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BASKET-MAKER & HIS WIFE

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THE WORLD

IN MINIATURE;

EDITED BY

FREDERIC SHOBERL.

Hindoostan,

CONTAINING

A DESCRIPTION OF THE RELIGION, MANNERS, CUSTOMS, TRADES, ARTS, SCIENCES, LITERATURE, DIVERSIONS, &c.

OF

The Hindoos.

ILLUSTRATED

With Upwards of One Hundred Coloured Engravings.

IN SIX VOLUMES.

VOL. IV.

The proper study of mankind is man.—Pope.

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HINDOOSTAN

In Miniature.

OF THE VAISYA, *(the Third Caste)*;

THE SOODERS, *(the Fourth Caste)*;

THE

PARIAS AND THE POOLEAHS.

THE Hindoos of the third caste, or the *Vaisya*, are engaged in the pursuits of agriculture, gardening, the breeding of cattle, and in trade, as dealers in the productions of the earth and manufactured goods. Being most-

ly in easy circumstances, they dress well and keep numerous servants. Such of them as follow retail trades, wait for their customers seated at their ease on mats or carpets, smoking the hookah, chewing betel, or fanning themselves. On the entrance of a purchaser they spread their commodities before him, and never sell but for ready money. As it would be impossible for them in travelling to observe strictly all the practices enjoined by their religion, few of them are met with toward the lower part of the Ganges and in Bengal; but they have *sircars* or travelling clerks, who go about the country, buying up or bespeaking for them cottons and other

manufactured goods, which are afterwards either delivered at their warehouses, or put on board craft to be carried to the merchant vessels. These travellers are mostly natives of the south of Hindoostan, of Parsee, Armenian or Greek extraction.

The chief privilege of the Vaisya is exemption from military service; yet, since the Hindoo princes have adopted the system of standing armies, numbers of them enlist. Those who are engaged in commerce are called Banyans. The Vaisya are divided into several classes, some belonging to the right, and others to the left hand: they are not forbidden to eat animal food.

The fourth caste, that of the *Sooders*, comprises artisans, handicraftsmen, and menial servants. It is divided, like the other castes, into several classes; each profession forming a particular class, which its members can no more quit than they can the general caste; thus, the son of a washerman, must live and die a washerman; his children are confined to the same occupation, and so on for ever.

The descendants of those, who, by illicit marriages, have transgressed the laws of the four original castes, compose the ignoble and despised classes, called *Barum sunker*, or *Warna sankra*, a kind of mixed castes. These people are protected by a sort of local

amnesty, but are not allowed to hold communication with any individual of the four castes.

The Sooders in general are despised by the other three castes; yet, with the exception of those who follow occupations which are considered as degrading, such as swineherds, bearers of the dead, nightmen, &c. whom the other classes shun with horror, the Sooder who maintains a good character, and scrupulously observes the religious rites of his caste, is sure to gain the esteem of the Hindoos with whom he has any connection. There are, even in this caste, very respectable women, who rarely appear in public, and who take

less liberty than females belonging to the higher castes.

Lower still than the bastard castes mentioned above, come the miserable *Parias*, who, in some provinces, are called *Chandalas*.

The Parias do not form a distinct caste. The term *paria* signifies upon the whole whatever is most vile. A bad priest, who neglects his religious duties is a *paria bramun;* a miserable house is a *pariagor;* and so of other things. The class of the Parias is composed of all those who, for heinous offences, have been expelled from their castes. The Europeans and the Mahometans are regarded as Parias, be-

cause they eat flesh, use the left hand in feeding themselves, and have communication with those despised wretches. The Parias perform the lowest offices in society; they flay animals which have died a natural death, subsist on their flesh and tan their hides; they remove all sorts of filth. They are forbidden to enter the temples and the market-places. The other castes have no communication with them; they are obliged to live in the outskirts of towns or in solitary places. They run away on the appearance of a Hindoo of any of the four castes, who would deem himself polluted by the approach of so vile a creature. Neither would he touch any thing that has been used by

them till it has been purified: earthen vessels are broken in pieces and copper ones passed through fire. They must not draw water from the common wells, and are required to strew the bones of animals round their own, that the other castes may know them, and not drink of the same water. On the other hand they may themselves eat whatever they please, even the flesh of the cow, and enter into the service of Europeans. Among the Parias, also, there are various subdivisions.

The Parias are mostly disgusting in their appearance: both sexes are addicted to intoxication. They are dirty, impudent, gross and ferocious; but it is not improbable that these vices may

proceed from the state of degradation to which they are condemned.

Though the Parias are so thoroughly despised, yet this class is indisputably one of the most useful among the Hindoos. They act in the capacity of domestic servants, of grooms, of cooks to the castes who are not obliged to dress their own food, and of palanquin-bearers: they are likewise employed in fishing and husbandry.

Some of the Parias enter into the service of Europeans; when they are taken young, they may be trained up to be good servants. They never refuse any kind of employment, in which respect they differ from persons of the four castes, who have incessantly

some civil and religious ceremonies to perform, who would be degraded if they touched this or that dish, and if they performed such or such a duty. It should be observed, however, that those Europeans, who wish to be held in any estimation by the Hindoos, or who are likely to be visited by persons belonging to the higher castes, should beware of taking Parias into their service.

The *Pooleahs* are in a state of still greater degradation than the Parias: they nearly approach perhaps the most abject degree of wretchedness to which man can be reduced. They are to be found only on the coast of Malabar. In that country, where monkeys are

worshipped and pampered with sacrifices, the unhappy Pooleahs are so completely banished from human society, that they have neither houses nor lands; but, retiring into solitary places, hide themselves in ditches and climb into trees for shelter. They are slaves to the Nairs, who employ them in the cultivation of the ground. They are not permitted to breathe the same air with the other castes, nor to travel on the public road. If, by accident, they they should be there, and perceive a Bramin or Nair at a distance, they must howl aloud to warn him from approaching, till they have retired or climbed the nearest tree. If a Nair

meets a Pooleah on the highway, he cuts him down like a noxious animal.*

In Travancore, also, they live in absolute exclusion from the rest of society, amidst marshy rice fields, crowded in miserable huts like brute animals, and treated as such. They must never appear in the presence of their master, but shut themselves up in their hut to receive his orders and answer him without quitting their retreat. As they are not allowed to enter the public markets, when hunger compels them to approach the villages to exchange what

* It seems more than probable that these wretched creatures furnished Swift with the prototype of his disgusting Yahoos.

they may have collected for other necessaries, they call out to the peasants, tell what they want, leave their articles of barter on the ground, and then return to take what the villagers may please to deposit in exchange for them.

Some of these wretches, called *Niadees*, live in the mountains and on the trees of the forests. When they are hungry, they howl like wild beasts, and strike their bellies with both their hands to excite the compassion of passengers: and if any benevolent traveller lays down some rice or other food for them, they never come forward to take it till the donor is at a certain distance, lest he should be contaminated by their approach. Constant

fear and misery have given them a squalid and savage appearance and entirely debased the human form.

The Pooleahs, like the Parias, are not allowed to enter the temples. They marry but one wife, and have a kind of priests who officiate at their marriages and in small chapels set apart for their use.

When a Pooleah dies in a town or village inhabited by castes for whom it is unlawful to touch him, his body is left unburied, and is preyed upon by the ravens and the vultures, till some individual or other of his tribe who may inter him happens to pass that way.

AGRICULTURE.

A European, setting foot for the first time in the southern parts of Hindoostan, beholds, with surprize, a vegetable kingdom bearing no resemblance to that of Europe: the herbs, shrubs, trees, in short, all the productions of nature with few exceptions, differ from those to which he has been accustomed. Vegetation itself seems to be governed by other laws. In Europe, it is in some measure suspended during a considerable part of the year: in Hindoostan, on the other hand, it is ever active; unchecked, either by frost, snow,

or cutting winds, the trees are covered with leaves in all seasons; and what the poets relate of the golden age, when flowers and fruit were intermingled on the same branch, is strictly true with regard to this happy climate.

Nature, however, is not duly seconded by the industry of the inhabitants: agriculture here is still but in its infancy, and its productions would be quite inadequate to the supply of its population, if the Hindoos consumed as much as Europeans. The greatest part of the hills and high grounds still lie waste, and the same may be said of immense tracts of excellent land; so that not more, perhaps, than a fiftieth part of the whole country is in cultiva-

tion. Bengal, Guzerat, Tanjore, Travancore, and Coimbettore are the best cultivated and the most fertile provinces; though, on the score of fertility, no fault is to be found with any part of Hindoostan. In the valleys and in all situations capable of being easily irrigated the soil yields annually a double and even a treble crop.

As rice is almost the sole food of the Hindoos, they bestow some pains on its cultivation. This grain thrives in water only; it is therefore sown in grounds which may be inundated at pleasure, by means of channels communicating with some neighbouring tank or pond. It is thrown in handfuls, after rain, in some nook of land where it springs up. A

field is then prepared, and laid under water, after a low mound of earth has been thrown up round it: the husbandmen work the surface with their bare feet, taking care to leave sufficient water to cover the soil at least a few lines. This done, they take up the young plants one by one, when they have attained the height of five or six inches, and replant them in small parcels, at some distance asunder, in the new ground where they are to remain till the grain is ripe. Here they soon strike fresh root, and by the time the water is evaporated, the rice has grown considerably. It requires continual watering till the grain is formed in the ear. The field is then left to dry, and the

husbandman patiently awaits the moment, when the yellow colour of the ear indicates that the crop is fit for reaping.

When the rice is ripe, it is cut, not level with the ground, but so as to leave the straw standing about four feet high: it is then tied up in sheaves. To separate the grain, the husbandman lays hold of the sheaves at one end and beats them against the ground. He then places them in a heap, and beats them over again with a bamboo to extract the seed that may have been left.

In other places the husbandman spreads his sheaves on a smooth spot, and makes oxen trample over them to

separate the grain: he then throws up the latter into heaps, which he covers with straw and leaves in the fields till he can sell it, till he wants it for his own consumption, or till the prince thinks fit to seize it for himself.

Immediately after the harvest, such Hindoos as possess the means, lay in their stock of rice for the whole year; and to secure it from the rapacity of the sovereign and the incursions of enemies, they bury it in spacious caves, dug for the purpose either in their fields or under their houses, spreading straw beneath and above it and throwing earth over the whole, without being afraid that the grain will heat or receive

any injury: but the thieves are acquainted with the secret, and it is rarely that these caves escape their ravages.

Rice requires but three months to attain perfect maturity, provided it is constantly saturated with water; but the farmers are not at liberty to inundate their fields whenever they please. The water of the tanks and ponds is public property, and it is placed under the care of a magistrate, whose duty it is to protect it from the caprice or greediness of individuals. When the rains have ceased, this officer measures the water to ascertain what quantity can be spared: this surplus he divides among the farmers in proportion to the extent of land they have to irrigate. He opens the sluices,

and each field receives by means of a trench the water that it needs, or that can be allotted to it without injury to the neighbouring lands.

In situations too far distant from ponds, wells are dug, as in the gardens, for the purpose of irrigation. The water is raised by means of a very simple machine constructed as follows: —By the side of the well a forked piece of wood, or even a stone eight or ten feet high is fixed upright. In the fork is fastened, by means of a peg, a beam three times as long, which gradually tapers and is furnished with steps like those of a ladder. To the extremity of this long beam which is capable of moving up and down, is attached a pole to

the end of which is suspended a large leather bucket. The other end being the heaviest, when the machine is left to itself, the bucket hangs in the air at the height of twenty feet: but to make it descend, one man and sometimes two mount to the middle of the beam, and as they approach the bucket, it sinks to the bottom of the well and fills itself with water. The men then move back to the opposite end; the bucket is raised, and another man empties the water into a basin, whence it runs into channels, by which it is distributed over the grounds that are to be irrigated. This operation is performed with such celerity that the water never ceases running, and you can

scarcely see the man moving along his beam: yet he is sometimes at the height of twenty feet, at others touching the ground, and such is his confidence that he laughs, sings, smokes, and eats in this apparently ticklish situation.

There are several species of rice: the first, called princes' rice, is in great request with the Bramins and the opulent; the grain is about the length of our oats: externally it is nearly of the same colour, but internally of a delicate white. It grows only to the south of the mountains where the climate is very temperate.

The second, which is the common sort, is neither so long nor so white as

the preceding. It is exceedingly productive.

A third kind, inferior to the two former, and which is reaped in the dryest season of the year, serves for the food of servants and poultry. The grain, which is of a dirty white, is small and brittle.

Lastly, there is a red sort of rice, which is the worst, and is eaten only when no other kind can be procured: it contains but little farina and is hard of digestion.

In the western provinces, the common people eat, as a substitute for rice, a kind of bread made of the flour of a small round black seed, which they call *keveroo*, and which they grind between

two millstones. This flour they mix with water to the consistence of a very stiff paste, which they bake in large earthen pans. This bread, though insipid is highly nutritious, but requires a strong stomach to digest it.

It is worthy of remark, that the practice of steeping seed-corn in strong brine before it is sown—a practice recently introduced into European agriculture, as a preventive of mildew or blight—is general in Hindoostan, where it has probably prevailed for ages. The seed of the cotton-plant is treated in the same manner. The natives assert, that this process not only protects the seed from the ravages of insects, but likewise causes it to germinate sooner.

In Guzerat and the western provinces of India, the rice and cotton fields are both planted at the commencement of the rainy season in June. The former is sown in furrows, and reaped in about three months. The cotton shrubs, which grow to the height of three or four feet, and in verdure resemble the currant-bush, require a longer time to arrive at perfection. They are planted between the rows of rice, but neither impede its growth, nor prevent its being reaped. Soon after the rice-harvest is over, the cotton-bushes put forth a beautiful yellow flower, with a crimson eye in each petal: this is succeeded by a green pod, filled with a white stringy pulp: the

pod turns brown and hard as it ripens, and then separates into two or three divisions containing the cotton. A luxuriant field, exhibiting at the same time the expanding blossom, the bursting capsule, and the snowy flakes of ripe cotton, is one of the most beautiful objects in the agriculture of Hindoostan.

The variety of shrubs and plants cultivated for the sake of their oil in India, add much to the general beauty of the country. As the natives never burn candles, large tracts are set apart for the seeds from which oil is extracted: those in the greatest esteem are the gingeli, or sesamum, and the erinda. The latter is used medicinally with

great success; and an outward application of the leaves heated and rubbed with oil has been known to afford great relief in gout. Mustard-seed is also held in great estimation for its oil.

The *Ricinus communis* or *Palma Christi* is largely cultivated in some districts. The oil extracted from the seeds of the fruit of this plant, which is larger than a hazel-nut, is what we call castor-oil, and is used in Hindoostan not only medicinally but also for burning.

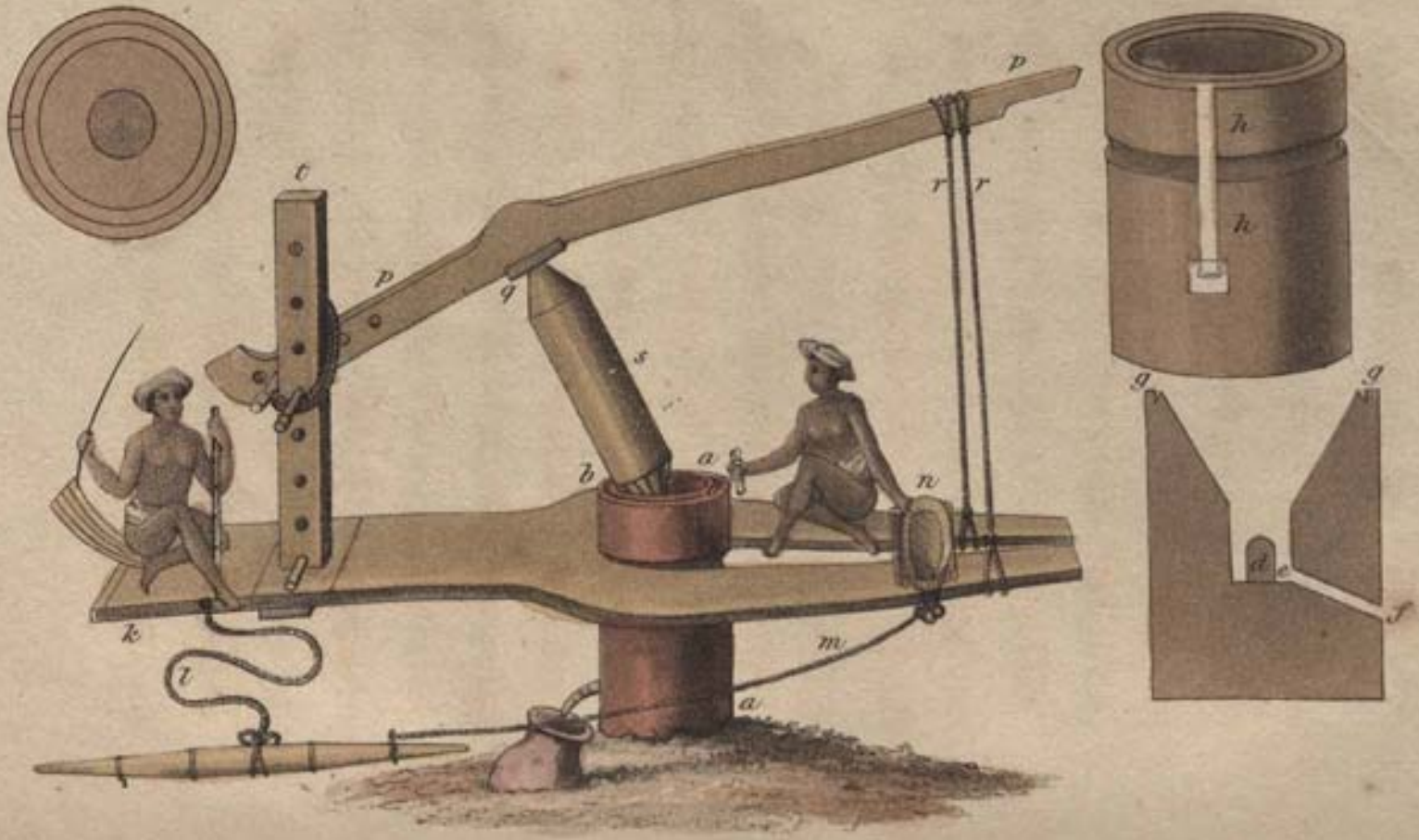
Hemp and flax are cultivated, not for their fibres, which in Europe are converted to such valuable purposes, these being thrown away or burned as useless, but for the sake of the oil

produced from their seeds and an intoxicating drug called *bhang*.

Considerable quantities of oil are used by the Hindoos for anointing the head and body: this is commonly extracted from the cocoa-nut, and has a fragrant smell.

Tobacco and the opium-poppy are not unimportant articles in the agriculture of India.

The sugar-cane is extensively cultivated in Hindoostan, and consitutes the chief wealth of many tribes remote from the coast. The canes grow to a large size, and yield abundance of sugar of excellent quality: but as the owners of the sugar-works know nothing of the art of refining, after they have extract-



SUGAR MILL.

ed the juice from the cane by means of a press, or sugar-mill, they boil it, make it up into shapeless lumps, and sell it in that state.

The sugar-mill is composed of five strong pieces of timber: the mortar, the fly, the lever, the pestle, and the regulator.

