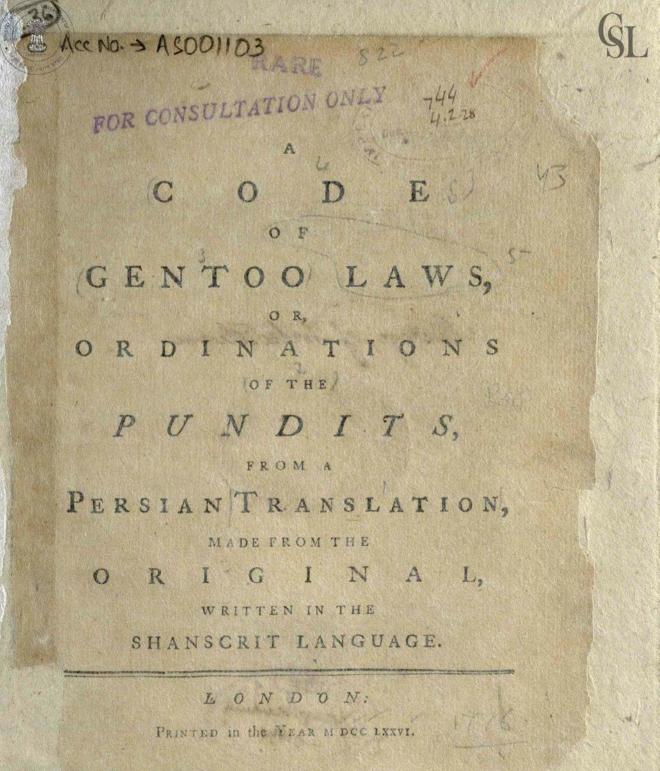
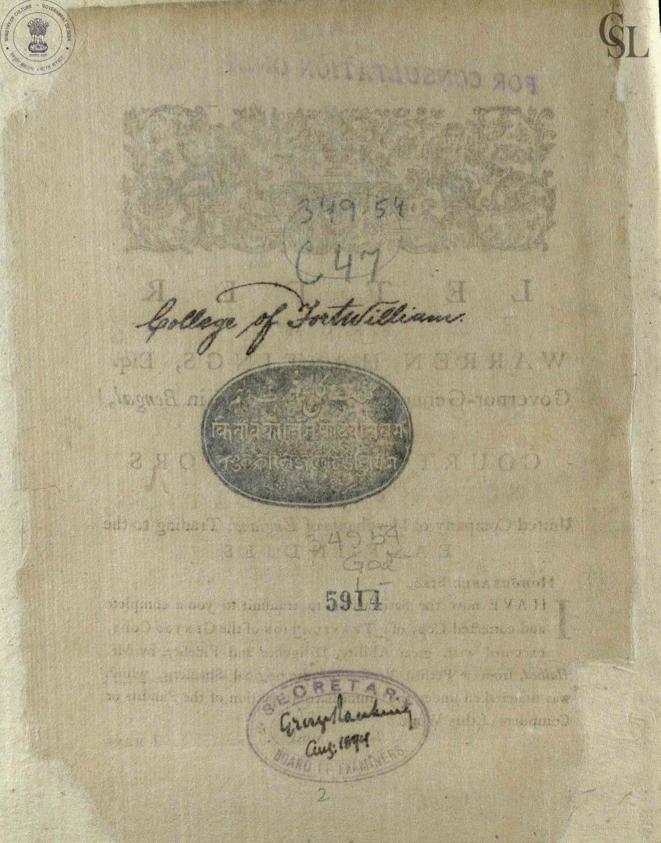
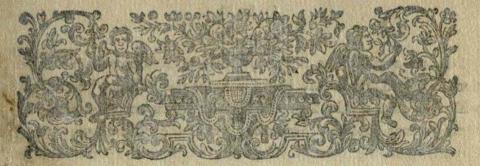


PRINTED in the YEAR M DCC LXXVI.









LETTER

FROM

WARREN HASTINGS, Elq. Covernor-General of Fort-William, in Bengal,

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COURT OF DIRECTORS

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United Company of Merchants of England, Trading to the E A S T - I N D I E S.

HONOURABLE SIRS,

HAVE now the Satisfaction to transmit to you a complete and corrected Copy of a TRANSLATION of the GENTOO CODE, executed with great Ability, Diligence and Fidelity, by Mr. albed, from a Persian Version of the original Shanscrit, which as undertaken under the immediate Inspection of the Pundits or ompilers of this Work.

I HAVE

I HAVE not Time to offer any Obfervations upon these Productions; indeed they will best speak for themselves: I could have wished to have obtained an Omission or Amendment of some Passages, to have rendered them more fit for the Public Eye; but the Pundits, when defired to revise them, could not be prevailed upon to make any Alterations, as they declared, they had the Sanction of their Shafter, and were therefore incapable of Amendment; possibly these 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 less known, and the Manners more influenced by the natural Impulse of the Passions.

I HAVE the Honour to be, with the greateft Refpect,

HONOURABLE SIRS,

Your most obedient,

And most faithful humble Servant,

Warren Haftings

Fort-William, 27th March, 1775. (iv)

(v)

To the CHAIRMAN of the Court of Directors of the United East-India Company, dated at Calcutta, 6th August, 1775.

SIR,

HAVE too long ferved under Mr. Haftings not to be convinced, that he would never have fuffered the accompanying Addreis to go home in his Enclofure; reduced therefore to the Veceffity of eluding his Knowledge, I have taken the Liberty, by his only poffible Method, to express my Gratitude for his Favours: and the peculiar Circumstances of the Cafe will, I hope, apologize to you, Sir, for the Abruptness of this Intrusion.—I humbly request, that when the CODE OF GENTOO LAWS, PRELIMINARY TREATISE, Sc. shall come to be printed, you will also be pleased to permit the Publication of this Address.

I AM, with the greatest Respect,

SIR,

Your most obedient humble Servant,

Nathaniel Braffey Halhed.

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Honble WARREN HASTINGS, Elq.

GOVERNOR-GENERAL

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British Settlements in the East-Indies, &c. &c.

HONOURABLE S I R,

B Y 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, almost 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 first felecter me from a Number of more worthy Competitors to undertake the Task, so it has by constant Affisfance and Encouragement been the entire Instrument of its Completion.—Indeed, if all the Lights which at different Periods have been thrown upon this Subject, by your happy Suggestions, had been with-held, there would have remained for my Share of the Performance nothing but a Mass of Obscurity and Confusion; so that in your own Right, the whole Result of the Execution is yours, as well as the entire Merit of the original Plan.



It is my earnest With that you may long be the prime Adminit trator of an Eftablishment, to which you have to excellently paved the Way; as I am fure your extensive general Knowledge, joined to your particular Experience in the Affairs of *India*, give you Advantages which can fearcely fall to the Share of any other Subject of the *Britifb* Empire.

I AM, with the greatest Respect and Gratitude,

HONOURABLE S I R,

Your most abliged,

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And most obedient Servant,

Nathaniel Braffey Hathed.

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TRANSLATOR'S PREFACE.

HE Importance of the Commerce of India, and the Advantages of a Territorial Eftablishment in Bengal, have at length awakened the Attention of the British Legislature to every Circumstance that may conciliate the Affections of the Natives, or enfure Stability to the Acquisition. Nothing can fo favourably conduce to these two Points as a well-timed Toleration in Matters of Religion, and an Adoption of fuch original Institutes of the Country, as do not immediately class with the Laws or Interests of the Conquerors.

To a fleady Purfuance of this great Maxim, much of the Success of the Romans may be attributed, who not only allowed to their foreign Subjects the free Exercise of their own Religion, and the Administration of their own civil Jurisdiction, but sometimes by a Po-C

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licy fill more flattering, even naturalized fuch Parts of the Mythology of the Conquered, as were in any respect compatible with their own System.

WITH a View to the fame political Advantages, and in Obfervance of fo firiking 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 Jurisprudence are made public, with the Sanction of their most respectable 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 such as relate to the ceremonious Peculiarities of their Superstition.

