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NEW SERIES, VOL. V. No. 57.—OLD SERIES, VOL. XIII. No. 148.

THE

CALCUTTA

CHRISTIAN OBSERVER.

SEPTEMBER, 1844.

*** The entire profits arising from the Sale of this Publication will be devoted to the CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

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CALCUTTA:

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FUNDAMENTAL RULES.

I. That the CALCUTTA CHRISTIAN OBSERVER be established on those evangelical principles, in which the leading Reformers of the 16th century were agreed.

II. That no piece, advocating the peculiarities of a particular denomination, shall in any case be inserted in the work.

III. That the Editors, who are of different religious denominations, shall be at liberty, without offence to the contributors, to modify or reject all communications which may appear contrary to the above Rules.

The United Monthly Missionary Prayer Meetings will (D. V.) be held on the first Monday in every month at the following places :—

Sept. 2nd, at the Circular Road Chapel;
Oct. 7th, at the Lál Bazar Chapel;
Nov. 4th, at the Union Chapel, Dharamtalá.
} Service to commence at half past seven o'clock.

The Monthly Missionary Prayer Meeting connected with the London Missionary Society is held on the evening of the Wednesday immediately preceding the second Sabbath of each month. This month on Wednesday the 4th. Time of service half past seven o'clock.

The Church Missionary Prayer Meeting will be held (D. V.) at the Old Church Rooms, on Tuesday evening, the 10th instant;—service to commence at half past seven o'clock.

The Committee of the Bible Society (D. V.) meet for the transaction of business on the third Tuesday in every month, at 9 o'clock in the morning.

The Committee of the Bible Association meet on the last Friday in every month at the Old Church Rooms, at 9 o'clock in the morning.

Published every Tuesday Evening,

THE CALCUTTA CHRISTIAN HERALD,

A JOURNAL DEVOTED TO THE INTERESTS OF RELIGION.

PRICE, ONE RUPEE PER MONTH,

OR TEN RUPEES PER ANNUM IN ADVANCE.

THE CALCUTTA CHRISTIAN HERALD owes its origin to a belief, in the entertainment of which its projectors believe they are by no means singular, that notwithstanding the number of daily, weekly and monthly periodicals that issue from the Calcutta Press, there is yet a large class of readers who wish to be supplied with information which it is scarcely consistent with the design of any of these publications to furnish. The belief may be freely expressed without any disparagement being implied of the talent with which several of these publications are conducted, or any censure of their general design. They have their several objects, and we have ours. Theirs are different from one another ; but they are all considerably different from ours. We hope and believe that we shall be supported in the prosecution of our object, and have undertaken it in the confidence that the goodness of our design will at once be received as an excuse for the imperfection of its execution, and as a claim upon the assistance of those who are able to assist us.

The CHRISTIAN HERALD is intended to be a *religious newspaper*, thus differing from all such *newspapers* as are not *religious* and from all such *religious* periodicals as are not *newspapers*. By a religious newspaper we mean not such a one as will occasionally insert an article of religious intelligence or religious discussion, but one whose main object is the supply of religious intelligence, and the advancement of the cause of piety and godliness. The object of the CHRISTIAN HERALD is to present to the Christian people of India a view of all events and occurrences that seem to bear upon the interests of religion, and at the same time to supply such a summary of general news as may be supposed to be interesting or useful to Christian citizens, who have duties to discharge as members of the community. We believe that few false notions have been more productive of evil consequences, than the notion that there are many subjects and duties which have nothing to do with religion ; and it is our firm persuasion that the best interests of Christians would be greatly advanced, were they more habituated to regard religion as having to do with every thing that can occupy their thoughts or engage their hands or their minds. Christianity, if it is "worthy of acceptation" at all, is worthy to influence all the views that men entertain on every subject ; to direct, and restrain and animate them in all the affairs of their lives. The Bible contains principles according to which the whole conduct of men in public and in private life is to be regulated ; it is "a light to the feet and a lamp to the path," not only to direct men in what are usually regarded as matters of faith and religious duties, but to guide them also through all the difficulties and perplexities by which they are frequently beset in the affairs of ordinary life. It contains principles whose application to the conduct of business, whether political, social, domestic or personal, would greatly encrease the happiness of mankind in all these relations.

To cause this light of the Bible to shine upon those questions which interest men as citizens :—to furnish our readers with matter for profitable thought and conversation ; —to lead them to feel the importance, and in some degree to direct them in the manner, of thinking as Christians ought to think, and speaking as Christians ought to speak, and living as Christians ought to live—this is the large design of our publication. May we not then hope that it will be supported by all those who believe that "pure religion and undefiled before God and the Father," requires that men should be religious and act religiously at all times and in all situations, and that its claims are not satisfied by an attendance however regular upon Christian ordinances and the discharge of what are regarded as specially religious duties ?—who believe that a man is not to be at one time a Christian and at another time a merchant, or magistrate, or soldier, or husband, or father, or neighbour, or politician, or economist, or student,—but that the Bible requires of him to be a Christian merchant, a Christian magistrate, a Christian soldier, a Christian in all his relations, a Christian in all his business, a Christian in all his relaxations, and studies, and pursuits, and tempers, and desires ?

Our grand principle then being that the Bible is the standard by which every opinion, every course of conduct, every principle of action is to be tried, it is clearly impos-

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W. H. CAREY AND CO., PRINTERS.

sible for us to give any statement in a single article of our views or opinions in regard to any of the general questions that will come under discussion in our pages. We desire neither to hold nor to state any sentiment that is not in accordance with truth, nor to withhold any truth whose statement may seem to be required. Faction and party shall never, we trust, lead us to deviate from this course. "If a house were given us full of silver and gold, we cannot go beyond the commandment of the Lord, to do either good or bad of our own mind; but what the Lord saith, that will we speak."

One large portion of our space will be devoted to the furnishing of intelligence regarding the progress of religion in every part of the world, and regarding such events as may seem to us likely to exercise a favorable or unfavorable influence on the interests of true religion. Besides the intelligence of this description which we shall constantly extract from our contemporaries, we hope to be able to establish an extensive correspondence with Christians in various parts of the world. And we hereby invite such correspondence from those who approve the principles we have set forth.

Believing that every thing that bears on the intellectual or social welfare of men ought to be an object of interest to the Christian, we shall bestow more than a passing notice on the progress of science and art, and of all that contributes to the elevation of man as an intellectual, moral and social being; at the same time, believing that there is no necessary connexion between refinement and morality, that intellectual advancement, apart from moral and spiritual principle, is not only not good but is a means of evil, we shall strive ever to keep prominently in view that, while it is desirable that men should be "very learned and very pious," it is far more important that they should be pious than that they should be learned.

As dwellers in a land where evil in every form prevails, and where misery, the fruit of sin, so largely abounds we shall be the constant and warm advocates of every measure, by whomsoever proposed, that shall seem calculated to alleviate this misery. Especially shall it ever be our dearest object to excite an interest in that great work which aims at the removal of suffering by the removal of sin, its fertile cause. The object nearest our hearts is the success of the Missionary enterprise; and we shall endeavour to promote it not only by the dissemination of such Missionaryintelligence as may reach us; but also by the diffusion of information regarding the history, condition and resources of the country, the character, circumstances and wants of the people, and every thing that may tend to awaken an intelligent interest in their improvement.

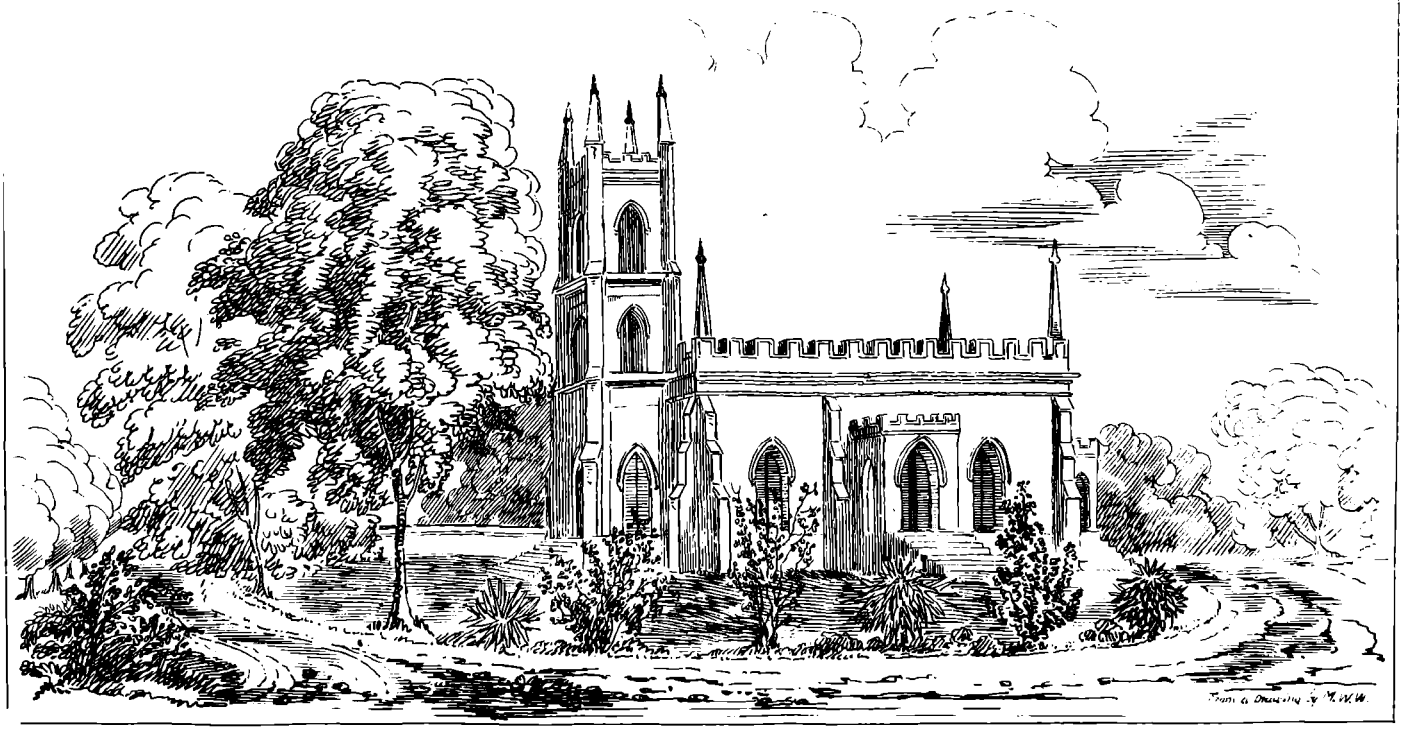
Knowing to what an extent very many people in India are dependent on the periodicals of the day for instructive and entertaining reading, we shall occupy as much space as can be spared with carefully selected extracts from works of various kinds, and shall morever regularly notice new works as they appear, not in the spirit of captious criticism, nor yet in that of partial or undistinguishing praise, but in accordance with the dictates of our best judgment, and by reference to our one standard, the word of God.

Such a statement of our intention ought we believe to satisfy our readers that our design is a good one; but we believe also that many of them will expect of us some declaration by which they may be led to form a judgement as to the rule by which we are to interpret this standard, which so many profess to adhere to, who yet hold diametrically opposite opinions on many not unimportant points. We therefore state explicitly that the CHRISTIAN HERALD is not to be the organ of any religious, any more than of any political party. We hold our own views in regard to Christian doctrine and ecclesiastical constitution, but we unfeignedly declare that our object in the establishment of this paper is not to inculcate these views; but, as we have stated, to lead men more directly and constantly to the Bible, to bring both their opinions and their conduct more directly under its influence, and to lead men to feel more constantly the necessity of the word of God and the spirit of God as its interpreter, in order to their discharge of their duties in this life and their preparation for the citizenship of the new Jerusalem. It shall be our constant object to present nothing in our pages by which Christians of every denomination may not be instructed or edified, and when our views differ from those of our Christian readers, we shall count upon their giving credit for a sincere, even if it should be a mistaken, desire to benefit them.

It is clear that the design that we have thus rapidly sketched is one for the right execution of which no small amount of Christian wisdom will be required. We feel that we have entered upon a work whose due discharge will require much faith and much prayer. We therefore entreat our Christian friends to unite their prayers with ours, that our labors may not be in vain.

☞ Six issues of the Christian Herald are now before the public from which a judgment may be formed of the manner in which its conductors are carrying out their design.

To be had of Messrs W. H. Carey and Co., 10, Cossitollah, to whom all Communications for the Editor, Books for Review, &c., are to be addressed.



Mirzapore Mission Chapel.

THE

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NEW SERIES, VOL. V. NO. 57.—OLD SERIES, VOL. XIII. NO. 148.

SEPTEMBER, 1844.

I.—*The Mission Church at Mirzápur.*

We have the pleasure to present to our readers in this month's Magazine, a Lithograph of the New Church lately erected at Mirzápur, in connection with the London Missionary Society, and to furnish, at the same time, a short notice of the circumstances in which the building has been originated, which has been kindly supplied to us by the Missionaries of that station.

The Mission at Mirzápur was commenced six years ago, by Mr. Mather, who was instructed to leave Banáras for that purpose. On his arrival at the station, he found that the Society there were accustomed to meet for divine worship every Sabbath in the Judge's kachahrí, at which the Magistrate was in the habit of reading prayers and a sermon; and gladly joining with them, he lost no time in offering his services as a minister of Christ and Missionary of the London Society. This offer was after some delay, owing to causes not needing to be stated, accepted, and he commenced the discharge of those duties which have been continued by himself or colleagues, up to the present date.

Previous to the formation of this Mission, the Society of Mirzápur had originated a subscription for the purpose of building a Church, and some time after Mr. Mather had entered on his labours, it was unanimously agreed that the money in hand (2000 Rs.) should be made over to him for the purpose, it being understood, that the building should be common for both the Hindustání and English services. The consent of the Bishop of Calcutta, however, was required, and as he objected to the course, it was subsequently abandoned, and in its room a new proposal circulated to erect a Mission Church

primarily for the use of the natives, but with the understanding, that as long as the station was without a chaplain, the present English service should be held in it. This proposal was successful, and in a short time the subscription was sufficiently large to allow of the building being commenced. A beautiful plan had been previously procured from J. M. Vos, Esq., architect, of Calcutta, who rendered his services gratuitously. The building was commenced in March, 1841. The ground chosen was the centre of the Mission compound, as allowing sufficient space, and ensuring at the same time the greatest possible care in the preservation of the building. The ground floor is raised four and a half feet from the ground, which admits of flights of steps opposite the three principal doors of entrance. The extreme length of the building, including the tower and vestries, is 80 feet, and the extreme breadth, including porches and steps, is 68 feet. The body of the Church is 55 feet by 27 in the rear, without any obstruction from pillars or pilasters. The masonry is of the best stone and brick and mortar work, the spouts on the side being ornamented by tiger's heads carved in Mirzápur free stone. The roof is formed by large beams, traversed by planks put together in the form of beams, which gives a honey-combed appearance to the roof, each compartment being 3 feet square. This contrivance has the effect of making the interior of the Church to appear larger than it really is, while at the same time, it allows of the introduction of three sky-lights in the roof without injuring the general effect. The whole cost of the building was 6274 rupees, which, by means of the very liberal subscriptions made at the Station, and by friends in neighbouring Stations, and by liberal help from home friends, has been entirely defrayed.

The Church was opened and dedicated to the service of Almighty God, August 21st, when Mr. Mather preached from 1 Kings viii. 27—30, and a liberal collection was made for the defraying of the debt then on the place.

It is now used in accordance with the original intention, two services being held every Sunday in Hindustání, and one in English.

For the English service, it will accommodate 100 chairs, and for the native service 150 to 200 can conveniently be seated. The building is pewed, and in each pew a cane-bottomed bench, hung on hinges, and with iron legs moving on a pivot, is fixed, which can be erected or let fall at pleasure. These benches accommodate many more than the chairs, and are therefore used for the natives, while for the English service chairs are used. A Seraphine has been procured which is played by the ladies of the Station, and, which is also used with great

advantage at the Hindustáni services. It is cheering to be able to say, that since the opening of the church, the efforts of the brethren have been prospered, and it is hoped that it can be said with truth "that this and that man have been born there."

To God the only great, the only wise, be all the glory. Amen.

II.—*Notices of the Religion, Manners, and Customs of the Siamese. By the late M. Bruguiere. Translated from the Annales de la Foi.*

(Concluded from page 506.)

When he goes to bathe, a numerous cortége accompanies him; one keeps time with music, and another holds over him the red parasol of state, used only by high dignitaries. His officers may not withdraw from his presence without a profound salutation; when sick, the king's physicians attend him, and talapoins visit him to pray for his cure, and sprinkle him with holy water. In spite of all these attentions, the white elephant is often in bad humour, and many a time would have killed the talapoins, if they had not kept a respectful distance from the trunk and tusks of his lordship. The one kept at present is so intractable that they have been obliged to cut off his tusks. Every evening, he is entertained with music, until his excellency goes to sleep. When he dies, the king and court are in great affliction, and give him funeral honors according to his rank. It is said, that sometimes he has public audiences; when presents are made to him, which, if he accepts, proves that the donor has much merit; if he refuses them, it is evidence that he is not favored of heaven: but I do not guarantee the certainty of this statement. He who captures one of these animals is ever after exempt with his posterity from all taxation and vassal service. It is difficult to assign a cause for this extravagant adulation; I think I have seen somewhere that the ancient kings of Siam called themselves the sons of the white elephant; some among these people think differently, saying that the soul of a defunct king enters the body of an elephant; others aver that they know nothing of the reason,—among whom for the present I range myself, while waiting further information.

The white monkeys enjoy almost the same privileges as the white elephant; he is called P'aja, has household and other officers, but must yield precedency to the elephant. The Siamese say, that the monkey is a man, not very handsome to be sure, but no matter, he is not less our brother; if he does not speak, it is from prudence, dreading lest the king will compel him to labor for him without pay; nevertheless it seems he has spoken, for he was once sent in the quality of generalissimo to fight, if I mistake not, an army of giants. With one kick he split a mountain in two; and report goes that he finished the war with honor.

The Siamese have more respect for white animals than for those of any other color. They say that when a talapoin meets a white cock, he salutes him, an honor he will not pay a prince—but I have not seen this. The Siamese are forbidden under pain of damnation to break an egg, since it is animated; they get Malays or Chinese to do it for them.

Plants and trees have also a soul according to the Siamese, a doctrine which places them in the cruel dilemma of starvation or damnation. They have a predilection for the poplar, which they plant before their pagodas; those brought from Ceylon are highly valued. When a talapoin wishes to fell a tree, he sends for a disciple to strike it with a hatchet; this kills it, when there is no sin in the talapoin cutting it down. It is from this worship and respect of animals and plants by the Siamese, that the usage of adopting their names has been derived. Thus one is called Dog, another Cat; we have prince Elephant, prince Tiger, lord Pomegranate; princes Golden Horsefoot, &c., &c.

My digression on Siamese metempsychosis has made me lose sight of P'aja-jom and his satellites. When a man is dying, Jom P'raban, an emissary of hell, mounts on the roof in order to seize the soul in its passage; on the other hand, three mastiffs, called P'uto, Saugko, and Tamo, which belonged to a reprobate, come to his aid. If they think themselves too weak, they call an angel to assist them; there is a terrible struggle, the fate of the soul depends on the result of the combat, the victor carrying it with him. Some say that P'rasian takes the soul, and makes the tour of the world with it; when on crossing a bridge it is thrown into the abyss. A large dog pounces upon it to devour it; if the soul shows courage, its safety is sure, and it mounts to heaven in an instant, on the contrary if it is frightened, it loses its equilibrium and falls into hell. All the Siamese do not admit this last dogma, and it seems to have been borrowed from the Mohamedans.

Besides the demons in hell, there are others in the air called Phi; who appear under hideous figures doing harm to men. All the harm that is done in the world is laid to these evil spirits; a mother loses her child, it is Phi who has caused it; a patient is in great danger, Phi is the cause. To appease him, he is invoked, and offerings are made to him, and suspended in desert places. It is not thought that they are gods, but they are very powerful, and it is well to coax them. Cakes, cocoa-nuts, rice, betel, are offered to them, upon which these ærial divinities come and respire the odor. The Siamese think that contagious diseases, as pest, and cholera, are real beings, or demons; they exorcise them and chase them from the city, sometimes with dagger in hand; which is called killing the pest. Some wicked men do not hesitate to pray to these demons to harm their enemies. Every kind of superstition is known among the Siamese; witchcraft, enchantment, sorceries, philters, conjuring of words,—in a word, all the frightful secrets of black magic are resorted to, when other means fail to achieve their ends, which is done with the help of demons called Phi. These diabolical operations produce extraordinary effects, impossible to explain naturally; the apparition of demons is so frequent and public that he must be very incredulous who would obstinately deny it; to do so would be to accuse the apostolic vicars and the missionaries of imposture, for they testify

that they have not only seen them with their own eyes, but have examined them with all the care prudent and well-informed men were capable of* ; a single sign of the cross, some drops of holy water, or the accidental passing of a Christian, renders the enchantments useless, and suffices to put to flight all the spectres, and to bring to nought all the science of the magicians.

The Siamese regard these demons as the souls of persons whose bodies have not been burned. There are two sorts of Phi. The first, called Phi-suk, or roasted devils, are the souls of those whose bodies have been burnt ; they do no harm, and are not on the earth. The other called Phi-sep, or raw devils, are the souls of persons whose bodies have not been burnt ; according to law, these are those of pregnant women, and of persons who have died a violent death, or by an apoplectic stroke, or a similar accident. All corpses are placed in little open houses called Paxa, and here it is that the sorcerers perform their diabolical machinations. The Siamese have temples and idols which, say they, are the images of their gods ;—they think that the statues, from the time they are installed in the temple, become true divinities. They do not make sacrifices, properly speaking, but offerings of flowers and candles four times a month, viz., on the 1st, 8th, 14th and 21st days.

Sometimes the people assemble in the temples to pray on instruments. In great calamities they carry in procession some of their most celebrated idols ; during drought they expose their pagoda to the sun, but if the rain is too abundant they cover the roofs, supposing that the idol being incommoded by the rain, will restore the serenity of the sky. Many of the idols have no name but that of the material of which they are composed ; thus they say, the god Gold, or the god Glass, is in such a pagoda. From whatever place a statue comes, it will be well received in Siam, and soon obtain an apotheosis. Europeans, therefore, coming here should avoid giving them any figure, if they do not wish to promote superstition. Our converts show a reserve in this particular which would serve as a good example to Frenchmen ; not only do they not give any engravings, but they refused even to purchase statues for the king when they went to Bengal. The prince was displeased and threatened them, but they firmly refused, which has made him say more than once, that of all his subjects, Christians are the only ones who will say no.

Some years ago, they brought from Laos a glass statue, which enjoys great consideration at court. Last year, they brought another of gold, which has now as much credit as the glass one, but it is thought that the glass god is jealous of his rival ; and the people fear that he may take some desperate resolution, and even put himself at the head of his countrymen, the Laos, who are in revolt ; to prevent this misfortune, he has been chained, and guards placed about him.

The temples of the Siamese possess nothing remarkable ; they are square oblong buildings, quite low ; the roof forms a very acute angle, and is ornamented with leaves or gilded grotesque figures. The idols

* These apostolic vicars must either have been among the favored few admitted to the secrets of these demoniacal agents, or we are reduced to the necessity, to use the bishop's language, " of accusing them of imposture."

are placed on a kind of platform at the back of the temple, before them is a support in the form of an altar; they are gilded, and covered with a high peaked bonnet. P'ra-p'ut'i-chau is set in the middle, and is generally of a colossal stature. One of these idols is more than forty feet long, and is represented as reclining on the ground. They are all of a hideous form, some have the head of a bird, or a serpent; others are half man and half beast.*

Before the lesser pagodas there is a small court inclosed by masonry. In the part of the wall fronting the temple are brick columns surmounted with a gilded arrow. The highest of these columns is called P'ra-c'aidi, the name of a god who sacrificed his life to preserve that of his father. The less elevated are perforated with several holes, and are callad P'ra-c'airai, the name of the four brothers of P'ra-c'aidi. These brothers refused to rescue their father, and were transformed into furies. In their fits of anger, they pierced holes in their own bodies and swallowed burning oil. P'ra-c'aidi signifies the god with a good heart; and P'ra-c'airai, the cruel god. When the Siamese wish to erect a pagoda they place twelve principal stones in the foundation, which they call the twelve marvelous sons. At a certain distance in front of the building, is a wooden column, on which is a cloth, and sometimes two statues in European costume to guard the cloth.

Here I terminate this tedious account. Such is the blindness of a people, who nevertheless have enough penetration and judgment. * * * * Among these follies, it is easy to recognize many dogmas of Christianity, such as the creation of the world, and of the first man and woman, existence of angels and devils, the immortality of the soul, a deluge, heaven, hell, virginity of the holy mother, incarnation of the Word, his second advent, signs and calamities which will precede it, and the end of the world, the resurrection, judgment, and eternal happiness.