The mortar (see the opposite plate *a a*) is composed of the trunk of a tree, ten feet long and fourteen inches in diameter. It is buried perpendicularly in the ground to the depth of eight feet, the upper end being hollowed out in the shape of a bowl, *b b*, to the depth of fifteen inches, and cut circularly at the bottom, as shewn in the section at *d*, that the juice may run freely towards the little aperture

e, which conveys it to a cock, *f*, whence it runs into an earthen pot. Round the upper part of the bowl is a circular groove, *g g*, which catches the juice that may chance to run over the top of the mortar, and from which a channel *h h*, carries it to the cock, *f*.

The fly is about sixteen feet long, and six inches thick. It is cut for half its length in the shape of a fork, widest at the end where the two branches part, and where it rests upon a shoulder formed on the outside of the mortar, round which the fly is designed to turn horizontally. The fork is quite open at the extremity, that the fly may be changed whenever it is necessary. At the opposite end, *k*, of the fly, on the

left, is stationed the driver of the oxen which turn the machine, and which are fastened to the fly by means of a cord, *l*: to prevent their deviating from the circle which they ought to describe, the yoke is attached to the fork by a second cord, *m*. Upon this fork, by the mortar, sits the man who feeds the mill; the pieces of cane are in a basket by him, *n*. As the pestle turns round, he throws the pieces of cane into the mortar, and after it has passed, he takes out those which have been crushed.

The lever, *p p*, is almost as long as the fly, and like the latter, is fastened at one end to the regulator, *t*, while the other is attached by cords, *r r*, to the two extremities of the fork. At

about one-third of its length from the end which joins the regulator, is let in a piece of *sujalu*, a very hard kind of wood, which is hollowed out in the form of a cone, to receive the head of the pestle, at *q*.

The pestle, *s*, is a cylinder two feet long, the upper extremity of which terminates in a cone, and the lower in a pyramid with twelve or fifteen sides. When the machine is in motion, the pestle, the head of which is not at the middle of the lever, necessarily retains an oblique position, so that in turning, it rubs with force against the inside of the mortar.

The regulator, *t*, is a strong quadrangular piece of wood, perforated with

several holes. It passes through the fly, being secured above and below the latter by two pins. Two other pins serve to hold the cords which bind the regulator to the lever. The relative direction of all the moveable parts of the machine varies, according as the two last pins are placed higher or lower. The equilibrium of the fly is so adjusted, that it turns without any friction, though the arms of its fork closely embrace the mortar. The only points of the machine that have friction are, as may be seen by inspecting the plate, the two extremities of the pestle, one of which is wholly employed in crushing the cane, the effect intended to be produced.

This machine, though so complicated, seems less adapted to the purpose for which it is designed, than a much more simple contrivance employed at Silagutta and in other parts of Hindoostan. It is merely composed of two cylinders, which are set in motion by an endless screw, and by two young oxen, which must be changed seven times in twenty-four hours. The mill goes night and day, and thus by the labour of four oxen, it expresses the juice of seven thousand canes, which yield one hundred weight and a half of raw sugar.

The numerous plantations of mango-trees, made by the natives of India chiefly through ostentation, form a pleasing feature in the aspect of the

country, and afford considerable convenience. Forty or fifty full-grown trees will cover a square acre of ground, with a dark grove of beautiful foliage. Some of these plantations or *topes*, says Captain Williamson, are of such extent, that an army of ten or twelve thousand men may encamp under shelter; a circumstance which, to the native soldiery, with whom tents are not in use, is of great moment. In the hot season the shade is both pleasant and salutary; in the cold months these woods afford warmth, by keeping off the bleak wind; and in the rainy portion of the year, those trees which have the thickest foliage throw the water off from certain spots and render them habitable. It is

a general practice when a plantation of mango-trees is made, to dig a well on one side of it. The well and the *tope* are married, a ceremony at which all the village attends, and large sums are often expended. The well is considered as the husband; as its waters, copiously furnished to the young trees during the first hot season, are supposed to cherish and impregnate them. Though vanity and superstition may be the basis of these institutions, yet we cannot help admiring their effects so beautifully ornamenting a torrid country, and affording such general convenience. The fruit of the mango varies much in size and flavour, weighing from two ounces to nearly a pound.

The tamarind tree is exquisitely beautiful, and its fruit pleasant and wholesome; yet it is deemed by the natives extremely unhealthy to sleep, or even to rest, under its shade.

At the commencement of the rainy season, the peasants of Hindoostan plant abundance of melons, cucumbers, and gourds, which are then the principal food of the inhabitants. These are sown in open fields and extensive plains, liable to depredations from men and beasts. In the centre of the field is an artificial mount, with a hut on the top, where a sentinel is stationed day and night to protect the crop from thieves of various kinds, especially monkeys, who assemble in large bodies for the

purpose of plunder. On an alarm given by the sentinel, the people of the nearest village sally forth and drive off the marauders. Few situations can be more unpleasant than a hovel of this kind, exposed for three or four months to thunder, lightning, and rain.

In Hindoostan, the lands appropriated to each village belong to the government: the *ryots*, or peasants who cultivate them under the orders of the *patell*, or superior of the village, being, in a manner, attached to the spot. The cattle employed in husbandry are sometimes the common stock of the village, though more frequently the property of individuals. The patell provides seeds and agricultural imple-

ments, takes care that such as are able cultivate the land, and at the time of settling the *jummabunda*, or harvest agreement, with the collector of the revenues, allots to each family its portion of grain, or a share of the money for which it has been sold, in proportion to its number, the quantity of its cattle, and the extent of land which it has cultivated. Some particular fields are set apart in each village for public purposes, such as the maintenance of the Bramins, the washerman, the smith, the barber, and the lame, blind, and helpless; as also for the support of a few armed men, kept for the defence of the village, and to conduct travellers in safety from one place to another.

The English reader may, perhaps, smile to find the barber in the list of public pensioners. The fact is, that there is seldom more than one in each village, and as he shaves the inhabitants gratuitously, and has no exercise in the day, it is his duty at night to carry a *mussaul*, or torch, to light travellers on the road, or for any other purpose required. No time, therefore, being left him to attend to husbandry or to provide for his family, it is but just that he should be maintained at the public expense. This observation applies equally to the washerman and the smith, who work for the village without any other emolument.

The torch is composed of coarse rags,

rolled up to the size of an English flambeau, eighteen or twenty inches long, and fixed in a brass handle. This the *massaulchee*, or torch-bearer holds in his left hand, carrying in his right a brass vessel containing the oil with which he feeds the torch as occasion requires.

In the different villages are farmyards called *cullies*, where after harvest the general produce of the land is deposited, for the inspection of the *zemindars* and officers of government, previously to the assessment for the revenue and the usual appropriations. The receptacles for cotton at these places are formed by digging holes in the earth, lined with cow-dung, and

filled with cotton as picked from the bushes; they are then covered with clods of dried earth, rubbed over with a plaster of cow-dung to preserve the contents from the weather.

The *zemindars* are a kind of middle-men, betweeen the patells and the collectors for the government, whose office originally was that of accountants, to see justice done to both parties. These men, however, have contrived to acquire a powerful influence in every district, chiefly by advancing money to needy patells, at the exorbitant interest of forty-five per cent. per annum; for the security of which loans, the produce of the lands is mortgaged to them. They have also usurped an office be-

longing by right to the *seraffs*, or bankers; that of paying to the officers of government, for a certain consideration, the sum assessed by the collectors. This extension of the influence of the zemindars, already too powerful, is productive of the worst consequence to the cultivators. In the latter capacity they are termed *minutedars*, and as such their cunning, chicanery, and villany surpass conception.

Notwithstanding the fertility of this delightful country, it is sometimes visited by famine; famine is generally succeeded by pestilence, and the "paradise of nations" becomes a desert. The extent of these dreadful famines

in India is not easily conceived in Europe. The account given of one in the northern provinces of Bengal, by Captain Williamson, is truly affecting.

Nothing, says he, could be more distressing than the effects produced by the famine, which, owing to the drought of the year 1783, prevailed throughout all the subsequent season, in the whole of the northern provinces, but was especially felt in the dominions of the Nabob of Oude. The more opulent had hoarded up their grain: some perhaps did so under the limited and prudent intention of securing their own families from want; while many, foreseeing what was inevitable, neglected no means to procure corn of all kinds, with the ne-

farious view of taking advantage of the times, and bent on raising their fortunes on the miseries of their fellow-creatures. Few, however, succeeded in their speculations: the hordes of famished wretches who patroled the country, made no distinction of property, but urged by the imperious calls of nature, plundered alike the savings of the opulent and the accumulations of the monopolist.

This, being but a temporary relief, had the baneful effect of encouraging a spirit of depredation. Such was the blind infatuation of the million of walking spectres, that in the moment of phrenzy and despair many granaries were burned.

When it became obvious that the famine could not be averted, the British government sent supplies, which indeed could be ill afforded, from Bengal, where the scarcity was least felt, to the troops through the upper country. This measure, however salutary, could have but a partial effect, but more could not be done. To lessen the evil as much as possible, the European gentlemen entered into large subscriptions for the purposes of procuring grain from other parts. The liberal scale on which these contributions were conducted will be sufficiently understood, when it is stated that at Cawnpore alone, where about eight thousand men were cantoned, no less a sum than

a lac of rupees, equal to £12,500, was collected and applied, under the direction of a committee, to the relief of as many persons as it was supposed could be maintained until the next harvest.

All could not be relieved; consequently the station exhibited a scene of the most horrible licentiousness. Religious boundaries were annihilated, and all castes or sects were seen to devour what their tenets taught them either to respect or abhor. Many devoured their own children, and thousands perished while attempting to force open pantries and other places containing victuals, insomuch that it was common to find, in the morning, the out-offices of the houses half filled

with dying objects, who with their ghastly countenances seemed to express hope, while their tongues gave utterance to curses.

The good intention of the donors was productive of a very serious evil, which in the first instance was not perhaps sufficiently guarded against. The intelligence was rapidly spread throughout the country, that the Europeans had made provision for supplying the poor with rice. This information induced all to bend their course toward the nearest asylum. Thousands perished by the way from absolute hunger, while numbers fell an easy prey to the wolves, which, being bereft of the usual means of subsistence by the general destruc-

tion of all eatable animals, were at first compelled and afterwards found it convenient to attack the wretched wanderers. The little resistance they experienced in their depredations on these unfortunate creatures emboldened them in an astonishing manner, and taught them to look with contempt and defiance on a race of which they heretofore stood in awe.

Such numbers of famishing wretches succeeded in finding their way to the cantonments of the English, that the latter were to all intents in a state of siege. The wolves followed, and were to be seen in all directions making havoc among the dying crowd. They absolutely occupied many gardens and out-

houses, and often in open day trotted about like so many dogs, proceeding from one ravine to another, without seeming to entertain the least apprehension. The swine also were to be seen in all directions attacking the poor wretches, whose feeble endeavours to drive away their ravenous devourers were the only indications that the vital spark was not quite extinct.

The number of dead tainted the air and caused a sickness among the troops, and the most serious consequences would inevitably have followed but for the setting-in of the rains, which both abated the extreme heat of the atmosphere and carried off immense quantities of offensive remains. It is not easy to

assert how many died: but at least two hundred thousand persons had flocked from the country, of whom not more than one in twenty could be maintained for the number of months which must elapse before the soil could render its aid; and no periodical supply of the fruits usually produced in the rainy season could be expected in a country, of which nearly two-thirds of the population was destroyed.

These dreadful scourges are in general occasioned by drought and sometimes attended with still more destructive consequences than those described in the preceding narrative. In the year 1769 the failure of the rice-crops, owing to an extraordinary drought, produced

such a famine in Bengal, that, aggravated as it was by the spirit of mercantile speculation, which prompted the wealthy to buy up all the grain they could meet with, in order to sell it again at their own price, it swept away in a few weeks half the population of that garden of nations, or upwards of three millions of human beings!

The failure of the periodical rains is regarded in Hindoostan as the greatest calamity that can befal the inhabitants; their subsistence depending entirely on rice which requires constant moisture during its growth. One of the best qualities, therefore, that a king can possess in the opinion of the natives, is that of diffusing seasonable rains upon

the country over which he rules. This is one of their prejudices which they never relinquish. It happened that immediately after the accession of Mr. Petrie to the government of Bombay a great quantity of rain fell, and the universal cry among the natives of all classes was: "Mr. Petrie a very good governor—plenty of rain come."

The visits of locusts also occasionally render the toil of the husbandman abortive, and blast his hopes In 1810 the crops in the neighbourhood of Calcutta were much injured by the depredations of those insects, of which some idea may be formed from the following particulars communicated in a letter dated Oct. 1810, by an officer who was

at that time stationed at Muttra near Agra:—

We were lately surprised here by a flight of locusts. Early in the morning they appeared like a large black cloud at a distance, settling on some cultivated fields about half a mile from my house, and the whole was in a short time destroyed. I rode down to see them: every stalk of corn, the whole ground and the air were loaded with them. They are of the size of a large grasshopper, but of a dusky colour. About nine o'clock they rose as by general consent, and passed along directly over our grounds: we heard their flight, which resembled more the roaring of a large furnace than any

thing else with which I can compare it, and ran out to see them. They completely and literally darkened the atmosphere; in a moment our trees, &c. were weighed down to the ground by these voracious insects. They ate alike roses and onions, hemlock and the most savoury plants. In vain did our people attempt to dislodge these stragglers, for the flight continued, as it was a very small portion that halted. They were more than a quarter of an hour in passing, and were so numerous, that I think they could well have covered several miles of country with their bodies. After the main body had passed on, the stragglers joined the rear. Fortunately they put about soon

after, or the farmers would have been inevitably ruined by their visit: as it was, the owners of the ground on which they halted have suffered a loss of that whole plantation, ruined, and completely desolated by their noxious touch. They fly very close to each other, and were as near as I could judge about fifty or sixty yards from the ground upwards, nearly half a mile in front; and their length may be conceived from the time they were passing, as they fly at a very good rate.

When we consider that to these natural scourges are frequently superadded the wanton devastations of man, we shall not be surprised to find the natives of India, in spite of their deli-

cious climate and fertile soil, perishing by thousands for want of the necessaries of life. How powerfully the latter cause of dearth operates in the territories of the native powers, appears from many passages of Broughton's narrative of his residence among the Mahrattas. The marauders wherever they went tore up the green crops of wheat and barley for forage; the troops passed over large fields of grain where the ear was just ripening, with no more remorse than if it had been a desert; tearing up the corn, loading themselves and their cattle with it, and occasionally halting in the midst of a particularly flourishing spot to let their horses get a good feed. In another place he

says:—"All descriptions of people belonging to the army are employed throughout the day foraging in the corn-fields, which are abundant and very luxuriant in the neighbourhood of the camp. The whole plain is covered with them, loading their cattle which are allowed to graze about at leisure, while their masters are engaged in tearing up and destroying: what they do not require for their own use they hawk about the camp for sale." Such were the scenes presented at every station at which Sindhia halted, and which effectually transformed the whole country within reach of his hordes into a desert. Numberless poor families are thus driven to the most distressing

shifts for a bare subsistence; and the same traveller attests that he has "often seen women and children employed in picking out the undigested grains of corn, from the dung of the different animals about the camp."

At such times too the bonds of natural affection become so relaxed that numbers of parents sell their children, to relieve themselves from the burden of providing for them, and to procure sustenance for the support of their own lives. Habituated to this practice, many carry on the same traffic when not compelled to it by necessity. Mr. Forbes bought at Anjengo, a boy and girl for less than two pigs would have cost in England, and we may believe

him when he adds, that it was a happy purchase for the children. He refused a third child which the mother, a young fisherwoman, offered for sale with a basket of mullets. He hinted at her want of affection, and her reply was, that she expected another child in a few weeks, and as she could not manage two, she would part with this for a rupee. The Portuguese linguist of the place beat her down to half price, and the young woman without remorse, disposed of an only child for fifteen pence!

Hindoo Ploughman & Herdsman.

Pub.d by R. Ackermann, London, 1822.

LABOURERS IN HUSBANDRY, AND HERDSMEN.

The *ottins*, or labourers, are employed in turning up the ground, sinking wells, digging ponds, building mud walls, and constructing fortifications: they are, perhaps, the most laborious caste in India. Their women have a high character for chastity; they work with their husbands, and may be said never to leave them either day or night. They have a great number of hogs which they alone are permitted to keep. These animals are of the Chinese breed. These females carry with them baskets

to hold the sand which their husbands require in the course of their work.

The ottins, like the rest of the Hindoos, go almost naked, having merely a piece of cloth fastened round the waist. The instrument which they use to break up the ground, consists of a long piece of wood, attached at one end to the yoke, to which the oxen are harnessed, and at the other, armed with a piece of iron, nearly resembling in shape the head of an adze, which ploughs up the ground, and a handle on which the labourer presses.

In most of the countries of Europe it is customary to urge oxen forward with a goad: the ploughmen of Hindoostan produce the same effect by

merely pinching the tail. The Indian oxen are extremely docile, and are trained to lie down to be loaded and unloaded. The breed of horned cattle is distinguished from that of Europe by a hump on the back between the shoulders, a large dewlap, and the remarkable declivity of the os sacrum. The cattle of the south, differ again from those of Bengal, in the position of the horns: the horns of the Bengal oxen projecting forward, and forming a considerable angle with the sinciput; while those of the southern cattle are nearly in a line with the os frontis. The cattle of the south are of several different breeds: beyond the Ghauts there are chiefly two, one of which is

small, gentle, and of a black or brown colour. There are stalls in the villages for the milch-cows, and the oxen are employed in preference for the plough. From their short, punchy make, they are particularly well adapted for ploughing the small rice-fields, which are frequently not more than a few yards in length.

In the morning after the cows have been milked, they are collected together at a little distance from the village, with all the bulls and oxen not engaged in agricultural labours. About eight or nine o'clock, the herdsmen, accompanied by a few boys or girls, drives them to pasture on waste lands not farther than three miles distant

from the village, and generally very dry. At noon and at four o'clock they are driven to water: at sun-set they return home; and in the rainy season their stalls are filled with dung to keep off the flies. In the back-yard of every house there is a large pot to hold the water in which rice or other grain has been boiled for the consumption of the family: any spare curds and offal pudding, or a little flour, oil-cake, or cotton seeds, are thrown into it. This water, which in consequence becomes rather sour, is given to the cows, after they have been again milked, to drink. At night, in the rainy season, the beasts are supplied with grass collected in the

woods and along the roads, and in the dry season with straw.

The cattle of the other breed are very fierce to strangers, so that no person can approach them but under the protection of the *gwalas*, or herdsmen, with whom the animals are extremely gentle. The whole herd follow like dogs the man who leads them out to pasture. The bulls and cows of this breed are never put into stalls, but are shut up at night in enclosures surrounded with strong thorn fences to protect them from tigers. At the age of five years the oxen are sold, and they are then worked for twelve years. As they are very long-bodied, and capable of

making long journeys with little food, the travelling merchants buy up the best of them for draught. The cows of this breed are of a pure white: but the bulls generally have black spots on the neck and hinder quarters.

The *gwalas* live in huts near the villages, in places where there is much waste land, and surrounded with folds in which they keep as many cattle as are requisite for cultivating a small field, and as the contiguous pasturage is capable of supporting. When local droughts occasion a want of forage in the vicinity of their huts, they drive their herds to a more favoured situation, or retire into the midst of the forests, where there are small reservoirs, to

procure water for their cattle. All the young cattle destined for breeders, as well as the sheep and goats, are taken along in these expeditions, and none but the labouring oxen are left at home with the women and such men as are not wanted abroad. During their absence, the *gwalas* never sleep under cover: wrapped in their cloaks, they lie down with their dogs by their sides, in the midst of their cattle, within their folds, where they kindle fires at night to scare away the tigers. This precaution, however, is not always sufficient; the ravenous beasts frequently force their way through the fence into the enclosure, and kill or wound the cattle. The men have no fire-arms, the report

of which would frighten the cattle; and they rely on the noise which they and their dogs can make, to drive off the tigers. They are also greatly annoyed by the robbers who kill and carry off the sheep and goats: but unless the banditti be numerous, they sustain no loss in black cattle; the latter being too wild to be driven by any other than their keepers, and the most determined villain not daring to slaughter an animal of that sacred species.

