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## PERSIANTRANSLATION,

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L E T T E R F R O M
16) ARREN HASTINGS, Efq. Governor-General of Fort-William, in Bengal, TO THE

## COURT OF DIRECTORS

OF THE
United Company of Merchants of England, Trading to the EAST-INDIES.

Honduor abel Sirs,
H AVE now the Satisfaction to tranfmit to you: complete and corrected Copy of a Translation of the Gentoo Code, executed with great Ability, Diligence and Fidelity, by Mr. albed, from a Perfian Verfion of the original Shanfcrit, which as undertaken under the immediate Infpection of the Pundits or mpilers of this Work.

I Have not Time to offer any Obfervations apon thefe Productions; indeed they will beft fpeak for themfelves : I could bave wifhed to have obtained an Omiffion or Amendment of fome Paft. ages, to have rendered them more fit for the Public Eye; but the Pundits, when defired to revife them, could not be prevailed upon to make any Alterations, as they declared, they had the Sanction of their Sharter, and were therefore incapable of Amendment; poffibly thefe may be confidered as effential Parts of the Work, fince they mark the Principles on which many of the Laws were formed, and bear the Stamp of a very remote Antiquity, in which the Refinements of Society were lefs known, and the Manners more influenced by the natural Impulfe of the Paffions.

I Have the Honour to be, with the greatef Refpect,
Honourable Sirs,

Your mof obedient,

And moft faithful humble Servant,

> Warren Hafting

Fort-William, 27th March, 1775.
( $\vee$ )

## LE T T E R

 To the CHAIRMAN of the Court of Directors of the United Eaft-India Company, dated at Calcutta, otb Augur, I 775 .$S \quad I \quad R$,
TH AVE too long ferved under Mr. Haftings not to be conwinced, that he would never have fuffered the accompanying Address to go home in his Enclofure; reduced therefore to the Neceffity of eluding his Knowledge, I have taken the Liberty, by this only poffible Method, to express my Gratitude for his Favours : and the peculiar Circumftances of the Cafe will, I hope, apologize o you, Sir, for the Abruptriefs of this Intrufion.-I humbly request, that when the Code of Gentoo Laws, Preliminary Treatise, $\mathcal{O}^{\circ}$ c. Mall come to be printed, you will alfo be pleased to permit the Publication of this Address.

I AM, with the greater Reflect,

$$
S \quad I \quad R \text {, }
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Your mop obedient bumble Servant,

> Nathaniel Bradly Halher?

TO THE

## Hon ${ }^{\text {no }}$ WAR R E N HASTINGS, Efq. GOVERNOR-GENERAL

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Britifh Settlements in the Eaft-Indies, $\delta^{\circ} c, \Xi^{\circ} c$
Honourable S IR,

BY the Publication of the Collection of Gentoo Laws, made, under your immediate Authority, I find myfelf involuntarily held forth to the Public as an Author, almoft as foon as I have commenced to be a Man.

IT is therefore with fome Propriety that I claim to this Work the Continuation of your Patronage, which as it at firf felecter me from a Number of more worthy Competitors to undertake the Tafk, fo it has by confant Affiftance and Encouragement been the entire Inftrument of its Completion.-Indeed, if all the Lights, which at different Periods have been thrown upon this Subject, by your happy Suggeftions, had been with-held, there would have remained formy Share of the Performance nothing but a Mafs of Obfcurity and Confufion; fo that in your own Right, the whole Refult of the Execution is yours, as well as the entire Merit of the original Plan.

Ir is my earneft Wifh that you may long be the prime Adminif. trator of an Eftablifhment, to which you have fo excellently paved the Way; as I am fure your extenfive general Knowledge, joined to your particular Experience in the Aftairs of India, give you Advantages which can fcarcely fall to the Share of any other Subject of the Britifs Empire.

I AM, with the greateft Refpect and Gratitude,
Honourable S I R,

Your moft obligeds,
And mof obedient Servant,

Natbaniel Brafley Halbed.

## T H E

## TRANSLATOR'S PREFACE.

THE Importance of the Commerce of india, and the Advantages of a Territorial Eftablifhment in Bengal, have at length a wakened the Attention of the Britifh Legiflature to every Circumfance that may conciliate the Affections of the Natives, or enfure Stability to the Acquifition. Nothing can fo favourably conduce to thefe two Points as a well-timed Toleration in Matters of Religion, and an Adoption of fuch original Inftitutes of the Country, as do nor immediately clafh with the Laws or Interefts of the Conquerors.

To a fteady Purfuance of this great Maxim, much of the Succers of the Romans may be attributed, who not only allowed to their foreign Subjects the free Exercife of their own Religion, and the Adminiftration of their own civil Juridiction, but fomerimes by a PoC licy

## ( $\times$ )

Hicy fill more flattering, even paturalized fuch Parts of the Mythology of the Conquered, as were in any refpect compatible with their own Syftem.

With a View to the fame political Advantages, and in Obfervance of fo ftriking an Example, the following Compilation was fet on foot; which muft be confidered as the only Work of the Kind, wherein the genuine Principles of the Gentoo Jurifprudence are made public, with the Sanction of their moff relpectable Pundits (or Lawyers) and which offers a complete Confutation of the Belief too common in Europe, that the Hindoos have no written Laws wha. ever, but fuch as relate to the ceremonious Peculiarities of theis Superfition.

The Profeffors of the Ordinances here collected fill fpeak the original Language in which they were compofed, and which is entirely unknown to the Bulk of the People, who have rettled upon thofe Profefiors feveral great Endowments and Benefactions in all Parts of Hindoftan, and pay them befides a Degree of perfonal Refpect little Short of Idolatry, in return for the Advantages fuppofed to be derived from their Studies. A Set of the moft experienced of there Lawyers was felected from every Part of Bengal for the Purpofe of compiling the prefent Work, which they picked out Sentence by Sentence from various Originals in the Shanferit Language, neither adding to nor diminifhing any Part of the ancient Text. The Articles thus collected were next tranflated literally into Perfian, under the Infpection of one of their own Body; and from that Tranflation
were rendered into Englifh with an equal Attention to the Clofenefs and Fidelity of the Verfion. Lefs ftudious of Elegance than of Accuyacy, the Tranflator thought it more excufable to tire the Reader with the Flatnefs of a literal Interpretation, than to miflead him by a vague and devious Paraphrafe; fo that the entire Order of the Book, the feveral Divifions of its Contents, and the whole Turn of the Phrafe, is in every Part the immediate Product of the Bramins. The Englifh Dialect in which it is here offered to the Public, and that only, is not the Performance of a Gentoo. From hence therefore anay be formed a precife Idea of the Cuftoms and Manners of thefe People, which, to their great Injury, have long been mifreprefented in the Weftern World. From hence alfo Materials may be collected rowards the legal Accomplifhment of a new Syfem of Government in Bengal, wherein the Britioh Laws may, in fome Degree, be foftened and tempered by a moderate Attention to the peculiar and national Irejudices of the Hindoo; fome of whole Inflitutes, however fancifoll and injudicious, may perhaps be preferable to any which could be fubftituted in their room. They are interwoven with the Religion of the Counrry, and are therefore revered as of the higheft Authority: They are the Conditions by which they hold their Rank in Society. Long Ufage has perfuaded them of their Equity, and they will aliw ays gladly embrace the Permifion to obey them ; to be obliged .o renounce their Obedience would probably be efteemed among them a real Hardhip.

Tar Attention which the Tranflator was forced to betow upon fo uncommon a Subject, the Number of Enquivies necefliry for the Elucidation of almort every Sentence, and the many Oppartunities of moft deciive Information, which the Courfe of the Work prefented, give him in fome Meafure a Right to claim the Conviation of the World upon many dubious Points, which have long eluded the niceft In-, veftigation. He is very for from wifling to eftablifh his own Doctrines upon the Ruins of thore which he found already erected; anct when he oppofes popular Opinion, or contradicts any il-grounded Afertion, it is with the utmof Diftruft of his own Abilities, and merely in Submiffion to the Authority of that Truthwhich the Candid will ever be ghad to fupport, even in. Prejudice to a Syftem of their own Formation.