They have many of the rites of the Roman church, and the hierarchy of the talapoins is absolutely the same. The Siamese believe that their religion came from Ceylon, but are unable to assign the epoch. It is identical with that of the Burmans and Peguans, and was originally the same as that of the Chinese Budhist priests.† At this day there are many resemblances between them. It is undeniable that all these people have drawn their religion from Ultra Gangetic countries, but have they received it immediately from the Indians, or through the Burmans, or the Chinese? I know not. Tungking and Cochinchina were formerly provinces of China, and probably Siam also. The kings of Siam are obliged to send tribute to the emperor of China, and may they not have received their religion from their ancient masters?

The Portuguese were the first to preach the gospel in Siam. Afterwards it was confided to the French, who have since carried it on. In Siam was founded the first general seminary for the greatest part of

* There is an image in a reclining posture in one of the wats near the king's palace, 130 feet long. A few years ago it was struck by lightning, and its head severed from its body.

† If it had been stated that Budhism, the religion of Siam, Burmah, &c., prevails very extensively in China, it would have given the reader a more correct impression.

the oriental missions beyond the Ganges. This seminary no longer exists. On account of the Burman wars and its distance, the vicars were induced to establish seminaries in their respective provinces.

Although the mission to Siam has much fewer Christians than its flourishing neighbor of China, nevertheless the ministry is not exercised without success. Siam is not, confessedly, a fertile country; but neither is it a land wholly given up to sterility. God has his elect here as elsewhere. Christians are found here of sincere piety, who have confessed the faith in the face of torture. Every year a number of adults are baptized. It is true many of the Chinese converts return to their country, but what matters it? They are not less the children of the Church.*

The Siamese are with difficulty converted, but this should not discourage a missionary. There are many others to whom he can preach, as the Chinese, the Cochinchinese, and the Cambojans; for in this kingdom there are at least as many foreigners as natives. Many among the Chinese, especially when about to die, desire baptism. There is no hospital in Bangkok for the sick stranger whose only resort is the pagoda, where he finds a shelter from the weather, and a little rice. The vicar has prepared a house near the seminary, where all the sick who present themselves are received without distinction, and furnished with provisions and nursing, and instructed in the principles of religion; nearly all of them receive baptism.

Though adults obstinately refuse to listen to the missionary, his ministry is not therefore entirely without avail, *since he can baptise such children as are not expected to live.* In this he meets with no obstacle, *the parents suppose he is administering a remedy.* It is remarkable, that for the two centuries during which baptism has been practised in this country, *hardly an unbeliever has been found unwilling* to have his child baptised. *They often present themselves, as well as their children, to receive a water which produces such wonderful effects. The princes and the people think we are practising medicine, and call it a good work. For ourselves, we permit them to indulge their belief, persuaded that though the truth must not be spoken against, yet the whole truth need not always be disclosed.*†

I must not leave you ignorant that the enemy is sowing tares among the wheat; happily however this bad seed has hitherto produced but little fruit. I refer to methodist missionaries sent by different Protestant societies at great expense to this part of the world. They assume the title of apostolic missionaries, though God and his apostles have not sent them. They publish a journal of their missions, and insert what they please, daring to compare their work to the labors of

* What is here related might lead us to think that many of the Siamese had professed Christianity, whereas the facts of the case go to prove that while many Cochinchinese, a few Chinese and other foreigners have been baptised, not one pure Siamese has ever professed the Catholic faith. We are confirmed in this opinion from what we have heard from the Siamese and from the Catholic priests residing in that country.

† A specimen of Popish dissimulation—and a similar spirit appears in what follows, about apostolicity, &c.—Eds. C. C. O.

the apostles. But if we are to judge of the success of their brethren by the success of those whom I have seen, the fruit of their labors is not very consoling. We saw one of them at Pinang distributing piastres by the handful, his wife seconded his labors, but it was all in vain; no one would join them.

The Christian soldiers among the Laos have baptized a great number of dying children. We may thence infer that the presence of a missionary in Siam is not entirely useless; native priests, here or elsewhere, can never supply the place of European missionaries, although there are some indeed edifying, and even zealous; but they have not the activity and the talent necessary to find resources in cases of great emergency, not the courage requisite to carry a perilous enterprise through. They can maintain their present numbers, but I think, they would not add to the number of converts if left to themselves. They are mild and tranquil, and have self-possession, and get along when they have a European priest at their head; zealously laboring for the conversion of unbelievers. Perhaps they are even more useful than the missionaries, as they have a better knowledge of the language and the usages of the country, and have easier access to their infidel countrymen; but yet they must have a guide.

The difficulties which oppose the gospel in these countries, at the present day, are the same which appeared in the first ages of the Christian church; superstition, indifference, and the various passions in some, in others the love of independence, and fear in all. The prince fears his subjects, and they in turn fear to incur his displeasure by embracing Christianity. To the great, polygamy and the fear which they have of Europeans, are obstacles. The colossal power of the English in India has inspired terror in all the East. The king of Siam fears for his throne. When they see a European they think he is an English emissary, making no distinction between priest and layman. My own presence at Queda produced a deep sensation; the king was informed of it by an express, and had it not been for the king of Ligor, who took upon himself to remove all difficulties, I should have been obliged to take another route.

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The Christians of Bangkok have not forgotten their fathers in the faith, the Portuguese missionaries. They consider it an honor to speak their language, many take Portuguese names and wish to be regarded as the descendants of ancient Portuguese settled in India. They imitate them in their architecture, the decoration of their churches, the order of their processions, &c., and make not a few ludicrous attempts to adopt the foreign dress.

When a pagan desires instruction, he comes at once to the Catholic missionaries, although he sees many opposing sects, each of which calls itself the true church. Why do these prefer Catholics to the Anglican, the Armenian, or the methodist church? Is it not because the legitimate spouse of Jesus Christ, the true mother of the children of God, bears such evident marks of her legitimacy, that it is easy even for the most ignorant pagans to distinguish her from all the others? The greatest danger is not from the English preachers, but that crowd

of Europeans without manners, religion, or moral principle, who abound in the East Indies. But among these the Frenchman is the most dangerous; we can say that those are heretics, which is sufficient to destroy the evil impressions of their bad conduct; but what is to arrest the scandal when a French Catholic has caused it?

The Siamese are most commonly of middling stature, and without those physical defects so common in Europe. Perhaps a single province in France contains as many blind and lame as the whole of Siam. Generally speaking, the head is rather square than round, the face flat and oval, cheeks hollow, the cheek-bones, the lips and the front part of the jaw project a little, the nose is flattened, eyes black and large, and the hair black, coarse and bristling. Both sexes shave their heads at pleasure, but content themselves for the most part with cropping the hair low, preserving a tuft in front which is turned up a little behind and smeared with oil; the women have not this tuft. What little beard they have is pulled out with pincers. Their complexion sometimes approaches a copper red, at others a citron yellow.*

I have seen Asiatics of all the kingdoms, and almost all the provinces which are included between the lat. 5° and 41° N., and long. 91° and 118° E., embracing Siam, that is to say, from Ligor to Chinese Tartary, and from the Ganges to the Pacific. I have remarked that all these Asiatics have many traits of resemblance, both in their form and complexion. Each of these too, has its peculiar features; thus a Cochin-chinese may be readily distinguished from a Siamese, or a Chinese, or even a native of Tungking, but this difference is no greater than that between a Frenchman, a Spaniard, and a German. The Malays are a people by themselves; they are darker and have more striking features than the Siamese. There are some tribes near the equator, whose skins are yet as white as the darker complexion of Europeans; among these are the inhabitants of Pulo Nias, which lies in lat. 2° 20′ N. The complexion of the different tribes embraced in my remarks is so uniform you would say they all wore a mask of yellow paper. The eyes of the Chinese are smaller than the Siamese; their eyelids close obliquely, forming an angle towards the nose, which gives them a sleepy look. All the tribes inhabiting the Malabar and Coromandel coasts and Bengal, indeed all the inhabitants of Hindoostan, are darker complexioned than those living in the same latitude on this side the Ganges. But their features are similar to those of Europeans, and well marked shades of color are exhibited in the countenance.

The costume of the Siamese is very simple; they go bareheaded and barefooted; for a robe, they have only a piece of cloth, which is attached to the girdle before, and turned up behind, which gives it the form of drawers; it is the dress common to both sexes. Persons of middling condition rarely use a parasol, but the great always have one. Market women cover their heads with a hat, which is nothing better than a rush basket. When an inferior appears before his superior, he adds a silken belt to his dress, the color of which varies according to

* The Siamese, both male and female, shave the head, leaving a tuft on the top which stands erect. The priests shave the head entirely.

the grade of the bearer; officers of the first class have a white one. The first day of the moon's quarter is regarded as a Sunday, when the court dress in white.

The king is not distinguished from his subjects either by the form, or the richness of his costume. Priuces have a sort of sock resembling sandals. When an inferior comes before an officer, or any person of dignity, he removes his shoes, if he has any (which is rare); he does the same on entering a church. Boys go naked until ten or twelve years of age, and girls till five or six. The Christian women are decently clad. The Siamese do not use handkerchiefs, and are horrified in seeing a European put it in his pocket. Are they not right?

Luxury among the Siamese does not consist in rich dresses, for they are almost naked, but in precious stoues and jewelry. One sometimes sees children covered with gold or stones from head to foot.* Asiatic vanity, and the little care which they take of their children, are occasionally the cause of serious evils. It has happened that robbers, meeting these children in private places, have cut off their arms, and even taken their lives to possess themselves of their ornaments. The costume of the Chinese, Cochin-chinese, and people of Tungking is very decent; both men and women wear a sort of large pantaloon with a shirt or a loose frock above. People of rank in China wear a long silk robe, and over it a sort of Jacket of blue silk, and commonly trimmed with fur.

In Siam and all other parts of Asia where Christianity has not meliorated their state, the women are almost the same as slaves to the men; in this we see the verification of the threat God made to Eve. Among the great the women are confined in a harem, seldom going out. When princes give audience, they are placed at the lower end of the gallery, behind a mat screen, which enables them to see and hear without being seen themselves. They never eat with their husbands; and in their presence, do not put themselves on a level with them. If a woman sits on a more elevated place than her husband, or if she inadvertently suspends a handkerchief or belt upon her head, the husband regards it as an insult to his person, or a proof that his wife wishes to govern, and may perhaps come to an open rupture in consequence. To ask a grandee concerning his wife's health, to salute, or to speak to her in the presence of her husband, are things forbidden in Siam, and to do so would cause as much astonishment as scandal. You cannot convince an Asiatic that a woman can ever be of sufficient importance for a man of sense ever to concern himself about her, or take any interest in her health. In one province of this kingdom men think themselves dishonored if they pass a place that has been polluted by a woman's presence.† One of our priests being on a mission there, was told not to pass by a certain way, that it was for the women. Men do not

* Children generally wear rings upon the ankles and wrists, the rich of gold or silver, and the poor of the inferior metals, but they are far from being "covered with gold," or indeed with anything else, as their bracelets and anklets constitute in general the only clothing of children.

† As we know not where the "province" here alluded to is situated, we cannot decide as to the accuracy of this statement.

suffer the women to enter the house by the same door with themselves; and on the same principle also refuse them a place in heaven, saying that it would be derogatory to a man to be found in heaven with a woman. Persons of this sex among the lower orders cannot leave the house merely to promenade, they can only go to traffic, or to work. While the husband plays, drinks, sleeps, or works for the king, the wife supports the family by her industry. The Christians, however, conduct towards their wives somewhat as Europeans do.

Polygamy is permitted to all. The king gives the title of queen to only one of the wives, all the others being inferior to her. Private persons, who have several wives have the right of choosing one, who takes the title of *mia-aji*, i. e. great wife, and has authority over the others. When a Siamese wishes to marry, he does not take but buys a woman; her price is not fixed, but depends on the will of the parents. In virtue of this contract, the law accords to the husband the right of beating her, of sending her back, or of selling her as a slave; he cannot kill her but in a single case. But these rights are not reciprocal; if the woman flies to her parents on account of bad treatment, the husband has the right to reclaim her as his purchased property, but women sometimes revenge themselves by poisoning their husbands. Parents have the right of selling their children, and they often do it; and nothing is more common than to see children sold as slaves. The condition of these poor children is not hard, as their masters are gentle in their treatment of them, and the parents can redeem them at the same price for which they sold them,

The Siamese, it is said, are less vicious than some other pagans, but it must not therefore be supposed that they have great moral virtue. Christianity alone makes man truly virtuous. Pride, insensibility, cruelty, and lasciviousness carried to the highest excess, have always been and ever will be characteristics of heathen. The Siamese are mild, volatile, thoughtless, timid, and gay, and love such people best. They do not like disputes, or any thing that leads to anger or impatience:—I mean scientific debates, for in other matters they carry it from words to blows. They are lazy, inconstant, and fond of amusement; a trifle will engage the attention, and a trifle, take it off. They are great exactors; every thing pleases them, and they ask for every thing they see, no matter whether it be precious or worthless. A prince of the blood does not consider it beneath him to ask for tobacco, a pencil, a watch, a hog; this has happened to myself; the king is no more reserved in this respect than his subjects. But they are not displeased to be asked in their turn; politeness among them requires an interchange of presents. In visits, they first offer tea and betel. It has happened sometimes on visiting people, when I have left their house, to be accompanied by domestics, some carrying rice, pulse, fruits, &c., and others with wine or fish, placed in a most conspicuous manner in brass dishes; so that one in these circumstances looks like a purveyor coming from market. The Laos make their presents without ostentation, adroitly placing what they have brought, before their friends during conversation, and then making their obeisance and retiring: they remark that one must not make a parade of his gifts.

The Siamese are generally charitable; the king ought, according to ancient usage, to give several times a year. On these occasions, rice, cloth, and money are given, in his name, to all the poor who present themselves. It is said the present king gives victuals every day to the beggars of Bangkok.

The king and the people are fond of games, of amusements or exercise; they have other plays which are less frequent, as wrestling or boxing, combats of cocks, little fishes, or of two serpents. They have a play with a kind of magic lantern which is called *nang*, from the leather which is used; it is a dangerous game because of the swords, daggers, and javelins, with which the rope dancers are armed. They have also rope-dancers, but the play which most pleases, and almost bewitches them, is a kind of drama called *lameng-lak'ong*, partly comic, and partly pantomime, and which is said to be a school of vice. The talapoins, who assuredly are not very scrupulous, condemn them, although they themselves go there in secular disguise to avoid reproach. The audience do not pay the actors, but the rich man who hires them; sometimes the king furnishes the means from the public treasury, and pays them according to the pleasure he takes.

Fanatics mutilating themselves, or inflicting self-torture in a wicked display of courage or piety towards their false gods, are rarely seen in Siam; they think life too precious to be wasted in this way. Still there was one devotee, about two years ago, who gave out that he would publicly burn himself; he actually mounted the pyre, but had scarcely felt the flames before he plunged into the river.

The Siamese have a reputation for intelligence, but as the king takes into his service all who succeed well in their profession, their natural laziness and the state of servitude in which they live, hinders the development of their talents and industry; everything is done by the Chinese, who exercise all the mechanic arts. Most of the Siamese have not the means of procuring the workmen of whom they have need; but are obliged to do all themselves—to be mason, carpenter, tailor, &c.; so that it is easy to see they can never attain to great perfection in this way.

They have the same style of architecture as the Chinese; consisting of gewgaws, pavilions, with several roofs placed one above another, pyramids, and columns which are covered with gold leaf. This style has some agreeable features, but we seek in vain for the nobleness and grandeur of European monuments. What architecture they have is only displayed in pagodas and a few public edifices; for private people live in cabins of straw or reeds placed on stakes not unlike bird's nests. Here are huddled together parents, children, domestics, animals and all. The furniture corresponds with the building; a rush mat to sit on, a plank to lie on, a stone to place the pot upon, some small jars, and a network to suspend infants to when they wish to sleep, include the whole gear of the huts. Some, not quite so poor, have houses of wood; but even princes, although they may be rich, are not much better lodged; they sometimes give audience under a shed.

The city of Bangkok and its suburbs are built on this style, everywhere intersected by canals, on which are numerous boats of different

sizes. Those belonging to the king and princes are decorated, but private boats, even those of high officers, are required to be plain. All visits are made in boats; there are few horses, and no sedans. Chinese merchants to save expense, build their houses on the river; they construct a bamboo raft, which is secured on two sides to posts, and as the cords are loose the raft rises and falls with the tide. Houses and shops are built upon these rafts, which at need can be loosened from the post, and floated off to a new spot.

Bangkok has ramparts, but they are feeble and open on all sides. Some years since a brick wall was built at the entrance of the port, and furnished with cannon, which the Siamese called a fort. As I am speaking of the ramparts of Bangkok, I will relate a fact to show how cruel a false religion can make a people who are naturally mild and placable. Whenever a new gate is to be built in the city wall, or an old one repaired, three innocent human victims have to be immolated. The king secretly sends an officer to the gate about to be repaired; this man has the appearance of wishing to call somebody, and from time to time repeats the name to be given to the gate; which excites the attention of passers by, and they turn their heads to see what it is.* The first three who do so, are seized by men stationed for the purpose, and their death is irrevocably fixed; no service, no promise, no sacrifice can deliver them. Within the gate is a ditch, and at a certain height above it a great beam; this beam is hung by two ropes, and suspended horizontally almost in the same way as in a wine-press.

On the appointed day for the sacrifice, a splendid banquet is prepared for the three victims, after which they are led in ceremony to the ditch, and the king and court come to salute them. The king charges them in particular to guard well the gate confided to them, and to give notice of the approach of enemies, or rebels to take the city. Instantly the ropes are cut, and these victims of superstition are crushed by the load that falls on their heads; the people think that they are transformed into the genii called *phi*.

Private individuals sometimes commit this horrible homicide on their slaves in order to make them guardians of treasure which they have concealed. It was only five years ago, that this ceremony, worthy of cannibals, took place at Bangkok. Among the three persons seized, was the son of a rich Chinese merchant, whose father offered a large sum to save his son, but all in vain; the decree was irrevocable. Yet these same men who dare not kill an insect, have no scruples to commit this crime, which they think will insure peace and prosperity to the country. Divine Providence protected the Christians on this occasion in a signal manner. A prince of the blood, who was called into the council, privately informed them of what was to take place, so that they might not pass the gate for some time, or at least not look behind them at all.

Fishing and navigation are the most ordinary occupations of the people of Bangkok, but they have no notions of nautical science; if they have not a fair wind, and the shore in view, they lose their way. They are consequently an entire year in making a voyage of two months, and

* We are not aware that any custom of this kind exists in Siam.

although they go in the fair monsoon, they have frequent shipwrecks. It is owing in a high degree to the poor construction of the vessels, which are mere Chinese junks, and are not able to hold their way in a contrary wind. These vessels are crescent-shaped; they have three mat sails without yards, ratan cables and wooden anchors, and I think they have no extra suit of sails; sometime since they began to construct vessels on the European model, but their want of nautical skill still renders their navigation unsafe. If, however, they do not consult a chart at sea, they never fail frequently to consult the Evil one; they trace on the masts and the rudder superstitious characters.* When I was voyaging with them, I expressed my disapprobation of this, but they only laughed at me.

The Chinese are, if anything, still more superstitious; they have an idol on board, which they adore many times a day, and make offerings to. They tremble at everything, and always fly to their god for help. One of our associates on board a junk once threw something into the water which was in his way, and it did not fail to put the whole vessel into confusion. Some pretended that it augured badly, and they thereupon inquired of their idol what he thought of it; but our good God permitted an ambiguous response which nobody could comprehend, and the tumult gradually subsided. But he ran no little risk of being pitched overboard, if the answer had been unfavorable. Besides the image, there is a large serpent on board; and they suppose that shipwreck will surely follow its escape. Many of the Asiatics have a great veneration for the serpent; you would say that the devil loved to be adored in that shape in which he seduced the first woman.

The sciences are no more flourishing in Siam than the arts. The doctors just know how to read and write; they have no idea of physics or of astronomy, as you will infer from what I have said, when speaking of their mythology. I do not know that they even make an almanac, and have heard it said that they seek the aid of the Chinese, who are much better astronomers. They have a more compendious method than we have of discovering the secrets of nature, and of explaining phenomena; for when anything perplexes them, they only say *pen-p'ra—pen-p'i*, i. e. 'It is a god!' 'It is a demon.' If they see a barometer denoting fair weather or foul, they exclaim, 'There is a devil inside.'

Mathematics are absolutely unknown; although they have some knowledge of arithmetic, and express quantities by the aid of figures. Their system of numeration is decimal; as it is among all the Asiatics. They proceed in the same manner as we do in the multiplication of units as far as ten millions, but they have no term to express any high-

* It is now pretty generally known that through the enterprise of Chau-fa, the younger son of the late king, together with a son of the minister of foreign affairs, several ships have been constructed after European models, the principles of navigation have been studied by the above named person and taught to other Siamese in their service, and reduced to practice by taking these ships to China, and the Straits under the guidance of Siamese navigators. In this respect the Siamese are deserving all praise, and are consequently much in advance of surrounding nations, and of themselves too in other respects.

er number. They are no more versed in geography than in the other sciences, and suppose that all the cities they hear of, are so many kingdoms. I have been asked seriously if the Caffres were not originally from France.

None of the Siamese, not even the talapoins, ever occupy themselves in literature or history. The only work of this kind is the annals of the kingdom, which are said to be exact, and are under the charge of an officer who will not let every body look at them, especially when he is in bad humor. According to an ancient custom, the king is required to read them when he is at leisure. Almost all the Siamese meddle with medicine, but hardly one of them studies it; no degrees are required, no examinations are to be undergone; it is enough in order to practise, to be furnished with a few simples and some recipes. The first and often the only remedy which these doctors direct for their patients is the bath. Are you cold or hot, have you a chill or a fever, they direct you to bathe, and experience proves that they are right. On the other hand, it is always dangerous, and sometimes causes death to treat their disease, after the principles of European practice, as I have myself seen. The regimen the doctors direct their patients to follow is not less singular than their treatment; they make the patient eat till he actually suffers, and force him to it if he refuses; and it is this in fact that saves him. A patient with a fever who refuses to take anything more solid than broth, is cured with difficulty. In Europe they give eggs, rice, &c., to invalids, but in Siam such aliments would aggravate the evil; they make the patient eat fresh pork, salt meat, dried fish, &c.* Siamese doctors rarely feel the pulse, in which they are very unlike the Chinese doctors, who spend half an hour in examining it. Surgery is almost unknown. The sick here frequently solace themselves with making most lamentable cries.

The Siamese bathe often in health, throwing the water over their heads while standing in the water, to make as they say the heat go out of the body. They like fire no less than water; kindling fires everywhere, and throwing the coals about one side and another in their houses. This imprudence is the cause of frequent fires; there were eleven last year,—one of which consumed 1500 houses. When these calamities happen, the tumult and disorder are extreme; groans and confused cries are heard from all parts of the immense crowd; some are flying with what they have been able to save from the flames, and others are running to plunder what they can. Some are crushed or smothered under the ruins, and many perish the victims of imprudence or avarice. The aged and children run the greatest danger; for in these calamities each one thinks only of himself, every sentiment of pity or help to others is extinguished. If the conflagration threatens the entire city,

* There is no doubt but that disease in Siam as in other tropical climates, requires a modified course of treatment in which foreigners have much to learn from the natives, but that analogy is so far lost as to sanction the course here alluded to no one can for a moment admit. Though we are not aware that the Siamese are now in the habit of treating their patients as above mentioned, yet the practice universally prevalent among them of roasting the mother before a hot fire, for two or three weeks after child-birth, is not less barbarous.

the king, princes, and authorities go in person to give orders. Elephants are brought to assist, which with prodigious force overthrow the houses not yet kindled, and scatter the fragments.

Thus they arrest the conflagration by removing the material. I must not omit to inform you that the houses of the Christians are the only ones which the fire spares; and this providential protection of Christians is from time immemorial. The infidels, enraged at it, and transported with a diabolical jealousy, have often attempted to set their houses on fire, but they have been hindered, or the flames have never made progress.*

When the Siamese salute one another, they join the hands, raising them before the face, or above the head. They sit or lie on the ground according to the quality of the person they address; if obliged to change their places they walk with a profound inclination, or drag themselves on their hands and knees. When before royalty, or a high prince, they prostrate themselves on their elbows and knees, which becomes a painful position when the audience is prolonged. Whatever situation a man takes, he is always anxious to be below his superiors. In addressing an equal, they say *t'an*, sir, and speak of themselves as *k'a*, i. e. a servant. If they address a superior, they give him the title of *chank'a*, my lord; if he be very elevated, they call him *k'orap*, i. e. worthy to receive my homage: in these cases, they call themselves by the humiliating term of *dixan*, a diminutive of *dierexan*, meaning an animal. In an audience with the sovereign, they designate him by the word *t'ounxramong*, that is, placed upon my head; if the subject speaks of himself, he says *p'omcheven tonli-p'rabat*, meaning the dust of your divine feet. If the people speak of the king among themselves they give him titles which would not please even a king of France; as *k'oun-loang*, the nourisher of talapoins, *chauxivith*, the master of life, *chau-p'eendin*, the master of the earth, *chau-muang*, master of the kingdom, the city, &c. In books he is called *p'ra-ong*, the divine person or god. To reign, in Siamese is *savenirat*, which is literally, to eat the people; they also say *saverinaja-sombat*, to enjoy, or dispense riches. It is not said of such and such an officer that he is *governor* of such city, but that he *eats* the city, which has often more truth than poetry in it.