To be accounted rich, a *gwala* must have two hundred cows, thirty female buffaloes, fifty sheep, a hundred goats, and a sufficient number of oxen for three ploughs. Such a person clears

one hundred pagodas or about thirty-three pounds sterling per annum, besides paying taxes and maintaining his family. His only garment is a cloth which costs scarcely any thing. He expends part of his profits in the marriage and settlement of his children, or in religious ceremonies. The surplus is generally buried in the ground: and in this manner, a great quantity of specie is lost; for as men grow old their faculties decay, they fall into a state of second childhood, and forgetting where their hoards are hidden, they frequently die without revealing their secret.

In this country, the men milk the cows, and the women make butter.

They always boil the milk for at least an hour, the natives asserting that raw milk has no taste. When the family has taken its portion, the rest, with the addition of a little of the preceding day's cream, for the purpose of accelerating the fermentation, is set by to cool. The next day, the coagulation is complete: the cream, which stands five or six inches thick on each pan, is removed and put into a jar, where it is churned with a piece of bamboo, which is made to turn quickly by means of a cord twisted two or three times round it. In about an hour, the butter forms, but it is never used by the natives, who prefer *ghee*, or clarified but-

ter, which is very tart, and to which curds and salt, or betel leaves, are added. It is put into pots, and to keep it from spoiling they mix with it tamarinds and salt, which are introduced in some shape or other into the food of all the natives who can afford to eat *ghee*.

The herdsmen are all of the sect of Vishnu: they were formerly of as low a caste as the Parias and like them excluded from the towns, but ever since the incarnation of Vishnu as Crishna, whom a shepherd brought up as his own son, they have been accounted the first class of the Sooders. They may engage in commerce

and aspire to all kinds of honours; but they would degrade themselves and lose their caste, if they were to follow any of those trades in which the hammer is employed.

M. Solvyns observes, that the milk-sellers must not be confounded with the cow-herds; it is the latter who keep the cows, and from them the others buy the milk for the purpose of retailing it in the markets. They are clever and active. At day-break they enter the towns in long files, each carrying two large pails full of milk, suspended from a pole, as from the beam of a balance, which rests upon one shoulder.

The consumption of milk is very great: it is drunk fresh, or mixed with sugar, and is used for pastry.

The herdsman, represented in the annexed engraving, is carrying a pot of milk covered with leaves.

BASKET-MAKERS.

The Hindoo basket-makers manufacture not only hampers and baskets of bamboo and cane, but also mats of a very fine texture for sleeping on. There are mats of cocoa-leaves, which are very common and very easily made. They also construct huts of bamboo and mats.

The class of basket-makers, called *morongati*, are more particularly employed in making the implements used by husbandmen, such as vans, corn-sieves, presses, &c. The basket-makers represented in the frontispiece to this

volume are *morongati:* the man and his wife work seated on the ground, near a clump of bamboo, a species of reed which the Hindoos, as well as the Chinese, apply to numberless useful purposes. A missionary even goes so far as to assert, that the mines of the vast empire of China and of Hindoostan are of less value to them than their bamboos; and that, next to rice and silk there is nothing from which they derive so much profit.

In the bamboo plantations this reed issues from the ground like asparagus, as thick as it ever will be, to whatever height it may grow: but when it is planted separately, and care is taken to remove the suckers, it continues to

increase in thickness, especially when it does not throw out branches. It is said, that there are bamboos eighteen inches in diameter. In some provinces of China they grow to such a size as to be used for bushel measures for rice: but these are admitted to be curiosities. The ordinary height of tall plants of this species is from thirty to forty feet.

The ropes used for towing barges are made of the bark of bamboo; and though not thicker than a man's little finger, they are equally strong and light. Cables capable of holding the largest vessel are likewise manufactured from the same material. Entire houses are built of bamboo, and it

supplies also the whole of their furniture. The frontispiece will convey an accurate idea of the appearance of this valuable shrub.

THE SOURERS.

The *Sourers* are the people who extract the liquor from the palm and cocoa trees. This liquor is here called *calloo.* In the morning it has a brisk flavour like champaign; in an hour, it begins to ferment and becomes more intoxicating. Next day, after undergoing a vehement fermentation, it turns to vinegar. When distilled at its greatest strength, it furnishes a very ardent spirit; and sugar of tolerable quality is obtained by boiling it with a little quick-lime.

The cocoa-tree grows in every part

of Hindoostan, and is most valuable to the inhabitants. It is of an elegant form and rises to the height of forty and even sixty feet. It is attached to the soil by a great number of fibrous roots: the stem is simple, without branches, to the summit, where it is crowned with twenty or thirty feathery leaves, broad at their base and narrowing to the other extremity, and covered when young with a species of net work which is used for making sieves. These leaves, which are twelve or fifteen feet long, thick, firm and smooth, are employed to form roofs of houses; they are also used for making parasols, veils, nets for fishing, mats to lie on, and *ollas*, a substitute for paper,

on which the natives write with a style

The trunk, which is thick at the base, gradually decreases in diameter, and as the wood is light and by no means compact, the stem scarcely ever rises perpendicularly, so that it is rare to see a cocoa-tree perfectly straight. For the reason just mentioned the wood cannot be employed either for building ships or any solid edifice: and the boats constructed with it are weak and last but a short time.

From the centre of the tuft of leaves with which the tree is crowned rises a thick membranaceous envelope, forming a roll, and terminating in a point. When it has attained a certain bulk, it

opens on one side; the flowers spring forth from the aperture, and in due time are succeeded by the fruit, of the size of a small melon, but not of a regular form, being flatted on the side where they touch, rounded on the other, and having a considerable ridge running all along them.

The external envelope of the fruit is green like that of the walnut, and fibrous; it turns yellow as the fruit ripens. Cordage, coarse cloth and mats are made of it.

Underneath this outer coat is the thick strong shell of the cocoa-nut, which is too generally known to need describing: it is well calculated for making a variety of small vessels and

domestic utensils. From the pulp, which lines the interior of the shell, is expressed an oil that is very sweet when fresh, and is employed in num berless ways.

However valuable the cocoa-nut may be, it is for the liquor called *calloo* that the tree is most highly prized in Hindoostan. This liquor it is the business of the *Sourer* to collect. For this purpose he cuts the point of the flower-buds before their complete development, and a kind of sap, which is the *calloo*, issues abundantly from the wound. That none of it may be lost, the *Sourer* suspends under it an earthen vessel, which he empties from time to time.

One blossom yields about a common glass full in a day.

It is a curious sight to see the *Sourer* equipped for this business and the agility with which he climbs fifty and even a hundred cocoa trees in one forenoon. On his shoulder he carries a very light bamboo ladder, about fifteen feet long, and holds in his hand a double thong as represented in the plate. He sets his ladder against the foot of a tree, mounts to the uppermost step with the agility of a lamplighter, and then passes the thong round his own body below the shoulders and likewise round the tree. At the same time clapping his feet against the tree he

A SOURRR & HIS WIFE.

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springs upward, and shifting the thong as he ascends*, he presently reaches the top of the highest tree. Having poured the *calloo* into a pot slung to his girdle, he descends in the same manner.

The only implements used by the *Sourers* are a small hatchet and a bill-hook. They put the *calloo* into a jar made of cocoa-leaves, but of so close a texture as never to leak.

The women sell the *calloo*. They usually fix their abode under some tree: their huts, which are only ten feet by

* By a reference to *Africa in Miniature*, vol. iii. page 134, the reader will perceive that the very method here described, is pursued for the same purpose by the Negroes in the western part of the African continent.

four, are thatched with cocoa-leaves. In a country where it rains but about a fortnight in the year, a more solid habitation would be unnecessary.

The Parias daily intoxicate themselves with *calloo* and arrack, which is a kind of spirit obtained from the palm by distillation.

The palm-tree is more lofty than the cocoa, but scarcely so thick, and the stem perfectly straight. Its bank is of a darker colour than that of the cocoa: its wood, though fibrous, like that of the latter, is nevertheless more compact, so that it will take a fine polish, especially in the part near the centre or heart of the tree. It is not well adapted for furniture, because it cannot be sawed

into planks; but it is useful for water-pipes and timber for building. Joists and rafters of palm-tree wood are imperishable, and capable of supporting the greatest weights, if care be taken to cut all that is not perfectly sound out of a rafter, and to join a similar sound piece to it by means of iron pins.

The foliage of the palm-tree is of the same nature as that of the cocoa: the leaves are arranged on the branch in the form of a fan. The fruit grows in clusters; it is of the size of a man's fist, nearly round, and covered with a thin white membrane, resembling bladder: the flesh is viscous and elastic, like jelly. By distillation a strong spirit, of a disagreeable flavour, is ob-

tained from it: this is the arrack which we have already had occasion to mention. A paper by Mr. Archibald Keir, in the first volume of the *Asiatic Researches*, describes the process of distilling practised in Behar and some other provinces; and he is of opinion that it is to be preferred to the method followed in Europe.

The body of the still is a common unvarnished earthen jar, of a spherical form (see the annexed plate, fig. 1.) about twenty-five inches in diameter in the widest part, and twenty-two inches deep, exclusively of the neck, which is two inches high and eleven wide at the mouth.

This jar is placed on a furnace built

Apparatus for Distillation.

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with little art, but so contrived as to give a great heat without much smoke. For this purpose a circular hole, about twenty inches in diameter and three feet deep, is dug in the ground. In front is made an aperture, fig. 2, which descends sloping to the bottom, while the sides are perpendicular: it is about nine inches wide, and fifteen long, measuring from the circle on which the jar rests: through this aperture the wood is thrown into the hole, and the air finds a passage. On the side, is cut another small aperture, fig. 3, of about four inches by three: the jar, when placed in its proper situation, forms one of the sides of this aperture,

which serves as a chimney for the escape of the smoke. The bottom of the hole is rounded. The jar, sunk as it ought to be in the ground, is covered above, and all round with clay, excepting the two apertures, to about one fifth of its height.

Thus, when the fire is kindled, there is full one-third of the body of the still or jar exposed to the flame; and as the bottom of the jar is at least two feet from the hearth, there is a considerable intermediate space, which is filled by the flame; so that the caloric accumulating there acts with greater force on the bottom of the vessel, and produces a much more powerful effect

than so small a quantity of fuel could otherwise do; an economical consideration of some importance.

The furnace being thus constructed and the body of the still placed on it, what the natives term an *adkoor* is luted to the neck and mouth of the jar with moist clay. This apparatus forms at the same time a cap for the jar, and an opening for the escape of the vapour. The *adkoor*, fig. 4 and 5, is composed of two earthen vessels, each of which has in the middle a round hole, about four inches in diameter. The bottoms, clapped one against the other, are joined together with clay, and form a neck, with a small elevation on the uppermost vessel. The lower, fig. 4,

is not so deep as the other: it is about eleven inches wide, so as exactly to fit the mouth of the jar, to which it is luted with clay. The upper vessel, fig. 5, is about four inches deep and fourteen in diameter, with a ledge round the hole in the middle, which rises about half an inch within the neck, and forms a channel, where the condensed spirit collects as fast as it is precipitated: and at this place in the basin, there is a hole, fig. 6, to which is luted a slender hollow bamboo, fig. 7, about two feet and a half long, for the purpose of conveying it down to the receiver, fig. 8. The upper vessel has also another hole, fig. 9, about an inch square, and distant about one-fourth

of its circumference from that before mentioned for carrying off the water employed for refrigeration.

When the *adkoor* is thus adapted to the jar, the alembic is completed by taking a copper vessel, fig. 10, about five inches deep, eight wide at top, and ten at bottom, and turning it upside down over the mouth of the *adkoor*, to which it is luted with clay.

A stand is raised for the refrigeratory behind the furnace, about a foot higher than the bottom of the copper vessel. Upon it is placed a vessel, fig. 11, capable of holding two or three gallons, having on the side a round hole, about half an inch in diameter; and before the fire is lighted, a short tube, fig. 12,

of uniform bore, is luted to this hole, the vessel being set in such a manner, that when full of water a constant stream about a foot high keeps running from the cock upon the centre of the bottom of the copper vessel, and spreads over its whole surface. The water thence falling into the upper part of the *adkoor*, is carried through the square hole, fig. 9, above mentioned, through a pipe, fig. 13, luted to it for the purpose, to a refrigeratory, fig. 14, which is some feet from the furnace, and out of which it is again taken to replenish the upper vessel, fig. 11, whenever it is required.

This apparatus, which is susceptible of improvement, has the advantage of

dispensing with the worm and with our refrigeratory, both of which are very expensive. The only inconvenience attending it is, that the volume of water employed for refrigeration, scarcely ever exceeding from six to eight gallons, soon becomes warm; but notwithstanding this disadvantage, which might easily be remedied, this alembic produces more spirit than could be obtained with our process in a still of twice the size.

The apparatus just described is so cheap, that, in Hindoostan, where the price of labour and earthen-ware is indeed very low, twenty furnaces, with their alembics and apparatus complete, excepting the copper vessels, may be

put up for twenty rupees, or about fifty shillings; and each furnace will yield upwards of twenty quarts of spirit a day. Thus spirituous liquors, and especially arrack, are so cheap, that for a penny a man may get as drunk as he pleases.

MASONS AND CARPENTERS.

The masons are of all the castes ; the only implement they use is the trowel ; their women mix the mortar for them. The bricks which they use for building, being made of bad earth, cannot long resist the weather and soon crumble to pieces.

The stone-cutters are of the same caste and tribe as all the workmen who employ the mallet. A chisel and a wooden mallet are their only implements.

The manner in which they build their pagodas is extremely expensive. In-

stead of scaffolds, cranes, &c. they throw up earth against the wall or tower which they are erecting, so as to admit of the stones being carried up in vehicles. This mode of proceeding is extremely tedious, and attended with many disadvantages; but the patience of the Hindoos surmounts every difficulty.

The *tachens*, or carpenters, wear, like the smiths, a scarf similar to that of the Bramins: the latter do not object to this practice, but jocosely observe, that these scarfs are fine harness for asses.

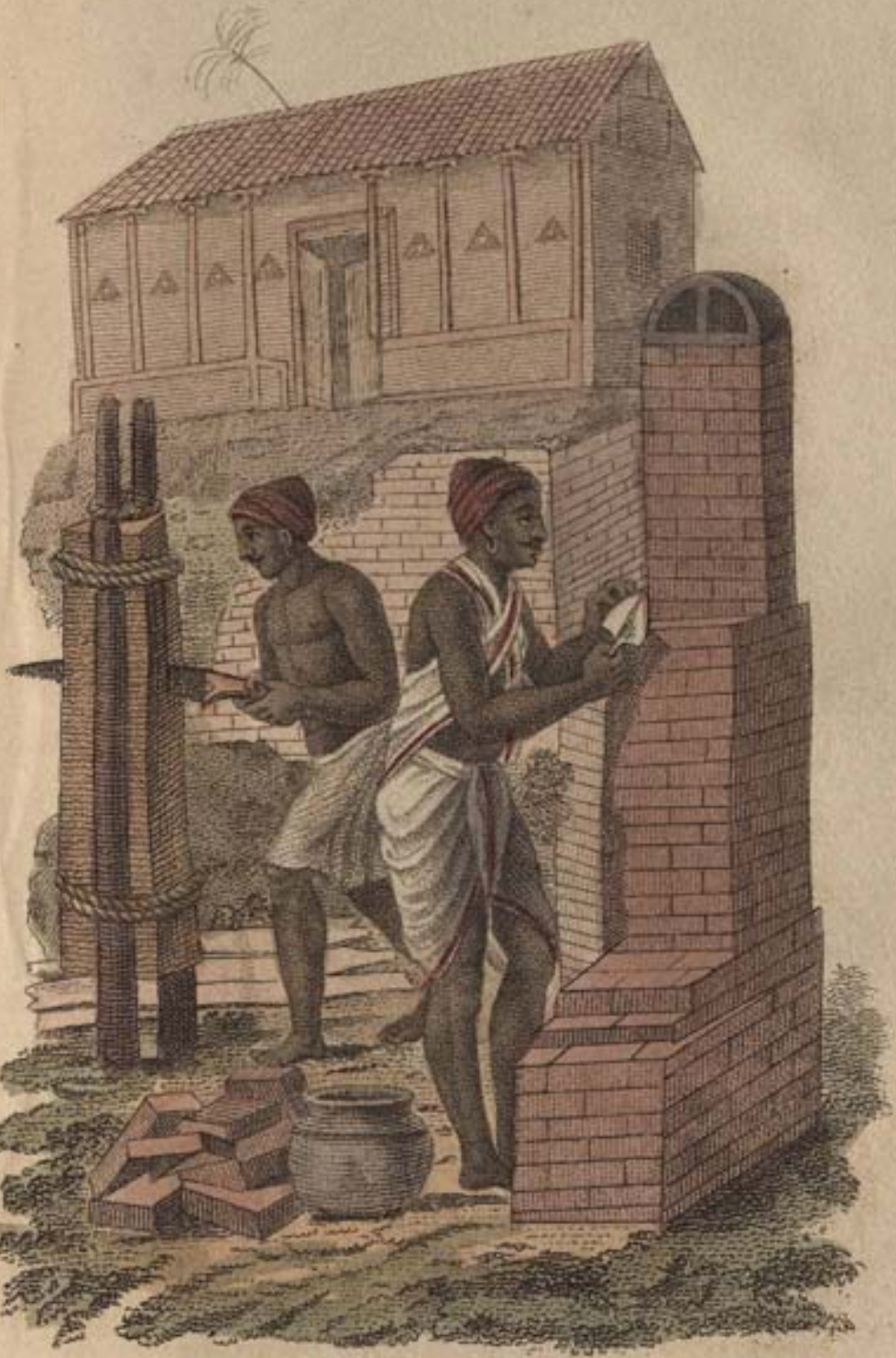
The carpenters, joiners, and cartwrights have no other tools than the plane, chisel, gimlet, hammer, saw and

a kind of hatchet. They work on the ground, without any bench, holding the piece of wood with their feet: hence they are a month in doing a job which our workmen would finish in three days.

Attempts have been made, but to no purpose, to persuade the Hindoo carpenters to renounce their method; it is impossible to convince them of its disadvantages and to make them sensible, for instance, how much more expeditious and easy is the European way of sawing timber: they adhere pertinaciously to the processes transmitted to them by their forefathers. The Hindoo sawyer sets his timber upright between two posts firmly fixed in the

ground, as shewn in the annexed plate: standing, or seated on a little bench, he is three days in sawing a plank which would take a European workman not more than the same number of hours.

Solvyns, nevertheless, asserts, that the carpenters employed by the Europeans have been prevailed upon to adopt various tools used by the English workmen. He adds, that it is evident, especially at public festivals, that the Hindoo carpenters are more addicted to debauchery than the other classes of artisans. Out of their work they make a point of being well dressed. The young men of this profession let their hair grow, till, renouncing pleasure, they attach no farther value to



Carpenter. Mason.

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this appendage, and have half the head shaved, in order to lead a regular life, worthy of a genuine Hindoo.