THE Professors of the Ordinances here collected still speak the original Language in which they were composed, and which is entirely unknown to the Bulk of the People, who have settled upon those Professors several great Endowments and Benefactions in all Parts of Hindostan, and pay them besides a Degree of personal Respect little short of Idolatry, in return for the Advantages supposed to be derived from their Studies. A Set of the most experienced of these Lawyers was selected from every Part of Bengal for the Purpose of compiling the present Work, which they picked out Sentence by Sentence from various Originals in the Shanferit Language, neither adding to nor diminishing any Part of the ancient Text. The Articles thus collected were next translated literally into Person, under the Inspection of one of their own Body; and from that Translation

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were rendered into English with an equal Attention to the Closeness and Fidelity of the Verfion. Lefs studious of Elegance than of Accuracy, the Translator thought it more excutable to tire the Reader with the Flatnefs of a literal Interpretation, than to miflead him by a vague and devious Paraphrase; so that the entire Order of the Book, the feveral Divisions of its Contents, and the whole Turn of the Phrafe, is in every Part the immediate Product of the Bramins, The English Dialect in which it is here offered to the Public, and that only, is not the Performance of a Gentoo. From hence therefore may be formed a precife Idea of the Cuftoms and Manners of thefe People, which, to their great Injury, have long been mifreprefented in the Western World. From hence also Materials may be collected. towards the legal Accomplishment of a new System of Government in Bengal, wherein the British Laws may, in some Degree, be fostened. and tempered by a moderate Attention to the peculiar and national I rejudices of the Hindoo; fome of whole Inflitutes, however fancifal and injudicious, may perhaps be preferable to any which could be fubstituted in their room. They are interwoven with the Religion of the Country, and are therefore revered as of the highest Authority: They are the Conditions by which they hold their Rank in Society. Long Usage has perfuaded them of their Equity, and they will always gladly embrace the Permiffion to obey them ; to be obliged .o renounce their Obedience would probably be effected among them a. real Hardfhip,

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The Attention which the Translator was forced to befow upon fo uncommon a Subject, the Number of Enquiries necessary for the Elucidation of almost every Sentence, and the many Opportunities of most decinive Information, which the Courfe of the Work prefented, give him in fome Measure a Right to claim the Conviction of the World upon many dubious Points, which have long eluded the niceft Investigation. He is very far from wishing to establish his own Doctrines upon the Ruins of those which he found already erected; and when he opposes popular Opinion, or contradicts any ill-grounded Affertion, it is with the utmost Distruct of his own Abilities, and merely in Submission to the Authority of that Truthwhich the Candid will ever be glad to support, even in Prejudice to a System of their own Formation.

Is a Tract fo untrodden as this, many Paths muft be attempted before we can hit upon the right. We owe much to every Perfor, who in fo troubleforme a Road hath removed a fingle Obflacle, or opened the fmalleft Channel for Difeovery; and the more difficult the Completion of the Adventure, the greater is the Merit of each Attempt. The prefent Work however is the only one of this Nature ever undertaken by Authority; the only Inflance, in which the Branvins 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 Inftrument, by which the Laws of this fingular Nation are ufhered into the World from thofe Bramins themfelves.

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In this preliminary Treatife it is proposed, after a few general and introductory Observations, to attempt a short Account of the Shanferit Language, and an Explanation of such Passages in the Body of the Code, as may appear by their Peculiarity or Repugnance to our Sentiments to lie most open to Objection.

MANY conjectural Doctrines have been circulated by the Learned and Ingenious of Europe upon the Mythology of the Gentoos; and they have unanimoully endeavoured to confirue the extravagant Fables with which it abounds into fublime and myflical Symbols of the most refined Morality. This Mode of reasoning, however common, is not quite candid or equitable, becaufe it fets out with fuppoling in those People a Deficiency of Faith with Respect to the Authenticity of their own Scriptures, which, although our better Information may convince us to be altogether falfe and erroneous, vet are by them literally effected 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 justified 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 first Principles of our Argument, or infift upon an equal Right on their Side to suppose the Veracity of their own Scriptures uncontrovertible.

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IT may poffibly be owing to this Vanity of reconciling every other Mode of Worthip to fome Kind of Conformity with our own, that allegorical Constructions, and forced Allusions to a myslic Morality, have been conftantly foifted in upon the plain and literal Context of every Pagan Mythology. But we fhould confider, that the Institution of a Religion has been in every Country the first Step towards an Emerfion from Savage Barbarifm, and the Eftablifhment of Civil Society; that the human Mind at that Period, when Reafon is just beginning to dawn, and Science is yet below the Horizon, has by no Means acquired that Facility of Invention, and those profound Habits of thinking, which are necessary 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 most 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 have no Right to fufpect in Them a greater Propenfity to, or Capability of the Composition of fuch fubtle Mysteries in those Ages of Ignorance, than we find to exist in their legitimate Succeffors, the modern Vulgar and Illiterate at this Day. Il otar anco la qui turf blaves cold residue i monastas fui

WE have feen frequent and unfuccefsful 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,



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other, in these fanciful Interpretations, is to us an additional Argument for the literal Veracity of the Inspired Penman. The Faith of a Gentoo (misguided as it is, and groundless as it may be) is equally implicit with that of a Christian, and his Allegiance to his own supposed Revelations of the Divine Will altogether as firm. He therefore esteems the astonishing Miracles attributed to a Brihmä, a Raām, or a Kishen, as Facts of the most indubitable Authenticity, and the Relation of them as most shrifting historical.

But not to interfere with fuch Parts of the Hindoo Mythology as have not been revealed or explained to him, the Tranflator can poficively affirm, that the Doctrine of the Creation, as fet forthin 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 underflood by the Compilers of this Work unanimoufly, who bore the first 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 Courie of a wide and laborious Enquiry; nor can it be otherwife, unless the Progrefs of Science, initead of being flow and gradual, were quick and inflantaneous; unlefs Men could ftart up at once into Divines and Philosophers from the very Cradle of Civilization, or could defer the Profession of any Religion at all, until progressive Centuries had ripened them into a Fitnefs for the most abstracted Speculations.

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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 Reft of their Improvements; and that those Doctrines, which the ignorant Ancestor received with Reverence and Conviction, as the literal Exposition of undoubted Fact, the philosophic Descendant will fixive to gloss over by à posteriori Conftructions of his own; and, in the Fury of Symbol and Allegory, obfcure and diffort that Text which the Simplicity of its Author never suspected as liable to the Possibility of such Mutilation. — These Innovations however have always been screened, with the most scrupulous Attention, from the general View of Mankind 32 and; if a hardy Sage hath at any Time ventured to remove the Veil, his Opinions have usually been received with Detestation, and his Person hath frequently paid the Forfeit of his Temerity.

The real Intention and Subject of the Eleufinian Myfteries are now well known; but it cannot, with much Plaufibility, be pretended, that those Myfteries were coeval with the Mythology to whose Disproval they owed their Establishment: Probably, the Institution was formed at a more advanced Period of Science, when the Minds of the Learned were cager to pierce through the Obscurity of Superstition, and when the Vanity of superior Penetration made them ashamed literally to believe those Tenets, which popular Prejudice would not suffer them utterly to renounce.

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INSTANCES in Support of this Argument might perhaps, without a Strain, be drawn even from fome Parts of the Holy Scriptures: And here the Account of the Scape-Goat, in the Laws of Mofes, offers itfelf for that Purpole with the greater Propriety, as it is not alcogether diffimilar to a particular Inflitute of the Gentoos. The infpired Author, after defcribing the preliminary Ceremonies of this Sacrifice, proceeds thus:

" AND Aaron shall lay both his Hands upon the Head of the Scape-Goat, and confess over him all the Iniquities of the Children of Israel, and all their Transgressions in all their Sins, putting them upon the Head of the Goat, and shall fend him away by the Hand of a fit Man into the Wilderness: And the Goat shall bear upon him all their Iniquities unto a Land not inhabited; and he shall let go the Goat in the Wilderness."