Tha Tract fo untrodden as this, many Paths muft be attempted before we can hit upon the right. We owe much to every Perfol, who in fo troublefome a Road hath removed a fingle Obftacle, of opened the fmalleft Cbannel for Difcovery; and the more difficiite the Completion of the Adventure, the greater is the Merit of eech Attempt. The prefent Work however is the only one of this Nature ever undertaken by Authority ; the only Inftance, in which the Branins have ever been perfuaded to give up a Part of their own Confequer ce for the general Benefit of the whole Community : And the Pen of the Tranflator muft be confidered as entirely the paffive Infrrument, by which the Laws of this fingular Nation are ufhered into the World from thofe Bramins themfelves.

In this preliminary Treatife it is propofed, after a few general ind introduftory Obfervations, to attempt a fhort Account of the Shanscrit Language, and an Explanation of fuch Paffages in the Body of the Code, as may appear by their Peculiarity or Requgrance to our Sentiments to lie moft open to Objection.

Many conjectural Dostrines have been circulated by the Learned and Ingenious of Europe upon the Mythology of the Centoos; and they have unanimoully endeavoured to conftrue the extravagant Fa. bles with which it abounds into fublime and myftical Symbols of the moft refined Morality. This Mode of reafoning, hawever common, is not quite candid or equitable, becaufe it fets out with fuppofing in thofe People a Deficiency of Faith with Refpect to the Au2. enticity of their own Scriptures, which, although our better Infurmation may convince us to be altogether falfe and etroneous, yet are by them literally efteemed as the immediate Revelations of the Almighty; and the fame confidential Reliance, which we put in the Divine Text upon the Authority of its Divine Infpirer himfelf, is by their miftaken Prejudices implicitly transferred to the Beids of the Shafter. Hence we are not juftified in grounding the Standard and Criterion of our Examination of the Hindoo Religion upon the known and infallible Truth of our own, becaufe the oppofite Party would either deny the firft Principles of our Argument, or infía upon an equal Right on their Side to fuppofe the Veracity of their own Scriptures uncontrovertible.

13x may poffibly be awing to this Vanity of reconciling every other Mode of, Wormip to fome Kind of Conformity with our own, that allegorical Conftruations, and forced Allufions to a myftic Morality, have been conftantly foited in upon the plain and literal Context of eyery Pagan Mythology. But we fhould confider, that the Infitution of a Religion has been in every Country the firm Step towards an Emerfion from Savage Barbarifm, and the Eftablifhment of Civil Society; that the human Mind at that Period, when Reafon is juft beginning to dawn, and Science is yet below the Horizon, has by no Means acquired that Facility of Invention, and thofe profound Habits of thinking, which are neceffary to ftrike out, to arrange, and to complete a connected, confiftent Chain of abstrufe Allegory. The Vulgar and Illiterate have always underftood the Mythology of their Country in its moft fim. ple and literal Senfe ; and there was a Time to every Nation, when the higheft Rank in it was equally vulgar and illiterate with the loweft, Surely then, we haye no Right to fufpect in Them a greater Propenfity to, or Capability of the Compofition of fuch fubtle Myfleries in thofe Ages of Ignorance, than we find to exift in their legitimate Succeffors, the modern Vulgar and Illiterate at this Day.

We have feen frequent and unfucceffful Attempts among ourfelves to fublimate into allufive and fymbolical Meanings the Mofaic Account of the Creation: Such erratic Syftems have rifen but to be exploded; and their mutual Difagreement with each
other, in thefe fanciful Interpretations, is to us an additional Argument for the literal Veracity of the Infpired Penman. The Faith of a Gentoo (mifguided as it is, and groundlefs as it may be) is . equally implicit with that of a Chriftian, and his Allegiance to his own fuppofed Revelations of the Divine Will altogether as firm. He therefore efteens the aftoniffing Miracles attributed tol: a Brihmä, a Raăm, or a Kimen, as Facts of the moft indubitable : Authenticity, and the Relation of them as moft friedy hiftorfeal

But not to interfere with fuch Parts of the Hindoo Mythology as have not been revealed or explained to him, the Tranflator can pofitively affirm, that the Doctrine of the Creation, as fet forth in the prefatory Difcourfe to this Code, is there delivered as fimple and plain Matter of Fact, and as a fundamental Article in every pious Gentoo's Creed; that it was fo meant and undeffood by the Compilers of this Work unanimoully, who bore the firft Characters in Bengal, both for their natural and acquired Abilities ; and that their Accounts have been corroborated by the Information of many other learned Bramins in the Courfe of a wide and laborious Enquiry; nor can it be otherwife, uniefs the Progrefs of Science, inftead of being fow and gradual, were quick and inflantaneous; unlefs Men could ftart up at once into Divines and Philofophers from the very Cradle of Civilization, or could defer the Profefion of any Religion at all, until progrefive Centuries had ripened them into a Fitnefs for the mof abfracted Speculations. (2) $x$. xiver

Yet it may fairly be prefumed, that when the Manners of a People become polithed, and their ' leas enlightened, Attempts will be made to revife and refit their Religious Creed into a Conformity with the Refl of their Improvements; and that thofe Doctrines, which the ignorant Anceffor received with Reverence and Conviction, as the literal Expofition of undoubted Fact, the philofophic Defcendant will frive to glofs over by à poferiori Conftructions of his own; and, in the Fury of Symbol and Allegory, obfcure and diftort that Text which the Simplicity of its Author never fufpected as liable to the Pofirbility of fuch Mutilation. Thefe Innovations however have always been foreened, with the moft fcrupulous Attention, from the general View of Mankind y and, if a hardy Sage hath at any Time ventured to remove the Veil, his Opinions have ufually been received with Deteftation, and his Perfon hath frequently paid the Forfeit of his Temerity.

The real Intention and Subject of the Eleufinian Myferies are now well known ; but it cannot, with much Plaufibility, be pretended, that thofe Myfteries were cocval with the Mythology to whofe Difproval they owed their Eftablifhment: Probably, the Infitution was formed at a more advanced Period of Science, when the Minds of the Learned were eager to pierce through the Obfourity of Superfition, and when the Vanity of fuperior Penetration made them ahamed literally to believe thole Tenets, which popular Prejudice would not fuffer them utterly to tenounce.

Instances

16 i

Ifistances in Support of this Argument mighe perlaps, without a Scrain, be drawn even froma fome Parts of the Hloly Scriptures: And here the Accotnt of the Scape-Goat, in the Laws of Mofes, offers itfelf for that Parpofe with the greater Propfiety, as it is not alcogether difimilar to a particular Imticute of the Gene toos. The infpired Author, after deferibing the preliminary Ce remonies of this Sacrifice, proceeds thus :
(r. And Aaron fiall lay both his Hands upon the Head of the "Scape-Goat, and confefs over him all the Iniquities of the Chil"e dren of Ifrael, and all their Tranfgreflions in all their Sins, " putting them upon the Head of the Goat, and flall fend him "s away by the Hand of a fit Man into the Witdernefs: And the * Goat fhall bear upon him all their Iniquities unto a Land not in" habiteds and he flall let go the Goat in the Wildernefs."

Tue Jews, at the Period when this Ceremoay was ordained, were very little removed from a State of Barbarifme. Grofs in their Conceptions, illiterate in cheir Education, and uncultivated in their Manners; they were by no Means fit Subjects for the Comprehenfion of a Myftery ; and doubtlefs, at that Time, believed that their Crimes were thus really and bond file laid upon the Head of the Victim : Yet the more Wife, in fucceeding Ages, might well fart from fuch a Prejudice, and rightly conceive it to be a typical Reprefentation of the Doarine of Abfolution.