There are two ways of building: the first, which is most common, because least expensive, consists in raising the walls of mud or earth, mixed with straw,* and thatching with stubble, or flat-roofing with faggots. The height of these walls is four, five or six feet without any window; the door

* The mode of building here described, is not uncommon even in such parts of our own country, where stone is by no means scarce. Earth is well known to be an imperfect conductor of heat; and hence, houses constructed of this material are warmer in winter and cooler in summer than those built of brick or stone—a recommendation of no small weight in any climate.

is two or three feet high, in the villages and in the habitations of the Parias. These dwellings have neither floors nor ceilings. The ground is merely made as level as possible, and to smooth it they daily rub it with the hand with a mixture of cow-dung and a small quantity of water. This coating, laid on by a skilful hand, exhibits various designs, resembling that of an inlaid floor.

Persons in better circumstances white-wash the interior and exterior of their houses. The generality of habitations may be completed for twenty or twenty-five shillings of our money, exclusively of the ground, which belongs to the prince; but no one ever thinks of

consulting him when he is going to build; each has a right to erect his dwelling wherever he finds a vacant spot; and the sovereign, on the other hand, has a right to drive any inhabitant out of the house he has built whenever he pleases. This insecurity is certainly the principal reason of the slovenly manner in which the Hindoos run up their habitations, and of the indifference they manifest in regard to the forming of plantations round them, either for utility or pleasure.

The greatest enemy of the houses of the Hindoos is the *karia*, or white ant.*

* For a circumstantial and interesting account of the white ant, the reader is refer-

This insect first establishes itself in the foundations, and soon begins to make its appearance a little above the floor. The lodging which it constructs for itself resembles an earthen pipe dried in the sun; the interior is of a spiral form and exquisitely polished. These tubes it raises along the timbers in order to reach the thatch of the roof: if it is suffered to climb thither, it takes possession of it, fixes its abode there, and when once settled all attempts to dislodge it are ineffectual. The Hindoos, therefore, to thwart the mischie-

red to the second division of the WORLD IN MINIATURE, containing *Africa*, vol. iv. p. 150.

vous designs of the *karias*, rest the timbers of the roofs of their houses on poles fixed in the ground, which form part of the substance of the walls, and the tops of which rise several inches above the masonry. As the *karias* proceed with their tubes, the Hindoo keeps a watchful eye upon them, and when the work has attained that portion of the wood which is uncovered, he knocks down the timber to which it is attached; the insect is obliged to begin again, till foiled in all its attempts, it seeks some other house, the owner of which is not so vigilant.

Huts of this kind will stand forty or fifty years in spite of storms and rain,

such is the solidity of the earth of which they are built.

The houses, properly so called, that is to say, such as are inhabited by the great and the wealthy, and which are to be seen only in cities and towns, are of brick, plastered with a kind of lime make of sea-shells, which is of a brilliant white, and in appearance resembles marble. This composition is not only agreeable to the eye, but forms a cement of incredible solidity. The roofs are constructed of strong rafters of palm-tree wood, and covered with pantiles. The front is generally adorned with columns of brick or wood, with bases and capitals, which support

the projection of the roof, while their bases also support a terrace or gallery that runs along one or more sides of the building, and is considered as a public place. Thus, in situations where there are no *choultries*, travellers halt under these galleries, cook their provisions, and stay there as long as they please, without asking permission of the master of the house.

The principal houses are commonly two or three stories high, and consist of four ranges of building, forming a perfect square, with a paved court in the middle. In the fore-court is another colonnade, with a gallery corresponding with that before mentioned. The apartments are between the two terraces,

and most of them are very dark, because they have no light but what is admitted from the court: for there are no windows on the side next to the street or road. Here the men abide during the day, but at night they take the air on the terraces, where the women are not permitted to accompany them. The bed-chamber is at the bottom of the house; there too are the kitchens and the apartments of the women.

The poor lie on mats made of rushes, or of the leaves of the cocoa or palm-tree. The rich have sofas, on which they spread mattresses or beautiful carpets, with cushions and pillows.

In the front of all houses is a bench,

where the Hindoos meet in the evening for the purpose of social conversation.

The style of building is uniform throughout all Hindoostan. The houses of the Europeans form the only exceptions; for the palaces of the native grandees differ in no other respect from the habitations just described, than in being on a larger scale and more ornamented. The doors, as well as the columns, are adorned with Gothic carving. The wainscot is painted, and the cornices are sometimes gilt.

In the principal cities are to be seen palaces of great beauty and singular architecture. These are quadrangular pavilions, of seven or eight stories,

diminishing to the top, so as in their general figure to resemble a pyramid. Each story has a veranda, from which are suspended various ornaments, especially small gilt bells.

For the rest, the sumptuousness of an edifice, in the opinion of the Hindoos, consists chiefly in the great bulk of the materials employed in building it. Thus a house is magnificent when stones twenty-five or thirty feet long have been used in erecting it, even though they are left quite rough and unwrought. In this manner the Hindoos pile up rocks at a great expense, and fancy that grandeur consists in burying themselves alive in a stone-quarry.

PAGODAS, CHOULTRIES, AND TOMBS.

The most remarkable structures in this country are the pagodas, or temples erected for the idols worshipped by the *Hindoos*. *It is a singular circumstance*, and strongly characteristic of the sound notions entertained by the founders of the Hindoo religion, that there is not to be found a single temple of Parabrama, or the Supreme Being, nor even a single image of him, in the whole peninsula. This Being seemed to them too great to be adored within walls: they considered the whole earth as his

temple, and worshipped him under the form of a thousand other deities. Brama, the first created by the Supreme Being has likewise no temples, and we have already seen in what manner he forfeited that privilege. Vishnu and Sheeva are the deities to whom the most magnificent pagodas have been erected: the others, with few exceptions, are but chapels in comparison with these edifices.

The pagodas of the coast of Malabar differ in various respects from those on the opposite coast of Hindoostan: but both bear the stamp of the highest antiquity, while their solidity and imposing magnitude attest the gigantic efforts and perseverance of their founders.

Some of these pagodas are built of marble; this is frequently the case in Malabar: others are constructed of brick or granite, which occur on the coast of Coromandel. A third class of these colossal works is hewn out of the solid rock: such are the pagodas on the islands of Salsette and Elephanta, and in the mountains of Ellore in the Decan.

The pagodas are usually edifices of a square or nearly square form, the sides of which exactly face the four cardinal points. These sides are formed by a lofty, strong and very thick wall. In the middle of each side is a pyramidal tower, of eight or more stories, and sometimes three or four hundred feet high. Under

each of the towers there is generally an entrance into the sacred enclosure, and there is a corresponding aperture in every story.

The principal decorations are about the towers. Le Gentil's designs of the pagoda of Vilnore near Pondichery, exhibit several hundred mythological subjects in basso-relievo; figures of fighting deities with their attributes, mostly on foot, but some mounted on elephants, oxen, or other animals. These figures, many of them of granite, are executed with admirable skill.

On entering the court enclosed by the walls of such a pagoda, the tanks, or reservoirs of water, for the ablutions of the pious, which are very of-

ten lined with marble of beautiful workmanship, first strike the eye. Along the walls are piazzas and benches for the accommodation of devotees, and also small chapels containing the image of some divinity or king, or habitations for the priests and the dancing-girls belonging to the temple. In some cases both the tanks and the dwellings of the priests and dancing-girls are without the pagoda.

Nearly in the centre of the enclosure is the sanctuary, or abode of the deity, which is also a pyramidal tower of several stories, the sides of which face the four cardinal points. In the lowest story, the walls are profusely covered with representations of the feats of the

god, and it contains also a gigantic statue of him, frequently with twelve or more arms. The images of the gods in the pagodas must be of stone, copper or gold; never of silver or other metals. Each pagoda has two statues of the same idol: one without the sanctuary, to which persons of the low castes themselves present their offerings; and the other within, to which they convey them through the medium of the Bramins.

These statues, though possessing little or no merit as works of art, are frequently composed of very costly materials. The great statue of Vishnu, which Tavernier saw in the temple of Juggernaut was of sandal wood. It

was covered with a mantle of gold and costly stuff which descended to the feet, so that nothing but the arms, hands and feet, was visible. Two large diamonds served for eyes; the collar was also of diamonds, the smallest of which the traveller estimated at forty carats. The arms and hands were covered with bracelets and ornaments of pearls and rubies.

But it is neither for their statues nor their decorations that the pagodas of Hindoostan deserve our admiration; for its inhabitants have not made any great progress in sculpture, though some of their vases, basso-relievos and small carvings in ivory are not amiss. They astonish by their colossal dimensions,

by the prodigious size of the stones of which they are composed, by the accuracy with which they are joined together, and by the polish given to the very hardest granite.

The pagoda of Juggernaut, according to a French engineer, Le Gout de Flaix, who has given a particular description of it, is 1122 Paris feet in length, and 696 in breadth. The whole enclosure forms a regular parallelogram, and rests upon one vast block of granite, which has been made perfectly level; so that the solid rock forms the foundation of the whole building. The height of the wall, including the foundation, is twenty-four feet, the breadth thirty-eight, and a gallery of

fourteen runs round the whole parallelogram.

This style somewhat resembles the Doric order; but if it has not the noble simplicity of the Grecian architecture, still we cannot but admire the bold idea of a plan of such immense extent, forming on the four sides of a parallelogram a series of two hundred and seventy-six arcades, as closely connected together by passages, as if they were constructed after a circular design.

But, continues the writer just mentioned, what excites still greater astonishment is the prodigious height of the tower which crowns the principal entrance of the temple. It measures not less than three hundred and forty-four

feet; and its decorations are of copper gilt. The sides are so profusely covered with sculpture as to fatigue the eye.

When we further consider, that the blocks of granite of which this immense edifice is constructed were brought from quarries situated in the Ghauts, two hundred miles from Juggernaut, and that many single pieces contain from ten to twelve thousand cubic feet, we may form some idea of the number of years required to cut them, to remove them to such a distance, to hew and polish them, and afterwards to construct with them a building nearly three hundred and fifty feet high. The French writer is of opinion, that two thousand five hundred years would scarcely suffice

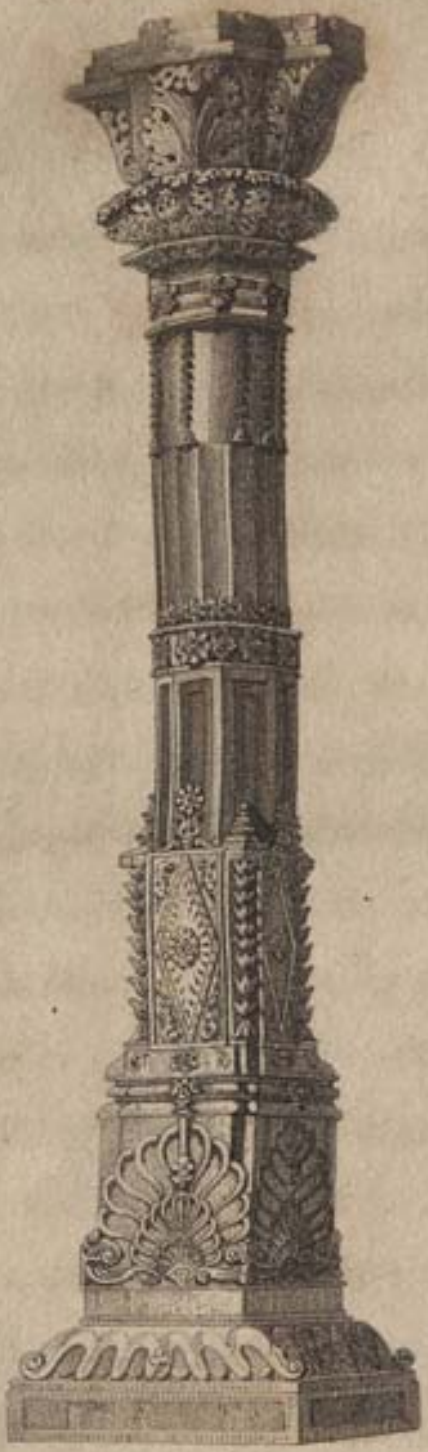
for the completion of such an edifice; but though this estimate is doubtless greatly exaggerated, still the undertaking must have required several centuries. According to Sonnerat, the Bramins ascribe to this temple an antiquity of nearly five thousand years.

The outer wall of the pagoda of Siringam, near Trichinopoli, is said to be four miles in circumference; and the stones forming the columns and terrace of the principal entrance are thirty-two feet long and five and a half broad.

The following wonderful piece of workmanship in the pagoda of Shalambron, though only a decoration, is deserving of mention. It consists of a

single connected chain of granite, and is attached to four masses of stone. The chain hangs, or at least formerly hung, in the middle of the body of the pagoda, in four festoons, each measuring one hundred and thirty-seven French feet, or together five hundred and forty-eight feet, all of one piece. Each link was three feet two inches long. The whole was so exquisitely polished that it glistened like polished steel. The world certainly cannot produce any thing equal to this performance.

The architecture of the Hindoos seems not to be governed by any established rules. The towers over the entrances to the pagodas, which can



A Column from a Temple at Benares.

Publ.d by R.Ackermann, London, 1821.

alone furnish any idea of their talents in this line, are composed of stories, which are sometimes very high, at others extremely low. The columns in the interior of the temples have no fixed proportions: some are very thick at the base and decrease gradually like cones; others on the contrary, are extremely small at the bottom and thick at the top. Some specimens, however, are by no means contemptible or deficient in taste. Hodges, for example, has given the design of a column in a pagoda near Benares, (*see the annexed engraving*,) which may justly claim the character of beautiful. It nearly resembles the Corinthian, and its pro-

portions and decorations are highly pleasing.

These antique structures, which mostly attest rather the patience and piety than the good taste of those by whom they were erected, have been endowed at different periods with large revenues by pious rajahs; and the offerings of the devotees, who throng from all parts of Hindoostan to the festivals held at them, are continually adding to their opulence. Some idea of their immense wealth may be formed from the following circumstance :—

Towards the conclusion of the tenth century Mahmood I., Sultan of Ghazna, made himself master, after an obstinate

resistance and a dreadful carnage, of Sumnat, a town belonging to the Rajpoots, situated on a small peninsula in Guzerat, and celebrated for a spacious pagoda of great antiquity. Mahmood ordered the colossal idol worshipped there, which was thirty feet high, to be broken in pieces, and part of the fragments to be thrown in the area before the mosque, and the rest carried by way of homage to Mecca and Medina. The Bramins hereupon repaired to him in a body, and offered him ten millions of gold crowns to revoke the order. The omrahs advised Mahmood to accept the offer, representing to him, that though he might destroy the idol, he would not thereby suppress idolatry, and that he

pagoda to perform their devotions and to present their offerings. The number of these innocent victims slaughtered by Mahmood is stated at the latter amount. The idol was washed morning and evening with water from the Ganges, though Guzerat is the whole breadth of India distant from that river. One immense lamp illumined the temple, and the light was reflected in all directions by the gold and precious stones.

The habitations of the Bramins are commonly situated in the court before the great pagodas: there must always be a certain number of them for the service of the idol and for the reception of offerings. Here also are the dwellings of the devedassees, whose duty it

is to sweep and clean the temple, and to keep the lamps constantly burning.

Each pagoda has a tank, where devotees perform their ablutions before they enter the temple, and a choultry or colonnade, as a resting-place for travellers.

The tanks are of all forms and of all sizes, from ten or twelve feet square to six or eight miles in circumference. The latter have been formed by the hand of nature; but some of them have been improved by the addition of causeways and dykes.

The smaller tanks are the works of man: they are bordered all round with stone steps and adorned with parapets. The wealthy frequently expend part of

would perform an action much more meritorious in the sight of God, if he were to distribute so considerable a sum among the poor Mussulmans. Mahmood, however, was inflexible; the idol was broken in pieces, and within it were found diamonds, rubies, and pearls, to a much greater amount than the sum offered by the Bramins.

This temple was of great extent and immensely rich. Two hundred Bramins officiated in it as priests; and there were three hundred devedassees, all distinguished either for beauty or high birth; for the rajahs themselves considered it as a great honour to obtain admission for their daughters into the service of the god. It maintained

moreover three hundred musicians and three hundred barbers, whose business it was to shave the devotees, before they were ushered into the presence of the idol.

Besides the large idol already mentioned, the temple contained several thousand smaller ones of gold and silver; and the fifty-six columns which supported the roof of the nave were of massive gold, enriched with precious stones. Innumerable offerings were brought from all parts of the peninsula to this temple, and various Hindoo princes had granted for the maintenance of its establishment a thousand villages with all their dependencies.

On occasion of eclipses, from forty to fifty thousand Hindoos repaired to this

pagoda to perform their devotions and to present their offerings. The number of these innocent victims slaughtered by Mahmood is stated at the latter amount. The idol was washed morning and evening with water from the Ganges, though Guzerat is the whole breadth of India distant from that river. One immense lamp illumined the temple, and the light was reflected in all directions by the gold and precious stones.

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their fortune in the construction of works of this kind ; as nothing is more pleasing to the Hindoo deities than to build flights of steps on the banks of rivers, because it is on the margin of the water that most of their religious acts are performed.

There is a certain class of persons called *sattanees,* who belong to no particular caste, and who follow no other occupation than that of selling flowers for the pagodas, and making umbrellas of the leaves of the cocoa and banana. The flowers chiefly used in the pagodas are the sweet mogree, a kind of seringa, of which chaplets are made to adorn the statues of Vishnu, and other small red and yellow flowers, which grow on a

shrub called *the stinking bush*. In general, each flower is appropriated to a different deity: but the mogree may be offered in any pagoda.

If the massiveness and vast proportions of some of the pagodas built on the surface of the ground excite astonishment, what shall we say to those gigantic works which have been hewn out of the solid rock within its bosom, such as those in the islands of Salsette and Elephanta, at Carli, near Poonah, and in the mountains of Ellore, in the Decan! The origin of these works is buried in the night of ages, and the Bramins themselves cannot assign the probable period of their execution.

The island of Elephanta, only a few

miles distant from Bombay, is little more than one hill, about three miles in circumference. At the foot of it, near the landing-place, is seen the figure of an elephant cut in stone, which has given name to the island. As this figure is of the natural size, and the stone is of the colour of the beast, it might be mistaken at a little distance for a real elephant. On the back of it formerly stood another young one, apparently part of the same stone, but it has long been broken down.

About half way up the slope of the hill, an opening or portal leads to a magnificent temple hewn out of the solid rock. It is an oblong square, in length about eighty or ninety feet, by

forty broad. The roof is nothing but the rock cut flat at the top, and, according to all appearance, it is entirely of one piece. The interior is about ten feet high, and supported towards the middle, at equidistance from the sides and from one another, by two regular rows of pillars of a singular order. They are very massive, short in proportion to their thickness, and the capital bears some resemblance to a round cushion, pressed by the superincumbent mountain, with which they are also of one piece.

At the farther end of this temple are three gigantic figures, the face of one of which is at least five feet in length, and of proportionable breadth.

These representations have no connection with any known history or with the mythology of the Hindoos. They had continued in a tolerable state of preservation till the arrival of the Portuguese, who, having made themselves masters of the place, in their blind fury against all idols but their own, maimed and defaced them as they now appear. This must have cost them some trouble, considering the hardness of the stone; and it is said, that they even brought thither field-pieces, for the demolition of images which, for their unequalled curiosity, were so worthy of being preserved.