The Siamese always speak in the third person, both when they address one, and when they speak of themselves. When they answer affirmatively (it is rare that they say no), they simply repeat the honorary title of the person who interrogates them. Thus, "Have you done such a thing? "My lord," is the reply. They have personal pronouns, but rarely use them. *Kou*, which answers to *I* or *me*, denotes pride or anger in the one who employs it; to say, *meung*, thou or you, is very offensive; and to employ the word *man*, him, is little less than shameful. The king speaking of himself, says *k'a*, your servant. A man is addressed by his title, but *nang*, which answers to madam, is

* The Catholics live a little removed from the business and densely populated portions of the city and generally keep a herd of swine under the house, and in the compound; hence the mud and filth may render their dwellings less combustible than those of the other inhabitants.

the general designation for women; after the age of 30, a female is termed *t'achei*, or old lady.

Magistrates and other persons of dignity, place themselves in an elevated position removed from their inferiors, with something to rest on, and sitting or reclining as they please. The most dignified posture consists in putting the right leg on the left knee, and holding the foot in the hand. When the king gives audience, he is placed on a high gilded alcove, and his attendants prostrate themselves before him on the rich carpet. If presents are made to the king, they are laid out before the person who offers them. The audience-chamber is square, and very large, painted red with designs in gold; there are no seats in it, and no furniture but rich crystal ware, and fine chandeliers. It is said that a European embassador, who was admitted to an audience, and surprised to find no seats, as he had been forbidden to stand, laid himself down full length before the king, who vexed to see another take such a noble posture, had a seat quickly brought.

The great have hardly three questions to put a stranger on his first visit, which are always unimportant and sometimes ridiculous. First of all they ask your age. Those of less elevated rank have no questions more intellectual. Some, after inquiring my age, have overwhelmed me with questions such as these, Are you a god? Are you rich? How many times do you eat a day? Pray, preach to us in your own language. The Cochin-chinese salutation is similar to that of the Chinese, putting the hands together by the fingers, letting them fall to the knees, inclining, and then rising and carrying the hand to the head; this ceremony is done twice. In Siam, when the king dismisses his officers, they join hands and drop the head to the ground three times; etiquette requires that each one should have a white cloth before him. In Burmah, when grandees leave an audience, they join their hands behind their backs till they are out of the chamber.

They take their meals at 7 A. M. and 5 or 6 P. M. At noon some among the quality have a tiffin. Having no tables or seats, the meal is laid out on a mat or carpet. Before serving the food, they put the plates in large brass covered vessels of a conical form. The meat is cut in small pieces, and placed on small earthenware or porcelain saucers. They have neither spoons, forks, nor knives, and except a small pearl spoon which is put into the plate, the fingers must serve for the rest; and on more than one occasion, their nails are used as knife, toothpick and earpick. They like their dishes well spiced; fresh pork, fish, fruits, confectionary, and poultry are the ordinary viands of the rich; the poor content themselves with a bowl of bad rice and dry fish. They are sometimes obliged to take up with a kind of earth which they fry. Their beverages are water and tea. The lower classes frequently use arrack to excess, which they distil from rice. The king and princes, have a horror of all who drink arrack, and an officer suspected of indulging in it would be disgraced.* At a meal to drink all around out of the vessel containing the gravy is Siamese politeness.

* Ten years ago it was a rare thing to see a Siamese intoxicated, but so fearful has been the growth of intemperance, that in 1832, a Chinese paid to the Siamese government for the "spirit farm," or the licence of manufacturing ardent spirits

The king is distinguished from his subjects by his rich equipage. No one can enter the kitchen of the palace when the food is being prepared; and a confidential officer seals the plates, and accompanies them to the dining-room. The king alone can break the seal, but before eating the officer must taste the dishes ere his majesty will touch them. The hour of repast is a sacred time for the Siamese. Even if a master of a slave has pressing need of him, he will wait until he is through, or he calls some one else; the king himself respects this custom. I have at no time been able to persuade my clerk to interrupt his repast. If he is at table when I require his aid, even to give the sacrament to a person dying, I must ask some one else, for he always sends the laconic reply, "I am eating." Though the Siamese are not difficult in respect to their diet, they are yet choice of their food in comparison with the Chinese or Cochin-chinese.

Until within a few years opium was unknown in Siam and the neighboring countries; it is now a staple article of commerce. It is smoked like tabacco, and is made use of by all. I doubt whether in sea-port places, an individual in moderate circumstances could be found, who does not take it.* Government has indeed proscribed it, but the force of habit prevails over the fear of punishment. Its evil effects are seen every day, yet the victims would rather die than be deprived of it. The Christians have not yet contracted this bad habit, but it is widely spread among unbelievers, and is a new obstacle in the way of their conversion. No missionary gives baptism to a catechumen unless he renounces the use of opium; and though the sacrifice be painful, many have submitted to it.

It is considered highly meritorious with the Siamese to have a large belly and to eat to excess; if a man of this character passes by, you will hear the Siamese exclaim, "Ah, there goes a worthy man." The king himself supposed that he could give no more convincing proof of the excellence of the queen mother than by relating the quantity of fruits which she ate at her dinner. They seem to estimate an individual merely by his weight, or the height of his person. The people of Siam partake of this prejudice, and even apply it to other objects than men. Thus when they hear you say, such a picture or statue is a master-piece, they will reply in good humor, "Very great, is it not?" If to all advantages, is added a square form, a large and flat face, hardly exhibiting a nose, the eyes small, close and oblique, the teeth black, nails three inches in length, an individual of this character in the opinion of the Chinese, unites in his person the height of perfection, and

for the city of Bangkok for one year *forty-five peculs of silver*, or $96,000. This is exclusive of the expense of material, and the labor in the manufacture, when it is retailed to the people for less than sixpence a pint. From this may be formed some idea of the quantity consumed. It is now no uncommon thing to see the Siamese, even the nobles and the priesthood, intoxicated.

* We could not adopt the statement "I do not know a person in these parts who does not take it." It would be a large estimate to suppose that there was ever a time when one-fourth of the population used opium, and the stringent measures adopted by his majesty during the last few years have greatly lessened the number of that proportion.

is a paragon of beauty. The Burmans tatto their bodies; they say that this gives a man a martial appearance.

But if these practices and prejudices are displeasing to us, we should remember that there are some things in Europeans which seem equally extravagant to Asiatics. For example, they despise Europeans for having a high nose, light hair, white teeth, cheeks of mingled white and red, and eyes for the most part blue. Nor do they hesitate to manifest their disdain. They are surprised that Europeans cut their nails, but their blue eyes are particularly the object of their aversion. They have a dread of all animals that have eyes approaching to blue. A robber once took a horse from a Christian, but returned it early in the morning, as soon as he perceived that his eyes had something of the European in them. Though I arrived here at 11 o'clock at night, the pupils of the seminary who came to visit me, soon discovered that I had blue eyes. This afforded them no pleasure. They hastened to rejoin their comrades and announce to them the unwelcome news. Our costume, manner of sitting and eating, and the habit of promenading, create much merriment at our expense. But to see European ladies sit at table, go out to walk, or mount a horse, particularly excites their indignation. "What," say they, "can a civilized nation tolerate such an abuse? Can a man so disgrace himself as to permit his wife to sit at table with him?"

When a Siamese dies, the relatives place the body in a coffin; it is not taken out through the door, but through a hole which they make in the wall for this purpose. They fear that without this precaution, the dead will remember the road, and return during the night and do harm. On arriving at the funeral pile, the relatives uncover the coffin and put the body in the hands of the one whose office it is to burn it, adding a piece of money to be put into the mouth of the deceased. The *samparеu* as he is called, washes his face with the juice of the cocoanut. If the deceased has ordered his body to be eaten by the ravens and vultures, the flesh is cut up and given to these obscene birds, which are always present, and have thus obtained the rank of angels.* After this disgusting operation, the fleshless skeleton is thrown into the flames; sometimes the nerves being contracted by the heat, the corpse is forced off the pile. It is a frightful spectacle to behold the convulsions of the corpse; the mouth is horribly distorted, the eyes are forced from their sockets, the grease runs down in abundance, and causes an insupportable stench. The relatives present are in mourning, dressed in white, and having the head shaved.

When the king dies, his face is covered with a golden mask; and several thousand talapoins come succesively and pray over the body. Sometime previous to the funeral, the new king has public plays, and distributes money to the poor people for the repose of his soul. Instead of distributing this individually, small orders payable at sight, or money covered up in fruits, are thrown among the crowd, at which time many are trampled under foot. The body is placed on a magnficent bed, and

* The Siamese are in the habit of burning their dead, and the place selected for this purpose is near the wats; but the case here related were "the flesh was cut from the body and given to the vultures," must have been an uncommon one.

the bed on a gilded bier; guards stand around, bearing the figures of elephants, tigers and giants. The chief of the talapoins is master of the ceremony; he is mounted on a gilded car preceeding that of the king. These two cars are drawn by men. A prince of the royal family leads the funeral train, and carries a vessel of rice, which he scatters on each side of the road. The king, prince, and officers of state form the procession; the women of the palace, to the number of several thousand follow, striving to exhibit sorrow they do not feel by sobbing and crying, and forcing their tears by means of a drug. They recount in the most glowing colors the fine actions of the prince, his justice, sweetness, and the mildness of his administration.

The new king lights the funeral pile, not with ordinary fire, but with that produced from ignited powder, which they regard as more precious. If the flame ascends straight the king is in heaven, but if it waves, it is a bad sign; they take care therefore to choose a calm day. The bones not entirely consumed, are collected and reduced to powder, which are made into paste and formed into small statues and placed in a temple designed for this purpose. The king visits them often, and honors them as gods. Private persons are free to make statues of their friends, but they cannot place them in the temples. At the death of a king, all his subjects, male and female, must shave their heads and put on mourning; when the queen dies, only the women and officers of her household are required to do it.

The Siamese have two years, one civil, and the other used only by the talapoins. They are now (1829) in the 12th century of the vulgar era, that is, 1191. They have also a cycle of 12 years, derived from the Chinese, called *rop*, or revolution, each of which bears the name of one of the constellations of the Zodiac, as follows: 1st, the years of the rat; 2d, cow; 3d, tiger; 4th, hare; 5th, great serpent; 6th, little serpent; 7th, horse; 8th, the goat; 9th, monkey; 10th, hen; 11th, dog; and 12th, hog. They have also two different years, the religious, which commences with the new moon in December, and the civil, which begins near the full moon on the 1st of April.

Our year 1828 corresponds to the year of the hog. The year of the Siamese consists of twelve months. The first two have particular names, but the others are reckoned by their numbers, as third, fourth, &c. Thus if you ask a man when he was born, he replies, 'In the fifth month of the year of the hen.' Every third year has thirteen months, when they reckon the eighth month, or our July twice. They have weeks like ourselves; Sunday is the first day of their week; they call it the day of the sun, and Monday the day of the moon. The other days bear the names of certain stars, which I suspect to be planets; in which case the days of their week would be like those of the ancient Romans. The natural day is divided into eight equal portions of three hours each, called *jam;* the *jam* of the artificial day are divided into three *mong*, or three of our hours; the hours of the night are called *t'oum*. Each *mong* and *t'oum* contain three *malica*, each *malica* is divided into eight *bat*, and a *bat* into thirteen *nat'é*, which is the smallest division of time; 384 *nat'é* equal one of our hours. As the Siamese are very superstitious, and addicted to judicial astrology, they say that

these names enable them to decide in what year or month, or day of the month or week, it is best to undertake a voyage. They also pretend to decide upon the fortune of a child, if for instance he is born in such a year, as in the year of the tiger; or what disposition he will have if he is born in the year of the hare. They also draw omens from birds and animals. A trivial accident frequently overthrows all their plans. The 1st, 8th, 15th, and 22d days of the moon are holydays, for among the Siamese, as in the case of many other idolatrous nations, the moon is the principal object of their superstition; they call them days of the Lord, and all manner of work in them is expressly forbidden. Neither flesh nor fish are to be had in the bazar on these days. Those who infringe upon these regulations are fined and beaten.* The court put on white. Still there is a place where food may be had, provided it be only for the talapoins.

On the 1st and 15th of the month, there is preaching at the court and wherever else the talapoins are invited. In the evening, they shave their heads and eyebrows. The first three days of the month of April are solemn occasions for the devout Siamese. Upon that day, Lucifer opens all the gates of the abyss, and the souls go out and feast in the bosom of their families, where they are splendidly entertained; on one of these three days a talapoin goes to the palace to preach to the king, and at the close of the discourse cannons are fired in all parts of the city to drive away the devil, or to kill him if he resist. On the first day, a temporary king is appointed, called *p'aja-p'olla-t'ep*, who for three days enjoys all the prerogatives of royalty, (the true king remaining in his palace,)† and has a guard of honor composed of all the galley-slaves in the kingdom; when he goes out, a flag precedes him, and the sound of instruments accompanies him; all that he meets on the way belongs to him, all goods that are found exposed in the bazar or shops are appropriated to his use, and all the vessels that enter port during these three days are sold for his benefit. On the first day he repairs to a field situated near a pagoda, where he draws some furrows with a gilded plough; and then goes and leans against the trunk of a tree, placing his right foot upon his left knee, and resting upon the other foot. From this circumstance he has derived the name of the *one-legged prince*. While he remains in this dignified and covenient posture, one of his officers sows some rice, beans and peas. After this, three cows are let loose in the field which has been sowed, and the kind that one of them first eats, will probably be very dear during the current year. This is a sufficient intimation to the public, and each man takes his precautions.

At the commencement of the month of July, the prince sends lotus flowers in great pomp to the talapoins, and small packets of wood for their teeth and gums. On the 15th of July, Lent begins, when the

* This account would lead one to suppose the Siamese to be more strict observers of their Sundays than the facts will warrant. It would be difficult to discover less business on that day than any other, though perhaps it is true that there may be more of drunkenness and dissipation.

† This must be taken with many important limitations.

talapoins have perfect liberty, and are guilty of the greatest excesses in eating and in every species of crime.

On the 15th of November, the passover of the talapoins occurs, which is called in their language *passe*, and lasts about six weeks. It is in this interval that the king and court go in great magnificence to the temples to salute the talapoins and give them new robes. The people celebrate this season with all manner of excesses.

The government of Siam is monarchical and feudal. In the capital and environs, all is under the immediate control of the king, but in the provinces everything is done in the name of the several governors, in whose families the distinction is hereditary. The crown is hereditary, but the eldest son does not succeed by right; the king chooses his successor. This mode of election is often the cause of trouble in the palace, as each wife of the prince is desirous of being queen mother; hence intrigues and parties are formed, especially when the king dies without naming his successor, although they do not apparently produce any disorders in the country. If the empire experiences revolution, it is from the discontent of the people, the revolt of governors, or foreign invasion. I know not what the state of the country was fifty years ago, but since that epoch, and especially since the death of the unfortunate Constance, so cruelly slain by those whom he had loaded with benefits, and who was not as represented by some French historians an ambitious adventurer, there have been numerous revolutions. In less than forty years there have been three different dynasties. It is only the Christians who have shown an unwavering fidelity to their legitimate sovereign. In the midst of all the agitations there has not been one who has taken part in the rebellions. Though persecuted by these same princes they have been invariably their last resource.

When a prince is declared king, he makes the tour of the walls of the capital in all the apparel of royalty. He is borne on a kind of litter in the form of a bed, and in passing throws large quantities of small pieces of silver among the crowd. When the king goes out, which is rare, he is attended by an officer with a rod in his hand who goes before him to disperse the populace; for it is death to approach the king without permission. One must keep a great distance and prostrate himself on the ground; and also beware of choosing an elevated position, or he risks his life even though he be lying on his face.

On one occasion, a sentinel stationed on the walls had not time to descend when his majesty was passing, and was on the point of being put to death; but the king who is naturally mild, pardoned him. One will meet with a poor reception in Siam, if he is in haste to meet the king with acclamation; on the contrary, the people know well the etiquette of the court, and fly whenever they hear the signal of his majesty's approach. The children of the king who have attained the age of 13 or 14 years are not permitted to remain in the palace, but are kept in a separate house at a great distance; at all audiences and state ceremonies, they are also kept apart.

The palace consists of several plain buildings surrounded with a triple wall. The care of the gates and external inclosure is confided to men, and that of the interior to a guard of women, numbering about

4000. They have a general and subordinate officers. Those who have only the rank of an ordinary soldier mount guard at the principal door armed with a stick like a musket. These women are not reckoned among the wives of the king. They receive their pay and rations in the same manner as the soldiers in Europe. In the third inclosure, which is committed to the female guard, is a remarkable garden, very large, and containing in miniature a representation of the world at large, woods, mountains, cultivated fields, a sea with islands, vessels of war, and merchantmen of every nation, barks, a city, a village, a bazar, a market held by the ladies of the palace, a fortress with cannon, religious temples, manikins representing all the different nations of the earth, in their costumes, all quadrupeds and birds, and all the rare trees and plants they can produce. They call it *Suam-ut'ajam*, i. e. Garden of Delights, or terrestrial paradise; it is on the model of that of Peking. As there are persons inclosed here who have never seen the world, and never will see it, they have thus an imperfect notion of it.* It is illuminated at night by an infinite number of lamps. The ladies of the harem retire to the garden, and amuse themselves there if they please, till the morning. I obtained these details from our Christians, whom the king has called to work in the garden. When any passes before the pavilion which is in front of the palace, all the rowers must sit down, and everybody must lower their parasol; there are archers stationed to watch persons who fail to do this.

The king eats and walks at the sound of instruments, cymbals, gongs, &c. The distinctive marks of royal dignity are three, viz., the manner of striking the gong, called *chong-keck*, a parasol of cloth of gold, and an ivory armed chair. The princes of the blood have a silk parasol, of a white, green, or red color, as they please. Their chair is like that of the king, but has no gilding about it, and is smaller. Grandees of the first order called *chau-p'aja*, have a red parasol, but not silk; their chair has no arms. Those of the lowest rank have neither parosol nor chair. The king gives to the princes a box containing five gold jars, to hold severally water, arrack, betel, lime, and tobacoo for smoking. The governors receive a box, but the jars are gilded. The dignitaries called *p'ra* have the box with jars of silver; while inferior officers ordinarily receive no distinctive mark. An officer, or any other person of rank, never goes out without an escort; among his attendants, one always carries a parasol, another a box of betel, a third his segar, a fourth a lighted match, and sometimes a fifth with a spittoon.

After the king, the *vaugna* or vizier is the first person in the kingdom, and in the absence of the former is commander-in-chief of all the army; he has a palace and a private court, and even takes the title of second king. The *vauglang* is next to him; these two offices are not heriditary. The *chau-p'aja* have also much power; several are heriditary governors, and have the right of laying imposts in their respective

* It must be but a poor idea of the world, which any one can gather from a representation of this kind made by a people who know nothing of countries and men, beyond their immediate neighborhood. After an examination of a world like this in miniature, one can easily imagine that it may bear a greater resemblance to its prototype in Peking than to the world.

provinces without being obliged to render an account to the king; they are also chief justices, have a claim of vassalage, and furnish troops in case of war; they may, in short, be regarded as feudal chiefs under the crown. They are liable to be disgraced, or even condemned to death for rebellion.

When the ceremony of crowning the king occurs, every road by which he is to pass is lined on both sides with an immense number of small richly ornamented altars, containing vases of flowers, pictures, and incense-pots in which perfumes are continually burning; the Chinese officers have the charge of them. The corps of archers opens the procession in full uniform; each one armed only with a wand, and their commander borne on a kind of litter. Four high officers in long robes succeed them on horses, carrying a bow slung across the backs, with banuerets of different colors. The army follows in two ranks; each regiment distinguished by its own uniform, and carrying muskets and bayonets; the artillery bring up the rear.

The chiefs are in the middle between the ranks; two Christian officers in European costume each carrying a standard of great dimensions, are mounted on horseback. The commander-in-chief or *meht'ap* wears on this occasion only a turban, several ells in length; his head looks as large as a barrel; the turban is white, and ornamented with gold lace. The king follows him; and all who are in sight prostrate themselves before him as he passes, the musicians stationed by the altars striking up their symphonies. The king is seated on a costly throne; over it is a magnificent canopy sustained by four columns, and one goes before continually fanning him. Two other officers carry the parasols; all who accompany him are dressed in long robes. The king only wears a *langouty* and a rich gold belt, and a broad brimmed hat of black felt, surmounted by a plume, and ornamented with gold lace and tassels; he has on one side a large cimitar, and on the other a gold vase filled with small pieces of silver, which he and a prince following him both scatter, among the crowd; men are constantly at hand with sacks of money, to replenish their empty vases.

This profusion, great as it is, is small compared with the number of bills thrown to the crowd, some representing the value of a horse, others of an elephant, a horse, a vessel, &c.; whoever gets one of them has only to present it to the treasurer, and he will receive its full value. Four persons follow the king on horseback, with plumes in their chapeaux. All the other princes of the royal families, to the number of eighty, bring up the rear of the cavalcade, each one accompanied by his own household officers, one to hold the bridle, another to carry the sword, another the parasol, and another the betel, arrack, lime, tobacco, fire, &c., which the Siamese constantly require. During the time the procession is absent, the *vaugna* remains in the palace, guarding it, sword in hand.

When a prince is raised to the dignity of *vaugna*, he leaves the mansion which he has occupied, to take possession of the palace reserved for those who enjoy this dignity. But on going to the city, he finds the gate shut, and is obliged to ungird his sword and scale the wall before he and his cortége can enter the house designed for him.

When a prince of the royal family attains to the age of 13 or 14 years, he is removed from the palace, puts on a new dress, and a talapoin cuts his hair. On this occasion men of the highest rank and intelligence among the four nations in Siam come to the court in the costume of their respective countries. A kind of mountain with a pathway to the top is made, where a tent is erected, and a little below it the figure of one or two elephants, which furnish water, that falls into a basin at the base of this artificial mountain. When all is ready, the civil and military officers place themselves in two files, and the procession in this order leaves the palace. The prince, who is the object of the ceremony, is seated on a chair which is borne upon the shoulders of the officers; he has on his head a high bonnet, not peaked, and slippers on his feet, and gold bracelets on his arm; a kind of rattle is shaken before him to signify that he is yet in his infancy; they also play on the flute, tambourine, and trumpet. The princess who is to be his future wife, goes before with her hands joined, holding a plume of peacock's feathers. When the cortége returns to the palace, the prince prostrates himself before his father, and the king takes him by the hand and leads him into the temple, where the ashes of their ancestors are deposited; when he adores them. This ceremony is repeated for three consecutive days; on the fourth day, the talapoins cut his hair in the ancestral temple, and he receives a white dress instead of the red one he wore during the ceremony. The same day he goes to the artificial mountain, accompanied by a great retinue, where he washes his hands in the basin, and then ascends with three or four lords to the top of the mountain, into the pavilion, where he is supposed to go through with some superstitous ceremony. There is some resemblance between this Siamese ceremony and that of the ancient Romans, when their young men took the toga virilis.

According to the custom of the court, the king has a conjurer, whom he consults on the success of war, the results of a battle, and other questions, which often cause much trouble to the poor man; for when what he predicts turns out true, he is amply rewarded; but when his prophecies fail, he is flogged and exposed to the burning sun, to make him more circumspect in future. Sometimes he himself fulfills his own predictions, as when on one occasion he announced that a Christian village would be burnt on such a day, and sent a person to set fire to the place, who was apprehended and revealed the whole collusion, and the diviner was severely flogged. Yet he did not the less enjoy the confidence of the king. According to an ancient custom the king has treasure which he must not touch but in emergencies; the successor adds to what his predecessor has amassed. It is said that the present king is very rich.

In this country, the rights of man are not the same as in Europe. War is made as it was among the ancient Assyrians, destroying cities, devastating the country, and leading the inhabitants into captivity. In the suburbs of Bangkok, are villages of Burmans, Peguans, Laos, Malays, &c. These devastations are as fatal to the conquerors as to the vanquished. In the course of a single campaign last year, of only

six months, the number who died from famine, fatigue and disease was immense.

The military profession is heriditary, and a man is a soldier as long as he lives; the different regiments are distinguished by the color of their uniform.* Tha chiefs have a short silken robe worked with gold; the Christians wear European dresses, and are engineers, medical officers, or artillery-men. The Siamese cannot be said to be wanting in courage, but they are ignorant of the art of war.

When the time for departure arrives, the army embark in small boats and place themselves in the middle of the river; the talapoins consult the omens, praying to the devil, first raising one foot and then another, and making a thousand antics. One of them mounts an elevated seat, and performs a lustration, but the Christian soldiers hold a card before their faces to keep off the infernal water, to which the king says nothing. They now make a maunikin of the rebellious prince they are going to fight, instead of as formerly taking a criminal condemned to death. The head is cut off as an augury; if it fall at the first blow, the presage is favorable, but contrarywise if more strokes be needed. This ceremony being finished, the general fiercely brandishes his sword, and the army marches off at the sound of music.

Although the Siamese often observe omens, they do so still more in time of war. The flight of a bird, or the cry of an animal causes them to quake; and the gambols of a monkey running into their ranks terrifies them more than the hosts of the enemy. These superstitions often result disastrously. If a boat cross the river before that containing the general, it forbodes some terrible evil, and they put to death all in the boat to avert the calamity. To prevent such accidents, the army is always preceded by criers who give notice to all boats to range themselves along the banks; but in spite of these precautions it is seldom that some bad luck does not happen.