HENCE it may be underitood, that what has been herein advanced does not mean' to fet affide the Improvernents of Philofophy, or to deny the oceafional Employment of Allegory, but merely to eftablifh one plain Pofition, that Religion in general, at its Origin, is bellieved Iterally hs it is profefied, and that it is afterwards rather refined by the Learned than debared by the Ignotant.

THE Gentoo Ceremony, which was hinted at as bearing a remote. Tikenefs to the Sacrifice of the Scape-Goat, is the Afhummeed Jugg, of which a moft abfurd and fabulous Explanation may be found in 2the Boaly of the Code: Yet, unnatural as the Account there ftand, it is feriouny crecited by the Hindoos of all Denominations, except sperlipss a few Individuals, who, by the Variery and Contradictions of their feveral allegorical Interpretations, have mutually precluded -each otherffom all Pretenfions to Infallibility.

TW0: THeA the Cuticus nhay form fome illea of this Gentog Sacrifice ${ }^{3}$ when toduced to a Symbol, as woll as from the fubrequent plain. - Account givent of it in a Chapter of the Code, an Explanation of it: 2 is here inferted from Darrul Shekon's famous Perfian Tranflation, of fome Comedentaries upon the Four Beids, or original Scriptures of Hindoftan: The Woak itfelf is extremely fcarce, and perhaps of dubious Authenticity s and it was by mere Accident that this litthe Specimeny was procured.


## Explanation of the A/bummeed Jug.

c. The Ahummeed Jag does not merely confifin in the Per"s formance of that Ceremony which is pen to the In $\{$ nequion of \% the World, namely, in bringing a Horfe and facrificing him. 2. but Affummeed is to be taken in a mythic Signification, as in" plying, that the Sacrificer muftlook upon himself to be typified in is that Horfe, fuch as he fall be defribed, becaufe the religious -. Duty of the A hummed Jag comprehends nth thole other fella gious Duties, to the Performance of which all the Wife and Ho" Fy direct all their Actions, and by which all the fincere Profef" forts of every different Faith aim at Perfection :h The anyfic 8. Signification thereof is as follows : The Head of that mumble(1) miffed Horfe is the Symbol of the Morning; his Eyes are the 2. Sun ; his Breath the Wind; his wide-opening Mouth is the "Bifhwäner, or that innate Warmth which invigorates all the
"World; his Body typifies one entire Year; his Back Paradife;
". his Belly the Plates, his Hoof this Earth; his sides the four -. Quarters of the Heavens; the Bones thereof the intermediate ". Spaces between the four Quarters; the Reft of his Limbs repre-
"rent all diftinct Matter; the Places where thole Limbs meet, or
" his Joints, imply the Months and Halves of the Months, which
". are called Pecho (or Torthights;) his Feet lignify Night and:
" Day; and Night and Day are of four Kinds : int.. The Nightie and
 wight and Day of the World t of che Spirits of deceased Ancef" tors;

- tors; 4 th. The Night and Day of Mortals: There four Kinds are "typified in his four Feet. The Reft of his Bones are the Conftel-
" lations of the fixed Stars, which are the twenty-eight Stages of the
*. Moon's Coarfe, called the Lunar Year; his Flefh is the Clouds;
whis Food the Sand; his Tendons the Rivers; his Spleen and
"Liver the Mountains; the Hair of his Body the Vegetables, and *s his long Hair the Trees; the Forepart of his Body typifies the " firet Half of the Day, and the hinder Part the latter Half; his "Yawning is the Flaft of the Lightning, and his turning himfelf " is the Thunder of the Cloud; his Urine reprefents the Rain; "and his mental Reflection is his only Speech. The golden Vef "fels which are prepared before the Horle is let loofe are the "Light of the Day, and the Place where thofe Veffels are kept is us Type of the Ocean of the Eaft; the filver Veffels which are st prepiared after the Horfe is let loofe are the Light of the *Night, and the Place where thofe Veffels are kept is a Type of
** the Ocenn of the Weft: Thefe two Sorts of Vefiels are always

4. before and after the Horfe. - The Arabian Horfe, which on Ac"count of his Swiftuefs is called Hy , is the Performer of the

- Journies of Angels; the Tajec, which is of the Race of Perfian
"Horfes, is the Performer of the Journies of the Kundherps (or
" good Spirits;) the Wäzbā, which is of the Race of the deformed " Tazee Horfes, is the Performer of the journies of the Jins (or "Demons; ) and the Afhoo, which is of the Race of Turkim "Horles, is the Performer of the Journies of Mankind: This one "Horfe, which pefforms thefe feyeral Sorvices, on Account of bis
" four different Sorts of Riders, obtains the four different Ap" pellations: The Place where this Horfe remains is the great "Ocean, which fignifies the great Spirit of Perm-Atmà, or the " univerfal Soul, which proceeds alfo from that Perm-Atmá, and is is comprehended in the fame Perm-Atmā. The Intent of this * Sacrifice is, that a Man Chould confider himfelf to be in the "Place of that Horfe, and look upon all there Articles as typified Tr in himfelf; and, conceiving the Atmä (of divine Soul) to be an Ocean, fhould let all Thought of Self be abforbed in that Atmä:"

47 This is the very Acmē and Enthufiafm of Allegory, and wonderfally dirplays the picturefque Powers of Fancy in an Afatic, Genius. But it would not have been inferted at Length in this Place, if the Circumftance of letting loofe the Horfe had not feemed to bear a glea, Refemblance to the Ceremonies of the Scape-Goat; and "perhaps the known Intention of this latter may plead fo5 the like hidden Meaning in the former. But to quit this Digreffion, The real Appellations of the Country and of the Inhabitants of Hindoftan, by which they are conftantly denominated in the anscient Writings of the Natives, feem hitherto to have efcaped the Notice of the Weftern World.

1. Hindostan is a Perfian Word, equally upiknown to the old and modern Shanferit, compounded of Stan, a Region, and the Word Alind, or Hivdoo: Probably Colonel Dow's elegant Tranflation of Ferihteh's fintory gives us the true Derivation, in that Author's

Conjeature, wiol : xxxii )
Conjecture, that it is taken from Hind, a fuppofen Son of trams. the Son of Noah; and, whatever Antiquity the Indians may alert for themelves (of which forme Notice will fubfequently be taken) the Perfians, we believe, will reft contented to allow, that the firft Intercourse between the two Nations commenced in the third pelf cent from the Deluge. But, if this Definition were rejected, the common Opinion, that India was fo named by Foreigners after the River Indus, is by no Means repugnant to Probability: In the Shanfcrit however, Hindoftan is conftantly denominated Bhertekhunt, of Jumboodecp (as it is hereafter called in the prefent Work, from Jumbo, or Jumbook, a Jackall, an Animal remarkably abundance in this Country, and Deep, any large Portion of Land furrounded by the Sea.) Shunt dignifies a Continent, of wide I rect of Land, and Bherrut is the Name of one of the firn Indian Rajahs, whore Name. Was adopted for that of the Kingdom: Hindoo therefore is not the Term by which the Inhabitants originally filed themfelves, but, according to the Idiom of their Language, Jumboodeepee, of Bhertekhuntee ; and it is only fine the Era of the Tartar Governmene that they have affirmed the Name of Hindoos, to diftinguifh themselves from their Conquerors, the Mufulmen. The Word Gentoo has been, and is fill, equally mitaken to dignify, in the proper Senfe of the Term, the Profefiors of the Braminical Religion, whereas Gent, or Gentoo, mean's Animal in general, and int its more confined Senfe, Mankind; but is never, in the Shanfrit Dialect, nor even in the modern Jargon of Bengal, appropriated particularly to fuck as follow the Doctrines of Bribmā. The four great Tribes
have each their own feparate Appellation; but they have no common or colle Etive Term that comprehends the whole Nation undef the Idea afixed by Europeans to the Word Gentoo. Poffibly the Portuguefe on their firf Arrival in India, hearing the Word frequently in the Mouths of the Natives as applied to Mankind in general, might adopt it for the domeftic Appellation of the Indians themfelves ; perhaps alfo their Bigotry might force from the Word, Gentoo a fanciful Allufion ta Gentile, a Pagan.
(1) The Shanforit Language is very copions and nervous, but the Suyle of the beft Authors wonderfully concife. It fan exceeds che Greek and Arabick in the Regulatity of its Etymology, and like them has a prodigious Number of Derivatives, from each primary Root The grammatical Rules alfo are numerous and difficults. though there are not many Anomalies. As one Inftance of the Truth of this Affertion, it may be obferved, that there are feven: Decienfions of Nouns, all ufed in the fingulars the dual, and the plural Number, and all of them differently formed, according as they terminate with a Confonant, with a long or a Chort Vawel; and again different alfo as they are of different Genders: Not a Nominative Cafe can be formed to any one of thefe Nouns, without the Application of at leaft fout Rules, which differ likewife with. each particular. Difference of the Nouns as above ftated: Add to: this, that every Word in the Language may be ufed through all the feven Declenfions, and there needs no farther Proof of the Difficulty of the Idiom.