About two-thirds of the way up this temple, on each side, and fronting each

other, are two doors or outlets into smaller grots or excavations, and open to the air. In one of these is a piece of sculpture, according to Grose, somewhat resembling the story of Solomon, as there is a figure standing with a drawn sword, holding in one hand an infant with the head downward, which it appears in the act of cleaving through the middle. The outlet of the other, on the left, is into an area, about twenty feet in length and twelve in breadth, at the upper end of which, on the right, a colonnade presents itself, covered at top, ten or twelve feet deep, and in length answering to the breadth of the area. Adjoining to this is an apartment of the most regular architecture,

an oblong square, with a door in perfect symmetry; and the whole executed in a totally different taste and manner from any of the oldest or best Hindoo buildings any where extant. Some paintings round the cornices are remarkable, not for any thing curious in the design, but for the beauty and freshness of the colouring, which must, nevertheless, be some thousands of years old, if, as there is every reason to suppose, they are coeval with the building itself.

The cave or temple of Carli is in a hill, near the village of the same name, not far from Poonah. It is thus described by a traveller, who visited the place in 1809:—

At the entrance of the cave, there is a small temple lately built, probably within two hundred years. The portico of the cave is richly ornamented with arches, curious mouldings, and figures in basso-relievo. The latter are rather rude in form, but the chiselling is very fine. Before the entrance is a pillar about twenty-five feet high, with three tigers on the top, all cut out of the solid rock. On entering the cave, you are struck as with the choir of a large cathedral: it is eighty-five feet long, eighty-two broad between the pillars, and six feet on each side beyond them. The height is nearly forty feet. The roof is coved, which marks it as a Jaina cave.

In this part of India, the great caves are of two kinds, Bramin and Jaina. The former are flat-roofed, and are usually decorated with the figures of the Indian gods and heroes, but have no inscriptions. The Bramins teach a system of gods throughout all nature, and represent their deities as assuming the human form: the Jaina, on the other hand, deny the existence of any gods as rulers over the earth; but allow that the most virtuous and beneficent of human beings are exalted to a rank above other mortals. They accordingly pay them a worship of gratitude for their services, and dignify them as saints.

The caves of the Jaina are splendid,

and in most of them are inscriptions in a hitherto unknown character. Such too is the great cave at Carli. It is of most curious workmanship. The pillars are polygonal; the bases like compressed cushions; the capitals the same, supporting two elephants, on each of which are a male and female Jaina saint. From each of the pillars springs a rib, and from each intercolumniation another, to support the coved roof; these are of teak-wood, nicely let into the rock.

All the Jaina caves have smaller ones attached to them, which seem to have been habitations for the priests. To most of those at Carli there are steps cut in the rock, and to a few the ascent

is by a ladder. It is said, that there are several other caves of this kind at the distance of five miles from Carli, and many of them probably yet remain undiscovered.

But the most remarkable specimens of Jaina temples with which we are yet acquainted, are at Ellore, near Aurungabad in the Deccan. They consist of more than twenty excavations in a rocky mountain, which forms a semicircle of about two thousand yards. The largest of these caves is called *khailassa*, or paradise. It is cut through the solid rock, without the addition of any other material, and the chisel seems to have been the only tool employed. A most beautiful stone tem-

ple is thus formed; and it is adorned both inside and outside with sculptures in basso-relievo, and separate figures of the most exact symmetry, representing all the Hindoo gods, their conquest of Ceylon, and other achievements. Between the scarped rock and the temple, there is a space with galleries, and a veranda under the former, in which are fifty gigantic figures, with symbols of their history, and representations of the whole Hindoo mythology. The dimensions of this cave are 240 feet by 140; and the scarp is 90 feet in height. The temple has a moveable appearance, from the figures of elephants, tigers, and other animals, cut underneath the floor, which appear to support the

whole building; the heads and part of the bodies only being exposed on the outside.

Many of the other caves are equally extraordinary. Here are seen flying figures, women and all the fanciful tales of the Hindoos, admirably sculptured in stone. The statues and basso-relievos altogether amount to some thousands; and there are a profusion and minuteness, an elegance and lightness in the figures, that surpass description. All the orders are displayed in the pillars which are cut out as if to support the interior of the rooms.

The latest historical account of the Jaina as an independent people, comes down no lower than the twelfth century,

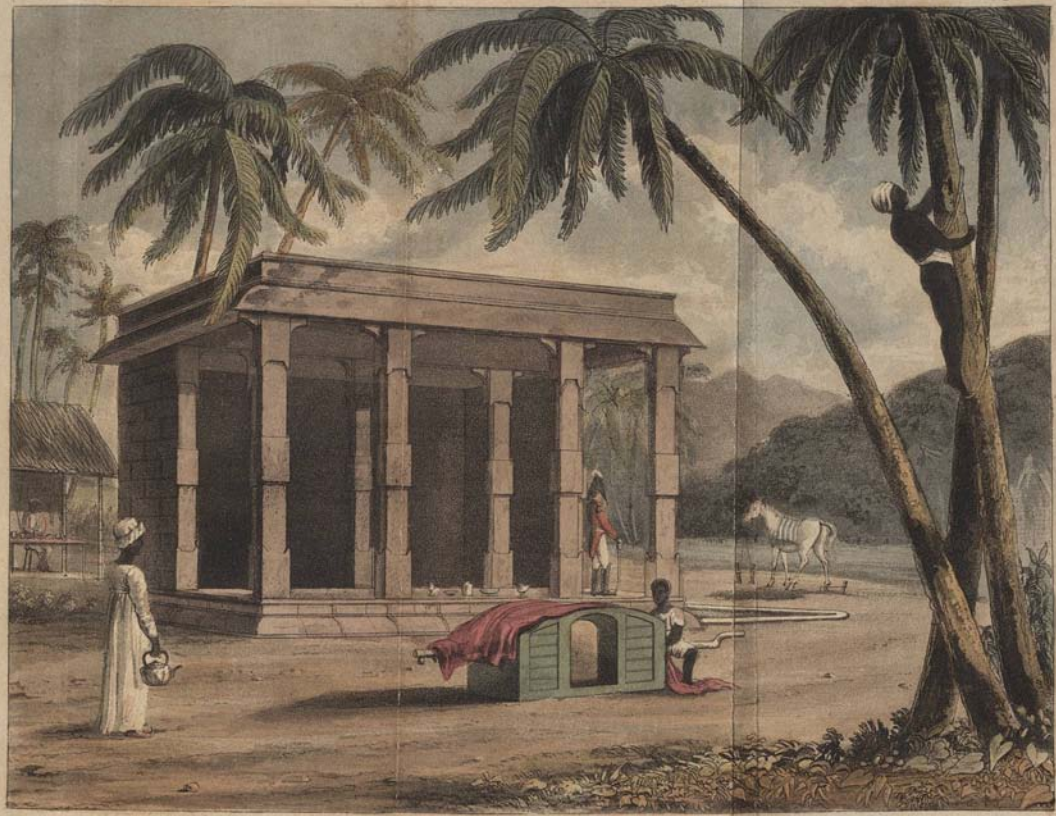
when they were persecuted and defeated in battle by the Braminical Hindoos. Their origin and the duration of their power, which must have been great before they could have executed such stupendous works, are buried in obscurity. If any written record of them exist, it must be in the inscriptions before mentioned, the very characters of which are now unknown.

The *Choultries* are edifices erected by the high roads, near pagodas, for the accommodation of travellers, to what caste soever they may belong. They are built in a solid manner of stone; and to avoid confusion a distinct part is assigned in them to each caste. There

are also separate places for Mahometans, Europeans, Parias and others.

The Choultry represented in the annexed engraving is built of granite, and covered with a flat roof, supported by columns. The floor is raised three or four feet above the ground, but without steps, to prevent serpents and venomous reptiles from finding their way into the building.

An officer has just arrived to breakfast there. His *dobashy* is carrying the tea-kettle to him. The palanquin in which he performs part of his journey is set down in front of the building: and his horse is tied between three posts in the back ground. On the



A CHOULTRY.

Pub.d by R.Ackermann, London, 1822.

left is a shop, where travellers may purchase rice and edible roots. On the right a Hindoo, having climbed a cocoa tree is engaged in pulling off the fruit which grows in clusters. He holds in his hand a basket made of cord, into which he puts the cocoa-nuts as fast as he gathers them. Round his body there is a strong rope, which he uses for the purpose of climbing the tree with greater facility.

The Choultries in general owe their existence to the piety of wealthy Hindoos. Some of them are endowed with a considerable income, for the supply of travellers of every nation with rice, roots, and other food, fuel, earthenware to eat out of, and straw for their

horses. The frauds to which such foundations are exposed have rendered it necessary in a great measure to discontinue them: but there are still Choultries where Hindoo travellers are supplied with rice.

This duty is generally imposed on the Bramins, who officiate in the pagoda or chapel near which the Choultry is situated. Sometimes the Bramins themselves give the travellers drink; in this case, to avoid polluting themselves, they pour water into a wooden gutter, and the traveller catches it at the other extremity, in the hollow of his hand or in a vessel. Thus does the pride of castes creep even into the most beneficent institutions.

Near almost all the Choultries there is a bazar or market, where rice, roots, sugar, citrons and other things may be purchased. The traveller may also bathe in the tank and water his horses or other cattle at it.

Some of these Choultries have been built at a great expense, and are so spacious, that several companies have plenty of room in them to cook and enjoy themselves without incommoding one another. Many have a very handsome appearance, and are embellished with columns of a single piece.

It would scarcely be believed what damage is done to these buildings by the crows, which drop upon them the seeds of the banian-tree in their excre-

ment. These seeds spring up in the cracks into which they happen to fall, and produce trees, which by the force of their vegetation displace the largest stones.

The image of the god Polear is very commonly seen in the Choultries and by the high-roads. These figures are sometimes of stone, and have always one or more Bramins to attend them. Travellers and pilgrims make offerings to the idol, to propitiate the deity whom it represents.

The Mahometans have contributed greatly to adorn the cities of Hindoostan by the tombs which they have erected, and the magnificence of which has never been surpassed. These build-

ings are of various sizes and degrees of beauty. All of them have domes, under which is the tomb, generally unadorned however splendid the edifice erected over it may be.

Among these mausoleums, perhaps the most remarkable is that which was built at Agra, by command of the emperor Shah Jehan, for the interment of his favourite sultana, and where, after his death, his remains also were deposited. This edifice, called Taje Mahl, *the gem or diadem of the seraglio*, is thus described by Sir Charles Malet, to whose accommodation, when ambassador to the court of Sindia, this spot was assigned:—

This building, *(as shewn in the annexed plate,)* in point of design and execution

is one of the most extensive, elegant, commodious, and perfect works that was ever undertaken by one man. To this celebrated architect Shah Jehan gave the title of *Zerreer Dust*, or jewel-handed, to distinguish him from all other artists. This extraordinary man, knowing the impatience of the emperor, and the peculiar situation of the intended structure on the precarious banks of the river Jumna, after laying a strong foundation, secreted himself for twelve months, nor could the strictest search by imperial mandate discover his retreat. At the expiration of that period, he voluntarily appeared in the hall of audience, and throwing himself on the emperor's clemency, declared

that he had absconded from the fear of being urged by his majesty to proceed with the superstructure before he had sufficiently proved the solidity of the foundation: being now perfectly satisfied of this, he was ready to fulfil the imperial command.

The astonishing art and niceness of the masonry have hitherto admirably withstood the devastations of time, nor has a succession of barbarous and predatory invaders yet dared to violate the sanctity and beauty of this wonderful fabric. It is composed of two large squares; the outer one intended for the accommodation of travellers, and the convenience of the inferior officers attached to it: the inner court, which is

entered through large gates of brass, under a stupendous dome, forms a beautiful garden with a profusion of fountains, surrounded by magnificent buildings for recreation and devotion. At the north end, close to the bank of the Jumna, is the grand dome under which the royal remains are deposited. It is built entirely of pure white marble, on an immense square platform of the same material, having a lofty minaret of equal beauty at every corner. On each side, and behind the imperial mausoleum, is a suit of elegant apartments, also of white marble, highly decorated with coloured stones. The tombs and other principal parts of this vast fabric are inlaid with wreaths of flowers and

foliage in their natural colours, entirely composed of cornelians, onyxes, verd antique, lapis-lazuli, and every variety of agates, so admirably finished as to have rather the appearance of an ivory model set with jewels, just delivered from the artist's hand, than an edifice which has withstood the inclemency of the elements a century and a half.

The building is said to have been completed in sixteen years, at the expense of ninety-eight lacs of rupees, or above one million two hundred thousand pounds sterling.

In the suburbs of Cambay are many large mausoleums and Mahometan tombs, in a beautiful style of archi-

tecture, and the marble sculpture exquisitely fine. It is related, that the dust worked out in finishing the flowers and ornaments of some of these edifices was weighed against gold as a compensation to the artist. The most magnificent was erected to the memory of an eminent Mogul, who died of hunger during an extraordinary famine, which almost depopulated this part of Guzerat. It appears from the inscription, that during the dreadful scarcity he offered a measure of pearls for an equal quantity of grain, but, unable to procure it, perished of hunger.

At Bombay there are two tombs, one on the point of Love-grove, and the other on the rocks close to the sea-

shore, which have an interesting story attached to them. Two lovers were together in a pleasure-boat, enjoying the cool breezes of the ocean, when their little bark struck on a concealed rock and sunk. The youth easily reached the shore; but perceiving his beloved still struggling with the waves, he plunged again into the sea to endeavour to save her, but in vain: the only consolation he had was to perish with her. The bodies were drifted to the land, and buried on the different spots on which they were found. Peculiar veneration is still paid to these tombs both by Musulmans and Hindoos, and the priest, in whose guardianship they are, derives no small profit from the offerings

made to the manes of the unfortunate lovers.

It is a peculiar characteristic of the Hindoos, especially of the lower classes, to pay respect to objects held sacred by other sects. They may be seen making their little offerings and joining in the religious processions of the Mahometans; and as frequently appearing at the doors of the Portuguese catholic chapels, with presents of candles to burn before the saints, and flowers to adorn their shrines.

The Hindoos manifest not less respect for the dead than the Musulmans; but the monuments which they erect to their memory are not so sumptuous as those of the latter. Many of them con-

sist of unpolished stones of very large size erected on the plain without any covering. It is not uncommon to see on the road side, or in a grove or other public place, a simple stone set up as a memorial of a Hindoo soldier, slain in battle near the spot where his rude monument stands. Cenotaphs, however, were sometimes erected to the memory of rajahs and warriors; and there are Hindoo tombs remarkable for the elegance of their forms. Such are those which adorn a low point at the junction of the rivers Mootha and Moolha, near Poonah, raised to the memory of pious widows who had sacrificed themselves on the funeral piles of their deceased husbands.

A cemetery in Hindoostan is generally adorned with flowers and sweet shrubs, planted in affectionate memory of departed friends. The shrub which marks the grave of a Hindoo may frequently be seen before sun-rise adorned with chaplets of sweet mogree and half-blown roses, and the little temples, not unfrequently erected where a holy person has been interred, are, like the shrines of Romish saints, hung with votive offerings and crowded with supplicants.

COTTON AND SILK MANUFACTURES.

A people born under a sun too sultry to admit the exercise and fatigue necessary to form a robust nation, endeavour to obtain their scanty livelihood by the easiest labour: hence it is, perhaps, that the manufactures of cloth are so multiplied in Hindoostan. Spinning and weaving are the slightest tasks to which a man can be set; and it is observable that manufactures prevail most, both in quantity and perfection, where the people are least capable of robust labour. It is difficult in such

provinces to find a village, in which almost every man, woman, and child is not employed in the cotton manufacture. These people produce works of extraordinary niceness, and as much as an Indian is born deficient in mechanical strength so much is his whole frame endowed with an exceeding degree of sensibility and pliantness. Orme, treating of the silk manufactures of Bengal, says: "The women wind off the raw silk from the pod of the worm: a single pod of raw silk is divided into twenty different degrees of fineness; and so exquisite is the feeling of these women, that while the thread is running through their fingers so swiftly that their eye can be of no assistance, they

will break it off exactly as the assortments change, at once from the first to the twentieth, from the nineteenth to the second."

The fineness and delicacy of the muslins of Bengal are well known, and yet, fine as they still are, they were formerly of a more exquisite texture. Tavernier relates, as an extraordinary instance, that when the ambassador of the king of Persia returned from India, he presented his master with a cocoa-nut, richly set with jewels, containing a muslin turban, thirty English yards in length, so extremely fine, that it could hardly be felt by the touch. Some of the Cashmere shawls, it is well known, are of so delicate a fabric, that

they may be drawn through a wedding ring.

The carders of cotton are all Pooleahs and Mahometans. They are descended from the Arabs, whose manners they have retained, but not their religion: for they are of the sect of Ali, while all the other Arabs adhere to that of Omar.

The cotton is first carded with the fingers, as we make lint: it is then spread upon a mat, and the operation is finished with a very simple machine. It consists of a piece of wood, as represented in the annexed plate, five or six feet long, with a strong cord of catgut tightly stretched from one end to the other, which is sonorous when touched,

BEATER OF COTTON & HIS WIFE.

Pub.d by R. Ackermann, London, 1822.

and it is hence called the fiddle: but it is much more like the bow, or a machine employed by our hatters. The fiddle is suspended by a cord to the string of a bow fastened to the ceiling. The workman holds the fiddle with one hand, and with a piece of wood having a knob at the end, in the other, he briskly pulls the catgut cord, which, flying off, strikes the cotton, throws it up into the air, clears it of dust, and renders it fit for spinning. The elasticity of the bow, to which the fiddle is attached, enables the workman to move it to any part of the heap of cotton which he has to beat.

The wives of a carder, for according to the law of the Prophet, he may have

several, are commonly employed in weaving various kinds of cotton stuff. Their loom, represented in the same plate, is as simple as the instrument used by the husband; and resembles the loom of the European weaver, excepting that it is much nearer to the ground, so that they are obliged to work upon their knees.