When the army leaves the river, they put the munitions of war upon elephants. The different battalions march under their banners with little order. These flags are red, interspersed with devices in other colors. The national flag is a white elephant, and it is by raising or depressing it in a different manner that the general makes known his orders. It is said they fight by platoons, concealing themselves behind trees and branches that they may attack the enemy to more advantage. When the elephants are well disciplined, they cause more carnage than several soldiers, fighting with their trunk and feet; it is difficult to wound them with fire-arms.

The Siamese have some good laws, but others are far from being perfect; the bad ones would nevertheless be tolerable, were they well administered. When two parties appear before a Judge to plead their case, he thrusts them both into prison, in order that if the accused have not the means, the accuser may pay the expense; an affair is often protracted a long time to extort money from both parties. It is

* The only uniform we have ever seen worn by the Siamese soldiers, is a red band about the head, having as their only dress a waistcloth in common with the rest of the people.

in vain to appeal to the king, for the magistrate is always right, and the sufferer knows it too well to incur new trials.

Money is an infallible means of evading the laws. By means of it criminals can get their punishment reduced almost to nothing. Custom, which has the force of law, permits lenders to exact 30 per cent. interest, but they often get 60 and even 80 per cent. If at the expiration of the term the debtor cannot pay the debt, he becomes the creditor's slave or in default his wife and children are seized. It should be said to the praise of the present king, that he lends money to his subjects without interest, but the great lords are not so generous. If a master strike his slave with the instrument with which they stir rice, or with a chopstick, he is free, and the master loses his property; but if he strike him with a stick of wood the slave must not complain; this is a curious prejudice. The law permits parents who have sold a daughter in marriage to keep her as a domestic during the whole time which a tree planted before the cabin on the wedding-day, remains upright; the newly married pair take care to choose a tree that easily rots; custom has fixed the term at three years. In virtue of this singular contract, the wife becomes at once the slave of her husband and the servant of her parents; this abuse does not exist among the Christians.*

The right of asylum exists in Siam. Our churches and their inclosures also enjoy this right; the king under no pretext can attack this privilege. A criminal who reaches a pagoda cannot be drawn away by force; the king can only desire the talapoins to remove him, but if he takes the priestly robe, it is rare that he is given up; this will suffice to give you an idea of the holiness of the priests. Since I have been here, I have often heard of the crimes of these pretended gods; it is only fifteen days since one of them assassinated a man who reproved him for his bad conduct; though convicted he has not yet been punished; and at this moment there are sixty indicted for various crimes.

The penal code is not severe; the king hesitates in passing sentence of death, lest he commits a sin; but torture is sometimes used. There are some frightful punishments unknown to Europeans, which are reserved for great criminals, but I doubt whether they are employed once in a century. A private individual is decapitated; a great lord is beaten, and then sewed up in a bag and thrown into the river. Next to capital punishment, in the disgrace attached to it, is to be made to feed elephants. The wretches are obliged to go every day and gather a certain quantity of herbs, and when, notwithstanding their search and fatigue, they cannot fulfil their task, they are cruelly beaten. They cannot make up the deficiency, nor can any one aid them, nor can they buy the herbs with their own money. They are branded in the forehead, and their punishment is for life; branding is a common punishment for all suspected criminals. Slaves brought from a distance cannot be redeemed, and must have their master's names marked on their arms. Every Chinese in Siam must wear a certain cord around the arm to prove that he has paid the king a kind of poll-tax required of them all.†

* The Catholics give a wife to such of the Chinese as will profess the Catholic faith. By this inducement many are added to their number.

† The Chinese, instead of laboring upon the public works, pay triennially a poll-

A criminal condemned to death is obliged to go three times around the city walls, and informing the people that he (calling himself by name), convicted of such a crime, is condemned to capital punishment.*

Supplementary to the preceding notices of the Siamese, we here give a few paragraphs concerning the use of tobacco, opium, guncha or bang, and spirits among the people, extracted from a missionary circular recently received from Bangkok.

"Nearly or quite every male subject of the kingdom is addicted to the use of tobacco, in some one or all its forms, beginning to smoke before they have been weaned from the breast; one may see the little ones puffing a cigar or chewing a cud of betel, siri-leaf, lime, and tobacco. If females do not often smoke, they generally chew it in the form of this compound; and they begin the practice about as early as the males do smoking. Thus this narcotic begins its baneful influence at the dawn of their rational being; and like sin, grows with the growth and strengthens with the strength; their thoughts are in fact, narcotized more or less by it; formed wholly under its enfeebling influence, their minds are held fast to it as by a spell, and a man would almost as soon think of living without air, as without cigars. If they are deprived of them but for an hour, they become restless.

"The eating and smoking of opium, which was greatly checked a few years since, by the edict of his majesty against it, appears now to be fast reviving. Although the law still makes it contraband, and threatens all consumers of it with the confiscation of their goods and ignominious death, yet the law is not enforced as it once was. There appears to be a secret willingness on the part of officers, to allow opium to be smuggled into the country, at least, to an extent sufficient to satisfy the cravings of the many that are already addicted to its use.

"Guncha, *(Cannabis Indica,)* a plant possessing many of the properties of opium, is grown abundantly in Siam, and may be purchased very

tax of $3, and for a few weeks, during the time of collecting this tax, each man as he pays his money takes a receipt and has a cord tied around his wrist, and sealed by the government officers to secure him against paying the tax again the same year. Sometimes this seal is broken off by accident, or on purpose by evil designing persons, who then take the unfortunate man before a magistrate by whom he is compelled to repay his tax and take a new certificate.

* In the bishop's account of Siam we are pleasingly reminded of many things of which we have been an eye-witness, as well as informed of some things which were altogether new to us. On the whole, these pages, though at times giving a wrong impression to the reader, are calculated to convey much information of a country and people little known, but who contain much to interest the commercial and religious world. The commerce is becoming a monopoly with the officers of government. The port charges, amounting to about one thousand dollars on an ordinary vessel of four hundred tons, present a serious obstacle to the trade of European and American shipping, while the Siamese, without this expense, can take their produce with their own vessels to the free ports of Singapore and Hongkong. It is believed that a visit to Bangkok by an English or American man-of-war might very easily place the commerce of that country on a better footing, better for foreigners, better for the Siamese government, and surely better for the native inhabitants. It is to be hoped that among the representatives of foreign powers now in China, there may be those who will interest themselves in removing the existing evil in Siam, while by so doing the interests of their own country may be promoted.

cheaply; so that those who are too poor to purchase opium, resort to this weed for their stimulant and opiate. Its effects upon the human constitution appear to be as bad as those of opium; its first effect is to produce great exhilaration, so as often to lead the ignorant to think the person is supernaturally aided; the inebriation is of the most cheerful kind in those who are naturally mild, but those who are naturally quarrelsome become furious. Its aphrodisiac powers are said to be very remarkable. The intoxication it produces lasts from three to four hours, and is followed by deep sleep. A prolonged use of it produces a wretched nervousness, lung complaints, dropsy, melancholy, and madness. Since the check that was given to the use of opium about five years since, the people have taken to using this poison in great numbers, and are no doubt being ruined by it.

"The practice of using intoxicating drink is increasing at a fearful rate. When Protestant missions were first established in Bangkok, about ten years since, it was a rare occurrence to see a man drunk, excepting among the Indo-Portuguese. The Siamese sacred books strongly condemn the use of all intoxicating drinks, and the people appeared to be then remarkably abstemious in the use of them. But now the enemy has come in like a flood. There is not an hour of an afternoon, when one may not see many of the victims of intemperance in the highways and lanes, reeling, railing, swearing, quarrelling, fighting, and insulting all they meet, with a shamelessness and recklessness that cannot be named. Consequently crime, poverty, and wretchedness of all kinds, have greatly increased among the people; the public appetite for spirit is strong, and the demand for something that will intoxicate very great, so that the distilleries are increased, thirty or more being now in vigorous operation. The material from which their spirit is manufactured is chiefly molasses, which owing to the increase of the foreign sugar trade, has become very abundant, and for which the people have no other use than to mix with mortar, or convert into 'liquid death.' But with all the facilities for manufacturing it, the distilleries do not supply the demand, and it is imported from China, Batavia, Singapore, and Europe. Besides this rum, the poorer classes make spirit from the palmyra juice and from rice. An officer of government informed us not long since, that he could not prevent his slaves from getting drunk, that he had flogged them almost to death for it, but their appetite for the poison was so strong that they would convert their rice into spirit to intoxicate themselves. The manufacture and traffic in it is farmed out by government, the whole kingdom being divided into districts, which are leased annually to the highest bidders; the one including Bangkok and its suburbs is taken by one man, who pays annually about 160,000 ticals (96,000 dollars), and it is this man's interest, of course, to do all he can to increase the consumption of spirit in his district.

"The alarming evil of spirit-drinking is attended by gambling, which is also all farmed out by government, and is a source of much revenue to the treasury; but the system, however much it may fill the king's coffers, operates to suck up the very vitals of the kingdom. The whole country is divided into districts, each of which is taken by the highest bidder, who are usually princes, noblemen and officers of

government; each farm is subdivided into numerous lots, which are leased to the best advantage, and all gambling out of the licensed places is promptly put down. Each master farmer has the privilege of settling the terms of every company and private license within his lot. But the Siamese in the course of every year have six or eight holydays, in which they can gamble free of duty, wherever they please; and during these days, it seems as if every man, woman, and child, was determined to make the utmost of the license. It therefore becomes each farmer's interest, to do all he can to increase the gambling business, and for each undertaker to excite all to visit his shops; and to this end, all possible kinds of gambling are put into requisition, from simple playing with cowries, to immense lotteries. Consequently the people have become mad after it, and are neglecting all other business for this to such an extent, that the mercantile interests of the kingdom, which a few years since were promising, have run down greatly: and it is thought by our foreign resident merchants, that if there be not a speedy reformation from this and its associate vices, the country will soon be ruined."

III.—*Missionary Letters concerning the Government support of the Temple of Jagannáth.*

To the Editors of the Calcutta Christian Observer.

DEAR BRETHREN,

Whether the social and domestic derangement which it produces be considered, or the annual destruction of life, the Car festival at Púrí is one of the greatest evils to be found in India. The rupture of domestic ties, the demoralization of the heart, the poverty entailed, the disease, suffering and death which directly and necessarily result from it are beyond all calculation. The evils of this description produced by war and famine are comparatively trifling. These causes exist but for limited periods, and the effects cease; on the contrary, the Car festival is an annual course which sweeps away thousands as regularly as it recurs. The incursions of disease commence as the pilgrims approach the shrine, a large proportion of those pilgrims are carried off by the Cholera-morbus; while the population of the villages and towns which lie on the line of road, is devastated to a very serious extent. The infection sets in from the pilgrims' route, and like a wave of the ocean, spreads its fatal influence to the extremity of the country. Weeping and lamentation, from premature death, intimate the course of the pestilence till its virulence ceases at the extremity of man's habitation. The extent of the mischief done cannot be conceived, till the villages are visited a few months after the festival has passed away, when the cholera flag, erected upon a pole at the head of each village and hamlet, intimates that the disease has been there: and inquiry elicits how many families have been robbed of their strength and pride by the jogeenee. In several cases I have seen whole villages

depopulated; the tatties down; the doors open; the houses in ruin; and the few inhabitants that have escaped, gone away to other places, leaving the dead to decay in their houses.

Whatever cause may give notoriety to the Púrí idols, and thereby tend to increase the number of pilgrims to their shrine, must be deeply lamented by every benevolent mind,—by every person interested in the prosperity and happiness of the people; but that the British Government, by its ample donation, should be the principal supporter of the idols,—that it should yearly pay down, from its state treasury, an amount more than sufficient to maintain and increase the renown of Jagannáth, thereby causing tens of thousands to undertake a pilgrimage which entails misery and death upon so many souls, is matter of the deepest lamentation.

The state of Jagannáth's establishment, received as an institution supported by Government patronage, is such as to give every idolater unmitigated satisfaction, and every Christian unmixed anxiety and sorrow. It never enjoyed such support; and never, I apprehend, was in a state of greater prosperity than it is at present. The tax was formerly collected by the Government from the pilgrims; and a sum paid over to the temple, from its proceeds; by these means the pilgrims were made to support the idols from the money they had devoted to the pilgrimage; now the establishment is amply supported by a liberal Government donation from the state funds, and the pandás are allowed to squeeze from the pilgrims, (of course as voluntary donation) the whole amount of what was formerly paid as a tax, to the officers of the Government. Thus, the establishment has gained pecuniarily, just the amount of the Government donation, over and above what it formerly enjoyed. It is richer by *that sum yearly*, and possesses *just so much more* the means of its own propagation, than it has done in any part of its past history. Nor is its moral influence deteriorated since the abolition of the tax; but much otherwise; for, since the Government is become the great donor,—a donor to the extent of 47,000 rupees per year, what other argument is needed to give it moral power and influence! The protestations of the Government itself, that it cannot lend its influence and money, to promote the religious doctrines or customs of any particular party in the state;—that such support would be unjust to other parties:—the proclamation of Christian Missionaries made among the assembled multitudes of a better, of the only true religion;—the application of every, and all human means intended to enlighten and improve the people, will do little towards convincing them, that their idol, and the system of their worship are not true, while they see the revenue of the collectorate conveyed to the coffers of the idols, for the purpose of supporting them in their glory. This argument, (for Jagannáth's truth is obvious to them,) it is one, which, to them, is calculated to carry conviction home; and cannot be even disturbed by a thousand abstractions. When the pilgrims arrive at Púrí, and see large sums of money paid to the superintendent of the establishment by the European collector, an impression is made on their minds which nothing can remove; and they return to propagate this testimony to all within the circle of their

influence. Thus a regard for the idol arises, just in proportion to the power, the wisdom, and the renown of the Government.

The connection of the British Government, with this idolatrous shrine, is a subject, which, of late, has been nearly lost sight of. The abolition of the pilgrim tax appears to have satisfied the public demand, and inquiry and agitation have ceased. And had the abolition of the tax included the withdrawal of Government support to the idols, as was supposed, as matter of course it would, then the question might well have been dismissed, and the desired object considered as having been gained. The facts of the case are much otherwise however; checks and impediments have been removed, and decided encouragement held out to attempt a pilgrimage to Púrí, by an increased degree of riches and glory displayed around the idols, and about their temple. This has tended to impress deeply upon the minds of an ignorant and superstitious people, that the glory of Jagannáth is still advancing.

The above observations by one who has been for many years an intimate observer of the effect which a Government patronage of Jagannáth produces on the public mind, are intended as a sort of introduction to the following communication, and that communication is forwarded to the "*Observer*," with the hope that it may do something towards recalling the question of Jagannáth's donation before the public mind, should you esteem it at all likely to have that effect.

Very sincerely yours,
C. LACEY.

MY DEAR BROTHER PIKE,

I have thought much lately of that passage in the sixteenth Psalm, "their sorrows shall be multiplied that hasten after another God," and have witnessed many awful exemplifications of its truth. Since the year 1825, I have not seen so much misery and death, amongst the infatuated pilgrims to the shrine of Jagannáth at Púrí, as have occurred this year. I have just returned from my visit to the Rath festival, and must, while our labours, and the scenes we were necessitated to witness in the prosecution of them, are fresh on my memory, write you some account of my journey. I feel as though I should like to employ some new terms to describe the woe and waste around the gloomy shrine, of what the deluded people call the World's Lord, for old terms have been used till they are worn out, their sound being so familiar to the ear that they fail to excite due interest, and produce due sympathy upon the minds of those to whom the scenes of misery are related. Nor are we, who are yearly eye-witnesses of the degradation and death among the people, free from the liability to become indifferent to them. In witnessing the sorrows of Jagannáth's worshippers, our thoughts use language, and clothe themselves in words; and although I found my mind often deeply affected, yet I seemed to labour in vain for terms adequately to represent to our far removed friends, the bitterness of that woe, and the deepness of that degradation into which idolatry has sunk its unhappy votaries. In that land so blessed with the influence, immediate and indirect, of the ameliorating grace of Christianity, it is

difficult to conceive, justly, of the scenes which are so far removed from all experience and observation by the happy disciples of a benevolent and heavenly Saviour. Even the minds of most European residents in India, are too callous to the scenes of human misery exhibited around them; and the value of human life has greatly deteriorated; and as to ourselves, were it not that our estimate of the value of human souls is formed by a belief of their imperishable destiny, by the estimate God's word puts upon them;—by the precious price paid for their redemption,—for "Jesus Christ, by the grace of God, tasted death for every man," we also, should soon learn to view their destruction with the usual indifference and apathy.

In passing about in the field of death, at Púrí, we could not but feel that, here sin, and the author of sin hold their undisputed reign; here they triumph. This is the tendency of their sway; the result of their influence. God is not here; no knowledge of Him exists. Here is an illustration of "Without hope, and without God in the world." His fear is far, far removed; the God of this world everywhere rules and is worshipped. The author of evil says, "It is as I would have it." His lies delude the willing souls of his votaries; they eagerly follow the baits of death, and become the victims of his malignant joy.

But it was not the least distressing reflection which the scene suggested, that, in order effectually to blind the minds of the foolish and infatuated people, and prevent any consequences resulting from a ray of intelligence which might possibly stray across the darkened mind, the meaning of language is perverted, and the testimony of the understanding and senses reversed. To be left abandoned by earthly friends, to die in all the miseries of a disease, which is a curse from God, is to be, "kindly called to supreme happiness." To die wallowing in their own uncleanness in the filthy streets of Púrí, means, to lie and die on Jagannáth's bosom—means, to expire in a place, and under circumstances the most desirable, the most blessed. To see a block of wood, with an ugly black face, is, to see the invisible spirit, in that one place which he has selected to meet with, and bless his worshippers. To go below the temple, through stinking streets, towards the sea, into a wall of sand, covered with human filth; where a hundred bodies are exposed in every stage of consumption and decay, sending forth palpable and deadly exhalations through the whole atmosphere; where the very sand is black with the ashes of a million funeral pyres, and a thousand satís; except that it is whitened with human bones, the remains of victims who have offered themselves on the altar of Moloch in the past year; where leprosy, and other loathsome diseases meet your eye and sicken and appal your heart;—to go into this purlieu of death, means, "To go into the gate of heaven, where celestial beings renounce their conveyances, and their shoes, and daily walk to the sacred place, where the great being, who is the world's lord, holds his court, and dispenses his favours to mankind, and to the inhabitants of heaven."

To go to another small temple, a mile distant; where only a single man is found, where no bodies lie, and no bones whiten the sand; but all is silence, and solitude; to go to this place is,—"To go to the gate

of hell." And the Hindu is taught that within the sacred Khetyra all go to heaven, and none go to hell; the reverse of what their own language would teach them.

The ponderous cars are moved on with difficulty and great labour, by some thousands of brawny arms, hired and paid for the purpose; but it is the "Volition of the God which moves the cars." The priests in their ordinary communications use the language of disgusting obscenity, but "they are Holy beings, and their language is the pure dialect of the deity. From the front of the cars impudence and obscenity are pronounced and acted before the delighted multitude, which in other places, and under other circumstances, would outrage the feelings of the pilgrims themselves; but these songs and actions compose a part of divine worship;—are peculiarly holy,—highly pleasing to the god,—and very advantageous to his worshippers.

By these misrepresentations and perversions, the deluded people, at Púrí, move in a kind of fairy enchanted scene,—a kind of supernatural apprehension about all they see, and hear, and eat and smell, occupies their imaginations. The fallacy is known to the agents of the cheat, the bráhmans and pandás of the place; but the foolish and credulous people, are, generally under the delusion. Thus the divine blessing is withdrawn, is suspended, and death with outspread wings, hovers over the dark and fatal scene.

The old, the middle-aged, and the young; the delicate female, and the robust-bodied man;—both sexes, all ages, and of all circumstances in life, appear equally liable to the attack of the death-entailing cholera. But the desertion of them by their companions and relatives, who ought, at least to have carried them out of the public road, and placed them under shelter, as well as the complete destitution the miserable victims suffered, gave severity and poignancy to the disease, and showed it in its most appalling forms. The instant sickness commenced they were forsaken; their companions not even slackening their pace to inquire after them. Others, while sleeping on the edge of the road, in the long files of closely-wedged pilgrims, were seized by the fatal symptoms during the night, and died on the spot. In the morning their fellow-pilgrims arise;—mix in the bustle of preparation, and move away. But the dying and the dead remained; the former to cast about in their own uncleanness, and in the mud,—naked and thirsty, passed by unpitied of every pilgrim, till in desertion and undescribable misery, they expired;—the latter to be dragged off the road into the adjacent ditch, or neighbouring field by dogs, and jackals and vultures, and there devoured. Many a case of this description did we see.

Numbers of the forsaken sick, who had a little money about them, engaged bearers and a dúlí, to carry them on towards the desired place; vainly hoping they might possibly reach the limits of the sacred inheritance, where, should they die, they hoped for supreme bliss, the fruit of their pilgrimage. None of these succeeded, the cholera soon reduced their strength; and when they became unable to direct their bearers, the latter placed the dúlí beside the road, and, at a little distance, sat and watched with satisfaction the consummation

of the disease; and as soon as insensibility occurred, they topped over the dúlí, rolled out the dying pilgrim,—robbed her of her money, clothes, ornaments, and decamped to seek for other subjects upon whom to repeat similar rapacities.

The cholera morbus has been unusually destructive this year in the city of Calcutta, nor has it yet subsided entirely. The pilgrims from that neighbourhood, set out for the Rath festival and carried the seeds of the disease with them, spreading the infection all along the way. It made its appearance on the track of the pilgrims in the town of Cuttack, early in June. Several were seen dead and sick under adjacent trees, or by the way side; affording an omen of what might be expected, when the whole mass of pilgrims should be condensed into one confined and dirty place: worn and weak with travelling, ill-clothed, ill-fed, suffering exposure, and breathing tainted air:—predisposed to receive and propagate the contagion of death. But I will refrain from further observation of this kind, and give you some extracts from my journal.

June 11th.—To-day I have had a long, and on the whole, an interesting conversation with an inquirer from the neighbourhood of Kendall. The man is about 50 years of age, and is by caste and calling a farmer. He says his father was never a great devotee to the idols; and speaks of himself as despising them. He was encouraged in his disregard to idols, by his association with a noted devotee. This man taught him, as such people do, to worship his own spirit, as a part of the essence of the great Spirit. While he attended to this devotee, he obtained some Christian knowledge; and its entrance gave light in his mind. He saw he was deceived, and forsook his teacher. The man listened with great attention, and apparent pleasure, to some illustrations of the divine character, description of the place of salvation, and other important Christian subjects; at the close, he offered to break off his málá, and destroy his caste. To this I did not consent, as, should he not be received, he would thereby be unable to return to his home, and friends, and employment.

13th.—Accompanied by our friend Mr. Brooks, and preceded by five of our native preachers, I set out for Púrí, to attend the Rath festival there. The festival does not commence till the 18th, but we wished to have a few days before the festival, to preach among the people; a work performed with more advantage before than at the time of the festival. Near Cuttack, and along the road, we passed a good many dead pilgrims, and many more sick ones. The darkness of night cast a veil over the dying and the dead, but occasionally, the light of our torches fell upon the victims, and for a moment exposed them to our view as we hastened along. As we advanced near to Púrí, and the light of the morning uncovered the scene on either hand, we had a true and appalling picture of the progress the disease was making among the infatuated pilgrims. Still there were many more sick than dead; intimating the commencement of the pestilence. Many of the sick had engaged dúlís, and in these were making a push to reach the limits of the sacred Kheytra: few would be able to accomplish this, which accounts for a large accumulation of dead bodies within the first

three miles from Púrí. Many of the dúlís were put down, and the bearers were watching, at a distance, till they could roll out the sufferers and decamp with their booty. Many also had evidently been so served. The pilgrims who crowded into the place with us, are mostly Bengálí widows; who, I suspect, not being allowed to marry again, are burdens on the families of their deceased husbands, and are sent here with the hope that they will not return. They, also, I suspect, feel little inclination to return; and would rather, in many cases, die on the pilgrimage, than return to their hopeless and miserable condition at home.

14*th*.—To-day we made a commencement of our labours, by preaching, and distributing tracts. The native brethren formed three parties, and preached, argued and persuaded. They closed these opportunities by distributing books to such as appeared able to read. The crowds of attendants listened with tolerable attention; but the pandás at present, have scarcely learned that we are come:—when this is known we must expect some little abuse and uproar.

We rode a mile or two beyond the Aṭháranálá, and then returning, rode down the large road as far as the Singh Dwár. We found many dead and dying pilgrims outside the Tax office gate, they lay by four and five together on particular spots. In the town, also, we passed many cases:—In one place four, in another six, and in another seven; besides single bodies in every direction. The darkness of night has now come on, and covers hundreds of sick and dying, agonizing, and lonely pilgrims, from all view. In their mortal agony they are alone and destitute. In the morning they will be gone. O what a night is this in the streets and corners, hospitals and public road at Púrí! The heart sickens at the scene.