The Shanforit Grammars are called Becäkërun, of which there ate many compofed by different Authors; forme too abitrufe even for the Comprehenfion of moft Bramins, and others too prolix to be ever unfed but as References. One of the fhortef, named the Särăfootee, contains between two and three hundred Pages, and was compiled by Anoŏbhō̄̄teß Seroopĕnảm Achärige, with a Concifenefs that can fearcely be parallelled in any other Language.

The Shanfcrit Alphabet contains fifty Letters, and it is one Boart of the Bramins that it exceeds all other Alphabets in this Respect: But when we confider that of their thirty-four Condopants near Half carry combined Sounds, and that fix of their Vowels are merely the correfpondent long Ones to as many which are Short, the Advantage feems to be little more than fanciful.

Tue Shanferit Character, wed in Upper Hindoftan, is fid to be the fame original Letter that was firf delivered to the People by Brihmā, and is now called Diewnägur, or the Language of Angels; whereas the Character ufed by the Bramins of Bengal is by no Means fo ancient, and though fomewhat different is evidently a Corruption of the former, as will better appear upon Comparifon, for which Reafon the Alphabets of both are here infarted. $\dagger$

\author{

+ See Plates No. I, and No. 2.
}

To
 consonants.


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CONNFCTED YOWELS.


$$
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& \text { स्यू जा }{ }^{\circ} \text { F }
\end{aligned}
$$



consomants.







To rank rate and lĕ̛ĕ among the Vowels may perhaps be cenfured as unnatural; we can only fay, that being Liquids, they partake in forme final Meafure of the Vowel, and that to an European Ears it feems equally extraordinary to find the Perfian and Arabic $\varepsilon$ ain to be a Confonant. It will alfo be observed in the preceding Alphabets, that the Vowels have different Forms when combined with Confonants from thofe they bear when unconnected.

In the Four Beids (the original and faced Text of the great Hindon Creator and Legiflator Brihmä) the Length of tho Vowels is determined and pointed out by a mufical Note or sign, called Mäträng (implying one whole Tone) which is placed over every Word; and in reading the Beids there Difinctions of Tone and Time muff be nicely observed ; the Account of this Modulation as given in the Shanfcrit Grammar, called Sărăfootee, is here tranflated.
"THE Vowels are of three Sorts, fort, long, and continued (or to ufe a more muffical Term, holding.) "The Chäh (a mall Bird " peculiar to Hindoftan) utters one Mätrāng, the Crow two Mä" trāngs, and the Peacock three Mätrāngs; the Moufe Half a Mā" trang. One Mäträng is the short Vowel, two Mâträngs the long " Vowel, and three Mātrāngs the continued: A Confonant with" out a Vowel has the Half Māträng. There Vowels are again to be * diftinguiked by a high Note for the one Mäträng, a low Note for " the two Mātrāngs, and an Intermediate or Tenor for the three " Mātrāngs, either with Nafals or Gutturals, ह̄ē, ēt, ō, ō̄̄, are Dip-
6) thongs, and camot be fhort; but thefe four, together with the "other five, ě, ěě, ǒ0̆, rěĕ, lĕé, are to be taken as Vowels."

It has been mentioned that thefo Diftinctions are all marked in the Beids, and muft be modulated accordingly, fo that they produce all the Effect of a laboured Recitative; but by an Attention to the Mufic of the Chant, the Senfe of the Paffage recited equally efcapes the Reader and the Audience. It is remarkable, that the Jews in their Synagogues chant the Pentateuch in the fame Kind of Melody, and it is fuppofed that this Uage has defcended to them from the remoteft Ages.

To give fomelfaint Idea of thefe arbitrary Notes, a Line is here inferted with the feveral Mäträngs. +

Těfé mŏŏndॅ̌ĕ Krēellĕ bědĕrōô bĕděrôō bědĕrōo.
The laft Syllable of the Word bĕděrōō with three Mäträngs is held for near a Minute, gradually finking, and then fwelling out with a frefh Rinforza to mark each Māträng.

This Shanfcrit Poetry comprehends a very great Variety of different Metres, of which the mof common are thefe:

The Munnee Burrench Chhund, or Lirie of twelve or ninetcen Syllables, which is fcanned by three Syllables in a Foot, and the mof approved Foot is the Anapret.

The Cäbee Chhund, or Line of eleven Syllables.
$\ddagger$ See Plate No 3, Thine 1.
The

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 Thirly surempl ASMJ.OGUK. भर्घाহ्वनतीश़ः: प习习:

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 प्रामाकरिपिबरारिकानचमयातृन्मेगकामामझ?

 एघलाकमलंबमलेन पयः॥ पयस्तबमलेन विसातिसइ:2

## (xxvii)

The Anôfhtofe Chhund, or Line of eight Syllables.
The Poems are generally compofed in Stanzas of four Lines, called Afhlogues, which are regular or irregular.

THE moff common Ahlogue is that of the Anufhtofe Chhund, or regular Stanza of eight Syllables in each Line. In this Meafure greatef Part of the Mähābäret is compofed. The Rhyme in this Kind of Stanza fhould be alternate ; but the Poets do not feem to be very nice in the Obfervance of a friet Correfpondence in the Sounds of the terminating Syllables, provided the Feet of the Verfe are accurately kept.

This fhort Anûfhtofe Aglogue is generally written by two Verfes in one Line, with a Paufe between, fo that the whole then affumes the Form of a long Diftich.

The irregular Stanza is conftantly called Aryächhund, of whatever Kind of Irregularity it may happen to confift. It is moft commonly compounded of the long Line Cäbee Chhund, and the fhort Anûhtofe Chhund alternately; in which Form it bears fome Refemblance to the mof common Lyrick Meafure of the Englifh.

It will in this Place be pardonable to quote a few Stanzas of Shanfcrit Poetry, as Examples of the fhort Account here given of its 3

## (xxviii)

Profody. The Specimens give us no defpicable Idea of the old Hindoo Bards. The Images are in general lively and pleafing, the Diction elegant and concife, and the Metre not inharmonious.

> An Ablogue Anuifboofe Chbund, or negular, of eigbt Syllables in each Line.*

Gative wit

> Pěĕtā chĕ rěĕnĕwān fhětrōō
> Mätä fhětrơŏ rěhēēlěenēe
> Bhāryā rōōpěwětēe fhětrōōh
> Pŏŏtrēh fhětrŏŏ rĕpundĕĕtēh.

A Father in Debt is an Enemy (to his Son.)
A Mother of fcandalous Behaviour is an Enemy (to her Son.)
A Wife of a beautiful Figure is an Enemy (to her Hufband.)
A Son of no Learning is an Enemy (to his Parents.)
These Verfes are regular dimeter Iambicks.