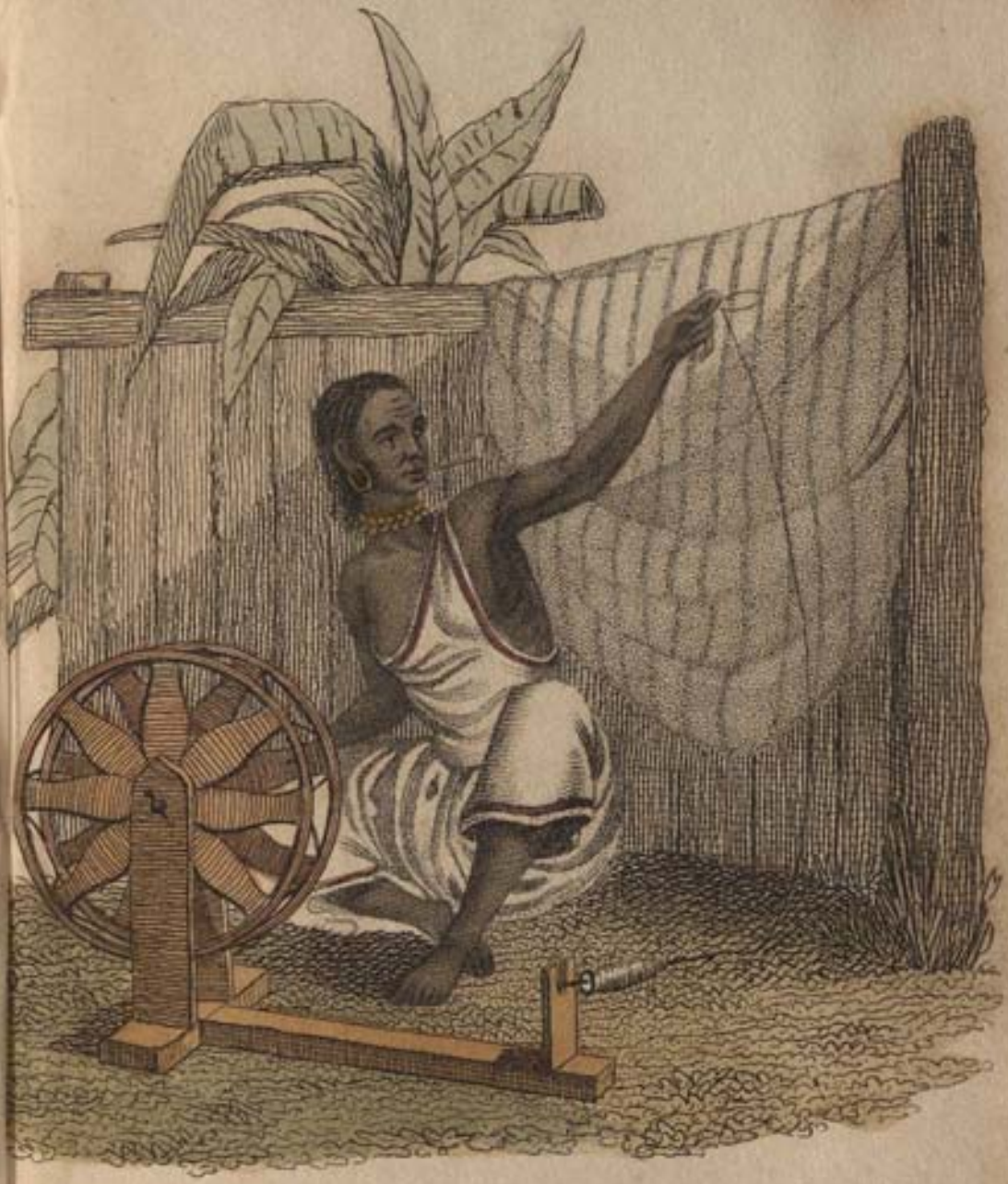
The husbands sell the work of their wives, who never go abroad, unless compelled by extreme poverty, and in some measure by hunger.

The Mahometan women in Hindoostan dress like those of the Malabars. They all wear a cloth, which leaves the back uncovered, and gives them a graceful appearance.

The cotton, when gathered from the plant, is mixed with the seeds, which strongly adhere to it. For the purpose of separating them, a machine is employed, which consists of two cylinders placed one above the other, at too small a distance for the seeds to pass between them. The two cylinders are set in motion by a handle; and as they communicate at the opposite extremity, by means of two pieces of wood, in the form of a screw, which bite one in the other, they turn in opposite directions. The consequence of this motion is, that the cotton brought in contact with the cylinders, is drawn to and passes between them, dropping the seeds which are stopped by the way; and these seeds

are used in sowing the land for a fresh crop.

In the villages the cotton is spun by the elderly wives of the *retees*, or weavers. The engraving will furnish an idea of their wheel. The distaff, which is only a rough piece of wood, is fastened to the extremity of the wheel. The spinners hold the thread with one hand, and turn the wheel with the other. The fineness and quality of the thread depend on their skill: some is very fine, some very coarse, and between these two extremes, there is every variety of quality; but the finest is sometimes so exceedingly delicate as not to be detected by the touch, and scarcely by the eye.



COTTON-SPINNING.

Pub.d by R. Ackermann, London, 1822.

WINDING COTTON.

Pub.d by R. Ackermann, London, 1822.

When the cotton is spun, it is delivered to the winders, who are in general the younger wives of the *retees.* The instrument they use is equally simple with the wheel. It consists of three pieces of wood furnished with upright iron pins, and fastened to a cross-bar. The iron pins hold the skains while the woman winds. Beside her is a basket to hold the bobbins when they are full. These bobbins, as may be seen in the engraving, have a ledge at one end only, so that the thread when wound, may easily be slipped off them.

It is the women who also prepare the cotton thread for making cloth. On the supposition that there may

be some difference between thread of the same kind, the coarser is used for the warp, and the finer reserved for the woof. The warp is prepared by boiling it in water, and plunging it into cold water while it is quite hot. The woof requires more preparation: after being soaked in cold water in which a small quantity of cow-dung has been diluted, it is wrung out and left wet for eight days in a covered vessel, after which it is taken out and dried in the sun.

When perfectly dry, the warp is arranged in the manner represented in the opposite engraving.

On a spot which has been swept quite clean, a number of bamboo sticks,

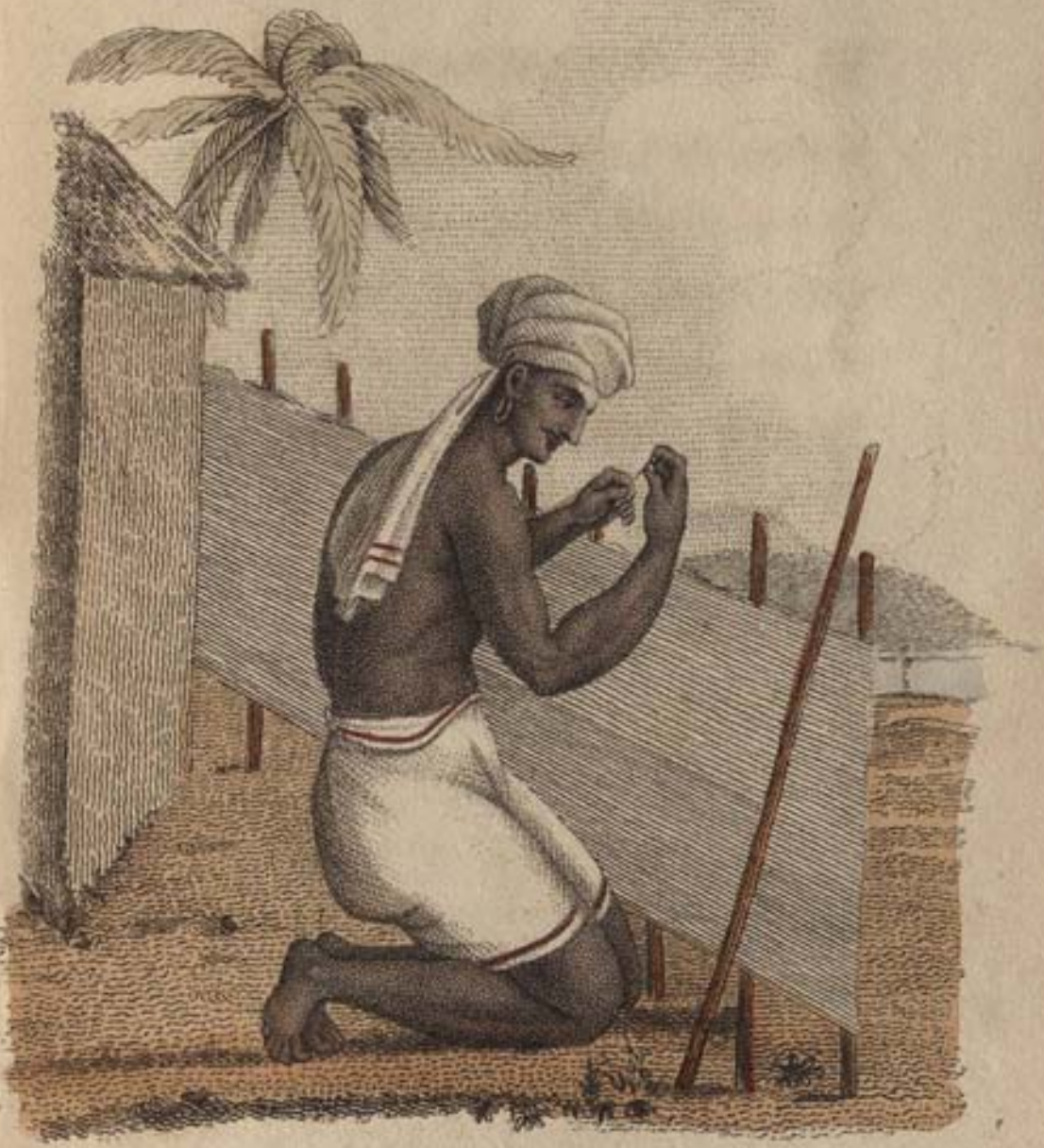
Preparation of the Warp for weaving.

Publ.d by R. Ackermann, London. 1812.

about three feet high, are set up about two feet asunder, in a straight line of the same length that the piece of stuff is intended to be. Women or young children then run along and interlace the thread between these sticks, in the manner exhibited in the plate. In this operation the thread is guided with ease, by means of a bamboo with a ring fastened to the end of it. When the number of threads is complete, fresh sticks are introduced between the others, for the purpose of keeping the warp closer together: after this it is rolled up with the sticks and carried to a pond. Here it is left to soak for a full quarter of an hour, and trodden with the feet, that it may imbibe the water the better. It

is then taken out and left to dry. The ends of the sticks are again fixed in the ground, and the weaver examines the threads, joins such as are broken, arranges those which are out of place, and picks off all the loose cotton that would spoil the regularity of the stuff.

After this operation, for which see the annexed plate, the sticks are removed, and the warp is laid over trestles about a yard high, placed at distances, and rubbed all over with water in which rice has been boiled, and which has been kept till it is quite sour. The threads which may have been displaced by this operation, must then be re-arranged; this is first done with the fingers, and afterwards with a whisk, the



Weaver joining the broken Threads.

Pubd by R. Ackermann, London, 1822.

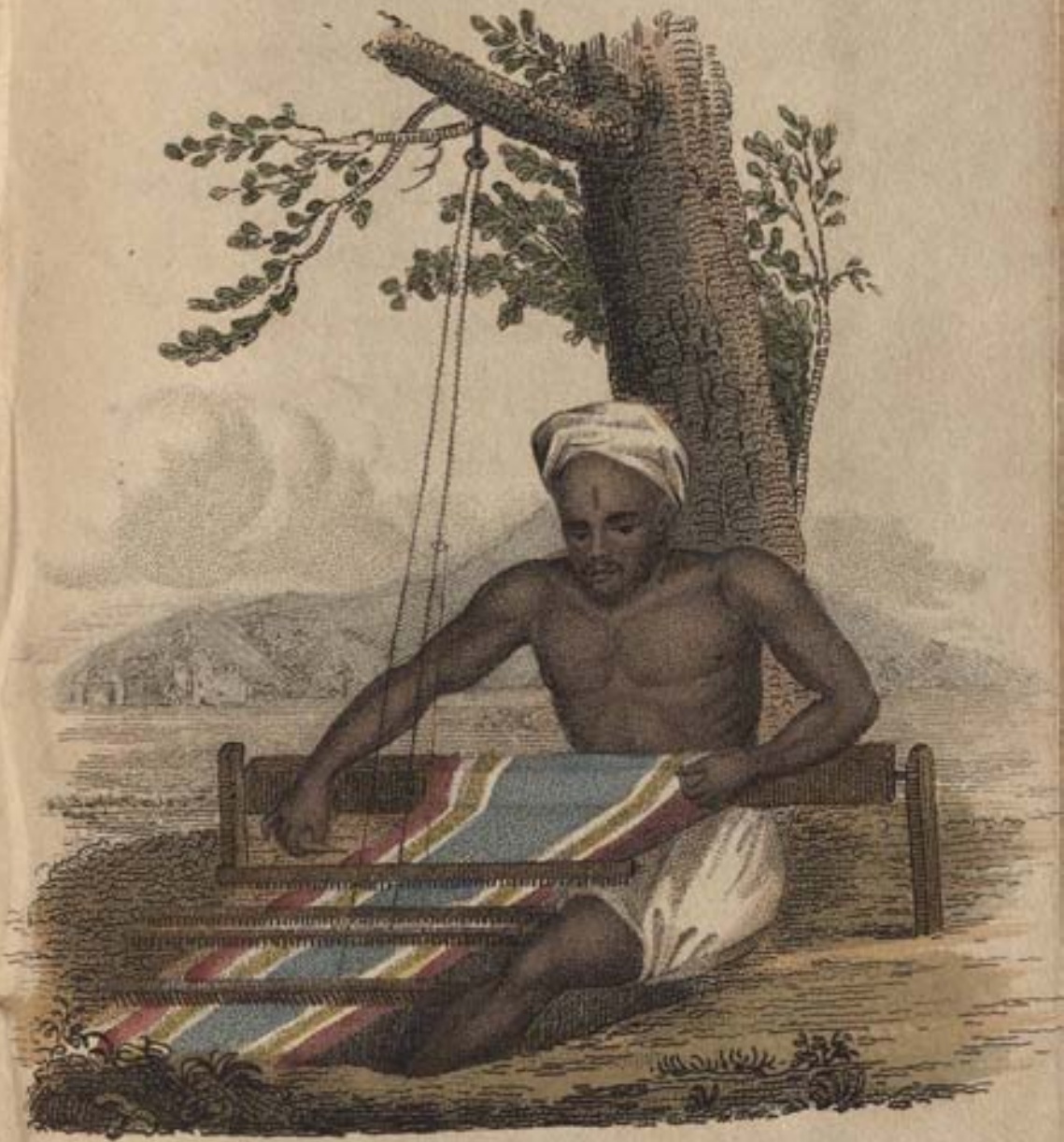
twigs of which, insinuating themselves between the threads, clean them perfectly, and make them lie quite smooth. Lastly, a size made of boiled rice is spread over the warp, which is left to dry and rubbed with oil as a final preparation. In this state it is carried to the loom.

The weaver sets up his loom in the morning under a tree before his door, and takes it down again at sun-set. It consists merely of two rollers, resting on four stakes driven into the ground, and two sticks which cross the warp, and which are supported at each end, the one by two cords tied to the tree, under the shade of which the loom is erected ;

and the other by two cords fastened to the foot of the weaver; these enable him to separate the threads of the warp for the purpose of crossing it with the woof. For the greater convenience, he digs a hole in the ground to put his legs in, as may be seen in the eugraving.

The weaver uses a piece of wood, or a stick, or any thing that comes to hand for a shuttle. In case of heavy rain, he takes down his loom, and postpones his work till the following day. In the rainy season, the weavers make only small pieces of stuff in their houses, or under covered alleys.

With such rude implements it is, that



WEAVING.

Pub.d by R. Ackermann, London, 1822.

the Hindoo weaver produces stuffs so fine, that when spread on the grass they intercept none of its colour.

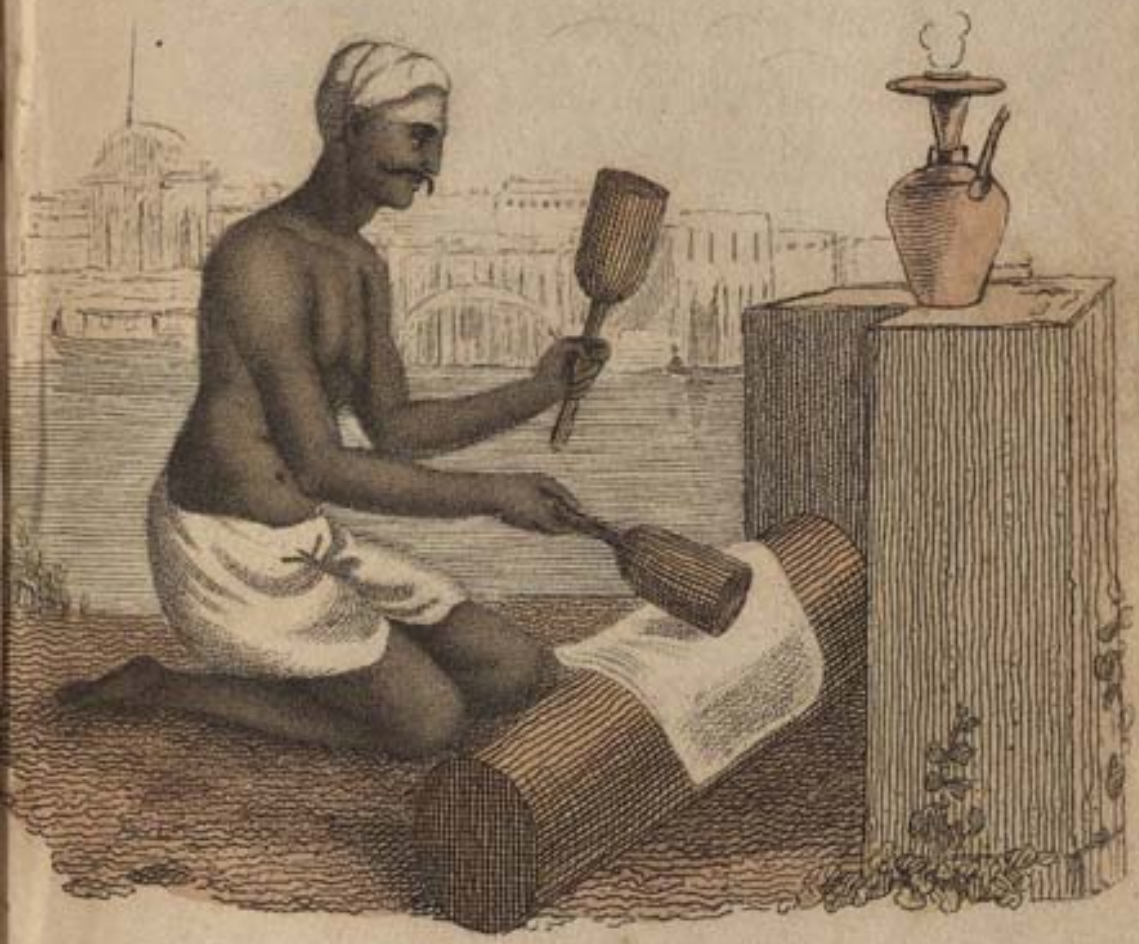
M. de Bussy, on his return from India to France, carried with him as a present to Madame de Pompadour, the then all-powerful mistress of Louis XV. a dozen chemises made of the stuff called guineas, each of which was contained in a snuff-box of ordinary dimensions.

The Hindoos will likewise sew up a rent in a piece of muslin with such niceness, that the sharpest eye cannot detect the seam.

The Hindoo weavers are not of a despicable caste, being next to the scribe and above all mechanics. They

belong indiscriminately to the two divisions of the right hand and left hand, and wear their respective marks.

When the cloth is woven, it is washed; but the process employed for this purpose by the Hindoos cannot fail to injure its texture. They mix a kind of earth of a saponaceous quality with cow-dung and lime, and rub the cloth with it. After this operation it is beaten. The cloth-beater is generally a Pali or Telinga. He makes use of a roller and two round-headed mallets of compact wood, as shown in the annexed plate, with which he beats the cloth hard, and thus greatly diminishes its strength. This operation, indeed, in which the Hindoos excel, causes it to



CLOTH-BEATER.

Pub.d by R. Ackermann, London, 1812.

look well at first; but the purchaser of such beaten cloth is surprized, when it comes to be washed, to find the threads swelled to three or four times their former thickness.

The way to buy without danger of being imposed upon is to take only such cloths as have not undergone either the operation of sizing with the sour rice-water or that of beating: or to consult some one who is a judge of such goods and knows what degree of credit should be given to the assurances of the Hindoos.

Before the cloth is painted, it has to undergo other preparations. A kind of dry fruit called *cadoo* or *cadoocaya*, is pounded in a mortar; the powder is

sifted and mixed with buffaloes' milk, which is of a fat, unctuous nature, in the proportion of about two ounces to three quarts of milk. In this liquor the cloth is thoroughly soaked; it is then taken out, well wrung and dried in the sun. Next day it is rinsed in common water, wrung and again dried in the sun, after which it is left a quarter of an hour in the shade; and lastly to smooth it, it is folded into four or six, and beaten in the manner already described.