15*th*.—In four or five different places, this morning, the native brethren preached to, and disputed with the people. The pandás and their creatures gave us some interruption; yet, not so much as to break off our labours. The attention was numerous and as quiet as it generally is at Púrí, where, as in Ephesus, the people live by their idol. Much was said, which, by the divine blessing, may be useful to multitudes. In the midst of equal prejudice and opposition, in past years, good has arisen from our labours in this place; and what God has done heretofore, he can do again: and while many abuse and sneer, some are attentive to the messages of grace; and carry knowledge the most precious, away with them. Many of the more thoughtful in our congregations know why the pandás set up the cry of Jagannáth, and in their estimation it will not prejudice our object.

This morning we visited the tomb of Bampton, and then rode to the Indradrummon School. This school was once under our care, and attached to our mission, we think of making an effort to take it again before we leave Púrí. We rode home, by way of the large road. The dead pilgrims have been removed, and many of the sick carried into the hospital. The latter has been accomplished by the kindness and vigilance of the European Doctor of the station. Many of those carried into hospital last night died in the night, and were thrown out this morning. Fresh subjects, however, were fearfully prevalent all

over the town. Everywhere the sunken eye; the haggard and melancholy countenance;—the neglect of the person;—the reaching sickness over the sides of the raised verandahs;—the rolling of others from side to side, throwing out their arms,—intimated in how many visible cases the fatal disorder had commenced its operations. Many, more advanced, were laid, by their associates, under some tree near at hand, or in the public road, there to die, and thence to be conveyed to the sands where the dead are buried. The dead are not suffered long to remain in the street; the sweepers and police are kept in constant activity. The vigilance of the magistrate and civil surgeon are above praise. The doctor exposes himself in the sun, among the people in the middle of the day greatly at his own hazard.—He gets the sick conveyed to the hospital—superintends the patients there, and administers, to others who will not go there. The pilgrim hospital is much improved lately;—is kept white-washed and very clean. Many of the sick, however, are unwilling to go into hospital;—they would rather remain in the street and die; and those who go, are unwilling to take the only medicine which can do them good.

In the afternoon we went early to the town, and commenced preaching, we were presently surrounded by hundreds of people, they came, however, not to hear. The Púrí pandás, those sons of darkness, immediately surrounded us and by their obscenity and abuse, greatly excited the multitude, and the whole scene became an exhibition of noise and confusion, and presently pebbles, broken pots, and sand began to be thrown; and Harí bol! Jagannáth Swámí ki jay! rent the air. I reasoned, remonstrated, and threatened in vain; and there was no alternative but to cease and retire, which I resolved to do with as good a grace as possible. I slowly walked towards the cars, and got between them, thinking they would shelter us, but was mistaken. We then crossed the street followed by the crowd and pelted with cow-dung, dust, and broken pots, till we entered a narrow passage leading from the road to the sands. Here we escaped the further attack of the people, and we passed away. Our horses fared not so well, for when we had escaped they attacked them. Brother Brook's mare became frightened, and kicked in the panels of the Rájá's palanquin which stood at the entrance of the passage. The owner came out and remonstrated with, and dispersed the people. Bámádeb came away partly covered with cow-dung.

The dead and expiring pilgrims were laying thick about the streets, by the sides, and at the corners of the roads. Under one tree we counted seven, who have found their place there since the morning. How many, judge from this, must there be all over this extensive place.

We called on Chimena, a native Christian who is located at Púrí, and had conversation with him, and made arrangements for Christian worship to-morrow.

Lord's-day, June 16th.—We were not in the town this morning, attended native Christian worship at 10 o'clock. Dámuddar was the preacher, and we had 12 attendants. Our number was despicable; how few were we compared with the mass!—how few seeking the kingdom of heaven; how many rushing headlong to hell!—how few for God,

and truth, how many for satan and sin! But then, we were a leaven,—a leaven in operation under the very face of the great idol. A leaven which has operated, and will operate till Jagannáth shall fall and be seen no more. He shall be heard of with astonishment as what once was, and was worshipped. May God hasten this period, and bless our labours largely to its advancement!

In the afternoon I preached in Oriya to the native Christians and native preachers. We were favoured with a house in the town belonging to a country-born person. He attended, and his family; and we numbered about fourteen. I preached from Acts xxviii. 14, "And so we went towards Rome." Noticed who went towards Rome, his office, character, powers, object, design. Next, what was Rome, its riches, learning, power, idolatry, temples, &c. And then, what did the Apostle accomplish there? preached, argued, spread the gospel, established a church, laid a leaven which soon spread, and idolatry waned and disappeared, &c.; and closed by glancing at our analogous position, &c. My native brethren caught the sacred fire, and immediately, as the opportunity closed, they bound up their loins and started to the attack. This afternoon the town is thickly strewed with dead bodies, and sick and expiring pilgrims. Wherever we went we found them; the place is growing crowded with people pouring in from all directions. The town is intolerable from the stench of 150,000 crowded pilgrims, and innumerable sick and dead, who create offensiveness to an extraordinary degree. Under the tree noticed yesterday we counted 12 bodies. Some were dead, others in the last agonies of death, and the rest hopelessly sick. In other places they were in the same proportion of increase. The cholera is fearfully prevalent.

17*th*.—This morning we were out among the people, the native brethren formed four stands in the crowd of pilgrims, and were surrounded with some hundreds of hearers. They were listened to with much attention by the country people, and the pandás were busily employed about in escorting the thousands of pilgrims who are pouring into the town; they are reaping immense gains;—they are too busy to meddle with us to-day. Many tracts were distributed to readers from the country. In returning home we passed through Swargadwárá or Heaven's gate. Some beggars lay on their backs with mounds of wet sand heaped on their faces, and a large stone on their chest, to excite the pity and force the donations of the pilgrims. They appeared to get little besides a few cowries and a little rice. Numbers of dead bodies, in different stages of decay, were scattered all over the deadly place. The sand was black with the ashes of innumerable funeral piles of the living and the dead. Several memorials of the satí rite stood here and there in the gloomy valley. The bones of pilgrims bleached by the rains and the sun, were scattered widely in all directions, forming as strong contrast with the blackened sand of the horrid spot. The smoke of several funeral pyres was blown over the scene, and conveyed the smell of roasted human flesh through the valley. The contents of a hundred thousand bodies with the pestiferous stench from scores of decaying corpses thickening the atmosphere with deadly vapours. The howling of the wild dogs and the screaming of the vultures, too full

to move away from the spot;—all these causes combined, gave to the scene the appearance of horror, and made us feel that we were passing the purlieu of death. Yet this place is esteemed the gate of heaven, and the gods walk through it daily to attend the temple; and it is further designated by the Hindu writers "The Tirth of milk and honey."

> "Then Swargadwárá see; call'd heaven's door;
> It lies between the temple and the shore,
> The Tirth of milk and honey it is called,
> Both upon earth and in the heavenly world."

We seemed scarcely equal to the effort required, to face the corruption and putrescense of the town this evening. The native brethren were all there, and at work. We walked up to Bánkímohan, near Hell's gate. We found nobody there save one young bráhman, in attendance on a half built temple. There were neither dead men nor bones about Hell's gate; and the Hindus must suppose all go to heaven and none to hell. We had some talk with the young bráhman, who could say little except about the glory of the place; the first image of Jagannáth having been found there. The native brethren came to us in the evening to report their labours and success. They mention the cholera as increasing fearfully. In one small house, near the workshop connected with the cars, they counted 20 bodies, and one or two still living, borne down by dead. They had crept into this place for shelter while sick, and had died there. In other spots they saw six, and seven and eight bodies. The pilgrims are crowding in to-day. The cars are moving up to the temple, and are being clothed with English cloth, crimson, green, and blue. In the evening the native brethren formed several congregations, and preached and disputed for three hours with many people. They gave away several hundred tracts.

18*th*.—This morning we found the cars before the temple door, and the Oriya pilgrims pressing into the town. We stood near the old hospital, and there talked with, and preached to the people. The native brethren were with us, and others near at hand, similarly engaged. The country people paid some attention, and objectors were silenced. We gave away a good number of books. The pandás were engaged about preparations for their idol's journey, and were too busy to interrupt us. Some young people of the baser sort behaved rudely. While we were thus engaged, below the cars, a serious accident happened to Jagannáth, and his worshippers, or rather to his servants. While assisting the god out of his temple, and in the act of moving the divine body through the door way, the pandás joined together in one close and anxious mass; one of the nearest pandás, was suddenly seized with a violent attack of the cholera. So closely wedged together were they, and so anxiously engaged in moving forward the sacred Kalebar, that it was impossible for the unfortunate pandá to withdraw; consequently, as the disease admitted of no delay, a violent purging and vomiting commenced on the spot, and the sacred floor, and the sacred priests, and the sacred body of the lord of the world,

were extensively, and palpably, and publicly defiled. The sensation produced by this accident moved down the whole mass of Jagannáth's worshippers, till men and women ran away, they knew not for what; and even the cows of the temple erected their tails, and, performing antics and curious frolics, scampered down the street, as if in derision of the unfortunate god. In consequence of this untoward occurrence the world's lord could not get upon his thundering car sufficiently early to move on his journey at all to-day, which is a departure from the prescribed custom. Various purifications were attended to, but as the expenses of purification must come from the coffers of the temple, a little was made to suffice for a cleansing, which, otherwise, would have cost thousands of rupees.

The cholera is very prevalent to-day, the dead and expiring, and sick are lying about on the sides and in the corners of the roads, though I think the virulence of the disease has somewhat abated.

19*th*.—To-day we pitched a small tent near the foot of the Áṭháranálá bridge by the road on which the pilgrims pass out. The Bengálís are hurrying out in one continuous stream, but not many Oriya's are passing yet.

The whole mass appeared as if stricken with fear; and many cholera patients are carried out on dulís. They will be left generally in the first three miles of the town. Their bones, as well those of many pale pilgrims will be left by the road side and mark the way to Jagannáth's temple in Orissá for many a mile on the road.

Towards evening we visited the town, and the tent near Áṭháranálá. Near the cars of Subhadrá and Jagannáth we made a stand, and were presently surrounded by 1500 people; a wilderness of heads, all Oriyás, and I commenced preaching to them. They were not inclined to hear, and soon commenced the cry of Harí bol! with great and general violence. The noise and confusion, of course, immediately put a stop to all speaking. The whole multitude was in confusion, and we were obliged to retire, which we did as orderly and gracefully as we could. The people followed us to some distance, but refrained from pelting us.

The cholera has decreased; most of the Bengálís are gone; yet there were many bodies lying about; and many people sick. The native brethren have been engaged all day in preaching to the people, and in distributing tracts to the out-going pilgrims.

20*th*.—To-day we were in the town, and rode round the temple, and then to the Áṭháranálá bridge; several pilgrims, left behind, and in the last stage of cholera were lying under the walls of the inclosure round the temple, rolling in their uncleanness, and in the mud of the street, some of them naked. The distribution of tracts has been continued all day to the out-going pilgrims, and eleven thousand have been given away. We have laid our dáks to depart this evening. We start at 4 p. m.

Through mercy we reached home in health and safety. The mortality on the road from Púrí to Cuttack almost defies description. The bodies lay thick for several miles on this side Púrí; frequently several in the same place. The sick also, and dying were numerous; the night veiled the scenes from our view through the greater part of our

journey, but the returning light of the morning exhibited the same sad picture; and hundreds of pilgrims were so weak and emaciated, that they will continue to drop all along the road home.

A lack and half of pilgrims is about the number which was present at this festival, of which not more than 40 thousand were Oriyas, and those chiefly were from the neighbourhood of Púrí. Upon the whole our visit is less hopeful of good than many of our former visits have been. There was more to be done by Bengálí than by Oriya missionaries; at the same time considering the number of pilgrims the mortality was seldom greater. May God graciously give his blessing to the word preached and distributed, and soon put a stop to such scenes of degradation, sin and death.

Yours affectionately,
C. Lacey.

Cuttack, July 16th, 1844.

IV.—*Aborigines of India.*

(Continued from p. 480.)

Origin and Country.—The Mairs are a branch of the Mena tribe and derive their name from Mairwalla, the mountainous country they inhabit, which is that portion of the Arbulli chain, lying between Comulmere and Ajmere, measuring ninety miles in length, from twenty to sixty in breadth, and rising three or four thousand feet above the level of the sea.*

Anciently they possessed the neighbouring low lands, and being driven from those regions by Rajpoot invaders embraced every opportunity which the distractions of the state or the fortunes of war afforded, to wield their weapons against their oppressors.

In the celebrated battle between the Chohans of Ajmere and the Purihars of Mundore four thousand Mairs fought under the banners of the latter with the bravery of veterans in arms.

Chohans, one of the most illustrious of the thirty-six royal races of India, was created, as the legends say, by the bráhmans to fight their battles against infidelity. "Vasishtha prayed that his hopes might be at length fulfilled, as the Chohan was dispatched against the demons. Sacto-devi† on her lion, armed with the trident, descended, and bestowed her blessing on the Chohan, and as Áśápurna,‡ or Kálká, promised always to hear his prayer, he went against the demons, their leaders he slew, the rest fled, nor halted till they reached the depths of hell. Anhue slew the demons. The bráhmans were made happy."

Parihárs, one of the Indian royal races, created by Rudra, "Rudra

* They are called Mairs or Meras; Meru, is a mountain, and Walra, a country, region or place. The Menas are subdivided into thirty-two distinct clans or classes.

† Sacto-devi, the goddess of energy.

‡ Áśá, 'hope,' purna, 'to fulfil,' whence the tutelary goddess of the Chohan race, Áśápurna.

formed the third, the image was sprinkled with the water of the Ganges, and on the incantation being read, a black ill-favoured figure arose, armed with the bow. As his foot slipped when sent against the demons, he was called Purihar and placed as the guardian of the gates. He had the nine habitations of the desert assigned him."

"Where hill joins hill, the Mair and Mena throng. The Mundore chief commanded that the pass should be defended—four thousand heard and obeyed, each in form as the angel of death—men who never move without the omen, whose arrow never flies in vain—with frames like Indra's bolt—faithful to their word, preservers of the land and honour of Mundore; whose fortresses have to this day remained unconquered—who bring the spoils of the plains to their dwellings. Of these in the dark recesses of the mountains, four thousand lay concealed, their crescent-formed arrows beside them; like the envenomed serpent, they wait in silence the advance of the foe."

Tidings reached the Chohan that the manly Mena, with bow in hand, stood in the mountain's gorge. Who would be bold enough to force it? His rage was like the hungry lion's when he views his prey. He called the brave Kana, and bade him observe those wretches as he commanded him to clear the pass. Bowing he departed, firm as the rock on which he trod. He advanced, but the mountain (Mair) was as immovable as Sumair.* Their arrows carrying death, fly like Indra's bolts—they obscure the sun. Warriors fall from their steeds, resounding in their armour as a tree torn up by the blast. Kana quits the steed; hand to hand he encounters the foe; the feathery shafts, as they strike fire, appear like birds escaping from the flames. The lance flies through the breast appearing at the back, like a fish escaping through the meshes of a net. The evil spirits dance in the mire of blood. The hero of the mountain encountered Kana, and his blow made him rub; but like lightning it was returned, and the mountaineer fell: the crash was as the shaking of Sumair. At this moment Nahur arrived, roaring like a tiger for his prey: he called aloud to revenge their chief, his brother,† and fresh vigour was infused into their souls. On the fall of the mountain-chief, the Chohan commanded the hymn of triumph to be sounded; it startled the mountaineer, but only to nerve his soul a fresh. In person the Chohan sought his foe. The son of Samesa is a bridegroom. His streaming standards flutter like the first falls of rain in Ásár,‡ and as he steps on the bounds which separate Mundore

* Su, 'sacred,' Meir, Mer, or Meru, 'mountain.' "This sacred mountain is claimed by the bráhmans as the abode of Mahádeb, Ádiswar, or Bághis; by the Jains as the abode of Ádnát'h, the first Jain Lord. The Hindus can at this time give only a very general idea of the site of Meru; but they appear to localise it in a space of which Bamian, Caubul, and Ghizni would be the exterior points." For more particular information about Meru see the Asiatic Researches, vol. iii. pp. 321, 330, 364;—vol. vi. pp. 483. 491, 496, 497;—vol. viii. pp. 308, 260, 269, 272, 283, 309, 312, 316, 344, 346, 350;—vol. x. pp. 127, 128, 134, 138;—vol. xi. pp. 12, 29, 123.

Mahádeb, the Creator, literally the great God; Ádiswar, first Lord, Bághis, tiger-Lord.

† The Parihár prince bestowed this epithet merely in compliment.

‡ Ásúr, is the latter part of June and the former part of July, and the first month of the rainy season.

from Ajmere, victory! victory! is proclaimed. Still the battle rages, elephants roar, horses neigh, terror stalks everywhere. The aids of Girnar and of Sinde now appeared for Mundore, bearing banners of every colour, varied as the flowers of the spring.

Both arrays were clad in mail; their eyes and finger-nails alone were exposed; each invoked his tutelary protector as he wielded the Dodhárá.* Pirthi-ráj was refulgent as Indra; the Parihár's brightness was as the morning star; each was clad in amour of proof, immovable as gods in mortal form. The sword of the Chohan descended on the steed of the Parihár; but as he fell, Nahur sprung erectly, and they again darted on each other, their warriors forming a fortress around the persons of their Lords. Then advanced the standards of the Pramar, like a black rolling cloud, while the lightnings flashed from his sword. Mohuna, the brother of Mundore, received him; they first examined each other—then joining in the strife, the helm of the Pramar was cleft in twain. Now advanced Chaond, the Dahima; he grasped his iron lance,† it pierced the Parihár, and the head appeared like a serpent looking through the door in his back. The flame united with the fire from which it sprung, while the body fell on its parent earth. By his devotion the sins of his life were forgiven. Nobly did the tiger (Nahur) of Mundore meet the lion of the world. He called aloud, 'hold your ground as did Bali Rájá of old.' Again the battle rages—Durgá gluts herself with blood—the air resounds with the clash of arms and the rattling of banners—the Aswar‡ rushes on the foe—Khetrapál sport in the field of blood—Mahádeb fills his necklace—the eagle gluts itself on the slain—the river of the warriors expands, as does the lotus at the sun-beam—the war song resounds—with a branch of the Túlsí on the helmet, adorned in the saffron robe, the warriors on either side salute each other. The bard here exclaims "but why should I enlarge on this encounter."§

This celebrated battle was fought in the twelth century of the Christian era. Victory favoured the arms of the Chohan, who compelled the men-captives to fill the menial office of carrying water in the streets of Ajmere.

During the tranquil state of the Mogul government, the plundering hill-rangers were kept in awe, but when dissensions prevailed in the camp and senate, enfeebling alike their counsels and arms, the kingdom became a prey to the Mairs, who, leagued with other marauders, issued from their mountain-fastuesses and laid waste the plains.

About the period of the Mahratta conquest they were extending their depredations in every direction and rapidly rose to power.

"The country of the Mairs a common observer would pronounce impenetrable; and so it certainly would be to any thing but European valour. Its inhabitants reside in the deepest jungles, on the summits,

* With two (do), edges (dhárá).

† Sáng is the iron lance, either wholly of iron, or having plates for about ten feet; these weapons are much used in combats from camels in the desert.

‡ Sword—Aswar in the dialect.

§ The heroic poem of Bhund, the Homer of Rajpootana. Col. Todd's Annals and Antiquities of Rájasthán, vol. i. pp. 682, 683, 684.

chiefly, of their almost inaccessible mountains. Their towns formerly were security from all human search; the valleys were entirely deserted; and not a trace of man was there to meet the eye of a stranger, who could only conclude the country to be a barren and uninhabited waste; while, in reality, the people constantly stationed in the watch-towers, with which the summits of the mountains are crowned, had in all human probability given the alarm, and the sides of the hills were every where covered with the mountaineers, ready to rush down on their unsuspecting victims. Such was the state of the country but a very few years ago. I recollect passing a spot which most powerfully brought to my recollection Sir Walter Scott's beautiful description of the ambuscade in 'The Lady of the Lake,' which he thus describes:—

'Instant through copse and heath arose,
Bonnets and spears, and bended bows;
On right and left, above, below,
Sprung up at once the lurking foe;
From shingles grey their lances start,
The broken bush sends forth the dart,
The rushes and the willow wand,
Are bristling into axe and brand,
And every tuft of broom gives life
To plaided warrior armed for strife.'

And my imagination was so worked on that I could scarcely rouse myself from the utmost conviction I felt of my being surrounded by the savage inhabitants of the deep and sequestered glen through which I was passing. From these fastnesses the Mairs were used to come suddenly down with an irresistible impetuosity, and burn and plunder the whole neighbouring country; the people were paralized with dread, and the hardy savages were safe again before they could resume courage to act on the defensive."*

In the course of time the Mairs became less formidable. Though for centuries the terror of all the adjacent countries, and habitually plundering the territory of every chief, who did not purchase their forbearance by the payment of black-mail, their great excesses at last rendered the Rajpoots desperate, and no longer finding protection in one tribe when fleeing from the vengeance of another, they were left to stand alone against British arms.

In eighteen hundred and twenty-one, three battalions of Sepoys marched to their mountain-fastness, which, though bravely opposed, they stormed! and conquered. The Mairs surrendered their arms and swore fidelity to the Ráná of Mewar. The lands having been assessed and distributed among them, according to their respective rank, they are now cultivating the soil and paying tribute to their new sovereign. Small forts having been erected in different districts, in which troops are stationed to preserve the tranquillity of the country, there is little probability that this ancient race of robbers can ever return to its evil courses.

Soldiers.—The Mairs who have enlisted into the British army, and been formed into a light corps, under the command of European offi-

* Indian Gazette.

cers, have been found, in the service of their new masters, both faithful and brave.

Food.—Excepting those who have been converted to the Muhammadan faith, and who consequently abstain from eating pork, the Mairs have no restrictions regarding food, yet respecting the prejudices of their Hindu neighbours, who reverence the cow, they seldom kill that animal.

Oaths and imprecations.—In oaths and imprecations they invoke their ancestors, the sun, or their ascetic priest, called Nát'h; the Musalmáns swore by Allah, or by the name of Duda Dáud Khán, the first of their nation that embraced the religion of the prophet.

Omens and Auguries.—To omens and auguries much deference is universally paid, nothing of consequence in peace or war is undertaken without their sanction. The birds held in the greatest honour and most frequently consulted are the partridge and wagtail. "When setting out on a fray, if they hear the call of the former on the left, it is a certain prognostication of success."

Marriage.—Uniting of garments, joining of hands and the seven perambulations round jars of grain, which form part of the Hindu ceremonies, are observed by the Mairs in the celebration of their weddings, even by those who have become Muhammadans.

Unlike their neighbours who urge the widow to ascend the pyre and journey with her lord to the land of the gods, or doom her to perform works of self-mortification through life, the Mairs allow widows to enjoy a second time the advantages of marriage, and attach no disgrace to their espousals.

The differences observed in the wedding-ceremonies of these second marriages are slight and unimportant. The bridegroom must procure a license from the civil authority, the expense of which amounts in English money to about two shillings and sixpence, and in the nuptial coronet he is required to substitute a small branch of the sacred pipul tree, wreathed in his turban, for the graceful palmyra leaf.

A divorce is easily obtained and incurs no expense. "If tempers do not assimilate, or other causes prompt them to part, the husband tears a thread from his turban, which he gives to his wife, and with this simple bill of divorce, placing two jars filled with water on her head, she takes whatever path she pleases, and the first man who chooses to ease her of her load becomes her future lord * * * * * * She took the jar and went forth, is a common saying among the mountaineers of Mairwara."*

Garrows and Hajins.

The country of the Garrows is on the north-eastern frontier of Bengal, between the Khassia hills and the Brahmaputra river. Its mountains, in most places, are wooded to the summits, clothed with magnificient forests; and its valleys, being composed of a rich soil, and

* Col. Tod's Annals and Antiquities of Rájast'hán, vol. i. p. 686. This is a mode of divorce not only among the Mairs but also among the Játs, Gujars, Ahirs, Mallis and other tribes.

well watered by neighbouring streams, afford excellent pasture for cattle.

The principal rivers which contribute to fertilize the land are the Natie, Maháruseе, Summasserry, and Mahádeo. The Mahádeo contains a species of coal from which a medicinal oil is extracted, discovered to be efficacious in healing cutaneous disorders. The beds of the other rivers are formed of sand, gravel, limestone and iron.

The chief productions of the country are mustard and other oil plants, rice, hemp and cotton, which are sold or exchanged for other articles at the market of Rangpur.

The northern Garrows are below the middle height, but have great strength, and in features resemble the Chinese. The southern Garrows are able-bodied and tall, but a wrinkled forehead, brittle brows, small brown or blue eyes, flat nose, large mouth, thick lips and a round stupid, bad-natured looking face give them a savage and ill-boding appearance. Their complexion is a light or deep brown. The women who are masculine in countenance, diminutive in stature, and enormously fat, have no claim to the charms of beauties, but are pictures of more than ordinary ugliness.

Dress.—A piece of cotton cloth about three inches wide, of a brown colour, striped in the middle with white, which girds the loins and is passed between the thighs and fastened behind, forms the dress of the men. A red cloth sixteen inches wide, striped with white or blue, encircling the waist and reaching down to about the middle of the thighs, is the only garment of the women. The other parts of the body are uncovered, some wear their hair short, others long tied in a loose knot on the crown of the head or combed backwards from the face, and fastened with a brazen ornament about four inches broad. A massive necklace made of brass and a number, sometimes as many as thirty, of large cat rings of the same material decorate the women, of these ornaments they are passionately fond.