## An Ablogue Mumnee burreneh Cbbund, or of nineteen Syllables. $\ddagger$

Oơtkhầtum nĕĕdhěĕ fhungkĕyā khyě̌teče tělum dhonātả ğěrrēēr dhātéwo

 Prāptā kapěĕ wěrātečĕkả něchĕ mĕyā trěĕfhnâè fěkāmā bhěwě.

$$
\text { * See Plate No. } 3 . \quad \ddagger \text { Ibid. }
$$

From the infatiable Defire of Riches, I have digged beneath the Earth ; I have fought by Chymiftry to tranfmute the Metals of the Mountains.
I have traverfed the Queen of the Oceans; I have toiled inceffant for the Gratification of Monarchs.
I have renounced the World, to give up my whole Heart to the Study of Incantations; I have paffed whole Nights on the Places where the Dead are burnt. -
Ihave not gained one Cowry. - Begone, O Avarice, thy Bufinefs is over.

## An Alblogue Munnee burreneb Cbbund, or of twelve Syllables.*

Shěfhěěnā chě něĕfhā nĕĕfhêyāchĕ fhěfhē

Pěyěrã kěmělum kěmélâênĕ pěyčh
Pěyěfa kěmĕlầneč wĕĕbhātě̌ĕ fčrçh.

The Night is for the Moon, and the Moon is for the Night:
When the Moon and the Night are together, it is the Glory of the Heavens.
The Lotus, or Water-Lilly, is for the Stream, and the Stream is for the Water-Lilly:
When the Stream and the Water-Lilly meet, it is the Glory of the Canal.

$$
\text { - See Plase No. } 3 .
$$

This Species of Compofition is called Kŏŏndĕlee Chhund, from Köŏndělēe, a Circle, and anfwers mearly to the Word Rondeau, which Sort of Verfe it exadly imilates.

Almos T every Foot in this beautiful Stanza is a pure Anapæft.
Three Ablogues Aryächbund, or irregular, from a Collec-
sion of Poems.

- 1. 

Swějĕnō něyātĕĕ wirum
Pĕrěhěĕtĕ bơơddhěĕr wěĕnānhě kālâêpěĕ
Chhẩdâêpéẽ chunděné tecrôo
Sơơrĕbhĕyčtěe̊ mơơkhum kơơt, härěfyĕ.
A good Man goes not upon Enmity,
But is well inclined towards another, even while he is ill-treated by him:
So, even while the Sandal-Tree is felling,
It imparts to the Edge of the Axe its aromatic Flavour.
2.

Yědyĕpčĕ nĕ bhěwčtěč hảnčĕ

Efénunjĕfĕ mĕĕtěĕ mĕtwā


- See Plate No. 4.

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\cdot 36
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# सननोन्यातितैं <br> जशसिलडुजिजिचूकालेपि <br> शेढ़िचेदनानक: <br> सुरघलिकुखंधुडारे स्थ ? <br> घघणिनभवतिदानि 

परकी घोंचनलि गासभीड़ाँो
习习समंजन्मितिमाप नखणिएलुखाঘोंच़्ञ: 2 सज्ञानस्पद्ध घंनघनीता घदूँतिविलुयमतद्लींक ज्ञाल्यदेदविलसत्पाईियात इ्ञलनेघवनिलोनबलीते।
( xxxi,)
So long as there is no Darger,
The Afs will eat a Stranger's Vine ;
So, not confcious of receiving any Hurt,
The Dragon * ftill attempts to devour the Moon.

* Alluding to the Gentoos Ideas of an Eclipfe.
> ** This Stanza has been quoted in a former Publication as a Specimen of the Reig Beid.

$$
3 .
$$

Sějje̋nüfyě hrěĕděyum něwěnēẽtum
Yědwéduntěĕ wě̆bŏŏdhà Ręděleèkum

Sĕjjënō drěwĕtěĕ nō nĕwěnēētum.
The good Man's Heart is like Butter,
The Poets fay, but herein they are miftaken :
Upon beholding anothers Life expofed to Calamities,
The good Man melts ; - $\ddagger$ but it is not fo with Butter.
$\ddagger$ That is, the Simile is not juft, becaufe it does not exprefs the Powers of Sympathy, which are the characterific Part of the good Man's Difpofition.

The Four Beids are not in Verfe, as has been hitherto erroneoufly imagined, but in a Kind of meafured Profe, called Pungtee Chhund: The Tranflator is therefore obliged to obferve, that an Author of much Merit has, by wrong Information, been induced

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to offer four Stanzas as Specimens of the feveral Beids, which have not the leaft Affinity or Similitude to thofe Books: His firft Stanza is very Saulty, and withont ann Interpretation: But, as a Proof that it cannot belong to the Beids, it has already been quoted in the Specimen of the Afhlogue Aryächhund, together with the Staneas immediately preceding and following, which are taken from a Work called Käyăprĕkāh (or a Collection of Pooms) faid to have been compofed by one Kiyăt, in the third Age of the World.

From the many obfolete Terms ufed in the Beids, from the Concifenefs and Obfcurity of their Dialect, and from the Particularity of the Modulation in which they muft be recited, they are now hardly intelligible : Very few of the mof learned Pundits, and thofe only who have employed many Years of painful Study upon this one Talk, pretend to have the fmallent Knowledge of the Originals, which are now alfo become extremely fcarce and difficult to be found; but Comments have been written on them from the earlieft Periods; whereof one of the moft ancient and mof orthodox was compoitd by Bifeiht Mahämoonec, or the moft Wife, a great Writer and Prophet, who is faid to have lived in the Suttee Jogue, or firft Age of the World, and from whom Beäfs, the celebrated Author of the heroic Poem Mahäbäret, boafted his Defcent.

Tue Style of this Writer is clear, but very concife; a Specimen of it is hore offesed, in his Explanation of the firft Chaptes of the Reig Beid, which contains a Defeription of the Wiflom and Powers of the Almighty.

## CHAPTER OX BISESHT MAHANONXH:

## 















## CHAPTER OF BISESHT CON'TINUFD.












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## PjGibt Mabämoomec upart the Reig Beid. *







 Trokrefhtum zötk





 rece wé, poor









\author{

- See Plates No. 5 and No. 6.
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 prägyàně hébděnecěrněyêh.

Commentary of Bijefot Mabamoonee upon the aft Cbapter of tbe Reig Beid.

$+\pi$LORY be to Goncifh! That which is exempt from all Defires of the Senfes, the fame is the mighty Lord. He is fingle, and than him there is Nothing greater. Brehm (the Spirit of God) is abforbed in Self-Contemplation : The fame is the mighty Lord, who is prefent in every Part of Space, whofe Omnifcience, as exprefied in the Reig Beid, I fhall now explain.-Brehm is one, and to him there is no Second; fuch is truly Brehm. His Omnifrience is felf-infpired (or felf-intelligent) and its Comprehenfion includes every poffible Species.- To illuftrate this as far as I am able. - The mon comprehenfive of all comprehenfive Faculties is

+ An Invocation never omitted by a pious Gentoo upon the Commencement of any Bufnefs whatfocver.

Omnifcience; and being felf-infpired, it is fubjgit to no * Accident of Mortality or Paffion; of Vice + , to it the \& three Difinetions of Time are not; to it the three $\&$ Modes of Being are not; it is feparated from the Univerfe, and independent of alt. This Omnifcience is mamed Brehm. By this Omnifcient Spirit, the Operations of God are enlivened; by this Spirit alfo, the \| twentyfour Powers of Nature are animated. How is this ? As the Eye by the Sun, as the Pot by the Fire, as Iron by the Magnet, as Variety of Imitations by the Mimic, as Fire by the Fuel, as the Shadow by the Man, as Dufe by the Wind, as the Arrow by the Spring of the Bow, and as the Shade by the Tree; fo by this Spirit the World

* Of which they reckon five, Conception, Birth, Growth, Decay and Death.
+ In Number fix, called Opädhee, viz. Luft, Anger, Avarice, Folly, Drunkenneis and Pride.
\$ The paft, prefent and future.
§ To be awake, to fleep and to be abforbed in a State of Unconfcioufnefs -a Kind of Trance,

1 Viz. The five Elements (for the Hindoos add to the four a fubtile Æther, which they call Akäh, and fuppofe to be the Medium of Sound)
The five Members of Action, Hand, Foot, Tongue, Anus and Yard.
The five Members of Perception, Ear, Eye, Nofe, Mouth and Skin.
The five Senfes,
The three Difpofitions of the Mind, Defire, Pafion and Tranquillity, Confcioufnefs, or Self-Rerception.