Thus prepared, the cloth is transferred to the painter, for the Indian stuffs are not printed: they are partly dyed and partly painted with the pencil. The painter begins with drawing his design on paper, pricking in the

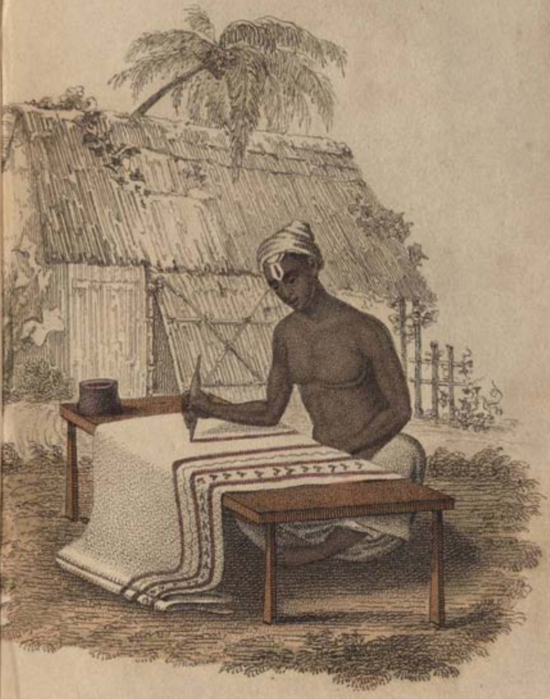
principal figures with a pin; then, laying the paper on the cloth, he rubs a rag, in which powdered charcoal is tied up, over the pin-holes, and the design is traced. He afterwards lays on black or red with a pencil over the marks of the charcoal.

When the outline is thus finished, it is ready for painting. The first colour laid on is black, which is but little used excepting for certain strokes and for the stalks of flowers. When the artist has painted black all that is to be of that colour, he draws in red the flowers and other figures that are to be red; but it is not yet the time to paint with that colour: the blue must first be com-

municated and this requires other preparations.

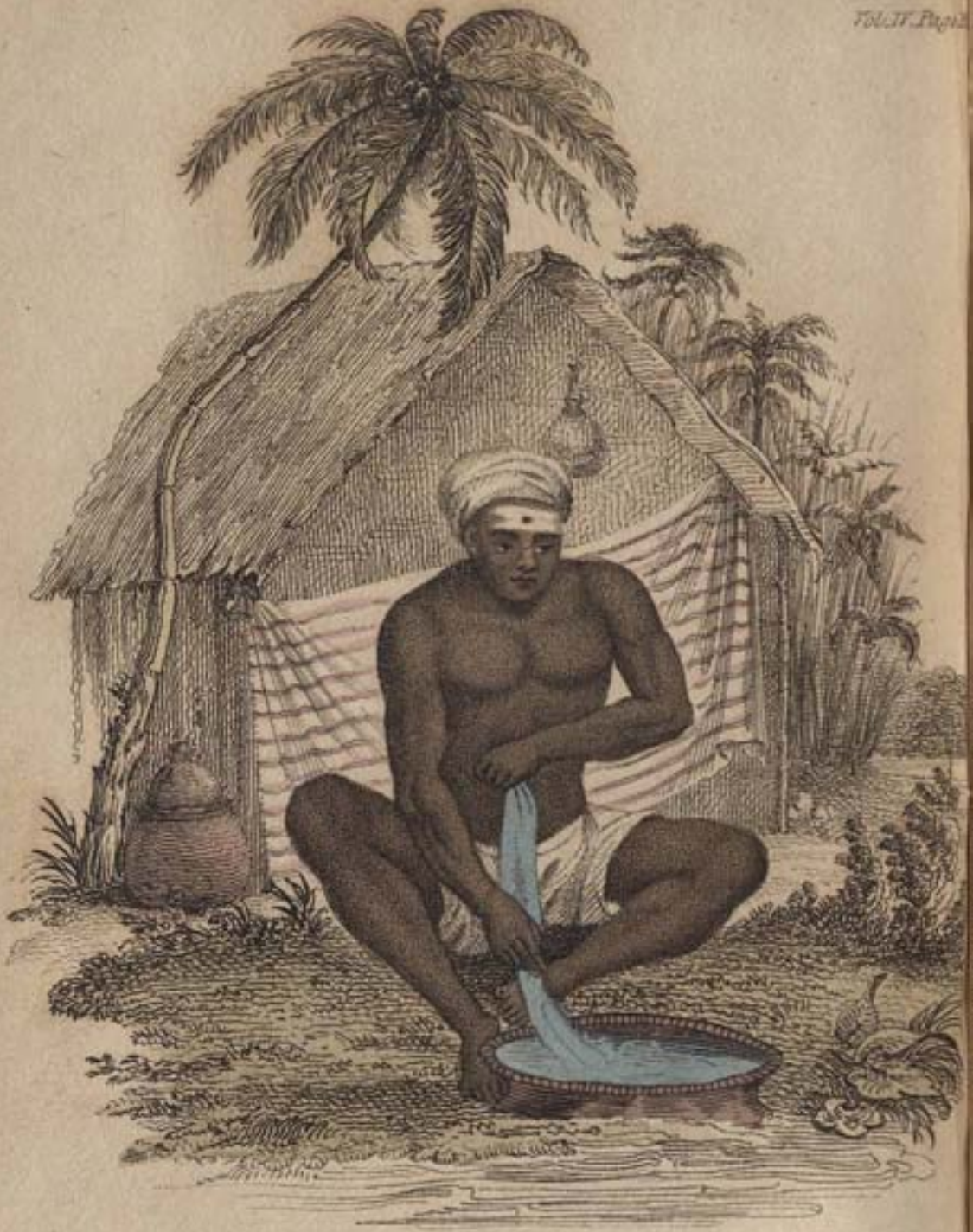
The cloth is first immersed in boiling water for half an hour; it is then steeped in water in which goat's or sheep's dung has been dissolved and there left all night. The following day it is washed and exposed to the sun; meanwhile care is taken to sprinkle it with water from time to time; it is then beaten again, wetted with sour rice water, and once more beaten to make it supple.

As the blue is not laid on with the pencil, but applied by steeping the cloth in prepared indigo, the cloth is done over with bees' wax, excepting the places already painted black and such



CLOTH PAINTER.

Pub^d. by R. Ackermann, London. 18[illegible]



DYER.

Pub.d by R. Ackermann, London, 1822.

as are to be blue or green. The wax is laid on with an iron pencil as lightly as possible and on one side only. This done, the cloth is exposed to the sun: but care must be taken not to let the wax melt more than is requisite to make it penetrate to the other side. The cloth is then taken away, turned on the wrong side and rubbed over pretty hard with the hand; after which the painter delivers the cloth to the dyer to be dyed blue.

The *pali*, or dyer, has his solution of indigo in a vessel that is buried in the sand, as represented in the plate: here he steeps the cloth after folding it double in such a manner that the right side is outward and the wrong one in-

ward. He leaves it in the liquid about an hour and a half, and then takes it out dyed blue in all the places not covered by the wax.

After the blue comes the red: but the wax must first be removed, and the cloth again washed, and prepared to receive this new colour. The cloth is put into boiling water to clear it of the wax, which melts and is skimmed off with a spoon as fast as it rises to the surface: it is then washed in a pond, beaten a little and dried.

It is next steeped again in a simple effusion of *cadoo;* and after being washed, beaten on stone and dried, it is soaked in buffaloes' milk as in the first operation, and rubbed for some

time with the hands. When thoroughly wet, it is taken out, wrung and dried. Then, if there to be any white strokes in the red flowers, as is frequently the case with the pistils and stamina, wax is put on those places ; after which the red colour, previously prepared, is laid on with the pencil. It is generally boys who are employed in painting red, because this is the simplest and easiest part of the operation.

The cloth must be again washed in the pond, beaten ten or twelve times on the stone, scoured with sheep's dung ; and on the third day soaped, beaten and dried; but while drying, sprinkled from time to time with water. The same operation is repeated next

morning; and at noon it is washed in hot water to cleanse it from the soap and any impurities that may adhere to it.

For a green colour they take an ounce of *cadoo* flowers, the like quantity of *cadoo*, a handful of *chayaver*, or *chaya* root, and the rind of a pomegranate. These ingredients are reduced to powder, and put into three bottles of water, which are boiled down to one-fourth of the quantity. This dye is strained through a cloth into a vessel; to each bottle is added half an ounce of pulverized alum; the vessel is shaken for some time, and the operator obtains a yellow colour, which turns green when he lays it upon the blue. It is for this reason that, before

the cloth is dyed blue, the painter takes care not to put wax on those places which are to be green.

The colours mentioned above are prepared as follows: for black they take several large pieces of iron dross, and four or five bits of iron, over which is made a fire of banana leaves. When both are red hot, they are removed and left to cool. They are then put into a vessel, which holds eight or ten quarts, and hot sour rice-water, in which there is no salt, is poured over them. The whole is exposed to the full influence of the sun for a whole day; after which the liquid is poured away, and the vessel filled with *cadoo*. This is put in the sun for three or four

successive days and the colour used for painting black is prepared.

For blue the leaves of the *avery* or indigo plant, are dried and reduced to powder. This powder is put into a large vessel full of water, which is violently beaten in the sun with a bamboo split into four: the water is then poured off and the indigo remains at the bottom of the vessel: it is divided into lumps about the size of a pigeon's egg, and dried in the shade on ashes covered with a cloth.

To make the dye, the dyer puts a certain quantity of indigo reduced to powder into a large vessel full of cold water; to this he adds a proportionate quantity of lime, likewise in powder·

He boils a peck of indigo-seeds for a day and a half in a caldron of water, and then empties water, seeds and all into the vessel of prepared indigo. This dye is kept for three days, and care must be taken to mix the whole well together, by stirring it with a stick four or five times a day. If the indigo has a sour smell, a certain quantity of lime should be thrown into it.

Red is obtained in the following manner:—In two quarts of the water of certain wells which has a brackish taste, are infused two ounces of alum reduced to powder; to this are added four ounces of red wood, called *vartangui*, or *sapan* wood, also in powder.

The whole is set in the sun for two days, care being taken not to let any thing sour or salt drop into it. Alum, or water, is added, according as the red is to be more or less deep: and in this manner the different shades of that colour are formed.

A mixture of equal parts of red, black and rice-water kept three months, produces a very deep red with a purplish tint.

The red colour obtained by the process above described would not adhere sufficiently to the cloth, without the addition of the tincture of the *chaya* root. This root is pounded in a mortar till it is reduced to a very fine powder: about three pounds of it are put into

two pailfuls of ordinary luke-warm water, and the whole is stirred some time with the hand. This water, which becomes red, dyes the cloth a wretched colour, but it gives the last finish to the other red colours. To this end, the cloth is immersed in the dye, and turned and twisted about in all directions for half an hour, during which time a fire must be kept up under the vessel.

The *chaya* is a plant that grows spontaneously. It is about six inches high. The leaf, of a light green, is about an eighth of an inch broad and half an inch long. The flower is small and bluish. The root, which is used for dying, is from eighteen inches to four feet long;

it is yellow when fresh and turns brown in drying.

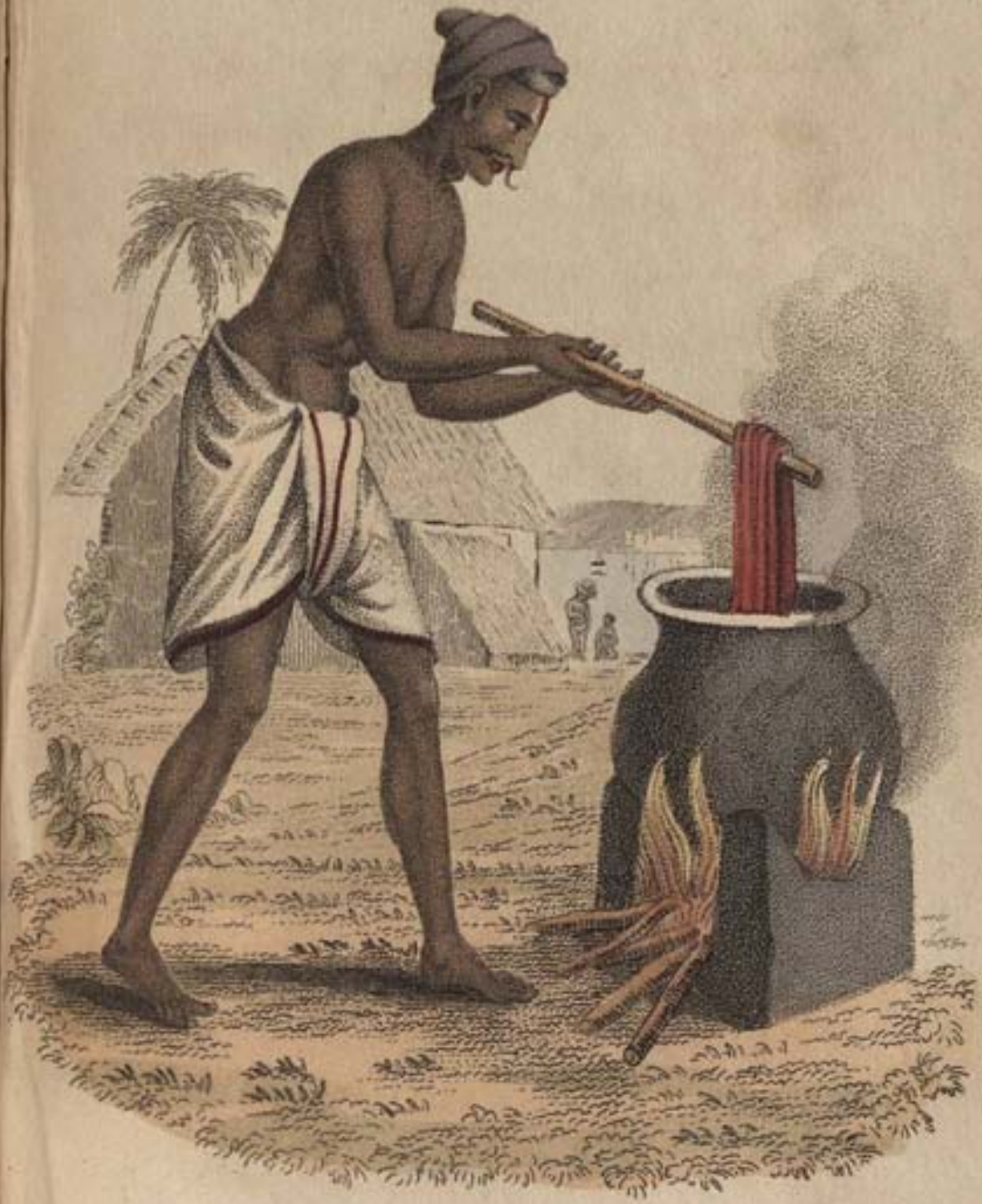
The green which is mentioned above is not a fast colour. After four or five washings it disappears, and nothing is to be seen in its place but the blue over which it was laid. There is, however, a method of fixing this colour and making it last as long as the stuff itself: a tuber of the banana is pounded while fresh, the juice extracted, and four or five spoonfuls of it put into a bottle of the green dye, which instantly becomes a fast colour, that will never wash out. Unluckily this addition takes from it some portion of its beauty.

The pencils used by the Hindoo

painters are no other than a small piece of bamboo, cut to a point and slit up to the height of about an inch. Round the pencil is tied a bit of rag soaked in the colour which the artist is about to lay on; this rag he squeezes with his fingers, to make the colour descend to the point of the pencil. He takes a fresh pencil for every colour. The painter sits before a low table, over which the cloth is laid in the manner represented in the engraving. The pencil with which the wax is applied is of iron, about a foot long; it is small at the top and fits into a piece of stick which serves it for a handle: there is a slit at the bottom. About the middle is fastened a ball of hair which is

soaked with melted wax, that runs down by little and little to the point of the instrument.

Bengal is almost the only province of Hindoostan where silk-worms are bred, because the cultivation of the mulberry-tree is much neglected in every other part of the peninsula. The manufacturers of silks are therefore obliged to obtain the raw material either from Bengal or China. The dyer represented in the engraving is dying silk in the thread. His laboratory, as may be seen, is neither very complicated nor very expensive. An earthen vessel containing the dye, a kind of fire-pan, sloped out at the top on each side to receive the vessel, and



SILK DYER.

Pub.d by R. Ackermann, London, 1822.

WINDING SILK.

Pub.d by R. Ackermann, London, 1822.

a stick to push down and draw out the thread are all the implements that he requires. He works standing, that posture being more convenient, on account of the height of the apparatus.

When he has finished his operation, his wife commences hers; for the wives of all the Hindoo artisans assist their husbands in their occupations. Thus the wife of the silk-dyer, represented in the last plate, has to wind the silk when it is dry. She is seen in the annexed engraving seated on a mat with her reel before her. This instrument is more convenient than that which has been already described, and may be used for cotton as well as silk: it resembles the reel employed in Europe. The lower

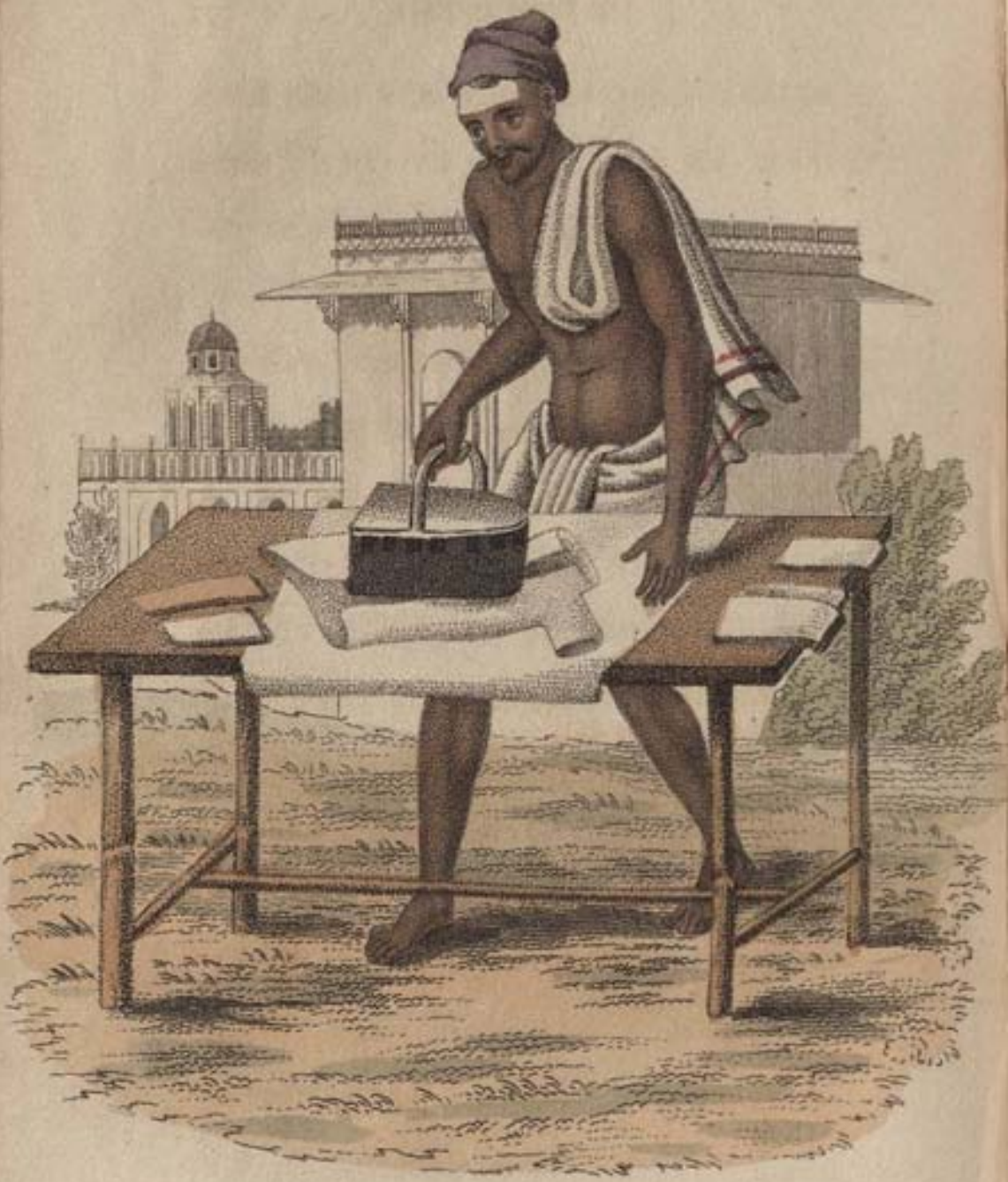
end of the axis round which it moves is stuck into the ground, and the upper end passes through the eye of a long screw fixed in the wall The woman detaches the thread with one hand, while she turns the spindle with the other.