THE Jews, at the Period when this Ceremony was ordained, were very little removed from a State of Barbarifms Groß in their Conceptions, illiterate in their Education, and uncultivated in their Manners; they were by no Means fit Subjects for the Comprehension of a Mystery; and doubtles, at that Time, believed that their Crimes were thus really and *bond fide* laid upon the Head of the Victim: Yet the more Wise, in fucceeding Ages, might well fart from fuch a Prejudice, and rightly conceive it to be a typical Representation of the Doctrine of Absolution.

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HENCE it may be understood, that what has been herein advanced does not mean to let alide the Improvements of Philosophy, or to deny the occalional Employment of Allegory, but merely to establish one plain Position, that Religion in general, at its Origin, is believed literally as it is professed, and that it is afterwards rather refined by the Learned than debased by the Ignorant.

" that House, inches he shall be defaibed, becaule the religions

THE Gentoo Ceremony, which was hinted at as bearing a remote Likenefs to the Sacrifice of the Scape-Goat, is the Afhummeed Jugg, of which a most absurd and fabulous Explanation may be found in the Body of the Code: Yet, unnatural as the Account there stands, it is feriously credited by the Hindoos of all Denominations, except perhaps a few Individuals, who, by the Variety and Contradictions of their several allegorical Interpretations, have mutually precluded each other from all Pretensions to Infallibility.

es Working his Body replifes ontentine Verre : his Back Paradife.

The The Curious may form fome Idea of this Gentoo Sacrifice when reduced to a Symbol, as well as from the fubfequent plain Account given of it in a Chapter of the Code, an Explanation of it is here inferted from Därel Shekûh's famous Perfian Translation of fome Commentaries upon the Four Beids, or original Scriptures of Hindoffan : The Work itfelf is extremely fcarce, and perhaps of dubices Authenticity; and it was by mere Accident that this litthe Specimen was procured.

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Explanation of the Ashummeed Jugg.

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" THE Ashummeed Jugg does not merely confid in the Per-" formance of that Ceremony which is open to the Infrection of " the World, namely, in bringing a Horfe and facrificing him ; " but Ashummeed is to be taken in a mystic Signification, as im-" plying, that the Sacrificer must look upon himfelf to be typified in it that Horfe, fuch as he shall be defcribed, because the religious " Duty of the Afhummeed Jugg comprehends all those other religious Duties, to the Performance of which all the Wife and Ho-" ly direct all their Actions, and by which all the fincere Profeffors of every different Faith aim at Perfection : The myflic " Signification thereof is as follows : The Head of that unblemissed Horie is the Symbol of the Morning; his Eyes are the Sun; his Breath the Wind; his wide-opening Mouth is the " Bishwäner, or that innate Warmth which invigorates all the " World; his Body typifies one entire Year; his Back Paradife; " his Belly the Plains; 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-" fent all diffinct Matter; the Places where those Limbs meet, or " it his Joints, imply the Months and Halves of the Months, which are called Peche (or Fortnights;) his Feet fignify Night and " Day; and Night and Day are of four Kinds : 1.ft. The Night and " Day of Brihms; 2d. The Night and Day of Angels ; 3d. The " Night and Day of the World of the Spirits of deceafed Ancefse tors ;

"tors; 4th. The Night and Day of Mortals : These 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 Courfe, called the Lunar Year; his Flesh is the Clouds; " his Food the Sand; his Tendons the Rivers; his Spleen and " Liver the Mountains; the Hair of his Body the Vegetables, and " his long Hair the Trees ; the Forepart of his Body typifies the " first Half of the Day, and the hinder Part the latter Half; his "Yawning is the Flash of the Lightning, and his turning himself " is the Thunder of the Cloud; his Urine represents the Rain; " and his mental Reflection is his only Speech. The golden Vef-" fels which are prepared before the Horfe is let loofe are the " Light of the Day, and the Place where those Vessels are kept is " a Type of the Ocean of the East; the filver Veffels which are ** prepared after the Horfe is let loofe are the Light of the "Night, and the Place where those Vessels are kept is a Type of " the Ocean of the West : These two Sorts of Vessels are always " before and after the Horfe .-- The Arabian Horfe, which on Ac-" count of his Swiftness is called Hy, is the Performer of the " Journies of Angels; the Tajce, which is of the Race of Perfian " Horses, is the Performer of the Journies of the Kundherps (or " good Spirits;) the Wazba, which is of the Race of the deformed " Tazee Horfes, is the Performer of the Journies of the Jins (or " Demons;) and the Ashoo, which is of the Race of Turkish " Horfes, is the Performer of the Journies of Mankind: This one " Horfe, which performs these several Services, on Account of his se four

"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-Atmā, or the univerfal Soul, which proceeds alfo from that Perm-Atmā, and is comprehended in the fame Perm-Atmā. The Intent of this Sacrifice is, that a Man thould confider himfelf to be in the Place of that Horfe, and look upon all these Articles as typified in himfelf; and, conceiving the Atmã (or divine Soul) to be an Ocean, thould let all Thought of Self be abforbed in that Atmã."

This is the very Acmē and Enthulialm of Allegory, and wonderfully difplays the picturelque Powers of Fancy in an Afiatic Genius. But it would not have been inferted at Length in this Place, if the Circumftance of letting loofe the Horle had not leemed to bear a great Refemblance to the Ceremonies of the Scape-Goat; and perhaps the known Intention of this latter may plead for the like hidden Meaning in the former. But to quit this Digression. — The real Appellations of the Country and of the Inhabitants of Hindoftan, by which they are conftantly denominated in the ancient Writings of the Natives, feel hitherto to have efcaped the Notice of the Weftern World.

HINDOSTAN is a Persian Word, equally unknown to the old and modern Shanicrit, compounded of Stan, a Region, and the Word Hind, or Hindoo: Probably Colonel Dow's elegant Translation of Ferishteh's History gives us the true Derivation, in that Author's \mathbf{F} Conjecture,

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Conjecture, that it is taken from Hind, a fuppofed Son of Ham, the Son of Noah; and, whatever Antiquity the Indians may affert for themselves (of which some Notice will subsequently be taken) the Perfians, we believe, will reft contented to allow, that the first Intercourfe between the two Nations commenced in the third Def4 cent from the Deluge. But, if this Definition were rejected, the common Opinion, that India was to named by Foreigners after the River Indus, is by no Means repugnant to Probability : In the Shanferithowever, Hindoftan is constantly denominated Bhertekhunt, or Jumboodeep (as it is hereafter called in the prefent Work, from Jumboo, or Jumbook, a Jackall, an Animal remarkably abundant in this Country, and Deep, any large Portion of Land furrounded by the Sea.) Khunt fignifies a Continent, or wide Tract of Land, and Bherrut is the Name of one of the first Indian Rajahs, whole 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, or Bhertekhuntee; and it is only fince the Æra of the Tartar Government that they have affumed the Name of Hindoos, to diffinguish themselves from their Conquerors, the Muffulmen. The Word Gentoo has been, and is still, equally mistaken to fignify, in the proper Senfe of the Term, the Professors of the Braminical Religion, whereas Gent, or Gentoo, means Animal in general, and in its more confined Senfe, Mankind; but is never, in the Shanfcrit Dialect, nor even in the modern Jargon of Bengal, appropriated particularly. to fuch as follow the Doctrines of Brihma. The four great Tribes have 3

(xxiii,)

have each their own feparate Appellation; but they have no common or collective Term that comprehends the whole Nation under the Idea affixed by Europeans to the Word Gentoo. Poffibly the Portuguefe on their first Arrival in India, hearing the Word frequently in the Mouths of the Natives as applied to Mankind in general, might adopt it for the domestic Appellation of the Indians themfelves; perhaps also their Bigotry might force from the Word Gentoo a fanciful Allusion to Gentile, a Pagan.

Shanferithowever, Mindoffan is comfandly designingted Bloerteichunt!