Unlike the people of the lowlands they eat almost every kind of food, even the flesh of dogs, cats, frogs and snakes, and also the blood of animals baked in the hollow of a green bambu over a slow fire. Their most delicious fare is a roasted puppy cooked in the following manner: the dog is made to eat as large a quantity of rice as possible, is then seized, and with his four legs tied together thrown on the fire alive; being sufficiently roasted, they rip open the belly, take out the rice and feast on it and the flesh as the richest dainty.

Milk, together with every thing made from it, they abhor, supposing it to be diseased matter.

Two species of yams, which the country yields in abundance, cooked in the usual way, and the pith of the Rebul, a tree resembling the palmyra, pounded, steeped in water and boiled, afford them sustenance during a scarcity of grain.

They have several kinds of spirituous liquors, but the one generally taken is extracted from rice. Drunkenness prevails to an awful extent, indeed it is a vice which from their earliest years they are taught to practise, intoxicating drinks are poured into their mouths almost as soon as they are able to swallow.

In their revels men, women and children continue to drink, sing and dance, they become beastly drunk, stagger, reel and tumble to the ground.

Their manner of dancing is as follows: twenty or thirty men of a row standing behind one another, hold each other by the sides of their belts; and then go round in a circle, hopping on one foot, then on the other, singing and keeping time with their music, which is animating, though harsh and inharmonious; consisting chiefly of tomtoms* and brass pans, the first generally beaten by the old people, and the last by the children.

The women dance in rows and hop in the same manner; but hold their hands out, lowering one and raising the other at the same time, as the music beats, and occasionally turning round with great rapidity. The men also exhibit military exercises with the sword and shield, which they use with grace and activity. Their dancing at their festival lasts two or three days, during which time they drink and feast to excess, in so much that it requires a day or two afterwards to make them perfectly sober again, yet during this fit of festivity and drunkenness they never quarrel.†

The houses of the Garrows are of different demensions, from thirty to one hundred and fifty feet long, and from ten to forty wide. They are erected on piles rising three or four feet from the ground. The sides and floor are made of bambu, opened, flattened and woven like a mat over strong sál posts, which are used as props, beams are horizontally placed to support the roof, and are tied together with cord, twisted grass or slips of cane.

The house is thatched with long grass and divided into two apartments, of which one is left unfloored for the cattle, and in the other, raised as above described, the family live.

In a place which is about five feet square in the centre of the room, and which is covered with earth, they cook their victuals. At one end there is an open platform where the women work, and on one side, another, closed around but open above, where the children play. In another part of the room a trap-door is cut in the floor and used as a family commode, the filth from which descends below where it is allowed to accumulate, being never removed except by the pigs, their only scavengers, for the Garrows appear to have no idea of cleanliness; their bodies are covered with dirt and vermin.

Marriage.—The institution of marriage seems to be greatly respected, and unlike the Hindus, whose relations have the entire making of matches, they form their own matrimonial alliances. If the parents of either party refuse to give their consent to the union, friends interpose with their kind offices, and if these fail make free use of scolding and blows till the old folks, beaten into compliance, conform to the young people's wishes.

Etiquette prescribes a ceremonial complimentary visit to be paid by the bride to the bridegroom to appoint the nuptial day, to fix on articles for the feasts and on the persons who are to be guests.

* A kind of drum. † Asiatic Researches, vol. iii. pp. 24, 25.

On the day the marriage ceremony is performed, the bride having been carried to the river, bathed and arrayed in her richest attire, is conducted, accompanied with music and dancing to the house of her lover, who on the approach of the procession flies in pretended fear, but is soon caught, borne to the river, bathed and clothed in his war-dress, which is a long blue cloth that covers part of the back and is tied at the breast where the four corners meet.

His parents make mock lamentations and a feigned resistance to detain him, and some force is used to separate him from them. The procession then returns to the bride's house, where the marriage is solemnized. The bridegroom is placed on the right hand of the bride, the priest having held up a cock and hen to the view of the assembled multitude, puts them down to eat a little grain scattered on the floor, and while in the act of eating strikes them a heavy blow on the head with a stick by which they are so much stunned as to be apparently dead.

He then takes them up and makes an incision in the anus to draw out the entrails, which if they appear entire and unbloody the wedding is deemed propitious and celebrated with wild excess.

A tiger's nose suspended round the neck of pregnant females is believed to be a never-failing preservative from the pains accompanying child-birth. For a month before their time the women are not allowed to leave the house; six days after delivery, the mother and child are taken to the river and bathed.

They have a custom however which is still more remarkable. The youngest daughter is always heiress, and to the exclusion of the rest of the children obtains the whole property, and her husband, though of low birth, himself succeeds to the office and rank of her father, even should they be of the highest grade. On the death of her husband she marries one of his brothers, and if all his brothers be dead becomes the wife of his father, whom, when too old to perform the duties of marriage, she divorces and unites herself to any person she pleases.

Their funeral rites, amid much apparent respect for the dead, show an absence of all good feeling. The corpse is kept four days, after which it is laid on a pile of wood in a small boat placed within six or eight yards of the dwelling. At the hour of midnight the nearest relation kindles the pyre, and this part of the ceremony being performed the assembled mourners dry up their tears and make merry, sing and dance, feast and get drunk. On the spot where the fire was lighted a hole is dug in the earth in which the ashes of the departed are buried. Over the grave a small thatched building is erected and surrounded with rails, within which a lamp is kept burning for the space of several weeks. The wearing apparel of the dead is suspended on poles fixed up at each corner of the railing, which after a month or two are broken and allowed to hang downwards till they rot and fall to pieces.

If the deceased be a person of wealth the funeral pile is decorated with cloth and flowers, and the head of a bull sacrificed for the purpose is burned with him.

If he be a chieftain the head of one of his slaves, or of a captured Hindu forcibly seized in the plains is cut off and consumed with his

corpse. The tombs of the chieftains are ornamented with images of animals and the railing is hung with fresh flowers.

Their primitive religion seems to have been confined to the adoration of the heavenly bodies, the sun and moon, to which has been added perhaps in later times, arising from their frequent intercourse with the people in the plains, a portion of Hinduism the worship of Mahádeb or Shib. To these divinities they offer sacrifices of bulls, goats, dogs and cocks, on which they implicitly rely for obtaining every blessing, especially for rendering medicine efficacious in restoring their health when sick; believing the gods will not be propitiated without the shedding of blood and destroying of life, but idols, temples and mythological writings do not exist among them.

In the administration of justice, before being allowed to make their deposition, they are required to take an oath according to the customs of their respective clans:—They place the bone of a tiger between the teeth, touch a stone, and reverently bend to it, or take in the hand earth or their weapons of war, then with their hands joined and uplifted invoke the divinities to be witnesses whether their evidence be true or false, at the same time looking steadfastly toward the hills the supposed residence of the gods.

Adultery, murder and robbery are punished with death, and other crimes by fines, which they spend in feasting and drinking.

The management of all ordinary public business is committed to the chiefs, but affairs of national importance are settled by a general council, in which the warriors sit in a circle arrayed in their martial dress with their swords stuck in the ground.

The leading speakers are the chiefs and their wives, for in these assemblies the women have equal authority with the men.

A declaration of war they carry into immediate execution, and celebrate the final decision of other affairs with a banquet.

"When a quarrel arises between two Garrows, the weaker, to avoid the fury of his antagonist, flies to some distant mountain. But from this moment the feud becomes desperate, each of them now plants a certain tree, and binds himself by a solemn vow to devour the head of his enemy with the juice of its fruits.

Should an individual, as sometimes happens, fail to accomplish his vow during his own life time, the feud descends as an heir-loom to his children. But the day of vengeance at length arrives. The antagonists encounter, and the weaker, or least fortunate, bites the dust. The victor then cuts off his head; and having with this ingredient and the fruit of the before-mentioned tree made a palatable soup, invites all his friends to a banquet, in which this soup is the principal dish. After this feast the tree is cut down, the feud being ended.

When the victory has been obtained over any of their lowland neighbours, the proceedings are somewhat different. Numbers collect round the reeking heads which are borne towards the hills in triumph, having been scooped out and filled with liquor and food, while the savage conquerors move along in the procession with dances and songs of rejoicing. The skulls are then buried in the earth. When the flesh is supposed to have fallen off, they are exhumed, cleansed and sus-

pended as trophies in the houses of the victors. Thus prepared, they become the circulating medium of the country; but as they are very highly valued can only be used in large payments. The skulls are valued in proportion to the rank of the persons to whom they belonged. In 1815 the skull of a Hindu zemindar was valued at one thousand rupees; that of Tálukdár at five hundred; while a mere peasant's skull would not pass for more than ten or twelve rupees."* Inhuman and detestable as the above customs are, they are not confined to the Garrow mountaineers.

"Among the Haraforas of Borneo, and the ancient inhabitants of Sumatra there is no other money but the skulls of their enemies. No person is permitted to marry until he has imbrued his hands in human blood, and the principal ornaments of their houses are human teeth and human skulls, out of which they drink like the Battas."†

Such are the religion, customs and manners of the Garrows, which being almost wholly evil contribute in no small degree to retard the progress of improvement, besides the following but few traces of civilization are apparent. Tilling the ground—bartering, and selling its productions—weaving cotton cloth—using money—observing the institution of marriage—using several simple medicines—inoculating for the small-pox—reading and writing of a very few persons, in the Bengali language. Their own language has not yet been reduced to writing.

The Hajins, who reside at the foot of the hills, strikingly resemble the Garrows and are probably a branch of the same family. The only observable differences are the cleanliness of their persons and being in religion and dress more nearly approximated to the Hindus.

Nágás.

Locality.—The Nágá tribes, who appear to be an ancient race, and to have lost little of their original character by foreign intercourse, inhabit a range of mountains on the Assam frontier which bear their own name.‡

Products.—The soil in the elevated parts of the country is adapted for the tea, coffee and tobacco plants, cotten-tree, sugar-cane, wheat and maize. The marshes in the plains and fields on the banks of the rivers are suitable for rice and other lowland indian products. Except the apple and peach, the fruit trees are much the same as those of the

* Library of EntertainingKnowledge. Hindus, vol. ii. pp. 103, 104.

† Leyden on the languages and literature of the Indo-Chinese nations; Asiatic Researches, vol. x. p. 217.

‡ "That large extent of mountainous country, bounded on the west by the Kupili river, the great southern bend of the Barak, and the eastern frontier of Tipperah, in nearly east long. 83°; on the north by the valley of Assam; on the east and south-east by the hills dividing Assam from the Bor-khamti country in long. 97°, and the valley of the Kyenduns; and on the south by an imaginary line, nearly corresponding with the 23rd degree of north latitude, is inhabited by numerous tribes of highlanders, known to the Assamese, Bengálís, and Manipuris, by the general name of Nágás, and to the Burmese by the term kakhyens." Robinson's Assam, p. 380.

adjacent countries. In some places coal, limestone, and salt-springs abound.

Salt manufacture.—Their method of making salt is rude, slow and wasteful, so that this useful article of life can be transported from the neighbouring province of Bengal and sold as cheap as that of their own manufacture.

The wells being dug to a considerable depth, the water is drawn up in buckets made of leaves. Joints of large bambus, each containing from two to three quarts of brine, being spread closely together over an earthen trough, filled with water and a fire burning under it, the steam from the brine is allowed to evaporate, till salt is formed. A pound of water, in the best wells, yields an ounce of salt, but in the inferior ones little more than a quarter, the average temperature of the springs is about 103°. During the rainy season few of the wells can be worked, some from their low situation and the great rise of the rivers are submerged, and others cannot be approached, being surrounded with impassible swamps.

Houses.—The villages of the Nágás are build on points of mountains difficult of access and surrounded with a stockade, and a moat filled with pointed bamboos. The houses, which are generally very large with high gable ends and eaves reaching down to the ground, are divided into two apartments, one used as a dwelling for the family, and the other as an enclosure for the cattle.

In their habitations and persons they are remarkable for uncleanliness, they seem to have an hereditary attachment to dirt, and to live by choice surrounded with the filth of ages.

Food.—Regarding food they appear to have no restrictions, but partake of all kinds; besides the flesh of animals generally used they eat that of tigers, elephants, monkeys, dogs, rats and snakes.

Drunkenness.—They make an intoxicating liquor from rice which they take hot and often get beastly drunk.

Personal appearance.—Though individuals differ in temper and physical conformation, a short stature, a stout strongly built frame, and a phlegmatic, sullen and ill-boding countenance, are national characteristics.

Dress.—The garment of the women is a short blue frock of cotton-cloth, spun and woven by themselves.

"The dress of the men is a blue kilt prettily ornamented with cowrie shells, and either a coarse grey or blue coloured cloth thrown over their shoulders, which in war time is tied up in such a manner as to allow of a bambu being inserted to carry the person away, should he be wounded."*

"The war dress of the Nágás consists in a number of odd contrivances, to give themselves a fierce appearance. They bind up their legs with brogues of parti-coloured ratans, and adorn their heads and necks with bands of the same. On their heads they wear bunches of feathers intermingled with plates of brass, and the horns and teeth of wild animals; and as though their appearance were not sufficiently fantastic, they affix a bunch of hair to supply the deficiency of a tail."†

* Asiatic Journal, vol. viii. p. 469. † Robinson's Assam, p. 394.

Those who are extremely poor and unable to purchase cotton, make their clothes from the pith of a nettle which is procurable in great abundance, and makes a very fine fibred hemp.

Ornament.—Of ornaments the Nágás are exceedingly fond and rather load than adorn their persons with them; they wear strings of beads, numerous bracelets, and several pairs of brass rings suspended one below another from holes bored in the ear.

Work.—Owing to the unsettled state of the country, the deadly feuds fermented between rival chiefs, and hostilities of strangers, the men frequently go from home to wage war with their enemies, and consequently leave not only the domestic duties but likewise most of the out door-work to be performed by their wives and daughters. In reaping the crops there is something in their manner pretty and pleasing, they form a long line, composed of men, women and children, and advance together, cutting down the grain and singing in chorus.

Dancing.—"As during a great part of their time they languish in a state of inactivity and indolence, without any occupation to rouse or interest them, they delight universally in dancing, a pastime which calls forth the active powers of their nature into exercise.

All the Nágá dances are imitations of some action; and though the music by which they are regulated is extremely simple and tiresome to the ear by its dull monotony, some of the dances appear wonderfully expressive and animated. The war dance is perhaps the most striking. In this the women dance in an inner circle, whilst the men holding up their weapons in their hands dance round them, beating time and singing in strains of wild and plaintive melody. The women on such occasions are neatly dressed in long, dark blue or black garments, ornamented with all their finery of beads and brass rings about their necks. They move in slow and decent movements, but the men, arrayed in their full war dress, enter with enthusiastic ardour into their several parts; they exhaust themselves by perpendicular jumps and side leaps in which they exhibit considerable agility. On the whole their gestures, their countenances, and their voices are exceedingly wild, and well adapted to their various situations."*

War.—The bow, though common among the neighbouring tribes, the Nágás do not handle. Their weapons are a spear seven or eight feet long and a dáo,† a few clans towards the east make use also of the tomahawk. Their shield, which is of an oblong shape, is made of bamboo mat-work, and has a board placed inside to prevent its being pierced.

No expedition is commenced nor any business of vast importance transacted without having first obtained from omens prognostics of success. They drop thin slips of cane to the ground, and by the direction in which they fall ascertain the final issue of their proposed undertaking; or throw a cock up into the air, when if he fly far and with much strength it signifies good luck, and the contrary foretells misfortune. If, while on the march a deer cross their path it portends that the present is a time of evil, they therefore return home and wait for a propitious day.

* Robinson's Assam, p. 395.

† The dáo is a weapon something between a bill and battle-axe.

Though brave when necessitated to take the field against troops prepared for battle, they avoid as much as possible open warfare and resort to stratagem.

Proceeding in small bodies and on different roads they rendezvous in the dead of night at a place near their enemies, and, if unobserved, surround the villages, fire the houses, and slaughter the inhabitants as they fly naked and defenceless from the flames.

The scalps of the victims are carried home in triumph, preserved with pride through life, and borne as trophies at the funeral of the warrior, who is honoured in proportion to the number he tore from the heads of the enemy.

"I succeeded, says Lieut. Grange, in obtaining from an influential chief, some of their martial ideas; bringing his shield, which was covered over with the hair of the foes he had killed, and carefully unwrapping a cloth off two pieces of ratan covered with the hair of his sisters, he placed them on each side of his shield, and commenced springing about with very great activity, spinning his spear round all the time. He then showed me with an air of great pride, the two ratans covered with hair, and said that they could only be worn by warriors who had killed many of their enemies, and brought in their heads, who are then entitled to receive some locks of hair from each sister, tied on ratan, which they are obliged to wear on their shields, in the manner above described."*

The conquered are not however always decapitated, sometimes they are reduced to slavery,† or left in possession of their lands and compelled to pay a heavy tribute.

They ratify their treaties by oaths of a peculiar description. They take hold of a piece of their iron, generally a piece of a spear while it is filed through; or the head of a chicken being held by one party, and the body by the other they both pull till the fowl be severed in two, which signifies that the head of him who proves treacherous will be wrested from his body in the same manner. These oaths are taken with much solemnity of feeling and but rarely violated, for if treacherous, they believe the vengeance of heaven is sure to overtake them.

Religion.—The superstition of the Nágás bears no affinity to Hinduism or the religion of the false prophet, yet like these systems it bewilders its adherents and leaves them without one right and elevated conception of their Maker. They worship Zanghuthee or Janthee, the supreme, the god of sickness and health; Hyeong and Dheringana, tutelar and inferior deities. To the first divinity they sacrifice bulls and cows, to the second fowls and to the third hogs. Some of the clans

* Lieut. Grange's expedition into the Nágá Hills, Journal of the Asiatic Society, vol. ix. p. 959.

† A Female slave is valued at 36 Conch shells or 36 Rupees.
A male, ... 14 ..... 14 ditto.
A cow,..... 2 ..... 2 ditto.
A pig,..... 2 ..... 2 ditto.
A hundred pounds of iron,.. 10 ..... 10 ditto.
Two pounds of salt, ... 8 to 10 of Cotton.
A dog,..... 6 ditto.
A fowl or duck,..... 3 to 4 ditto.

adore Rapoo, Humaadee and Rampaow, the first is propitiated with bulls and cows, the second with dogs, and the third with cocks and spirituous liquors. Rapoo is chief, but in different diseases they are all believed to be able to kill or cure. Their powers and the purposes for which they employ them almost identify them with the above-mentioned gods, and they are probably the same deities with only different names.

Idols, temples, priests and mythological writings, which in the eyes of an unenlightened people make error venerable and aid to perpetuated superstition through successive ages, do not exist among the Nágás.

Marriage.—Marriage, which is established among them is regarded as a civil contract, and consummated without any religious ceremony, but polygamy and concubinage are unknown.

In forming alliances the young people are left to consult their own inclinations; the girl is courted and receives presents from her lover, the value of which is regulated by his condition in life. The gifts generally consist of fowls, dogs and spirituous liquors.

Persons charged with adultery are arraigned before a general council, and if proved guilty punished by a fine of a cow or hog.

Child-birth Ceremonies.—"After the birth of the first child, the parents and relations of the newly married couple are prohibited from touching any other villagers, or any other villagers from touching them; should a villager infringe the rule, he is obliged to remain two or three days in the house of the parents, and not to mix in society; but if the relations of the party are in fault, they are punished by a fine of a feast."*

Funeral Ceremonies.—Nearly all nations have instituted rites to be performed over the pyres and graves of the dead, and almost every section of the human family has obsequies peculiar to itself which have been observed from time immemorial. The following description of a Nágá funeral, from the pen of a gentleman who witnessed it, is of a mournfully wild and deeply interesting character.

"This has been a great day among the Nágás. It was the completion of the sixth month after the death of a wife of one of their chiefs. Their custom is to allow the corpse to remain six months in the house; at the expiration of which time the ceremonies I have this day witnessed must be performed. In the morning two large buffaloes, several hogs, and a great number of fowls were killed for the occasion. A kind of intoxicating drink, called modh, which I am sorry to say they have learned to distil in large quantities, from rice, was drunk. About noon, numbers of Nágás from the neighbouring villages, dressed in a most fanciful manner and equipped for battle, arrived. After beating several gongs of different sizes, so arranged as to form a sort of harmony, with the music of drums, they marched to the house where the decaying corpse lay, each man bearing a shield, a spear and dáo. They then commenced singing and dancing, with such a regularity of step and voice as perfectly surprised me. I was allowed to attend, in company

* Lieut. Grange's expedition into the Nágá Hills, Journal of the Asiatic Society, vol. ix. pp. 951, 952.

with two of the chiefs, who interpreted to me the song, the substance of which is as follows:

"What divinity has taken away our friend? Who are you? Where do you live? In heaven or on the earth, or under the earth? Who are you? Show yourself? If we had known of your coming we would have speared you." The above was first pronounced by the chorister. The whole company then answered it by exclaiming, "yes," at the same time waving their huge glittering spears towards heaven in defiance of the evil spirit, who was supposed to have occasioned the death. The chorister continues, "We would have cut you in pieces and eaten your flesh." "Yes," responded the warriors, brandishing their dáo, as if impatient for the battle. "If you had apprised us of your coming, and asked our permission, we would have reverenced you; but you have secretly taken one of us, and now we will curse you." "Yes," responded the warriors. This is the substance of what they sang, though varied, and repeated many times.

The noise of music and dancing continued nearly all night. During the greater part of the following day the same ceremonies were repeated. At the setting of the sun a large company of young women came round the corpse, and completely covered it with leaves and flowers, after which it was carried to a small hill adjacent and burned amid the festivities of the people. Thus closed this painful scene."*

V.—*Distinction and Use of the Bengáli Participles, with preliminary remarks on the state of the Bengáli Language.*

The Participles of a language usually form a very important and interesting portion of its Grammar; often exhibiting, as they do, very curious and ingenious modes of meeting the demands of thought: yet on no other part, either of general or idiomatic grammar, has there been a larger variety of misapprehension, I think, than on the true nature and distinctive uses of those forms of speech so designated. The term *Participle* itself, indeed, is most indefinite; and conveys no positive information as to either the nature or application of that form of the verb.

If the above be true in reference to many or most other languages, it is especially so in regard to the Participles in Bengáli; which have never yet received that full and accurate investigation which their importance deserves, and which the mistakes long current the more enjoin on those who would rightly conceive of them and properly employ them.

* Rev. M. Bronson, Missionary Magazine of the Baptist General Convention for Foreign Missions, Boston, December, 1839, and Calcutta Christian Observer, November, 1840, pp. 638, 639.