The Hindoos then reckon the Duration of the World by four Jogues, or diftinct Ages.

1. The Suttee Jogue (or Age of Puxity) is faid to have lafted 3,200,000 Years; and they hold that the Dife of Man was in that Age extended to 100,000 Years, and that his Stature was 21 Cubits.
2. The Tirtah Jogue (or Age in which one third of Mankind were reprobate) they fuppofe to have conffited of $2,400,000$ Years, and that Men then lived to the Age of 10,000 Years.
3. The Dwäpāar Jogue (in which Half of the human Race became depraved) endured 1,600,000 Years, and Mens Lives were reduced to 1000 Years.
4. The Collee Jogue (in which all Mankind are corrupted, or rather leffened, for that is the true Meaning of Collee) is the prefent Era, which they fuppofe ordained to fubfift for 400,000 Years, of which near 5000 are already paft, and Man's Life in this Period is limited to 100 Years.

Computation is lof, and Conjciture overwhelmed in the Attempt to adjuf fuch aftonifing Spaces of Time to our own confined Notions of the World's Epoch: To fuch Antiquity the 3 Mofaic

Mofaic Creation is but as Yeferday; and to fuch Ages the Life of Methufelah is no more than a Span!-Abfurd as this Gentoo Doctrine may feem, mere human Reafon, upon Confideration of the prefent contracted Meafure of Mortality, can no more reconcile to ittelf the Idea of Patriarchal than of Braminical Longevity; and when the Line of implicit Faith is once extended, we can never afcertain the pret eife Limits beyond which it muft hot pafs. One Circumftance nuft not be omitted, that the Ages allotted to Mankind in the feveral Jogues by the Bramins tally very exacly with thofe mentioned by Mofes, as far as the Chronology of the latter reaches. For the laft Part of the Dwäpäär Jogue, in which Men are faid to have attained to One Thoufand Years of Life, correfponds with the Mofaic Aira of the Antediluvians : And in the Commencement of the Collee Jogue, which comes very near to the Period of the Deluge, the Port tion of human Exiftence was contracted to One Hundred Years, and is foldom fuppofed even to go fo far.

We are not much advanced in our Inquiries, by allowing with fome excellent Authors, that moft of the Gentoo Shafters (or Scrip.) tures) were compored about the Beginning of the Collee Jogue; for then we at once come to the immediate Æira of the Flood, which Calamity is never once mentioned in thofe Shafters, and which yet we muft think infinitely too remarkable to have been even but nightly folken of, much lefs to have been totally omitied, had it even been known in that Part of the World. The Bramins indeed remove this Objection by two Affertions ; One, that all their Script
tures
twres were written before the Time by us allotted to Noah; the Other, that the Deluge really never took place in Hindoftan.

Bur to wave there vague and indefinite Difquifitions, it will not here be fuperfluous to quote a Pafage or two from forme of the moft claficy and authentic Shafters, which exprefsly determige and fix the Dates of their refpective Ftras to the earlieft Jogues.

THE finf Specimen here inferted is from the Book of Munhoo, which the Reader will obferve ztands foremoft in the Lif of thofe which furnifined the fubfequent Code; and thaugh the fecond Quotation is not fo authoritative, as being the Production of a later Author (whofe Name we do not recollect) in Teftimony of the Date, of another, yet Jage-Bulk is mentioned among the fiff Legilators, and his Books are valued for their Antiquity as well as their Excellence.


## A SHLOGUES.




पूलस्त्बलीतिवि चाइधर्मज नवं ज्ञानपूदंसर्वरा
भू ल्लो के दि न का म्प यामन्ड अजा नासा स्मृतिदीविका
छेतायायाज्ञवल्दोन बतीतेन वपंचक
ग्रावऐोगासि শुल्नेवै पंचमांतुधवासरे

राजनीतिपरंचैब नरांाहितवाम्यया।

Wrea ten thoufand and ten Years of the Suttee Jogue were paf, on the Night of the Full Moon, in the Month Bhadun, I Munnoo, at the Command of Brehmä, finifhed this Shafter, that fpeaks of Mens Duty, of Juntice, and of Religion, ever infrutive.

Tais Treatifo, called Munnoo Smiftee, will enlighten the World like a Torch.

> Tiwa Ablogues Ansufbrefe Cbbund, on of eight syllables, upon Fage-Bulk. $\dagger$
 Shrāwênâê mäfeé fhơơklâe chěĕ Yägyěwčlky'äbhčédum fhäftrum Rājenēētěe prěèdum chiwé.

Vyĕtēe tâe něwĕ punchèkâe Punchermyäm bŏodhéwäferââ Dhërmé nēètě prékäfhěkum Nčrânâm hẹ̛tưkāmycyão,

In the Tirtäh Jogue, the Author Jage-Bulk, when ninety-five Years were paft, in the Month of Sāwud, on the Moon's increafe, on the Wednefday (or literally on the Day of "Mercury) finihed the Treatife,

$$
\text { i See Plate No. } 7 \text {. }
$$

- It is very remarkable, that the Days of the Weak hre named in the Shanferit Language from the fame Plancts to which they were affisned by the Greeks and Romans.

| Audatityĕ Wār Rebuẽ $W$ ir | $\}$ Solis Die |
| :---: | :---: |
| Some War | Lane Dies. |
| Munged Wär | Martis Dies. |
| Bơodhơ Wàr | Mercurii Dies, |
| Breéhélpět War | ir Jovis Dies. |
| Shơơkrě Wär | Veneris Dies, |
| Shionīichiér Whir | is Saturni Dic |

Rudĕètyĕ $\}$ the Sun.
Sōne e the Moon. Mangéle Mars.
Böaithö Mercury.
Brëthéfĕt Jupiter.
Shö́kré Venus.
Shénîfličer Saturn.
called Jage-Bulk, which fets forth the Offices of Reilgion, and alfo informs Men of the Duties of the Magiftrate.

What Periods hall we poffibly affign to thefe Writers, if we diff allow the Authorities bere quoted? If they are falie, there muft have been a Time when the Impofition would have been too palpable to have paflid upon Mankind, and when the concurrent Teftimony of the whole World would have rifen up in Judginent againft it; for if we grant Munnoo's Works to have been publifhed during his own Life-Time, it is impoffible that he fhould have ventured to utter to monfrous a Forgery ; and if they were concealed till after his Death, could the Memory of his late Exiftence be fo fhortly obliterated through the whole Country ? - But fuppoling fo much of the Book as relates to the Date to have been foited in by another, and aftepiwards produced as a Part of the original Text, which till that Time had lain undifoovered, Nobody furely would have believed him in Oppofition to the univerfal Faith! for fo miraculous a Fition could never gain Credit but upon the Support of fome Principle of religious Opinion, and every Religion has eftablifhed a Chronology of its own: Befides, can it be poffible, that none of Munnoo's Cotemporaties, none of the fucceeding Writers fhould have recorded fo ftriking a Circumfance? for if the whole Indian World had till that Time believed with us in a Chronology nearly anfwering to that of Mofes, fo aftonihing a Change in their Sentiments upon the Introduction of the Doctrine of the Jogues would have furnifhed ample Matter for a thoufand Volumes; but on the contrary, all the Parts of every

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 (xliii)Shafter (however different from each other on religious Subjects) are yet uniform and confintent throughout upon this; the fame Mode of computing their Annals has always obtained, and the fame Belief of the Remotenefs of Antiquity that now prevails may be proved to have been univerfally acknowledged, even at the Time in which fome pretend to fix the firf Appearance of Letters in Hindoftan.