THE Shanforit Language is very copious and nervous, but the Style of the best Authors wonderfully concise. It far exceeds the Greek and Arabick in the Regularity of its Etymology, and like them has a prodigious Number of Derivatives from each primary Root. The grammatical Rules also are numerous and difficulty. though there are not many Anomalies. As one Inftance of the Truth of this Affertion, it may be observed, that there are seven Declensions of Nouns, all used in the singular, the dual, and the plural Number, and all of them differently formed, according as they terminate with a Confonant, with a long or a fhort Vowel; and again different also as they are of different Genders : Not a Nominative Cafe can be formed to any one of these Nouns, without the Application of at least four Rules, which differ likewife with each particular Difference of the Nouns as above flated : Add tothis, that every Word in the Language may be used through all the feven Declenhons, and there needs no farther Proof of the Difficulty of the Idiom.

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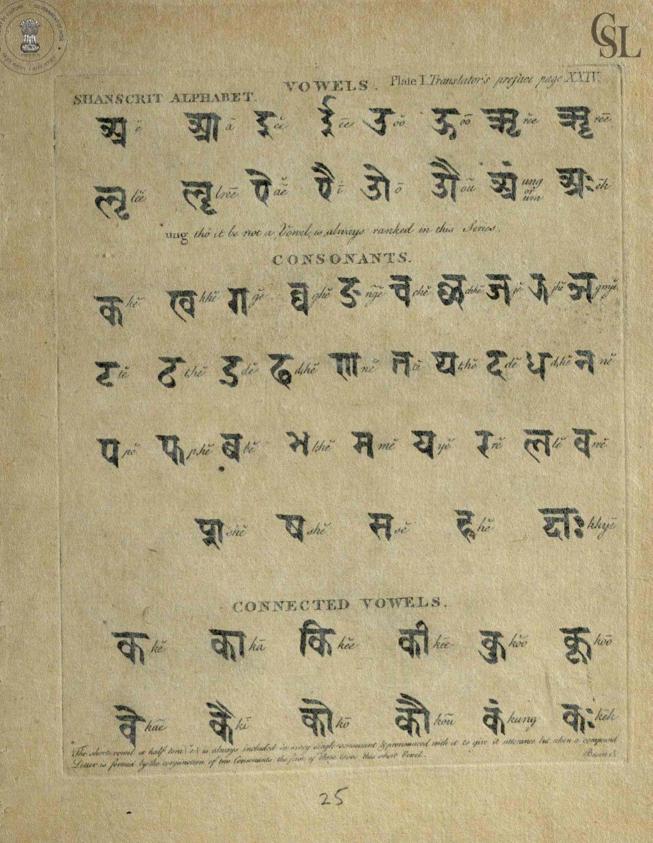
THE Shanforit Grammars are called Beeäkërun, of which there are many composed by different Authors; some too abstruse even for the Comprehension of most Bramins, and others too prolix to be ever used but as References. One of the shortest, named the Sărăsootee, contains between two and three hundred Pages, and was compiled by Anoöbhöötëë Scroopënăm Achārige, with a Concifeness that can scarcely be parallelled in any other Language.

THE Shanferit Alphabet contains fifty Letters, and it is one Boaft of the Bramins that it exceeds all other Alphabets in this Refpect: But when we confider that of their thirty-four Confonants near Half carry combined Sounds, and that fix of their Vowels are merely the correspondent long Ones to as many which are thort, the Advantage feems to be little more than fanciful.

The Shanferit Character, used in Upper Hindostan, is faid to be the fame original Letter that was first delivered to the People by Brihmā, and is now called Diewnāgur, or the Language of Angels; whereas the Character used by the Bramins of Bengal is by no Means so ancient, and though somewhat different is evidently a Corruption of the former, as will better appear upon Comparison, for which Reason the Alphabets of both are here inferted. +

+ See Plates No. 1, and No. 2.

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BENGAL ALPHABET VOWELS. Plate II. Translator s propher par XMIV SL VOWELS. Plate II. Translator s propher par XMIV SL VOWELS. Plate II. Translator s propher par XMIV Ulie Inter Jac Art 30 300 Many West She Ahle Sge And Scher Date Rading je April Poote Tote Bake Sde Delshe Fannah Ster Ache Ede Sche Fruih And Ephe Ale Slike Ame Aye Are ofle Ane Sche Sche Roe The Skleye CONNECTED VOWELS. This the Alto Relie Phone So hich

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marine stated the survey states ? ... in the states of the new of the

To rank röë and leë among the Vowels may perhaps be cenfured as unnatural; we can only fay, that being Liquids, they partake in fome finall Meafure of the Vowel, and that to an European Ear it feems equally extraordinary to find the Perfian and Arabic ε ain to be a Confonant. It will also be observed in the preceding Alphabets, that the Vowels have different Forms when combined with Confonants from those they bear when unconnected.

In the Four Beids (the original and facred Text of the great Hindoo Creator and Legiflator Brihmā) the Length of the Vowels is determined and pointed out by a mufical Note or Sign, called Mätrāog (implying one whole Tone) which is placed over every Word; and in reading the Beids these Diffinctions of Tone and Time must be nicely observed; the Account of this Modulation as given in the Shanscrit Grammar, called Sărăsootee, is here translated.

"The Vowels are of three Sorts, fhort, long, and continued (or to use a more mufical Term, holding.) "The Chāth (a fmall Bird "peculiar to Hindostan) utters one Mātrāng, the Crow two Mā-"trāngs, and the Peacock three Mātrāngs; the Mouse Half a Mā-"trāng. One Mātrāng is the short Vowel, two Mātrāngs the long "Vowel, and three Mātrāngs the continued: A Consonant without a Vowel has the Half Mātrāng. These Vowels are again to be distinguished by a high Note for the one Mātrāng, a low Note for "the two Mātrāngs, and an Intermediate or Tenor for the three Mātrāngs, either with Nafals or Gutturals. ēē, ēī, ō, oū, are Dip-G



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" thongs, and cannot be fhort; but these four, together with the " other five, ĕ, ĕĕ, ŏŏ, rĕĕ, lĕĕ, are to be taken as Vowels."

It has been mentioned that these Diffinctions are all marked in the Beids, and must be modulated accordingly, so that they produce all the Effect of a laboured Recitative; but by an Attention to the Music of the Chant, the Sense of the Passage recited equally escapes the Reader and the Audience. It is remarkable, that the Jews in their Synagogues chant the Pentateuch in the same Kind of Melody, and it is supposed that this Usage has descended to them from the remotest Ages.

To give some faint Idea of these arbitrary Notes, a Line is here inferted with the feveral Mātrāngs. +

Těfé mööndée Kreele bederoo bederoo bederoo.

THE last Syllable of the Word bederoo with three Matrangs is held for near a Minute, gradually finking, and then swelling out with a fresh Rinforza to mark each Matrang.

THE Shanfcrit Poetry comprehends a very great Variety of different Metres, of which the most common are these:

THE Munnee hurrench Chhund, or Line of twelve or nineteen Syllables, which is feanned by three Syllables in a Foot, and the most approved Foot is the Anapæst.

THE Cabee Chhund, or Line of eleven Syllables.

50

+ See Place No 3. Line r.

नमगंडि जीलवर र बर र बर र बर र Plate III Translator's perfiler page XXVI णिताच झणवां नुशा हु: माताषानुरशीलिनी ASHLOGUE. PAGEXXVIII आर्याइएव ती शाइ: पुत्रः पार्डा येडितः उत्वानंनिधि प्रांव याद्तित नलंग्यातागिरे भीततो निस्तीर्ताम्परितांपतिर्नुपतयोर्धत्वेनसंतोषिताः॥ मेवाराधनतन्धरेणमनसानीताप्रमशानेनिपाः प्राप्ताविगरिकानचमयाहल्मिसकामाभव १ जनिता च निजानि गया च गुगरी प्राणिनानिजयाचविभातिनभः ASHLOGUE. पयसाकमलंबमलेन पयः॥ PAGEXXIX पयसाबमलनविभातिसाः २ Basine et.

3

AND COLOR

A S H L O G U E. PAGE XXVIII

(xxvii .

THE Anushtofe Chhund, or Line of eight Syllables.

THE Poems are generally composed in Stanzas of four Lines, called Ashlogues, which are regular or irregular.