The whole Hindu literature being locked up from the mass of the population in the venerable Sanskrit, the language of the gods,—whose study was permitted only to the Brahmins—the vernaculars of the Provinces have for ages been neglected and uncultivated, by those classes who alone could have reduced them to order, refined and purified them, and fixed, on the principles of general grammar, the idiomatic forms of speech best fitted to convey the thoughts and feelings of thinking and moral beings in any advanced state of civilization and social comfort. The Sanskrit, therefore, has been truly looked up to in Hindusthán as the treasure-house of all the knowledge accumulated from time immemorial. As its name expresses,—सं+कृत—*confecta, perfecta,* high-wrought, refined, complete, perfect,—it is held to be the most cultivated and polished of all the forms of speech; and indeed it *does* possess very high excellence and is, as Colebrooke, a competent judge, asserts—"a most polished tongue, cultivated by learned Hindus throughout India, as the language of science and literature, and as the repository of their laws, civil and religious." Of this ancient and venerated language, "gradually refined until it became fixed in the classic writings of many elegant poets," as Wilkins observes, "there exist very accurate and extended grammars, composed by Native Pandits of high name and learning, and which have fixed its proprieties beyond dispute." But, as it was in the European countries during those times, from the revival of learning in the West till within a comparatively short period, when the Latin formed the chief or only medium of communication among the learned, to the neglect of the vernaculars of the countries—which neglect continued until the more general diffusion of the lights of knowledge among all classes of the peoples, necessitated an attention to their respective idioms—so it happened in India: the dialects of the country, termed Prákrit, (प्राकृत, *native*, i. e. in a state of *rude nature,* uncultivated, common, low, vulgar,) have been wholly neglected, to an extent even beyond that in which the dialects of Europe were so long left to the domain of the ordinary affairs of life, without pretending to an application to science or to the expression of learned thought. The Bengáli, or language spoken in the Province of Bengál proper, has largely shared in this common fate of Indian dialects. No learned native has ever yet deemed it an object deserving his attention as a vehicle of thought, beyond the trivial commerce of every day life. The Mahommedan conquerors, who introduced the use of the Persian and Arabic vocabularies, and grafting them upon the indigenous stock gradually formed the various idioms of the Hindusthání, termed Urdu, Hindí, &c., carried on the entire machinery of

the civil administration through those mediums. The English who succeeded them, have followed in their steps; and till the vigorous mind and resolute purpose of Lord W. Bentinck abolished its use for ever, the Persian long continued to be the language of our Courts of law, revenue and magistracy, throughout the Bengal Province, as elsewhere in the Supreme Presidency. All who pretended to the praise of learning, studied only the Sanskrit or the Arabic; all who aimed at government employ, held the exclusive language of office to be the only object deserving of application. Besides innumerable and most serious evils thence resulting, affecting the whole population in their civil and domestic relations, their liberties, rights and properties—evils which had been long seen and felt and pointed out in vain—the provincial tongue was so utterly despised and disregarded, that no Pandit who valued his character for scholarship would venture to jeopardize it in the esteem of his fellows, by allowing it for one moment to be known that he had attempted so degrading a study. Indeed, it could scarcely be, till within these very few years, that the thought of studying the peculiar genius and character, the idiom and construction of the spoken dialect, should have entered his mind. Bengáli was contemptuously regarded as the language only of women and children, and of the lowest vulgar; in condescension to whom alone literate persons would ever demean themselves to employ it; and even now there exists not one single grammar of it written by a Pandit or *Scholar*. Such being the state of things, it were surely not surprising if the common tongue should be found not only exceedingly impure and mixed in its vocabulary, but abounding also in solecisms, barbarous constructions, and the like. Singular, however, as it may appear to those who are not familiar with the fact, it is one among those *admiranda* of grammatical phenomena found to have existence even among tribes the rudest and most illiterate, that spoken tongues, little or not at all written ones, and of course far from refined, as we should judge, are yet not only constructed upon sound principles of universal grammar, but exhibit also few of those glaring solecisms which are current in most of the more cultivated idioms of civilized societies. This phenomenon is strikingly apparent in the Bengáli; of all the many idioms of India there is none more regular in its structure, more truly philosophical in its genius and character, or less corrupt and ungrammatical in the mouths of those who speak it. Nor is it, by any means, as many have supposed, a *rude*, imperfect dialect. It is, on the contrary, notwithstanding all the disadvantages above referred to, a regular, vigorous, and beautiful language, fit to express with accuracy, perspicuity and pro-

priety, all the complications of thought and feeling. True, it has been much neglected; and as much defiled and deformed by the admixture both of foreign vocables abhorrent to its euphonic system, and of foreign idioms contradictory of its native idiom. As spoken and written *commonly* by the uneducated, in the ordinary intercourse of life, and as it appears in our mofussil courts and crowded cities, it exhibits a strange character of mingled beauty and deformity, of united strength and weakness; yet its capabilities are great, not exceeded by those of any language within the range of my acquaintance. The native fountain of its mother Sanskrit is inexhaustible; deriving from a parent so rich and pure, it asks less than almost any existing tongue the aid of foreign supplies. Of late years, since the establishment of the Fort William and other Colleges; and particularly since European Missionaries have laboured to make it the medium of religious intercourse with the people, and expended years of patient toil on translations into it of the S. S., and on composition in it of books of religion and science and general information;—since also, by the abolition of the Persian, it has become the grand universal medium to the people in the transaction of public business, as well as of the affairs of domestic life;—and since Vernacular Schools have been wisely formed in many parts, and an impetus given to its study never before experienced in the history of those whose native idiom it is,—it has made very large and rapid strides in the race of improvement: and now undoubtedly bids fair to become a polished, expressive, and highly nervous language, embodying many varied excellencies in common with other tongues, and some peculiar to itself.

Those Missionaries and other individuals who have compiled Dictionaries and Grammars of the Bengáli, aided by those Pandits of the Fort William College and some other useful contributors, who have translated works from the Sanskrit and English, or composed original books both in prose and poetry, have deserved well of the community and largely aided the general interests of Society, civil, commercial, literary and moral, by pushing on the improvement of the provincial medium of speech. Foster, Halhed, Carey, J. Marshman, Morton, Rám Comal Sen, Haughton and Mendies have been prominent in this career of undeniable usefulness as lexicographers and grammarians; Mrityunjaya Vidyálankár, Rámmohan Ráy, Jaygopál Tarkálankár, Nilratna Sharmá and others among the natives, together with some of the before named European Gentlemen and a few more, are among the original writers or useful translators into Bengálí.

The grammars of Bengál, that have as yet appeared, are those of Halhed, Carey, Haughton, Keith, R. M. Ráy and Braja

Kishor Gupta; the two last the only natives that have hitherto entered upon this important line of usefulness. Of all these, (with exception of the last, published since that time,) a detailed review and criticism appeared in the *Calcutta Christian Observer* for July and August, 1838, to which readers may be referred.*

The preceding introductory remarks will fully prepare the student for the actual state in which he will find the language of Bengal; of one very important portion of whose grammar, the doctrine of its Prepositions, which has neither as yet been accurately, as I think, conceived nor fully brought out, I shall now submit an examination. I do this the rather as I perceive from the native papers, that plans are now in formation among the natives themselves for securing a more accurate study of the Bengáli language among those whose mother-tongue it is. This is well—I hail it as an undoubted symptom of the national advance in the career of general improvement. But in proportion as the friend of India rejoices in the stimulus given, will he be anxious that it be correctly applied. The *Serampore Darpan*, was the first of the Native Newspapers; all of which are, of course, exerting an influence upon the state of the language. These therefore deserve special attention; they should be made to give the tone to composition. I have had some of them in view in just at this time bringing forward the doctrine of the *Participles*, as one in which the most serious mistakes have been and yet are made, by native writers themselves, and in which I perceive they are followed by Europeans. I am most solicitous at once to call attention to the subject; to which I shall now proceed without further preface.

The Part of speech named by us *Participle*, from *participating* in the properties both of adnoun and verb, having the case and gender of the one, with the inherent notification of time and action, &c. of the other, is much more accurately called in Bengáli grammar অসমাপিকা ক্রিয়া; q. d. that forun of the verb which does not *finish* or complete the action, &c. of the agent or subject; i. e. whose action is but an *imperfect* enunciation of the predicate of the *same* subject; *which cannot finish a sentence*, because the whole action declared is not exhibited. This is a most philosophical and full definition of the Participle: it is a *verb*, as possessed of all verbal properties, i. e. carrying with it a note of time as well as predicating the

* In the same Vol. for the months of May and June, and in that of 1839 for February and May, will be found a critical notice of Bengáli Dictionaries; and in the vol. for the months of February and March 1841, a comparative review of the Native Periodical Press of Calcutta from the commencement up to that year, since which its progress has been pretty uniform.

existence, action or other circumstance of a subject; but its action is incomplete; not in itself, indeed, but as an intimation of the *entire* action of its agent, &c. Thus—

তাহা দেখিয়া বিস্মিত হইলেন. "He beholding that was astonished." In this sentence the grammatical *subject* is সে 'he;' the *whole* predicate is তাহা দেখিয়া বিস্মিত হইলেন, 'seeing that was astonished;' in which predication are found two *incomplete* or rather *uncompletive* verbs, i. e. participles, namely দেখিয়া 'seeing,' (whose action is exerted upon তাহা, '*that*,' as its object) and বিস্মিত, 'astonished.' These are put into connection with the *subject* সে by the closing verb হইলেন, 'was;' which, as *completing* the whole assertion, leaves nothing more for the mind of the reader to expect. But 'he, seeing that, astonished' —is an imperfect sentence; the two verbs are অসমাপিকা ক্রিয়া, uncompleting actions; i. e. they do not complete the predicate; more is still expected, upon which the distinct conception of all that is intended to be declared is suspended. The two *circumstances*, indeed, of *seeing* a certain object and a consequent *astonishment*, are placed before the thought, and that, too, as belonging to the same subject 'He;' but there has been as yet no *complete* verb, none which forms a perfect predicate by *finishing* the declaration of the writer; or, which is the same thing, *asserting* the predicament of the subject 'He.' The Bengáli definition, then, is equally simple and satisfactory.

The participial forms of the verb proper to the Bengáli, end in ইতে, অত, ই and ইয়া, ইলে, ইত, আ, আন.

These, in the usual example করণ 'to do,' would be করিতে, করত, করি, করিয়া, করিলে. কৃত, করা, করাণ. The three last are mostly *passive* forms; the rest *active*. In the active, the act &c. of the verb is shewn to be that of its subject as an *agent*; in the *passive*, that subject is the *object* of another's agency. Of these in order.

N. B.—The *time* of a participle is *relative* only, i. e. the participle *alone* does not express the real *time* to which the act is limited in the mind of the writer or speaker: this is determined by the *complete* verb which closes the predicate. It is only in relation, therefore, to the time of that verb, that the times of participles are either present, past or future: that verb may be in any of the three times with the same participles preceding; in each case the time of the participle, though always *relatively* the same, is yet *positively* different. Thus—

সে গিয়া দেখিল—"he having gone saw:"

সে গিয়া দেখিবে—"he having gone will see."

In the first sentence, দেখিল expressing *past* time, the action of গিয়া is also *relatively* past, i. e. past *previously* to the time of দেখিল, and of course *positively* preter-past. In the second,

দেখিব denoting an action in future time, the *positive* time of গিয়া is of course future also (spoken of as to come,) but still *relatively past*, as its action will precede that of দেখিল. It is necessary the student should ever bear this observation in mind: which need not further be illustrated, though it is always equally true.

First. Of the Active Participles or Incomplete Verbs whose action is in the *agent* or *subject* of the predication.

I. করিতে is simply a *present active*, 'doing,' whether now, then, or hereafter, i. e. at or before or subsequently to the time of the *complete* verb. Its first use, then, is to express a *concurrent* or concomitant action, one which is cotemporaneous with another of whatever time. Hence it is *chiefly* used in the formation of what are called *compound tenses*, or in union with the substantive auxiliary আছে 'is.' Ordinarily the composition is perfect, i. e. the two verbs coalesce so as to form *one word*, the initial আ of the auxiliary being thrown out before the final এ of the participle. Thus—করিতে+আছি=করিতেছি; 'I doing am,' i. e. I am doing, now, at this present time; করিতে+ছিলাম=করিতেছিলাম; 'I doing was,' or, I was doing; for the sentence in Bengáli always properly closes with the *perfect* verb. In both these sentences there are two verbs, one perfect, the other imperfect: the time of the *perfect* verb is positive and one only, whether present or past; that of the participle is always relatively present only; in the one case both relatively and positively present; in the other positively past, i. e. because its action took place in a time *now* past, but it was concurrently *present at that time*.

In some cases the junction of the two verbs in one does not take place; when of course the elision of the initial আ is not made. The distinction is this;—when the coalescence is made, the mind of the speaker makes no separation of the two acts, or rather of the act and subsistence, indicated of the same subject; but views them as so perfectly concomitant that they form, to his conception, but one single act; as করিতেছে, 'he doing-is;' but when kept separate, the two circumstances are viewed as distinct, though concurrent as to time; করিতে আছে, 'he doing is;' where there is an emphasis on the আছে which is orally marked in utterance, as it is by the *space* in writing; the 'doing' and the 'existing' are at one and the same time indeed, but intended to be marked as *two*, and distinguished accordingly. He *is* and he is *doing* something;' not simply he is-doing, with out any emphasis or distinction made in writing or uttering the sentence. In this separated form, the verb থাকন to stand, be, subsist, is also used with analogous effect.

2. The second use of this Participle is to denote not only a

concomitant action but a *continued* action, or one repeated during the other action with which it concurs. It is in this use reduplicated, after a Sanskrit idiom, and written করিতে করিতে; or, followed by the numeral ২ (our 2), denoting that it is to be twice read or spoken—করিতে২ ; as—

সে কুঁদিতে ২ মন্দিরে গেল, 'he leaping, leaping, went to the temple;' i. e. he went leaping along to the temple. The acts of *leaping* and *going* were concomitant; the former one repeated or continued during the time occupied in the latter. In this reduplicated form, however, sometimes not so much repeated or continued action, &c., is intimated, as *emphatic* concomitancy; as—মরিতে ২ প্রাণ পাইয়াছেন—'dying, dying, he found life,' i. e. whilst in the very crisis, or at the moment when he was actually dying, when death was imminent, he recovered.

It is also employed to convey a notion of *cause* or of that which led to the action of the perfect verb; as চিন্তিতে২ বৃদ্ধ হইলাম; 'I am become old with care:' *lit:* caring and caring, or by continual caring, I am become an old man; care and anxiety have made me old before my time. Or it may intimate that 'I have been vexed with cares all my life long, even till now that I am old.'

3. In the third application of this participle it denotes an act not strictly concurrent with, but *subsequent* to, that of the perfect verb; and is employed to the same effect as our *infinitive* mood so called; as—সে দেখিতে গেল; 'he went to see:' literally, he seeing went; the act of seeing being truly *anticipated*, since that was the object of 'going;' and therefore so expressed as *virtually* concomitant, though not really so.

This use of the Participle in ইতে, (the Bengáli verb having, strictly speaking, no *Infinitive mood*,) is very frequent; and must be carefully distinguished by the student. In some instances the two acts are so closely connected as to be almost, if not really, concurrent: as—সে দেখিতে পায় or পারে; 'he obtains (or is able) to see', i. e. he *can* see: where, while in *our* way of viewing it, দেখিতে appears to be an infinite and to denote a subsequent act, it is in reality one following so instantaneously upon that of the perfect verb 'obtains,' as to be in effect, at least, contemporaneous with it; *g. d.* he no sooner *looks* to see than he *does* see—he, দেখিতে looking, পায় obtains sight of his object at once; or, while performing the one act, he attains the other.

4. A fourth use of this participle is similar to the last, except that the imperfect and the perfect verb denote the acts of different agents. This forms an exception, therefore, to the general statement that active Participles express the acts of the subject of the whole predicate; *e. g.* সে তাহাকে আসিতে দেখিল; 'he saw him coming;' or, him coming he saw. The acts of com-

ing and seeing were in performance at one and the same time; but they were those of different parties, the one 'seeing,' that of the *subject* of the predicate; the other, 'coming,' that of the *object* of the perfect verb দেখিল.

5. In its *fifth* application this participle is used as another manner of the *case absolute*, in classical languages and others; to denote a circumstance modifying the action of the predicate or perfect verb, and carrying along with it the force of a conjunction, such as *although, notwithstanding however, even*, or the like. In this use also, as in the last, its action is not that of the main subject or of the perfect verb, but of another taken *circumstantially*. Thus—

দিন থাকিতে কাম কর; day lasting (or still being) work do'; do your work while the day lasts. Here the *time* of থাকিতে, 'lasting,' is also the time of the commanded act of 'working;' that is, the actions of the two verbs are concurrent; but the subject of the verb 'do (thou), is *not* that of the participle 'lasting,' which is taken absolutely with another subject 'day' in the manner of a *case absolute*.

6. The last usage of this participle is in connection with the substantive verb হওন, to convey a notion of duty, necessity, or obligation. Here, though the English idiom renders it in the manner of an infinitive, it is in truth, as before, a participle concurrent present; the complete verb is used *impersonally*, as we say; i. e. its *subject* is the end aimed at, to the accomplishment of which the circumstance conveyed by the imperfect verb is *necessary*, &c. Thus—

সেখানে যাইতে হয়, "It is necessary or proper to go thither:" *lit.* thither going, it, or the end to be accomplished, is; i. e. is attained, or takes place; ergo, it is proper, necessary or a duty, in order to that end, to go thither; otherwise it will *not* be secured. Observe that usually, in this construction, the *subject* of the participle is either unexpressed as above—the sentence being conveyed generally as applicable to *any* subject in the predicament supposed—or it is put in the *objective case*, i. e. objective as to the end or object in view; as—আমাকে যাইতে হয়, "to me going thither, (the object or end) occurs, (is secured.)"

Occasionally, however, the possessive is used rather than the objective; as—তাহার যাইতে হয়; "He must go." Here the object aimed at is viewed in connection with তাহার as the possessor, i. e. the attainer of it; "I going, *my* object occurs," is attained. The negative of this is expressed by নাই without a verb, as elsewhere to be explained; as—পাপ কর্ম্ম করিতে নাই, "one should not commit sinful acts;" lit, committing sinful acts, it, or,—supplying the ellipsis,—(the object) is not (attained).

II. The second form of the participial verb, in অত, gives করত, "doing." Its use is so far analogous to that of the preceding one, that it always denotes concomitantly present action, i. e. action contemporaneous with that of the perfect verb following; but it differs in this respect that it is never in connection with a different *subject* from the main one, and includes no idea whatever beyond that of *simple concomitancy*; i. e. it carries with it no such notion as condition or dependance, &c.; nor does it denote *repeated* action (unless that be in the idea of the verb itself), but only of action *continued during the time of the subsequent action;* nor is it ever found in *junction* with আছে, nor can it be substituted for a *verbal infinitive*, or infinitive *mood* as we say.

Example. গমন করত দেখিলেন, "he walking saw," i. e. as he *walked*, or while walking, at the same time he saw.

This participle has been much overlooked by our grammarians hitherto. Halhed does not give its form at all; Haughton just mentions it without remark as to its nature or distinctive use; Carey mistakes the proper distinction between it and ইতে, limiting this to a connection with the *object* and that with the *subject* of the principal verb; whereas we have seen above that in three cases out of five, and those its principal application, ইতে is in connexion with the *subject* not with the *object;* nor does he distinguish any thing as to the concomitancy of time. One of his two examples is erroneous—পণ্ডিত মনে২ বিচার করত কথা কহিলেন—which he renders, "the philosopher reflecting, spake." It should have been করিয়া, as we shall see under the next head, not করত.*—That the form করত *has* been thus employed by incorrect writers is certain: nor is this to be wondered at. Having been long neglected for the other idiom করিতে২, as a continuative or more properly a simply concomitant present, when brought into larger use, inexperienced writers, chiefly young men from the colleges, who not having

* Rámmohan Ráy, however, has correctly understood the proper character of this participle, which he says, Gram. p. 107, "has always the same agent with the verb to which it is attached, (i. e. the succeeding perfect verb:) as—তিনি শত্রুকে প্রহার করত বাহিরে গেলেন, "he went out repeatedly or continually striking his enemy," more correctly, "striking his enemy all the while." So also Braja Kishor Gupta rightly apprehends the rule, though some of his examples are rather ambiguous. The rule therefore is not doubtful. The only case in which করত may *seem* to be used to denote a past action, is when its act prepares, indeed, the way for the other, yet is really concurrent; as—তীক্ষ্ণ বুদ্ধি তীক্ষ্ণ শস্ত্রের ন্যায় বিষয়ের কিঞ্চিন্মাত্র প্রদেশ স্পর্শ করত অভ্যন্তরে প্রবিষ্ট হন, "a keen understanding, like a sharp instrument, touching but a small portion of a matter at once enters into it." Where the *touch* and the *entrance*, though one in conception precedes the other, are in truth concurrent.

given a careful study to the idiomatic properties of their own native language, but yet zealous to improve it, as they conceived, and especially pleased to ornament their compositions with unusual forms of speech above the trite ones of vulgar usage, began to employ it *profusely;* and if, before, it had been confounded with করিতে ২, it was now no less confounded with করিয়া, and so often *is* by the editors of *some* of the native newspapers; I say some, because the *Bháskar* is, I think, almost wholly free from so great a blemish, at least in the editorial portions of that periodical, which, written by a man of real intelligence and acquirement, exhibits, in those portions, frequent specimens of equally pure and elegant composition. The *Prabhákar* shews considerable talent also, but is not by any means so *correct* in composition. It is to be hoped that in the newly established schools entirely under native management, whose professed object is the improvement of the vernacular—and a highly laudable object it is—a due attention will be paid to all the niceties of the language, and its strength and beauty be brought out; all irregular modes of speech and writing being gradually made to disappear.

The following examples will exercise the student and confirm the remarks above made upon this participle:

মৎস্য শিকার করত কালযাপন করিত, "he *used* to gain his livelihood, lit. spend his time, catching fish." ভ্রমণ করত শ্রমপ্রযুক্ত ক্ষুধা ও পিপাসাতে ব্যাকুল হইয়া আপন গৃহের সমীপে গেলেন, "in walking about having become distressed with hunger and thirst, occasioned by the fatigue (of doing so), he went home." This is an excellent example, as exhibiting the real distinction between, and proper force of, the *two* forms in অত and ইয়া; the first denoting a concurrent present circumstance, the last a wholly past or previous one. Now if even there were any doubts upon this point, which there is not, it would yet be judicious to draw the line of distinction and limit the uses as above: since the form ইয়া renders that of অত at all events *unnecessary* to express a previous action: and since while ইয়া is *never* employed to denote a concurrent one, examples are abundant to prove অত *is* so employed; and since, besides, its import is far more simple than that of ইতে ২ and is never extended to all the applications of that form. To continue to confound the former two is, therefore, to deprive the language of an equally needed and beautiful distinctness, greatly contributory to clearness of thought and impression.

III. I now come to the participle in ইয়া; which, as already anticipated, denotes an act performed previously to that of the principal verb, whether simply precedent or preparing the way for this; as—স্নান করিয়া আসিবে, "he, having bathed, will come,"

i. e. bathing first, he will come afterwards—without regard to the length of the interval between the two acts or to the dependence, real or otherwise, of the one upon the other; but only declaring the fact of *their successive* occurrence. The subject of both verbs in this construction is *always* the same; wherefore the participle in ইয়া may not be applied to any other subject than that of *some* other verb following; you cannot say সে স্নান করিয়া আমি আসিব, for "he having bathed, I will come." Other examples are such as follows—সে তাহা বুঝিয়া কহিল, "he, having understood that, said." ভয় পাইয়া পলায়, "being afraid, he flees." যাওরে রজনি তুমি মরিয়া, "O night, do thou, having ended, depart." Here although in philosophical exactitude, the ending and the departing of night are one and the same, yet in conception they are distinct, night being personified and ordered, মরিয়া, *to die*, and so depart. Halhed has mistaken করি for a *present* participle and distinguishes it as such from the form ইয়া: this is a manifest error, as any book of poems will shew. The final য়া is often omitted in poetry; as—পড়ি হইল জ্ঞানবান, "having read he became learned." So, again, —ধনু ধরি বীর পূরিল সন্ধান, "the hero seizing or having seized his bow, took aim." সন্ধান পূরিয়া এড়ে অস্ত্রগণ, "and having taken aim, discharged his arrows." There are also other licensed forms to be noted in their proper places, as করা and করে. N. B. Our English idiom renders it frequently indifferent whether this participle be rendered as a past or present, often even preferring the former; especially when the one act is so immediately following or consequent upon the other, as to be almost contemporaneous; this is often the case where this participle is used in union with another verb either *intensitively* or pleonastically: as—সে পলাইয়া যায়, "he fleeing goes," i. e. he runs *away*. আমি মরিয়া থাকি, "I dying stand or subsist, i. e. I die. Halhed has given supposed examples of the use of this participle for that in ইতে active, as a substitutive for an infinitive, or for the passive in আ. But they are only instances either of misconception or of clerical error; as—নগর দেখিয়া যায়; which he renders, "he goes to see the city," as if দেখিতে যায়: whereas the proper rendering is "he having seen the city departs." In the other instance—কি কারণ দিয়া গিয়াছিল সে টাকা, "why had those rupees been given?" দিয়া is simply a mistake for দেওয়া. Thus necessary is it to be on one's guard against being led into error by a few apparent instances of anomaly, which yet are easily explainable.

This participle, like that in ইতে, is used in *combination* with the auxiliary আছে, &c. and then forms what, according to *our* usage, may be named compound past tenses; as করিয়া+আছে করিয়াছে, "having done, I am; now, at the present time,=I *have*

done. করিয়া+ছিলাম=করিয়াছিলাম, "having done, I was," *then*, at that time, already past,=I had done. These are respectively equivalent to our present and past-perfect, or what in the Latin grammar were called preter and preter-plu-perfect tenses. Both the act and subsistence are then viewed as one whole and undivided fact. As in the case of করিতেছি, &c. above so here, the participle and perfect verb are disjoined, when it is intended, by laying an emphasis upon the latter, to fasten the thought upon *it* or upon both, as distinct; as, করিয়া আছি, "I, having done, am," &c. In like manner with থাকন to submit or stand—করিয়া থাকি, "having done, I subsist," &c. Several successive participles in this form in connection with the same subject, denote of course that *all* the uncompleting acts or circumstances are to be viewed as alike preceding that of the complete verb, and naturally also as preceding each other in the order of narration; thus—

তাহাকে পাইয়া ধরিয়া উঠাইয়া ধনুতে বান্ধিয়া গেলেন;

"he having found, having seized, having raised, and having bound him with his bow-(string) departed:" where the several acts are each successive up to the last or closing one of moving away. There are many idiomatic combinations of verbs in this form, which this is not the place to notice; my present object being merely to discriminate the distinctive characteristics and uses of the participles.

IV. The participle in ইলে has been called by Carey and Haughton an adverbial participle; by Halhed a gerund; more correctly by Rámmohan Ráy, a conditional participle; probably because when used, there is an implied supposition, or condition, &c., which may be expressed in English by the adverbs 'if,' 'although,' 'even,' or the prepositions 'on, upon, in,' &c. or by one of our conjunctive forms "will, may, should, would," &c. It is, however, strictly a participle, distinct usage alone fixing it to any implied condition; as—চাতুরি কহিলে কি হবে, "speaking deception, what will happen?" i. e. what will be the result of deceiving me; or if you deceive me, what will follow? শুনিলে রাজা বধিবে জীবন, "the king hearing (this) will destroy (or take away) my life;" or the king, on hearing this, or if the king hear this, or should the king hear this, he will, &c.

