the ſoul quits this earthly body, it animates another ſubtle body, which they call *Pereet*. And they believe, that as long as the ſoul continues in the *Pereet* body, it cannot enter Paradiſe. This *Pereet* body vaniſhes at the expiration of ten days, when certain ceremonies are performed upon the ſoul's entrance into another body, which is admitted into Paradiſe. This is for a Brahmin; but the

* Which is very bitter.

other

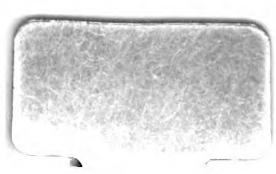
other tribes continue in the *Pereet* body according to the length of their reſpective *Sewtuch*.

SOME other ceremonies are alſo performed for Brahmins on the eleventh day; and for other tribes on the twelfth day.

IF a Brahmin dies out of his own houſe, and an account of his death is received by his family in leſs than ten days after, whatever time is wanting to complete that ſpace, during that they continue unclean. If the intelligence arrives after ten days, then they are unclean for three days. But his ſon, whenever he receives the intelligence, is unclean for ten days, although he had not put on the Zenar. If a child dies before he had cut any teeth, or before the ſeventh month, the family are unclean for one day only, and are purified by ablution. If the deceaſed child was two years old, they are unclean for a day and night. For the death of a child, from the time of ſhaving the head, till eight years of age, the family are unclean for three days and nights. For the death of a daughter, under ten years of age, the family are purified by one ablution. If ſhe dies after that age, until the day ſhe is betrothed, they are unclean one day. If ſhe dies after marriage, her father's and her huſband's family are unclean for three days.

MERITORIOUS kinds of SUICIDE.

THESE are five in number, 1, Starving. 2, Covering himſelf with cow-dung, and ſetting it on fire, conſuming himſelf therein.

therein. 3, Burying himſelf in ſnow. 4, At the extremity of Bengal, where the Ganges diſcharges itſelf into the ſea, through a thouſand channels, he goes into the water, enumerates his ſins, and prays, till the aligators come and devour him. 5, Cutting his throat at Allahabad, at the confluence of the Ganges and the Jumna.

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