THE most common Ashlogue is that of the Anushtofe Chhund, or regular Stanza of eight Syllables in each Line. In this Meafure greatest Part of the Mähäbäret is composed. The Rhyme in this Kind of Stanza should be alternate; but the Poets do not seem to be very nice in the Observance of a strict Correspondence in the Sounds of the terminating Syllables, provided the Feet of the Verse are accurately kept.

THIS fhort Anafhtofe Ashlogue is generally written by two Verses in one Line, with a Pause between, so that the whole then assumes the Form of a long Distich.

THE irregular Stanza is constantly called Aryachhund, of whatever Kind of Irregularity it may happen to confist. It is most commonly compounded of the long Line Cabee Chhund, and the short Anushtofe Chhund alternately; in which Form it bears some Resemblance to the most common Lyrick Measure of the English.

IT will in this Place be pardonable to quote a few Stanzas of Shanfcrit Poetry, as Examples of the flort Account here given of its 3 Profody.

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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 concile, and the Metre not inharmonious.

An Ashlogue Anashtofe Chbund, or regular, of eight Syllables in each Line.*

Pěětā chě rěžněwān fhětrooh Mātā fhětroo rěfhědlěžněž Bhāryā roopěwětěž fhětrooh Pootreh fhětroo rěpunděžteh.

- 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 lambicks.

34

An Alblogue Munnee burreneb Chbund, or of nineteen Syllables. ‡

Oötkhātum něčdhěč fhungkěyā khyčětěč tělum dhonātā gěčrēčr dhātěwő

Něčítěerně ísereetam pěteer nreepeteyor yetaêne fungtosheetah Muntr' aradhene tetperaêne menesa neeta shmeshanaê neeshah Prapta kapee werateeka neche meya treeshnaê sekama bhewe.

* See Plate No. 3. ‡ Ibid.

FROM





THIS

- From the infatiable Defire of Riches, I have digged beneath the Earth; I have fought by Chymistry to transmute 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.
- I have not gained one Cowry. Begone, O Avarice, thy Bufinefs is over.

An Afblogue Munnee burreneb Chbund, or of twelve Syllables.*

Shëfhëënā chë nëëfhā nëëfhëyāchë fhëfhëë Shëfhëënā nëëfhëyā chë wëëbhātëë nëbhëh Pëyëfā këmëlum këmëlâênë pëyëh Pëyëfā këmëlâênë wëëbhātëë fërëh.

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.

* See Plate No. 3.

So

THIS Species of Composition is called Kööndelee Chhund, from Kööndelee, a Circle, and answers nearly to the Word Rondeau, which Sort of Verse it exactly imitates.

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ALMOST every Foot in this beautiful Stanza is a pure Anapæft.

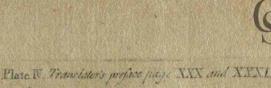
Three Afblogues Aryachbund, or irregular, from a Collection of Poems.*

> Swějěnô něyātěč wīrum Pěrčhěčtě bööddhěčr wčěnáshě káláépěč Chháddáépčě chunděně těrôô Söörěbhěyčtěč möökhum kööt, hárčsyč.

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.

Yedvepee në bhëwëtëe hanëe Përëkëeyam chërëtëe rafëbhëe drakhyam Efëmunjëfë mëttëë mëtwa Tëthapëe khëloo khadyëtae chëndrëh.

* See Plate No. 4.



Bar

THREE ASHLOGUES.

स्वतनोनयातिवेरं परहि, नवुडि विना पाका लोपि जेरेपिचंरननतः स्राभयतिमुखेबुदारस्य १ यग्रपिनभवतिदानि परकी यो चरनि रासभी डा लो ग्रममंत्रसमितिमत्वा नद्यापिखलुखायतेचंडः २ सज्जनस्पर्रयंनवनीतं यहरंतिविषुणमदलीके ग्रन्धद्विलसन्धरितायात सज्जनोडवनिनोनवनी तं। रा

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.

Sějjénúfyě hrěčděyum něwěnčetum Yědwěduntéč wěčböödhä fiedělčekum Enyédáchě wěčlěfět pěrčětápát Sějjénő drěwětěč nö něwénčetum.

The good Man's Heart is like Butter, The Poets fay, but herein they are miltaken: Upon beholding anothers Life exposed to Calamities, The good Man melts; -- ‡ but it is not fo with Butter.

t That is, the Simile is not just, because it does not express the Powers of Sympathy, which are the characteristic Part of the good Man's Disposition.

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

to

to offer four Stanzas as Specimens of the feveral Beids, which have not the leaft Affinity or Similitude to those Books: His first Stanza is very faulty, and without an Interpretation: But, as a Proof that it cannot belong to the Beids, it has already been quoted in the Specimen of the Ashlogue Aryächhund, together with the Stanzas immediately preceding and following, which are taken from a Wosk called Käyäprekäsh (or a Collection of Poems) faid to have been composed by one Kiyät, in the third Age of the World.

FROM the many obiolete Terms used in the Beids, from the Concisent's and Obscurity of their Dialect, and from the Particularity of the Modulation in which they must be recited, they are now hardly intelligible: Very few of the most learned Pundits, and those only who have employed many Years of painful Study upon this one Task, pretend to have the smallest Knowledge of the Originals, which are now also become extremely fearce and difficult to be found; but Comments have been written on them from the earliest Periods; whereof one of the most ancient and most orthodox was composed by Bisesht Mahāmoonee, or the most Wise, a great Writer and Prophet, who is faid to have lived in the Suttee Jogue, or first Age of the World, and from whom Beass, the celebrated Author of the heroic Poem Mahābāret, boasted his Defcent.

Tue Style of this Writer is clear, but very concife; a Specimen of it is here officied, in his Explanation of the first Chapter of the Reig Beid, which contains a Defeription of the Wildom and Powers of the Almighty.

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Bilefbe



Beeinde .

CHAPTER OF BISESHT MAHAMONEE.

श्रीमतेशायनमः समस्विषयवासनाविनिर्मतः सप रमदंसकेवलेनिर्विन्नेषत्रहाचिननमावेवतिष्ठतिसग् रमदेसः यत्र उत्तिष्ठति तजारों जरतेर स्प प्रज्ञानग्र ब्रयवा लानेकियते प्रत्मेवाहिनी यंब्रहोतिसि हांत :। प्रज्ञानंखतखेतमंत्रदिरोणः युनेकत्रकाराः तन्मधे य यावेष्ठद्याचसारे तवा लागं कि चते प्रहारं उन्हारं जानं अज्ञाने उपाधिरकितंसन खेतलंकात्म वयरदिते यत स्यावयरदितं प्रगंचविनिर्श्वतं खतंवंतानंतत्वज्ञानं नामधेरं ब्रह्मभवति यज्ञागेनत्वमायाचेतन्यंभवति यन्तानेनचगांव प्रातितलं चेतन्पंभवति किमिवस्य चडारिव अग्रिपाइसिव चुंबकलोइ मिव स्वधारचि अमिव काशायिरिव प्रत्यव्यायेव यामनाप्रकारेण चेतन्पेसमलजगत्यपंचोत्पादकंकरोति ज्ञानप्राति। रसाशकि वियाशकि चैतन्यंजगदाकारंभवति ग्र

RICESHT CHAPTER OF तर्वार्वर्गतांतः करलेन योवहारेण शहगदणे करोनि निर्गतेतः करणेन त्वचाहारेणस्पर्या उदणेकरोति नि र्गतांतः कृत्रलेनच्द्वहारेण हए प्रदर्णकरोति लिगेतांतः वरणेत्रज्ञिहाहारेणारसयदणं करोति निर्गतानः करलेन नासिकाडारे एगंग्यय इ एंकरोति समण्य पंचकर्मेडियप्रेरकः पंचलानेंडियप्रेरकः पंचनहाभू तप्रेरतः पंचतन्तावाणिप्रेरतः युणवयप्रेरतः इत्य दिनमस्त्रपंचोत्यतिः प्रलयात्मतकरोति जग त्तातित्वेनपर्पति तताज्ञानंताम ब्रह्मध्येयंभवति तसात्रज्ञातप्राष्ट्रेनतह्यविशेषेल सर्वेश्वाःक खते तवस्वयारईयाः मार्याविद्यानरी नतं कः रोतिक रवनर रुव ॥ इति ऋग्वेदस्य श्रज्ञात प्रावृतिर्गा 11:15 11