The *subject* to this participle may be the same as that of the closing verb or a different one; in either case that which distinguishes it from the participles already considered is its *adverbiality*, or the implied condition, doubt, &c.

তিনি দিলে আমি দিব, "he giving, or if he give, I will give." না শিখিলে বিদ্বান হয় না, "not learning, or unless he learn, a man becomes not wise." In the former sentence there are two subjects, in the latter but one: but in both there is a

condition expressed; which condition negatived, the consequent follows not.

It is very common for the preposition পর or পরে to follow this participle; as—তিনি গেলে পর আমি শয়ন করিব, "he going or having gone, after (that), I will lie down," i. e. when he is gone, he having first gone, I will, &c. The preposition, so called, is not however to be considered as *governing* the participle, but as more definitely marking the time of the subsequent verb, and shewing more distinctly the order of occurrence.

The condition is more strongly marked by the affixing of the enclitical conjunction ও to the participle, q. d. *and, also*; and rendering it with ইলে "and even if," "and although:" as e. g.

ভাল মানুষ হইলেও কখন২ ত্রুটি করে,

"even though (being) a good man, he sometimes offends;" or notwithstanding one's being, admitting that he be, a good man, *yet* will he now and then err. তাহার মৃত্যু হইলেও ভয় কি, "and if he dies, what fear?" i. e. though even he die, why should he fear?

There is a very peculiar idiomatic use of this participle in which it is followed by that in ইতে of the same verb with পারে, *may* or *can*, to express the *optional possibility* of its act more forcibly; as করিলে করিতে পারে, "doing, i. e. if doing, doing he may," i. e. if he choose to do so, he can; (or he can refuse to do so, as he pleases): it is both possible and optional: the thing is quite as he wills it; or, as by another idiom it is differently expressed—করিলেও হয় না করিলেও হয়, "and (i. e. both) doing, it is (well) and not doing, it is well;" i. e. it is alike whether he does it or not: the object (in question) is unaffected by either alternative.

§ *Secondly, of Passive Participles.*

1. The passive participial form in ইত is borrowed immediately from the Sanskrit, and is therefore subjected to all the rules of *formation* proper to that language; which, cannot here be further adverted to. করণ, according to those rules, gives কৃত for the form before us, '*done.*' This participle will occasion no difficulty to the student beyond that of its formation: since its use is simple and invariable. It agrees, as an adjunct or verbal adjective, with any subject, whether agent or object; and with such, *its own* subject accordingly, in gender; that is, if the gender be marked, which it often is not, or may be at pleasure, according as the style is intended to be more or less ornamented, poetical or precise; as—আমি পতিত হইলাম, "I having fallen was=I had fallen, or I was fallen." স্ত্রী পীড়িতা আছে, "my wife sickened is=is sick." তাহাকে দুঃখিত দেখিলাম, "I saw him grieved, or perceived that he was in sorrow."

N. B. The Sanskrit *causal* form of this participle is sometimes used in Bengáli, and with similar latitude of connexion; as কারিত, "caused to be done;" উত্থাপিত "made to rise, stirred up, erected, excited."

2. The passive participle in আ is a form indigenous to the Bengáli, and has precisely the same *meaning* as the preceding, but not so extensive a use. করা, done; জানা, known; লেখা, written, &c. are examples.

This participle, like the preceding, is used—1st, *adjectively*, to a subject; as পাকা আম্র, a ripened=a ripe mango. 2dly, followed by a perfect verb; as—সে মারা পড়িল, "he being beaten, fell"=he was beaten. লেখা আছে, "it is written," &c.

The form in আন is the passive of the causal verb, meaning made to be done; as করাণ, caused to be done=effected; জানান, made known=revealed; সরাণ, made to move=moved, shifted.

Both these latter participles are used in combination with যাওন or পড়ন to form what is called in *our* grammars a passive voice; as আমি ধরা গেলাম, I seized went=I was seized. সে মারা পড়িল, he beaten fell=he was beaten. তাহা জানান যায়, that made known, goes=that is made known, told, or published.

It is not *usual* to employ this form of the passive voice beyond the *third person;* and it is matter of doubt whether it *ought* to be used at all in the other persons; inasmuch it is not satisfactorily established that করা, মারা, &c. in these idioms, *is* a *passive* participle, and not rather a verbal noun *active:* certainly the use of the verbal noun act in আ, as করা, মারা, আনা, &c. with যাওন or পড়ন and হওন, is much more common and idiomatic; not, of course, *as* a passive voice, but in substitution for one; the word which appears in the nominative as a subject, being then placed as an object in the objective case. Ex. তাহাকে ধরা গেল, *lit.* "the seizing (or seizure of) him went=he was seized." So—সাধুকে সৎকর্ম্মেতে জানা যায়, "the knowing (knowledge of) the good man goes by good works"=the good man is known by his good deeds. তাহাকে ধরা যাইবেক, "a seizing (of) him will go or take place"=he will be seized. তাহা করা হয়, "the doing (of) that is, occurs,"=that is done. In this way is explained the use of *intransitive* verbals in আ, which cannot exist as passive participles; as—চলা যায়, "a moving goes," or a walking takes place, i. e. people move, &c. সেখানে থাকা হয়, "there subsisting is (allowed)=one may stay there, people stay there."

4. Besides the foregoing, there are a number of Sanskrit participles or participial adjectives, formed regularly from the verbal root according to the rules of Sanskrit grammar; and which, being naturalized in Bengáli, require to be well distinguished. The only difficulties connected with these, however, are

such as arise from the various modes of derivation or formation. There is no difficulty whatever attending their use; since they simply connect themselves with their subject as adjectives, and require no further specification in this place. They are of both active and passive voice, and of present and future time.

1. Actives present in মান or বান, ৎ, অন্ত.
   As মিয়মাণ, dying, বিদ্বান, knowing, পচমান, cooking, ক্রিয়মাণ, doing or making, জীবৎ, living, জ্বলন্ত, burning, ঘুমন্ত,* sleeping.
2. Passive present in মান. (Greek ομενος).
   As কথ্যমান, now being spoken, in utterance.
   পঠ্যমান, now being read or recited, under recital.
   কৃয়মাণ, now being done or making, i. e. in making, (*passively* by another.)
3. Passives future or gerundial in য়, অনীয়, or তব্য.

As কার্য্য, করণীয়, কর্ত্তব্য, to be done (hereafter), what *is* to be or must be, or should be done. These forms are used to denote duty, obligation, necessity, certainty, desert, &c., as well as future occurrence. Thus—

বক্তব্য, what ought to be spoken. ধার্য্য, what should be supported. অনুমেয়, what must or may be inferred. দণ্ডনীয়, who deserves to be punished, shall be punished or must be punished, &c. মান্য, deserving to be honoured, to be respected, respectable. যোগ্য, to be joined, what ought to be attended to, unitable, worthy, &c.

4. Causals and frequentatives of the foregoing are also in use—as স্থাপয়িতব্য, fit to be set up, দোধূয়মান, causing a constant or frequent shaking, &c.

All such participles follow the construction of adjectives; as —তাহাকে কর্ম্মেতে উদ্যত দেখিলাম, "I saw him *engaged* in that business." মিয়মাণ এক মানুষকে পাইয়াছিল, "he had found a man dying, i. e. on the point of death." সে দণ্ডনীয় বটে, "he is indeed deserving of punishment." পঠ্যমান কাব্য অতিসুন্দর, "the poem now reading (being read) is very excellent." রাজা খেলায়মান নিজ বালককে আনাইয়া কহিলেন, "the king causing his sporting son to be brought to him, said." There are besides the foregoing a number of participials both of the active and passive voices, formed regularly from the verbal root according to the rules of Sanskrit grammar.

W. M.

* This form, properly classed here, is a Bengáli form modelled on the Sanskrit idiom.

VI.—*Calcutta Christian Tract and Book Society.*

To the Editors of the Calcutta Christian Observer.

My dear Sirs,

I beg that you will permit me to make public, through your pages, the following Extracts from the Minutes of the Committee of the Tract Society, and to call to it the attention of such as may be employed in preparing works in the Bengali language for the Society.

The Committee had laid before them a report of the Bengali Sub-committee on various subjects referred to them; among others, as to the best rendering of the name of the Holy Spirit. The following is the portion of the report relating to this question.

"Your Sub-committee then proceeded to consider the question referred to them, regarding the proper translation of the words 'Holy Spirit.' It was agreed that the attention of the Sub-committee should be confined to the *three expressions* which the several translators of the Holy Scriptures, and the writers of tracts had used, to denote the Holy Spirit. These three expressions are:—

1. Dharmmátmá.
2. Pabitra Átmá.
3. Sadátmá.

1. With regard to the first, the members were unanimously of opinion that the expression should never be used at all,—on account of the inevitable ambiguity arising from its use, in this particular relation.

2. The Sub-committee were unanimously of opinion, that in a translation of the Holy Scriptures *pabitra* is, generally speaking, preferable to *sad*, as a rendering of the word 'Holy,' in as much as such translation is more generally expressive of the meaning of the Greek adjective ἅγιος-α-ον and allows of greater uniformity in the rendering of the derivatives of ἅγιος. Besides, as *pabitra* had been used in that translation of the Bible, now in general use, as the epithet of *Átmá* in the translation of 'Holy Spirit,' the Sub-committee were of opinion, that it is desirable, in the case of all quotations from Scripture, to use, always *Pabitra Átma* for '*Holy Spirit*' or '*Holy Ghost.*'

3. As the Sub-committee are aware, however, that strong arguments may be advanced in favour of *Sadátmá* as a translation of Holy Spirit; and as the word is in general use, at least among Episcopalian Native Christians, on account of its having been introduced into that translation of the liturgy, in present use; and as the expression has also been used in several tracts, and appears to be perfectly understood by the people;—the Sub-committee are unanimously of opinion, that, unless in quotations from Scripture, either term may be used according to the option and discretion of the writer."

After a due consideration of this report the Committee agreed to adopt the recommendation of the Sub-committee.

I am, My dear Sirs,
Your's very sincerely,
Thomas Smith, *Secretary.*

Calcutta, 23rd Aug. 1844.

VII.—*Government support of the temple of Jagannáth.*

The missionary letters on this subject, which will be found in an earlier part of our present number, give an appalling account of the horrors which have once more attended the annual celebration of the *Rath Játrá* at Púrí. How long shall such scenes continue to be repeated from year to year?

Our correspondent has put in a very clear light the real position now occupied by the Government of India, as the voluntary supporter of an idol whose very name has become a byword and a reproach throughout all civilized countries. He has shown in the most convincing manner, that since Government has resigned, and the priests of the temple have resumed, the collection of donations* to the shrine, (*alias* the pilgrim-tax) Government is no longer bound by any obligation whatsoever to pay for the support of that idolatrous establishment. All donations which are now granted to it from the public funds, may therefore be considered as voluntary contributions towards the maintenance of a shrine, at which not only the morals of myriads of deluded pilgrims, but also the lives of thousands of human victims are sacrificed. And what can be the motive which induces Government to pay to Jagannáth a tribute so ruinous to its subjects and to its own interests? The great mass of Hindus say, that it can be no other than a feeling of respect for their great deity. In every part of India the adherents of idolatry, driven from all their other strongholds, begin to appeal to this as the last and most powerful argument in favour of their system. "If," say they, "our gods are false, how comes it to pass that they have succeeded in securing for themselves the respect of the Honourable Company?"

We are happy to find that amidst the universal apathy prevailing on this subject both in England and in this country, there is at least one man (and we trust he is not the only one) who has not lost sight of the tribute paid to Jagannáth. We sincerely hope that Mr. Poynder's efforts will ere long be crowned with success, and the Government of India at length cease to be partial to idolatry.

* These donations and the pilgrim tax are *virtually* identical, although possibly a *legal* difference may exist between them.

Missionary and Religious Intelligence.

1.—Ecclesiastical Movements—Madras.

The *Rev. S. VanHusen* and family have returned to Nellore, his health improved. The *Rev. V. D. Coombes,* S. P. G. F. P. of Combaconum, is on a visit to Madras with his family for his health. The *Rev. W. Taylor,* S. P. G. F. P., long at Vepery, and the *Rev. J. Guest,* at Cuddalore, of the same Society, we understand, exchange stations.—*Madras C. Instructor.*

2.—The United Monthly Missionary Prayer Meeting,

Was held on Monday evening, 5th August at the Union Chapel, Dharamtalah. The address was delivered by the Rev. J. Brooks from 2 Cor. x. 4, 5:—"The weapons of our warfare are not carnal," &c. Subject—character, resources, and final success of the Missionary enterprise. The preacher dwelt upon the following topics in the course of his address: 1.—Truthfulness and sincerity in all things required. 2.—Holiness of life and conduct. 3.—Peacefulness of disposition, and a readiness to promote the gospel of peace. 4.—Unshaken faith in the complete fulfilment of the promises of God. 5.—Prayerful cheerful hope of success. 6.—A skilful use and application of the sword of the Spirit in all our labors. 7.—Sole dependence upon God for his blessing, accompanied by earnest prayer for the out-pouring of that blessing. Here are materials enough to convert the world. The devotional services were conducted by the Rev. J. Macdonald of the Free Church Mission, and the Rev. J. Mullens of the London Society's Mission. The attendance was very encouraging.

3.—The Monthly Missionary Prayer Meeting connected with the London Missionary Society,

Was held at the Union Chapel, on Wednesday evening the 7th of August. The Rev. J. Mullens, as one recently arrived in the Missionary field, addressed the Meeting, on the encouraging circumstances under which newly arrived Missionaries commence their labors compared with former years;—prejudices have been worn down, difficulties overcome, chapels erected, native churches planted, schools established, the Bible translated, school-books prepared, tracts composed, in fact all the incipient apparatus for enlarged effort had been prepared by the pioneers in this good cause; this had been their work, and well had they done it, and it was of the utmost value. Mr. Mullens urged on the audience the deep necessity in such a work of entire dependance on the Spirit of God for success. The Rev. T. Boaz referred to the solemn and monitory lesson taught all, both ministers and people, in the removal by death of the Rev. Messrs. Ross and Valentine. He also offered a few remarks in confirmation of Mr. Mullens' views concerning the Mission labors of the veteran Baptist Missionaries on their first arrival in India, and their first meetings for preaching in Calcutta, compared with the present privileges enjoyed by Christians of all denominations.

The devotional services were conducted by the Rev. Messrs. Boaz and Parker. The attendance was good.—*C. C. Advocate.*

4.—Death of the Rev. H. Ross, Chaplain of St. James' Church.

We regret to announce the death of the Rev. H. Ross, chaplain of St. James' Church, in this city. Mr. Ross has only been about nine months in India. He had been suffering for a few days past from fever; but had

in a measure recovered from this when he was seized with apoplexy, and expired in a few hours. In the midst of life we are in death. Lord teach us to number our days that we may apply our hearts unto wisdom.

5.—DEATH OF THE REV. MR. VALENTINE OF THE BOMBAY CHURCH MISSION.

We regret to add to the list of departed Mission laborers the name of the Rev. Mr. Valentine, of the Bombay Church Mission.—This is the third death in the Bombay Church Mission within three months, Mrs. Menge, Mrs. Mellon, and Mr. Valentine. Be ye also ready.

6.—DEPARTURE AND RETURN OF MISSIONARIES.

We understand that a most interesting meeting of the friends of the Church Missionary Society was recently held at Exeter Hall, for the purpose of commending to the blessing of the Lord, *twenty-three* agents of the Society immediately destined for service in the Missionary field; of these seven are laborers returning to their old spheres, the others are brethren entering for the first time on this arduous, but honorable employ. Amongst the already tried and faithful servants of the Lord who are returning, and may soon be expected in India, are the Rev. Mr. and Mrs. Wilkinson of Goruckpur, Rev. Mr. and Mrs. J. Weitbrecht and the Rev. Mr. and Mrs. Lincke, of Burdwan.

Two Missionaries have been sent by the Church Missionary Society to China.

The Rev. Mr. Wilkinson has, we hear, in a measure employed his time, during his visit to Europe, in the production of a work on Missions in Northern India.

7.—INTERESTING INTELLIGENCE FROM BANGALORE.

An esteemed correspondent at Bangalore writes as follows:—

"You will be interested to hear that the Seminary (the London Missionary Society's Institution for rearing native teachers) which is my principal charge increases. We have 15 students at present, and two more are likely to come—I have every reason to be satisfied with their intellectual progress, and am thankful to discover occasional indications that their present pursuits are subservient to their spiritual improvement. It is a very responsible undertaking, and I need the sympathy and prayers of all my friends, that I may be guided, strengthened, and blessed.

"There is a marvellous stir in this place on the part of the Hindus just now, and of a most hostile character. The 'apathy of Hindus' finds no illustration in the present state of things; on the contrary, they are bent on opposing and blaspheming. The panic has affected some of the Vernacular Schools very painfully, and at Madras our brethren find it very difficult to obtain hearing. These signs are cheering, as it regards the proof they afford that the truth and Spirit of God have shaken the public mind, but present efforts are trying to all. We must expect still more active opposition yet, ere the truth of God finally triumphs.

"I trust the blessing of God rests on your various labors."

8.—GOOD NEWS FROM MADRAS—THE WANDERER RETURNED.

Our devoted brethren connected with the Free Church Mission at Madras have had many and heavy trials to sustain in the prosecution of their Christian labors—nor was the least of these trials the lapse of an interesting convert some two years ago.

We knew, for we were eye and ear witnesses of it, how deep was the anguish and how great the disappointment of our esteemed brethren on that

occasion. We can now conceive the measure of their joy. The Wanderer has returned, nor has he been idle, he brings with him his wife, whom he has instructed during his apparently lapsed state, in the truths of Christianity.

We may well acknowledge the truth of that Scripture which says "Light is sown for the righteous and gladness for the upright in heart,"

"The seed may lie buried long,
But grace ensures the crop."

"Rejoice now," our Madras brethren say, "Rejoice with us, for this our friend was lost and is found, was dead and is alive again, let us be glad and give thanks unto the Lord."

TO THE EDITOR OF THE RECORD.

DEAR SIR,—It will rejoice you I know to hear that S. P. Ramanoojooloo Naidoo, whom I baptized on the 10th July, 1842, and who through the force of natural affection returned on the day of trial to his people and his gods, came here of his own accord on Friday evening, the 12th, accompanied by his wife, whom he has been instructing for some time in Christianity. They broke *caste* of their own free will and choice that very night they came: his wife, though not baptized, is willing to abide with him. They are now living together under my protection on the Mission Premises. Ramanoojooloo is a young man of twenty-six years of age, and his wife is upwards of eighteen.

The two letters enclosed were sent by Ramanoojooloo to his mother and father-in-law on Saturday. They are literal translation from the *Tamil*. It will greatly oblige me if you can find a place for one or both of them in to-morrow's issue, with any remarks you may deem it necessary to make.

On Sabbath forenoon, Ramanoojooloo, before our Free Church congregation, publicly confessed his sin of apostacy; and as far as man can judge appears heartily to have repented. May the Lord restore his soul, and give him grace to abide faithful to the end.

My colleagues and myself are very anxious that the true facts of the case should be made public as early as possible, not only to counteract the lies that will, as usual, be speedily circulated among the Native community; but to call forth the sympathies and prayers of Christians.

I am,
Very faithfully your's,
Madras, 15th July, 1844. JOHN ANDERSON.

To Canacummaul, *the mother of S. P. Ramanoojooloo Naidoo, in Ammyapah Moodeliar's Street, Royapettah.*

MY DEAR MOTHER,—I was baptized on the 10th of July, 1842, by the Rev. John Anderson, according to what is said in Christianity. On the self-same day I ate all that Europeans eat and with Europeans. On Friday evening, the 12th of July, 1844, I and my wife came here, and, by mutual consent, took our meals, without any distinction of *caste*. We are not willing to live among you who worship idols. In consequence of your taking me away before, I became sunk in mental disease; therefore I intreat you, my sisters, their husbands, and every one else, not to come either to see us, or to speak with us.

Mother, your chief duty is this: as there is no salvation for the souls of us sinners in any one else except in Jesus Christ, I, as your son, with my whole mind, and with much affection, entreat you also to come into the religion of Jesus Christ. If you are willing to come and abide with me, you can consider this matter well, and may come. If not, you need not come: because I will not follow you. I will not accompany you or live with

you at all. I will not worship idols; if you are willing you can come to me, and worship the true Saviour Jesus Christ.

S. P. RAMANOOJOOLOO.

General Assembly's Mission House,
13*th July*, 1844.

Here follows the letter to his Uncle, which is a verbatim copy of the above, save the change of name and place of abode.

It is with very great pleasure that we give publicity to the communication from the Rev. John Anderson and its accompaniment, announcing the return to the Scottish Mission of the Native youth who was baptized about two years ago—but who then left it from fear of man—together with his wife whom he has instructed in the truths of Christianity. We can enter somewhat into the feelings of the Reverend Missionaries on this interesting event; and bearing in mind the Apostolic injunction to "rejoice with them that rejoice," as well as to "weep with them that weep," most heartily sympathise with them in this additional fruit of their disinterested labours. May the young converts—for such they may both be justly called under the circumstances detailed—be enable to endure unto the end.

There is one feature in this event which renders it of peculiar interest, and we regret that we have not sufficient time to comment on it more at length than at present; we refer to the return being altogether a voluntary act on the part of the baptized youth. There are reflections suggested by this circumstance, which are calculated to inspire somewhat of confidence as to the future, and which shew the powerful force of conviction wherever divine truth has been once felt, and tasted, and handled; while it equally operates to prove that seed sown in good ground, even if it whither, and to all appearance die for a season, will eventually spring up and produce its legitimate fruits.

We think that Mr. Anderson and his colleagues have acted most judiciously in presenting the leading features of this case to the public. None but the wilfully blind and ignorant, or those whose interest it is to put forth calumnious versions of the affair to suit their own vile purposes, need be at a loss to understand its true merits. *Magna est veritas et prævalebit.—Madras Record, July* 16.

9.—NATIVE FEMALE SCHOOL AT MADRAS.

A Hindoo female School was opened yesterday morning in Black-town, denominated *Hindoo Stree Patacasala,* or place of education for the weaker sex. Many of the more wealthy Hindoos are much opposed to it, but its projectors are determined to persevere. Though Christianity is at present excluded, we should hope this may not long be the case, especially as two of its principal supporters, *Gopaul Kistnamah Naidoo* and *Soobaroyloo Naidoo,* were for some time pupils of the Rev. John Anderson.—*Madras Record.*

10.—DEDICATION.

A new place of worship was opened, and solemnly set apart for divine service, by our brethren of the American Lutheran Church at *Guntoor,* on the 30th June. Exercises in English, Telugu, and Tamil.

11.—DEATHS.

Mrs. Clarkson, of L. M. S., Surat,—*Mrs. Menge,* C. M. S., Nassick,—and *Mrs. Allen,* American Mission, Bombay, have all, within a short period, ceased from their labours.

A CARD.

The Cuttack Missionaries having been for sometime past frequently applied to by Friends at a distance to procure jewelry for them, feel obliged to adopt this method of respectfully requesting them to discontinue the practice; for, while unwilling to disoblige, the matter has grown to such an extent as to be entirely incompatible with their professional character and duties. They trust that none of their friends will henceforth take offence at their requests on this subject being declined.

ACKNOWLEDGMENTS.

Benevolent Institution.

Mr. H. Caperez,	Rs.	4	0 0
Rev. J. Charles, D. D.		12	0 0
Mr. H. Palmer,		1	0 0
Mr. F. Dormeux,		5	0 0
Mr. C. DeSouza,		6	0 0
Mr. R. M'Reddie,		5	0 0
J. Gordon, Esq.		6	0 0
Bábu Dwarakánáth Tagore,		50	0 0
H. G. Oxborough, Esq.		10	0 0
R. L. Guthrie, Esq.		5	0 0
Mr. C. Porteous,		5	0 0
Mr. R. Ward,		5	0 0
Mr. Wale Byrne,		5	0 0
Mrs. Hume, quarterly,		10	0 0
G. Udny, Esq.		10	0 0

W. W. Evans, *Sec. and Supt.*

Aug. 29, 1844.

Bengal Auxiliary Missionary Society.

T. C. Morton, Esq.	Rs.	20	0 0

Calcutta Christian School Book Society.

Capt. Lyell,	Rs.	100	0 0
Major Wheeler,		20	0 0

Seamen's Friend Society.

C. Bury, Esq.	Rs.	25	0 0
A. Dick, Esq.		16	0 0
Dr. A. Garden,		10	0 0
W. Wallis, Esq.		12	0 0
A. Plowden, Esq.		10	0 0
Dr. J. G. Voss,		8	0 0

Ladies' Native Female School Society.

His Honor the Deputy Governor,	Rs.	50	0 0
D. Jardine, Esq.		16	0 0
G. Udney, Esq.		16	0 0
G. M. E.		10	0 0
A. B. Mackintosh, Esq.		10	0 0
James Heron, Esq.		10	0 0
John Muller, Esq.		10	0 0
J. C. Stewart, Esq.		10	0 0
W. Dunlop, Esq.		10	0 0
R. Barlow, Esq.		10	0 0
H. Sweetenham, Esq.		10	0 0
C. Morley, Esq.		10	0 0
Mrs. W. H. Belli,		10	0 0
J. H. Beedle, Esq.		5	0 0

A. Campbell, *Hony. Sec.*