Rajah Prichutt, who though ranked as a modern on the Records of India, is yet known to have lived in the carlient Ages of the Collee Jogue, was no lefs anxious than modern Philofophers are to pierce through the Obfcurity of Time, and to trace the Progrefs of the World from its Infancy; at his Iaftigation a Work was compofed by Shükeh Diew, a learned Bramin (Son of Beäfs, the famous Author of the Mäbäbäret) containing the Hiftory of India through the three preceding Jogues, with the Succeffion of the feveral Rajahs, and the Duration of their Reigus. This curious Hiftory, called SHReE BHAGbut, fill fubGifts, divided into twelve Afcund or Books (literally Branches) and three thoufand and twenty Chapters. What hall: we fay to a Work compofed four thoufand Years ago, and from thence tracing Mankind upwards through feveral millions of Years? Muft we anfwer, that the Earth was at that Time an unimhabited. Marfh, fill flowly emerging from an univerfal Inundation?

Great furely and inexplicable muft be the Doubts of mere human Reafon upon fuch a Dilemma when unaffifted and uninformed by Divine Revelation; but while we admit the former in our Argument,

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ment, we profefs a mont unflaken Reliance upon the latter, before which every Sufpicion muff fublide, and Scepticifin be abforbed in Conviction: Yet from the Premifes already eftabliched, this Conclufion at leaft may fairly be deduced, that , the World does not now contain Annals of more indiputable Antiquity than thofe delivered down by the ancient Bramins.

Coilateral. Proofs of this Antiquiey may be drawn from every Page of the prefent. Code of Laws, in its wonderful Correfpondence with many Parts of the Iniftitutes of Moles, one of the firft of known Legilators; from whoin we cannot pofibly find Grounds to fuppofe the Hindoos reccived the finalleft Article of cheir Religion or Jurifpradence, though it is not utterly impofible, that the DoQtines of Hincoftan might have been early tranfplanted into Dgypts and thus have become familiar to Mores,

The Gentoos have in all Ages believed in the Tranfmigration of Souls, which they denominate Kāyäprěwâêfh and Käyâpělât: This 1atter literally anfwers to the Word Metemplychofis. - An ancient \$hafferf, callcd the Gêēē̃, written by Adhàê Doom, has a beautiful Stanza upon this Syftem of the Iranfinigration, which he compares to a Change of Drefs.
A.SHJ.OGUE.
वस्तोसिजी सांनिययाविदाय
नवानिश्लाति नरोपराणि
जथाशसीगलिबिदाघनीर्गन
ञन्पनिसेंयाति नवाएिदेढी

Au Ablogue Caber Cbbund, or of elevens Syllables in each Lime.

## On the Tranfmigration of Souls:

Wäfaniter jectnānce yest, hat wěrhicyé


Enyānčĕ fumyateé něwāně dachēe.
As throwing aide his old Habits, A Man puts on others that are new, So, our Lives quitting the Old, Co to other newer Animals.

+ An ingenious Author of our own has well explained their Ideas upon the Subject of a future State, though he laments at the fame Time, that his Materials were too imperfect to afford complate Information.

Their Creed then is, that thole Souls which have attained to a certain Degree of Purity, either by the Innocence of their Mannets, or the Severity of their Mortifications, ate removed to Region of Happiness, proportioned to their refpective Merits : But that thofe who cannot fo far furmount the Prevalence of bad Example,

- See Plate No, 8. +Mr , Howell.
and the forcible Degoneracy of the Times, as to deferve fuch a Prow motton, ara condemned to undergo continual Punifhment in the Animition of fuccefiveramimal Forms, until at the ftated Period andther Renovation of the four Joguos flall commence upon the Dififlution of the prefent. II

Thexulfippofo that there are fourteen Bhoobuns of Spheres, feven below and fix abbuve the Earth ; the feven inferior Worlds are faid to be altogether inhabited by an infinite $V$ aricty of Serpents, deforibed in every monftrous Figure that the Imagination can fuggen; hence the Reafon why fuch particular Mention is made of Serpents in the Account of the Creation prefixed to this Code. The Earth is called Bhoor, ahd Mankind who inhabit it Bhoor-logue; an Inftance of which may be feen in the Stanza quoted from Murnoo: The Sphêtes gradually afcending from thence are,

Ifts Bōbur, whofe Inhabitants are called the Böbur-logue. 2d, The Swergelh-logne. ${ }^{3} \mathrm{~d}$. The Mahurr-logue. 4th. The Junt peh-logue: $5^{\text {th }}$. The Tuppeh-logue. 6th. The Suttee-logue.

The Böbur is the immediate Vault of the vifible Heavens, in which the Sun, Moon, and Stars are placed. The Swergth is the firit Paradife and general Receptacle for thofe who merit a Removal from the lower Earth. The Mahurr-logue are the Fakeers, and fuch Perfons as by Dint of Prayer have acquired an extraordinary Degree of Sanctity, The Janneh-logue are alfo the Souls of pious
and morah Men; and beyond this Sphere they are not fuppofed ta: pals without Iome uncommon Merits and Qualifications. The: Sphere of Tuppeh is the Reward of thofe who have all their Lives performed fome wonderfel Act of Penance and Mortification, or who have died Martyrs for their Religion. The Suttee or higheft Sphere is the Refidence of Brihmā and his particular Favourites, whence they are alfo called Brihmā-logue: This is the Place of Deftination for thofe Men who have never uttered a Falfehood during their whole Lives, and for thofe Women who have voluntarily burned themfolves with their Hurbands. How fhall we reconcite fo fplendid and exalted a Benediction pronounced upon this fpontaneous Martyrdom, with the Affertion of an Author, that the Cuftom for the Wives to burn themfelves with their. Hufbands Bodies was never reckoned a religious Duty in India f This Circumfance will again prefent itfelf in the Remarks on the Chopter of Women.

But it is now Time to draw this Eflay towards a Conclufion, by confining ourfelves to the more immediate Explanation of fuch Parts of the Code as may not feem entircly confiftent with Europeah Opinions, or European Juftice.

The Work opens with a Short Preliminary Difcourfe, written by the Bramins themfelves, as well to fet forth the Motives and Uies of the Compilation, as to gratify the horieft Vanity of every fenfible Mind, in giving fome Account of itfelf and of ciss Labours. Nothing can be more remote from a fuperffitious Adherence to their
own domeftic Prejudices, or more truly elevated above the mean and felfifh Principles of Prieftcraft, than the genuine Dignity of Sentiment that breathes through this little Performance. Few Chriftians, with all the Advantages of enlightened Underfandings, would have exprefied themselves with a more becoming Reverence for the grand and impartial Defigns of Providence in all its Works, or with a more extenfive Charity towards all their fellow Creatures of every Profeffion. It is indeed an Article of Faith among the Bramins, that God's all merciful Power would not have permitted fuch a Number of different Religions, if he had not found a Pleafure in beholding their Varieties.

The firft Section of the Preface contains an Account of the Creeation, literally as the Gentoos believe it to have been performed: The four great and original Tribes are there aid to have proceeded from the four different Members of Brihmā, the fuppofed immediate Agent of the Creation under the Spirit of the Almighty. The Hindoos do not fuppofe that there feveral Parts of the Creator, affinned for their Production, are a fymbolical Token or Defeription of the reflective Duties of their Stations; but that the Several Qualifictions of each Caff, and the enjoined Exercife of thole Qualifictions, are the natural and unavoidable Refult of the prefiding Function in each of the Members of their firn Parent.

## GL


Whish Tre Bramin from the Mouth-(Widom) to pray, to read, to inftruct.

## (a)made THE Chehteree from the Arms - (Strength) to draw the Bow, to fight, to govern.

THE Bice from the Belly or Thighs - (Nourifhment) to provide the Necefiaries of Life by Agriculture and Traffic.