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Plate VI Translator's proface page XXXIII and XXXIV

Basin

CONTINIED

Bifefst Mabamoonee upon the Reig Beid. *

Shree Genaeshaye nemeh! semeste weesheye wasena veeneermookteh fe Perenehumfe, Käewsjum nöerweeshat me Brehtae chingtone mätraewe teelhtetes fe Peremehumieh. Yetre köötre cheetteethstreë, terr, adoù Reegbaedinye Pregyanerbebdunje vyakhyanum kreevetae aekemaew ädweeteevum Brehmaetee feeddhangteh: Pregyanum fweteilichitenvum tedweefhaethah enacke prekarah; tenmedhyaê yet, hawibbööddhy' anööfaraêne vyakhyanum kreevetaê. Prekreihtum öötkreihtum gyänum Pregyänum: ööpäd hes reheetum fwötefhchitenyum. Kale treye reheetum; ewelt, ha treye reheetum; prépunché véénéérmőöktum swétuntrum gyánum tét prégyánum nāme dhaeyum Brehme bhewetee. Yeggyanaene töö mayachītenyum bheweree, yegg yanaene cheroorving fheree terwum chiteryum bhewetee, keemeewe; sooryes chekhyoo reewe, egnee pitre meewe, choom beke lohe meewe, footredhare cheetre meewe, kafhr ägnee rčewe, pooroofhe chhayaewe wate raenoo rčewe, dhenoordehere bane čewe, breekve chhayaewe; emoona prekaraene chitenyum femene jeget prepunch' ötpädekum kerötee, gyaneshektee, eechhashektee, kreeyashektee, chitenyum jegetakarum bhewetee : ete aewe neergetangteh kerenaêne shrötre ddharaêne shebde grehenum kerötee, nčergetängteh kerensene tweeha dwarache iperihe grehenum kerotee, neergetangteh kerenaene chekhyöö dwaraene rööpe grehenun kërötëë, nëërgëtangtëh kërënâênë jëëh wa dwaraênë rëfe grëhënum këröttë, nëërgëtangtëh kërënâênë nafëtka dwarâênë gungdhë

See Plates No. 5 and No. 6.

45

grčhčnum

(xxxiv) gröhönam körötöö; étő aèwé punché kérmingdrééyé práérékéh, panché gyänindrééyő práérékéh, punché méhäbhööté práérékéh, punché ténmátránéé práérékéh, gööné tréyő práérékéh éétyádéé fémédé própunch' ötpéttééh préléyátmékum kérötéé, jégétfákhyčétwácaé péfhyétéé. Tét prégyánum námé Bréhmé dhyácyum bhéwétéé, téfinát prégyáné fhébdáéné téd Bréhmé wéöfháéfháéná férwáéfhéréh két, hyétae; tébré föötrédhár' ééfhéréh máya wéődhyá néréé nröčtvum kérötéé ké-céwé nété-ééwé, éétéé röžewáédűfyé

pregyane fhebdeneerneyeh.

Commentary of Bifesht Mahamoonee upon the 1A Chapter of the Reig Beid.

+ G LORY be to Goneish! That which is exempt from all Defires of the Senses, the fame is the mighty Lord. He is fingle, and than him there is Nothing greater. Brehm (the Spirit of God) is absorbed in Self-Contemplation : The fame is the mighty Lord, who is present in every Part of Space, whose Omniscience, as expressed in the Reig Beid, I shall now explain.—Brehm is one, and to him there is no Second; such is truly Brehm. His Omnifcience is felf-inspired (or felf-intelligent) and its Comprehension includes every possible Species.—To illustrate this as far as I am able.—The most comprehensive of all comprehensive Faculties is

+ An Invocation never omitted by a pious Gentoo upon the Commencement of any Bufinels whatloever.

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Omni-

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Omnificience; and being felf-infpired, it is fubject to no * Accident of Mortality or Paffion; of Vice \uparrow ; to it the ‡ three Diffinetions of Time are not; to it the three § Modes of Being are not; it is feparated from the Universe, and independent of all. This Omnifcience is named 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 Dust by the Wind, as the Arrow by the Spirit the World Bow, and as the Shade by the Tree; so 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, Drunkennefs and Pride.

t The paft, prefent and future.

§ To be awake, to fleep and to be abforbed in a State of Unconfcioufnets-a Kind of Trance.

|| Viz. The five Elements (for the Hindoos add to the four a fubtile Æther, which they call Akafh, and fuppofe to be the Medium of Sound)

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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 Dispositions of the Mind, Defire, Passion and Tranquillity. Conficienties, or Self-Perception. THE Hindoos then reckon the Duration of the World by four Jogues, or diffinct Ages.

1. THE Suttee Jogue (or Age of Purity) is faid to have lafted 3,200,000 Years; and they hold that the Life 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 suppose to have consisted of 2,400,000 Years, and that Men then lived to the Age of 10,000 Years.

3. THE Dwaphar 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 Æra, 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 loft, and Conjecture overwhelmed in the Attempt to adjust fuch assonishing Spaces of Time to our own confined Notions of the World's Epoch: To fuch Antiquity the 3' Mofaic

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Mofaic Creation is but as Yesterday; 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 Measure of Mortality, can no more reconcile to itself the Idea of Patriarchal than of Braminical Longevity; and when the Line of implicit Faith is once extended, we can never afcertain the proeife Limits beyond which it must not pass. One Circumstance must not be omitted, that the Ages allotted to Mankind in the feveral Jogues by the Bramins tally very exactly with those mentioned by Moles, as far as the Chronology of the latter reaches. For the laft Part of the Dwapaar Jogue, in which Men are faid to have attained. to One Thousand Years of Life, corresponds with the Mofaic Æra of the Antediluvians: And in the Commencement of the Collec Jogue, which comes very near to the Period of the Deluge, the Portion of human Existence was contracted to One Hundred Years, and is feldom fuppofed even to go fo far.

We are not much advanced in our Inquiries, by allowing with fome excellent Authors, that most of the Gentoo Shafters (or Scrip.] tures) were composed about the Beginning of the Collee Jogue; for then we at once come to the immediate Æra of the Flood, which Calamity is never once mentioned in those Shafters, and which yet we must think infinitely too remarkable to have been even but flightly spoken of, much less to have been totally omitted, had it even been known in that Part of the World. The Bramins indeed remove this Objection by two Affertions; One, that all their Scriptures



tures were written before the Time by us allotted to Noah; the Other, that the Deluge really never took place in Hindoftan.

But to wave these vague and indefinite Disquisitions, it will not here be superfluous to quote a Passage or two from some of the most classical and authentic Shafters, which expressly determine and fix the Dates of their respective Æras to the earliest Jogues.

THE first Specimen here inferted is from the Book of Munnoo, which the Reader will observe Aands foremost in the Lift of those which furnished the subsequent Code; and though the second Quotation is not to authoritative, as being the Production of a later Author (whose Name we do not recollect) in Testimony of the Date of another, yet Jage-Bulk is mentioned among the first Legislators, and his Books are valued for their Antiquity as well as their Excellence.

An Ashlogue Munnee hurreneb Chbund, or of Nineteen Syllables, from Munnoo. +

Ebdanam děfhěkum féhěfrě děfhěkum yatum chě fétyáé, yoögâê Bhadráê mafée kreetaméyahée menööna bréhmagyeya pöörneemaê Shairum néétée weecháré dhermé jenekum gyanéprédum férwéda Bhöörlökáê héétekamgéya menööpréja nama fmreeteer deepeeka.

+ See Plate No. 7.

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WHEN

Plate VIL Translator's projace page XL.

Brusin de

ASHLOGUES.