THE WASHERMAN.

The men who wash the cloth, as mentioned in the description of the processes which it undergoes, also wash foul linen. These people form a distinct class: and as no person in Hindoostan is at liberty to follow any other profession than that of his caste, as this law is never transgressed, and a high-caste Hindoo woman would think herself contaminated if she were to wash her own garment, the washermen, though numerous are always sure of having plenty of work. Being obliged to be continually handling dirty clothes.

they are considered as very little better than Parias.

The process for washing linen differs very little from that employed for new cloth. The washermen use neither ashes nor hot water for the purpose. They first scrape the linen with a shell, then wash it on the margin of a river or pond, and beat it hard on a stone roller till the chief part of the dirt disappears; they next rub it with cow-dung mixed with a small quantity of lime and a little of the saponaceous earth, called, from the use that is made of it, *washerman's earth*, and which is found in the neighbourhood of Gondy. They then soak the linen in water, beat it again, and, having dried it in the sun, carry it



IRONER.

Pub.d by R. Ackermann, London, 1822.

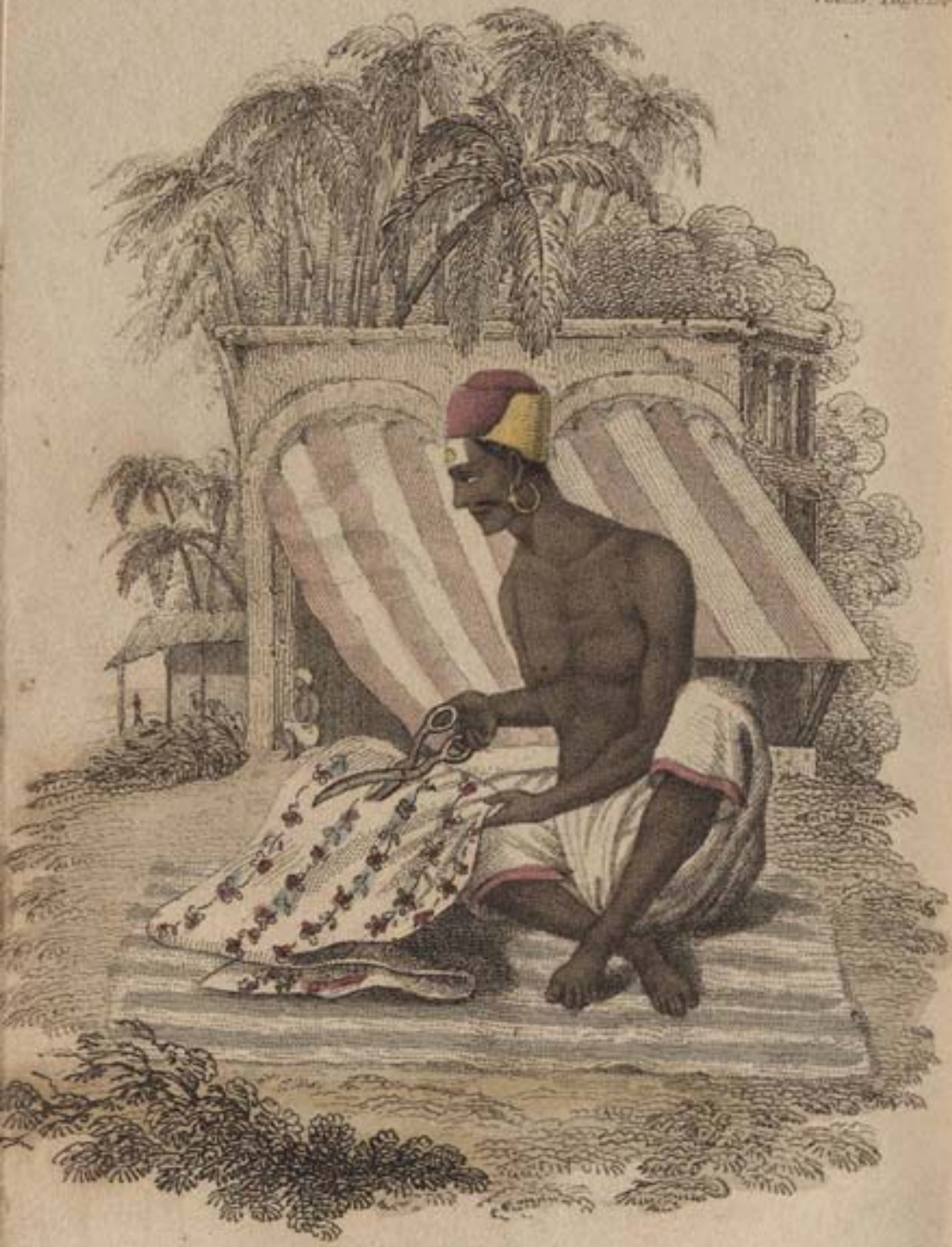
to the ironer; for those who wash linen must not iron it: the two professions are totally distinct, and dare not encroach upon one another.

For three rupees, or seven shillings and sixpence, a person may have as much linen washed and ironed as he need soil in a month, and that is no inconsiderable quantity, in a climate where the perspiration is so profuse.

The washermen carry away the foul linen on asses; and convey it back in the same manner, when washed and ironed, to their customers. They make it look extremely white, but it must not be allowed to lie long before it is again washed, otherwise the lime would destroy the stuff. The women

assist their husbands in these occupations. They make their starch from rice.

Solvyns gives the name of *dobys* to the washermen, and asserts that the Hindoos in general, who bathe at least twice a day and wash their own garments, have but little occasion for their services. We cannot reconcile this last observation with what has been said above otherwise than by supposing that it may apply to some particular classes of the inferior castes.



MALABAR TAILOR.

Pub.d by Rudolph Ackermann London 1822.

THE TAILOR.

The tailors who make clothes in the European fashion, are Mahometans. Their costume, represented in the annexed engraving, is not deficient in elegance. They wear white trowsers of striped silk, a long tunic of white calico, a shawl of a deep colour on the right shoulder, and a dagger at their waist. They rarely cut out from measure: it is necessary to give them a garment already made, or at least a pattern to work by. This pattern they lay upon the cloth or other stuff, which they mark with a black line where

it is to be cut. The garments made by them are elegant, stout, and properly sewed.

The makers of gold and silver embroidery are also Mahometans.

M. Perrin says, he would not advise any European tailor to go and settle in Hindoostan under an idea of making a fortune in that country; and is of opinion that persons of that profession, would find their business more profitable in the meanest village in this part of the world, than at Golconda or Delhi. If, indeed, there were none but Hindoos to make clothes for, a tailor would have little employment in India; for those who dress at all, scarcely wear any other than garments without

seam; and, as the missionary just mentioned farther observes, dealing in old clothes is commonly part of the business of the weaver.

In the first place, children of both sexes go stark naked till they are nine or ten years old. At that age they begin to wear, as almost their only garment, the *langouttee*, or a piece of cloth, a little larger than a man's hand, which they fasten before by means of a cord that passes round their middle. Nine tenths of the Hindoos are at no greater expense for their apparel. Each of them, however, has a piece of stuff about two ells long, called *toopaitee*, which is of brown serge for the common people and black for the others: but

they throw it over one shoulder, or cross it over the breast, or make a pad of it, to prevent burdens which they may have to carry from hurting them.

Such is the costume of the poor, who go with the head bare, or covered with a bit of muslin.

The dress of ceremony, and that worn by persons of distinction are very different. These consist of a muslin turban or cap, another piece of muslin or silk thrown over the shoulders; a third piece of muslin called *sogay*, which serves for breeches; and shoes or sandals.

The piece of muslin of which the turban or cap is formed, is of more or less costly stuff, about thirty ells in

length and one-third of an ell wide. The colour is not a matter of indifference: in the army it serves to distinguish the different corps or regiments of Sepoys. In the inland parts, persons belonging to the high castes only have a right to wear a white cap; but they may also choose any other colour they like better. On the coasts these distinctions are now unknown.

Every Hindoo must fashion his cap himself. This he does as follows:—he throws the piece of muslin on some piece of furniture, or on a mat, lays hold of one of the ends, ties the two corners on a knot, and thus forms a kind of close cap, which he puts on his head: with his right hand he winds the

muslin round his head in all directions, while his left, resting on his brow, arranges the folds in it, till he has given the cap the form that he prefers. The cap thus made up, retains its form for months; and it is seldom that it is arranged a second time till the muslin has been washed.

The shape of this head-dress varies with the country, the occupation and the age of the wearer. That worn by the Sepoys is in the shape of a small round hat, about which is tied a ribbon of a different colour. In the Mysore and Telinga country, the cap is low-crowned; in some parts of the Carnatic it is seen of a conical form, and the piece of muslin of which it is made, is

twisted throughout its whole length. In other places the muslin is left loosely flowing over the shoulders. In general, when the young men aim particularly at elegance in their head-dress, they leave a beak in front of the cap, and take care not to let a single fold be seen on the muslin.

The Hindoos, who shave the head, with the exception of one lock of hair, never take off their caps, even in the pagodas. They are not allowed to show their heads excepting at funerals, and during the time prescribed for mourning. Sometimes it happens, that a Hindoo uncovers his head in his own house, either on account of the heat, or for some other reason; but if a

person of any consequence calls upon him, he puts on his cap before he receives him: as it would be deemed the height of rudeness to appear bare-headed before his visitor.

The piece of muslin thrown over the shoulders is designed to protect the wearers either from the sun or cold: they spread it over the neck like a large handkerchief.

The *sogay* is a muslin vest without pocket, which folds over at the bosom, and is tied with ribbons. The sleeves must be narrow and long enough to form a great number of plaits down the arm.

The piece of muslin which serves for breeches is several ells in length. It

is passed round the waist below the *sogay*, and one end drawn up between the legs in front, while the other is tucked in at the waist behind, so that one thigh is entirely covered, while the other is left half bare.

With a dress of ceremony, slippers having turned up peaks, called *papassee*, which admit but half the foot, are worn. People of distinction have also a kind of pattens, consisting of a sole of hard wood, of the shape and size of the foot, raised upon two pieces of wood about two inches high, one at the toe and the other at the heel.

When an opulent man or a rajah rides on horseback, or is carried abroad

in his palanquin, or is invited out, the *sogay* alone is thought too mean: he then wraps himself up in a long robe which descends to the ground, as may be seen in the engraving opposite to page 243, in the third volume, which represents a rajah in full state. Nothing is more majestic than a Hindoo prince, dressed in a muslin robe, wrought with gold or silver, bound round the waist with a girdle adorned with gold fringe, and covered with the *sagalatoo*, or piece of scarlet stuff; wearing on his head a turban glittering with precious stones, and surmounted by an egret of pearls or diamonds; long pendants terminating in large ru-

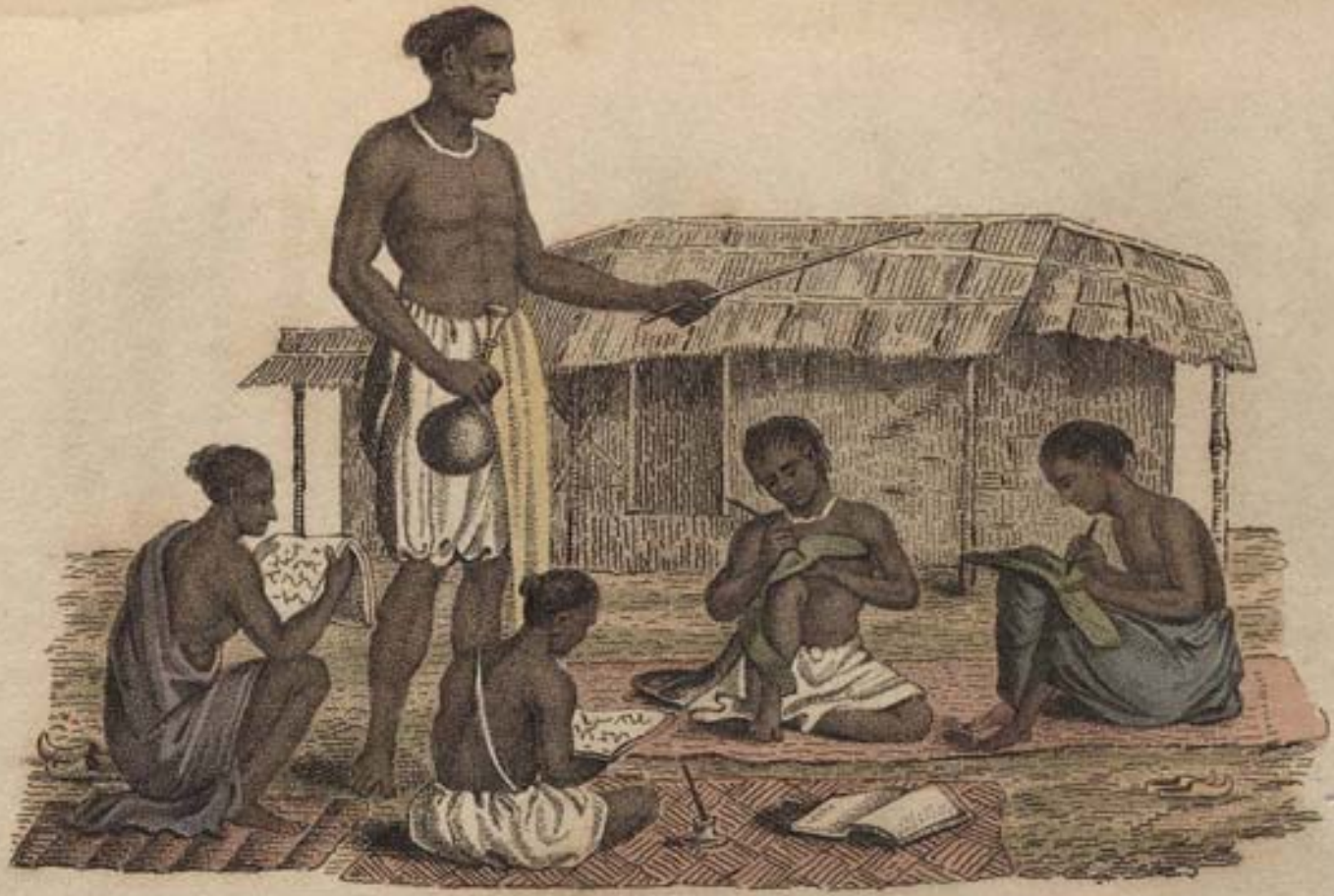
bies hanging from his ears; his neck encircled with two or three gold chains, and his arms with rich bracelets.

The Hindoos have neither pockets nor fobs in their garments; indeed, they have no occasion for any, as they never carry about them either handkerchief, knife, snuff-box, or any other article of that kind. They tie up their money, when they have any, and likewise provisions in one of the corners of the *toopaitee:* but yet, they have each a small bag, in which they keep all that is necessary for chewing betel.

GOOROO, SCHOOLMASTER.

The children of both sexes, who are in general lively and well shaped, begin to run alone and to speak at a much earlier age than in Europe. Being unencumbered with any clothing, they are at full liberty to sport and roll about on the sand; but care is taken to bathe them frequently.

The boys, unles their parents are in the most abject poverty, learn to read and write their mother tongue, and are instructed in the fundamental principles of their religion. For this purpose,



SCHOOL-MASTER.

there are public schools in all the towns and villages.

Early in the morning they assemble before the house of their master; for the schools, excepting those of theology are mostly held in the open air. In Malabar, you see the *gooroo* seated under the shade of a cocoa-tree, or of a few shrubs, and surrounded by boys making figures or letters with their fingers in the sand, and repeating their names with a loud voice. In other parts of Hindoostan the scholars are seen along the sides of the streets, before small wooden tables, covered with fine sand, on which they write, repeating aloud, and frequently all together, the names of the charac-

ters which they make. By this method they learn to read and write at the same time.

Those whose education is farther advanced sit upon a bench, and read characters traced with a style on *ollas*, or dried palm-leaves. Some read books and others papers relative to religion.

In writing, they hold the palm-leaf between the thumb and fore-finger of the left hand: in the right they have a small style. They pronounce or rather sing out every word as they write it. The *gooroo*, holding a long pipe, walks about among his pupils, corrects their faults and reprimands or punishes such as are careless. *(See the plate.)*

The rich keep Bramins, or other

tutors, in their houses, for the education of their children. Of geography they are taught scarcely any thing: but arithmetic and poetry form an essential part of their studies. The Bramins likewise give their pupils instruction in logic, astrology, jurisprudence, botany, medicine, &c.

The young Hindoos, when nine years of age, are taught the particular practices and religious rites of their caste. The most celebrated school of young Bramins is at Conjaveram, about forty miles south-west of Madras.

At Madras and in other large cities in the British territories, there are many schools in which Bramins or other Hindoos teach the English language.

The Hindoos in general write a neat hand, and perform the most complicated operations of arithmetic by memory. Hence they are sought after for counting-houses, as corresponding clerks and accountants.

The clerks employed by the merchants, who make their notes on palm-leaves in the language of the country, to transcribe them in English, are very clever. It is impossible to conceive the rapidity with which they will dictate to another in the English language, or themselves translate notes written in their native tongue. Among the *dobashies*, stewards, and *comparadors*, or purveyors to mercantile houses, there are men who understand not only En-

glish, but Portuguese, Arabic, Persian, and other languages.

Whatever care is bestowed on the education of boys, that of girls is totally neglected. They never learn to read or write, unless their father undertakes the task of teaching them, which is extremely rare: and the mother gives them a smattering of the history of the gods, and of the precepts of their religion.

The Mahometan schools are on a very different footing: these are held in the house of the master. The pupils sit cross-legged on a bench, or on the floor. They write on paper with reed pens, or with tubes of some other kind. The paper, mostly import-

ed from China, is not so good as that of Europe. It is smooth, very thin and easily tears.

The Koran is chiefly read by the young Musulmans, who also study the Persian language. Tippoo Saib, the last sovereign of Mysore, understood several oriental languages, as well as French and English: and he possessed a library enriched with all sorts of European and eastern works.

END OF VOL. IV.

GREEN, LEICESTER STREET, LEICESTER SQUARE.