## The Sooder from the Feet-(Subjection) to labour, to ferve, to travel.

These four great Tribes comprehend the firft grand Divifions of a well-regulated State. The Mechanic, or petty Dealer, as a Branch of lefs Importance, and adminitering rather to the Luxuries than to the Neceflities of Life, is furnifhed from a fifth adventitions Tribe, called Burrun Sunker, which is again fubdivided into almoft as many feparate Cafts as there are Trades or Occupations to be exercifed by its Members. The fame Principle of Government, though under a different Modification, is faid to prevail in China, where every Man is enjoined by Law to follow the Bufinefs of his Father, and forbidden to thruft himfelf into any other Profeffion.

But while we commend the Policy of the ancient Hindoos, we muftlament their moft deplorable Ignorance in fome of the practical

Sciences, particularly Geography, to which they murt give up als: Pretenfions after their extravagant Defcription' of the feven Deeps, which they fuppofe to be fo many Continents feparated from each other by an almone infinite Ocean, but yet all belonging to the: fame World which themfelves inhabit.

The other Divifion of the Preface contains the requifite Qualifications for a Magiftrate fard the Duties of his Station ; moft of the Rules there laid dowa are very pertinent, and diflay an accurate Knowledge of the human Heart.-But as the neceflary Limits of an Effay like this do not give Room or Opportunity for a general and diffuifive Criticifm, it is here intended only to fpeak of fuch particular Parts and Paflages of the Work as contain fome thing peculiar, local, or characteriftic.

Amoxo the Qualities required for the proper Execution of pubHick Bufinefs, Mention is made, "That a Man muft be able to keep " in Subjection his Luft, his Anger, his Avarice, his Folly, and " his Pride." Thefe Vices are fometimes denominated in the Shanferit under the general Term Opadhee, a Word which occur's in the quoted Specimen of the Comment upon the Reig Beid. The Folly there fpecified is not to be underftood in the ufual Senfe of the Word in an European Idiom, as a negative Quality, or the mere Want of Senfe, but as a Kind of obftinately fupid Lethargy, or perverfe Abrence of Mind, in which the Will is not altogether pafive: It feeme to be a Weaknefs peculiar to Afia, for we cannot

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find a Term by which to exprefs the precife Idea in the European Languages; it operates fomewhat like the violent Impulfe of Fear, under which Men will utter Falfehoods totally incompatible with each other, and utterly contrary to their own Opinion, Knowledge, and Conviction; and it may be added alfo, their Inclination and Intention. A very remarkable Infance of this temporary Frenzy happened lately in the Supreme Court, of Judicature at Calcutta, where a Man (not an Idiot) fivore upon a Trial , that he was no. Kind of Relation to his own Brother who was then in Court, and who had conftantly fupported bim from his Infancy is and that he lived in a Houfe by himfelf, for which he paid the Rent from his own Pocket, when it was proved that he was not worth a Rupee, and when the Perfon in whofe Houfe he had always, refided ftood at the Bat clofe to him.

Whanever the Word Folly included among the Vices abavementioned occurs in this Code, it muft alyays be underfood to carry the Meaning here defcribed.-A Another Conjecture, and that exceedingly acute and ingenious, has been ftarted upon this Foills, that it may mean the Deception which a Max permits to be impofed on his Judgment by his Pafions, as Acts of Rapacity and Avarice are ofter, committed by Men who alcribe them to Prudence and a juft Affertion of their own Right, Malice and Rancour pafs for Juftice, and Brutality for Spirit. This Opinion, wher thoroughly examined, will yery nearly tally with the former; for all the Paffions, as well as Fear, have an equal Ffficacy to difturb
and diffort the Mind: But to account for the Folly here Spoken of, as being the Offspring of the Paffions, inftead of drawing a Parallel between it and the Impulfes of thofe Paffions, we muff fuppofe the Impulfe to act with infinitely more Violence upon an Afiatic Mind than we can ever have feen exemplified in Europe. It is however fomething like the Madnefs fo inimitably defineated in the Hero of Cervantes, fenfible enough upon forme Occafrons, and at the fame Time completely wild, and unconfoious of itself upon others; and that too originally produced by an Affort of the Will, though in the End overpowering and fuperfeding its Functions.

It will no doubt trike the Reader with Wonder, to find a Profit bition of Fire: Arms in Records of foch afifathomable Antiquity; aida he will probably from hence renew the Sufpicion which has long been deemed absurd, that Alexander the Great did abfolutely meet with fame Weapons of that Kind in India, as a Paffage in Quintus Curtiusl feems to afcertain. Gunpowder has been known in China, as well as in Hindoftan, far beyond all Periods of Inveftigaton. - The Word Fire-Arms is literally Shanforit Agnee-after, a Weapon of Fire ; they defcribe the firm Species of it to have been a Kind of Dart or Arrow tipt with Fire, and difcharged upon the Enemy from a Bamboo. Among feveral extraordinary Properties of this Weapon, one was, that after it had taken its Flight, it divied into feveral feparate Darts or Streams of Flame, each of which took effect, and which, when once kindled, could not be extinguifhed;
tinguifhed;* but this Kind of Agree-after is now 10 rt. - Cannon in the Shanferit Idiom is called Shět-Aghnce, or the Weapon that kills a hundred Men at once, from (Shěté) a Hundred, and ghěnčh to kill; and the Pooran Shafters, or Hiftories, afcribe the Invention of thefe deftuctive Engines to Becthookkerma, the Artift, who is related to have forged all the Weapons for the War which was maintained in the Suttee Jogue between Dewta and Offoor (or the good and bad Spirits) for the Space of one hundred Years. -W as it Chance or Infpiration that furnifhed our admirable Milton with exactly the fame Idea, which had never before occurred to an European Imagination ?

Thr Battles which are defcribed in this Section, ridiculous as they may appear, when compared with the modern Art and Improvement of War, are the very Counterparts of Homer; for, in the early Ages of Mankind, a Battle appears to have been little more than a Set of diftinct Duels between Man and Man; in whioh Cafe, every Circumfance pointed out in this Patt of the Magia trate's Duty might naturally be expected to occur: And this is a forcible Argument to prove, that the Compilers have not foifted into the Code any novel Opinions of their own, when in this Place hardly one of the Principles of War, as fated by them, is applicable to the prefent Syftem and Situation of Mankind.

Taere is a particular Charge to the Magifrate to forbid all Fires in the Month Cheyt, or Part of March and April ; this is

- It feems exactly to agree with the Feu Gregevis of the Crufades.

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an Infitution moft wifely and ufefully calculated for the Climate of Hindoftan, where, for above four Months before that Time, there falls no Rain, and where the Wind always blows hard in that Month, and is very dry and parching, fo that every Thing is in the moft combuftible Situation, and the accidental buraing of a Handful of Straw may fpread a Conflagration through a whole City. - It is obfervable in India to this Day, that Fires are more frequent and more dangerous in the Month Cheyt than in all the reft of the Year.
(4PON the whole, the Scope and Matter of this Section is excellent; and, divefted of the peculiar Tinet it has received from the religious Tenets of its Authors, is not unworthy the Pen of the moft celebrated Politicians, or Philofophers of ancient Greece.

CHAP. 1. The Code begins with Regulations for that which is one of the firft Cements of civil Society, the Mutuation of Property; which, though equally neceffary and advantageous to the Pubfic, muft be confined within certain Limits, and conducted upon the Faith of known Laws, to render it fafe, confidential, and equitable. The favourable Diftinctions marked towards fome Tribes, and apparent Severity with refpect to others, in this Chapter, though perhaps not reconcileable to our Ideas of focial Compact, muf be fuppofed perfectly confonant to the Maxims of the Gentoos, and familiar to their Comprehenfions, as it may be obferved, that the Compilers have been fcrupuloufly exact, in pointing out all fuch