<u>part</u>

ग्रहानां र प्राकं सहसदपाकं यातं चतन्येयुगे भाई मासिहतामचादि मउ ना बह्या ज्ञ या प्रणिमे प्रास्त्रनीतिविचारधर्मजनवं ज्ञानप्रदंसवेदा श्रूलोकि दिन काम्पयाम रा प्रजा नामा स्ट्रतिदीणिका वेतायांयात्तवत्केन यातीतेन वगंचके "" त्रावणेमानि युक्तेवे पंचमांबुधवासरे याज्ञवल्कानिटं प्रास्ते धर्मनीनिप्रका प्राके राजनीतिप्रदंचैव नगणाहितवामया॥

WHEN ten thousand and ten Years of the Suttee Jogue were pass, on the Night of the Full Moon, in the Month Bhadun, I Munnoo, at the Command of Brehmä, finished this Shaster, that speaks of Mens Duty, of Justice, and of Religion, ever instructive.

This Treatife, called Munnoo Smiftee, will enlighten the World like a Torch.

Two Afflogues Anúshtofe Chhund, or of eight Syllables, upon Jage-Bulk. +

Träčtāyām yāgyewelkâêne Shrāwenaê māfee fhooklaê chee Yagyewelky' abheedum fhaftrum Rājeneetee preedum chiwe, Vyětēč táč něwě punchěkáć Punchěmyām böödhéwátěráč Dhěrmě něčtěč prěkäthěkum Něránām hěčtěkámyěyá,

IN the Tirtäh Jogue, the Author Jage-Bulk, when ninety-five Years were paft, in the Month of Sāwun, on the Moon's Increase, on the Wednesday (or literally on the Day of *Mercury) finished the Treatise,

+ See Plate No. 7.

* It is very remarkable, that the Days of the Week are named in the Shanferit Language from the fame Planets to which they were affigned by the Greeks and Romans.

Audestye War Solis Dies.	Audëetye } the Sun.	
Some War Lunæ Dies.	Somë the Moon.	
Mungel War Martis Dies.	Mungëlë Mars,	
Böödhe War Mercurii Dies.	Böödhe Mercury,	
Breenefpet War Jovis Dies.	Brechespet Jupiter.	
Shookre War Veneris Dies.	Shöökré Venus.	
Shënischër Wär Saturni Dies.	Shënifchër Saturn.	

called

called Jage-Bulk, which fets forth the Offices of Religion, and also informs Men of the Duties of the Magistrate.

WHAT Periods shall we possibly assign to these Writers, if we difallow the Authorities here quoted ? If they are falle, there must have been a Time when the Imposition would have been too palpable to have paffed upon Mankind, and when the concurrent Teftimony of the whole World would have rifen up in Judgment against it; for if we grant Munnoo's Works to have been published during his own Life-Time, it is impossible that he should have ventured to utter for monflrous a Forgery; and if they were concealed till after his Death, could the Memory of his late Existence be fo shortly obliterated through the whole Country ?- But fuppoling fo much of the Book as relates to the Date to have been foifted in by another, and afterwards produced as a Part of the original Text, which till that Time had lain undifcovered, Nobody furely would have believed him in Opposition to the universal Faith I for fo miraculous a Fiction could never gain Credit but upon the Support of fome Principle of religious Opinion, and every Religion has established a Chronology of its own : Befides, can it be poffible, that none of Munnoo's Cotemporaries. none of the fucceeding Writers should have recorded to striking a Circumstance? for if the whole Indian World had till that Time helieved with us in a Chronology nearly answering to that of Moses, fo aftonishing a Change in their Sentiments upon the Introduction of the Doctrine of the Jogues would have furnished ample Matter for a thousand Volumes; but on the contrary, all the Parts of every Shafter 3



(xliii)

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

RAJAH PRICHUTT, who though ranked as a modern on the Records of India, is yet known to have lived in the earlieft 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 composed by Shukeh Diew, a learned Bramin (Son of Beäfs, the famous Author of the Mahābāret) containing the Hiftory of India through the three preceding Jogues, with the Succeffion of the feveral Rajahs, and the Duration of their Reigns. This curious Hiftory, called SHREE BHAG-BUT, fhill fubfifts, divided into twelve Afcund or Books (literally Branches) and three thousand and twenty Chapters. What shall we fay to a Work composed four thousand Years ago, and from thence tracing Mankind upwards through feveral millions of Years? Muft we answer, that the Earth was at that Time an uninhabited Marsh, fill flowly emerging from an universal Inundation?

GREAT furely and inexplicable must be the Doubts of mere human Reason upon such a Dilemma when unaffisted and uninformed by Divine Revelation; but while we admit the former in our Argument,



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the Albique Cales Chile wilks by since Spine and and

ment, we profess a most unshaken Reliance upon the latter, before which every Suspicion must sublide, and Scepticism be absorbed in Conviction: Yet from the Premises already established, this Conclution at least may fairly be deduced, that the World does not now contain Annals of more indisputable Antiquity than those delivered down by the ancient Bramine.

COLLATERAL Proofs of this Antiquity may be drawn from every Page of the prefent Code of Laws, in its wonderful Correspondence with many Parts of the Infitutes of Moles, one of the first of known Legislators; from whom we cannot possibly find Grounds to suppose the Hindoos received the smallest Article of their Religion or Jurisprodence, though it is not utterly impossible, that the Dockines of Hindost an might have been early transplanted into Egypt, and thus have become familiar to Moses.

THE Gentoos have in all Ages believed in the Transmigration of Souls, which they denominate Kāyāprewâch and Kāyāpellút: This latter literally anfwers to the Word Metempsychofis.—An ancient whasher, called the Geeta, written by Adhâc Doom, has a beautiful Stanza upon this System of the Transmigration, which he compares to a Change of Drefs.

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Plate VIII. Translator's proface punce XIA

Brunn



ASHLOGUE.

वात्तांसिजी र्णनिययाविहाय नवानिष्टङ्गाति नरो पराणि नघारारी राणिविदायजी र्णन् यन्यानितंयानि नवाणि देही



An Afhlogue Cabee Chbund, or of eleven Syllables in each Line.*

(xlv)

On the Transmigration of Souls.

Wafamfee jeernanee yet, ha weehaye
 Newanee grehnatee nero petanee,
 Tet, ha thereeranee weehaye jeernan
 Enyanee tumyatee newanee dachee.

As throwing and his old Habits, A Man puts on others that are new, So, our Lives quitting the Old, Go 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 complete Information.

THEIR Creed then is, that those Souls which have attained to a certain Degree of Purity, either by the Innocence of their Manners, or the Severity of their Mortifications, are removed to Regions of Happiness, proportioned to their respective Merits: But that those who cannot so far furmount the Prevalence of bad Example,

> * See Plate No. 8. + Mr. Holwell. M

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and the forcible Degeneracy of the Times, as to deferve such a Promotion, are condemned to undergo continual Punishment in the Animation of fucceflive animal Forms, until at the flated Period another Renovation of the four Jogues fhall commence upon the Difficiution of the prefent.

Readence of Britana and his particular Favourites, whence

THEY fuppofe that there are fourteen Bhoobuns or Spheres, feven below and fix above the Earth ; the feven inferior Worlds are faid to be altogether inhabited by an infinite Varlety of Serpents, deforibed in every monitrous Figure that the Imagination can fuggeft ; 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, and Mankind who inhabit it Bhoor-logue ; an Inftance of which may be feen in the Stanza quoted from Munnoo : The Spheres gradually afcending from thence are,

nft: Böbur, whofe Inhabitants are called the Böbur-logue. 2d. The Swergeh-logue. 3d. The Mahurr-logue. 4th. The Junneh-logue. 5th. 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 Swergeh is the first Paradife and general Receptacle for those 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 Junneh-logue are also the Souls of plous 3 and

(walvia)

and moral Men; and beyond this Sphere they are not fuppoied to pais without fome uncommon Merits and Qualifications. The Sphere of Tuppeh is the Reward of those who have all their Lives performed fome wonderful Act of Penance and Mortification, or who have died Martyrs for their Religion. The Suttee or higheft Sphere is the Relidence of Brihmā and his particular Favourites, whence they are also called Brihmā-logue: This is the Place of Destination for those Men who have never attered a Falsehood during their whole Lives, and for those Women who have voluntarily burned themselves with their Husbands. How shall we reconcile so splendid and exalted a Benediction pronounced upon this spontaneous Martyrdom, with the Assertion of an Author, that the Cuitom for the Wives to burn themselves with their Husbands Bodies was never reckoned a religious Duty in India i This Circumfance will again prefent itself in the Remarks on the Chapter of Women.

But it is now Time to draw this Effay towards a Conclution, by confining ourfelves to the more immediate Explanation of fuch Parts of the Code as may not feem entirely confiftent with European Opinions, or European Justice.

THE Work opens with a flort Preliminary Difcourfe, written by the Bramins themfelves, as well to fet forth the Motives and Utes of the Compilation, as to gratify the honeft Vanity of every fenfible Mind, in giving fome Account of itfelf and of its Labours. Nothing can be more remote from a fuperflitious Adherence to their own

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 Underftandings, would have expressed themfelves with a more becoming Reverence for the grand and impartial Defigns of Providence in all its Works, or with a more extensive Charity towards all their fellow Creatures of every Profession. 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 first Section of the Preface contains an Account of the Creation, literally as the Gentoos believe it to have been performed: The four great and original Tribes are there faid to have proceeded from the four different Members of Brihmä, the fuppofed immediate Agent of the Creation under the Spirit of the Almighty. The Hindoos do not fuppofe that these feveral Parts of the Creator, affigned for their Production, are a fymbolical Token or Description of the respective Duties of their Stations; but that the feveral Qualifications of each Cast, and the enjoined Exercise of those Qualifications, are the natural and unavoidable Result of the prefiding Function in each of the Members of their first Parent.

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THE Bramin from the Mouth -- (Wildom) to pray, to read, to inftruct.

stand and a state belowie when when a main provide billion and and feldule Principles of Principlesia, that the graning Dignity of bearer out star beauties of a tik b) that before maner. For

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

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

> THE Sooder from the Feet-(Subjection) to labour, to ferve, to travel.

THESE four great Tribes comprehend the first grand Divisions of a well-regulated State. The Mechanic, or petty Dealer, as a Branch of lefs Importance, and administering rather to the Luxuries than to the Neceflities of Life, is furnished from a fifth adventitious Tribe, called BURRUN SUNKER, which is again fubdivided into almost as many feparate Casts 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 thrust himself into any other Profession.

But while we commend the Policy of the ancient Hindoos, we must lament their most deplorable Ignorance in some of the practical N

Sciences,

Sciences, particularly Geography, to which they must give up all Pretensions after their extravagant Description of the seven Deeps, which they suppose to be so many Continents separated from each other by an almost infinite Ocean, but yet all belonging to the fame World which themselves inhabit.

THE other Division of the Preface contains the requisite Qualifications for a Magistrate and the Duties of his Station; most of the Rules there laid down are very pertinent, and display an accurate Knowledge of the human Heart.—But as the necessary Limits of an Effay like this do not give Room or Opportunity for a general and diffusive Criticism, it is here intended only to speak of fuch particular Parts and Passages of the Work as contain something peculiar, local, or characteristic.

AMONG the Qualities required for the proper Execution of publick Bulinefs, Mention is made, "That a Man muft be able to keep "in Subjection his Luft, his Anger, his Avarice, his Folly, and "his Pride." These Vices are sometimes denominated in the Shanferit under the general Term Opadhee, a Word which occurs in the quoted Specimen of the Comment upon the Reig Beid. The Folly there specified is not to be understood in the usual Sense of the Word in an European Idiom, as a negative Quality, or the mere Want of Sense, but as a Kind of obstinately stupid Lethargy, or perverse Absence of Mind, in which the Will is not altogether passive: It feems to be a Weakness peculiar to Asia, for we cannot find



find a Term by which to express the precise Idea in the European Languages; it operates formewhat like the violent Impulse of Fear, under which Men will utter Falschoods totally incompatible with each other, and utterly contrary to their own Opinion, Knowledge, and Conviction; and it may be added also, their Inclination and Intention. A very remarkable Inflance of this temporary Frenzy happened lately in the Supreme Court of Judicature at Calcutta, where a Man (not an Idiot) fwore upon a Trial, that he was no Kind of Relation to his own Brother who was then in Court, and who had constantly supported him from his Infancy; and that he lived in a House 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 whose House he had always resided stord at the Bar close to him.

WHENEVER the Word *Folly* included among the Vices abovementioned occurs in this Code, it muft always be underflood to carry the Meaning here defcribed.—Another Conjecture, and that exceedingly acute and ingenious, has been flarted upon this *Folly*, that it may mean the Deception which a Man permits to be impofed on his Judgment by his Pallions, as Acts of Rapacity and Avarice are often committed by Men who aferibe them to Frudence and a juft Affertion of their own Right; Malice and Rancour pais for Juffice, and Brutality for Spirit. This Opinion, when thoroughly examined, will very nearly tally with the former; for all the Paffions, as well as Fear, have an equal Efficacy to diffurb and

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and diffort the Mind: But to account for the Fally here fpoken of, as being the Offspring of the Paffions, inflead of drawing a Parallel between it and the Impulies of those Paffions, we must suppose the Impulie to act with infinitely more Violence upon an Afiatic Mind than we can ever have seen exemplified in Europe. It is however fomething like the Madness so inimitably delineated in the Hero of Cervantes, fensible enough upon some Occafions, and at the same Time completely wild, and unconficious of itself upon others; and that too originally produced by an Effort of the Will, though in the End overpowering and superfeding its Functions.

Ir will no doubt firike the Reader with Wonder, to find a Prohibition of Fire-Arms in Records of fuch unfathomable Antiquity; and he will probably from hence renew the Sufpicion which has long been deemed abfurd, that Alexander the Great did abfolutely meet with fome Weapons of that Kind in India, as a Paffage in Quintus Curtins feems to afcertain. Gunpowder has been known in China, as well as in Hindoftan, far beyond all Periods of Invefligation. — The Word Fire-Arms is literally Shanferit Agnee-after, a Weapon of Fire; they deferibe the first 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 divided into feveral feparate Darts or Streams of Flame, each of which took effect, and which, when once kindled, could not be extinguished;



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tinguished ;* but this Kind of Agnee-after is now loft.—Cannon in the Shanferit Idiom is called Shët-Aghnee, or the Weapon that kills a hundred Men at once, from (Shëtë) a Hundred, and ghënëh to kill; and the Pooran Shafters, or Hiftories, aferibe the Invention of these deftructive Engines to Bëëlhöökermä, the Artist, who is related to have forged all the Weapons for the War which was maintained in the Suttee Jogue between Dewtä and Offoor (or the good and bad Spirits) for the Space of one hundred Years.—Was ir Chance or Infpiration that furnished our admirable Milton with exactly the same Idea, which had never before occurred to an European Imagination ?

THE 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 diffinct Duels between Man and Man; in which Cafe, every Circumftance pointed out in this Part of the Magiftrate'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 flated by them, is applicable to the prefent Syftem and Situation of Markind.

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

. It feems exactly to agree with the Feu Gregeois of the Crufades.

an Inflitution moft wifely and usefully 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 most combustible Situation, and the accidental burning of a Handful of Straw may spread a Conflagration through a whole City.—It is observable 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.

UPON the whole, the Scope and Matter of this Section is excellent; and, diverted of the peculiar Tinct it has received from the religious Tenets of its Authors, is not unworthy the Pen of the most celebrated Politicians, or Philosophers of ancient Greece.

CHAP. I. THE Code begins with Regulations for that which is one of the first Cements of civil Society, the Mutuation of Property; which, though equally neceffary and advantageous to the Public, must be confined within certain Limits, and conducted upon the Faith of known Laws, to render it fafe, confidential, and equitable. The favourable Distinctions marked towards fome Tribes, and apparent Severity with respect to others, in this Chapter, though perhaps not reconcileable to our Ideas of focial Compact, must be fuppofed perfectly conformant to the Maxims of the Gentoos, and familiar to their Comprehensions, as it may be observed, that the Compilers have been for pulsely exact, in pointing out all such a