CHAPTER VIII

The Administration of Civil and Criminal Justice.—Customs connected with Usury.—Various Kinds of Punishment.—Trial by Ordeal.—

GOVERNED from time immemorial by despotic princes, who recognized no law but their own free will and pleasure, India has been accustomed to a form of judicial administration peculiar to herself. There has been no legal code, neither has there been any record of legal usage. There are, it is true, a few works containing general legal principles, and a few wise legal maxims which have helped to guide the judges in their decisions; yet nowhere have there been properly organized courts of justice. Ordinary cases have generally been settled, without any right of appeal, by the collectors of public revenue, assisted by assessors selected from the principal inhabitants and by the military officer commanding the district.

The Hindus have neither barristers nor solicitors; neither are they compelled to submit to those long proceedings and interminable delays, the cost of which often equals the value of the matter under dispute. When it is a question of dividing property or of other business of any importance, it is generally submitted to the arbitration of relatives or of the headmen of the caste; and if the nature of the suit or the high rank of the litigants render it advisable, all the principal inhabitants of the district assemble to decide the point at issue 1.

When a case is brought before the revenue officer of the district and his assessors, no difficulty is experienced in getting them to settle the dispute if they think that they are likely to make any money out of it. Otherwise they will easily invent some pretext for putting off the matter till some future time when they may have more leisure to attend to it. In any important case they try their best to bring the parties to an amicable understanding; and if that

1 Since the Abbé’s day English courts of justice have been established all over the country, and there are hosts of English barristers and attorneys and native vakils practising in these courts. In the villages, however, arbitration is still resorted to in petty cases.—Ed.
is impossible, they leave the decision to a panchayat, or ‘tribunal of five arbitrators,’ which may be composed of a larger, but never of a smaller number than five. If caste customs are the subject of dispute, the settlement devolves upon the heads of the castes.

The procedure generally followed is that dictated by common sense, by ordinary intelligence, and by such principles of equity as one always expects to find established, in theory at any rate, in all civilized countries. Besides, almost every member of a caste is well acquainted with its different customs, which are handed down by tradition from father to son, and thus are never lost. In short, the form of judicial procedure in India is less complicated than that of Europe, and would leave little to be desired if the scales of Themis were not much more easily put off their balance there than in other countries. Impartiality and disinterestedness are virtues with which Hindu judges have but a very slight acquaintance. Too weak to be able to resist the bribes that are offered them, to be independent of the prejudices and predilections of their own circle, or to be above all considerations of personal interest, their judgements are rarely conspicuous for unswerving uprightness and integrity. Almost invariably it is the richer suitor who gains the day; and even the most guilty generally find some means of blunting the sword of justice.

If the parties to a suit have an equally good case or an equally bad one, the party which makes the most noise and is loudest in its abuse of its adversary usually gains the day, for eloquence at the Indian Bar consists in shouting with all the strength of one’s lungs, and in pouring such a flood of invective on one’s adversary that he has not an answer left.

There are two or three Hindu works which contain rules and directions concerning the administration of justice, both civil and criminal. The best known is the Dharma-Sastras, which contains, amongst other things, a treatise on Hindu polytheism. There are also the Niti-Sastras, and the Manu-Sastras, which have been partly translated into English. Many legal precepts and decisions, which would

1 Circumstances have now altered for the better in this respect.—Ed.
2 These and other Hindu classics have now been published in English form in The Sacred Books of the East series.—Ed.
be most useful helps to a judge, might be gathered from these works; but, as usual, they are immersed in a farrago of nonsense, religious and otherwise. For instance, one may find there numbers of decisions in hypothetical cases that are either perfectly ridiculous or morally impossible, and also numbers of idiotic theses propounded ex cathedra. Furthermore, whatever valuable information may be found here and there in these books is quite beyond the comprehension of the majority of Hindus, who do not in the least understand the learned terms in which they abound.

The Hindus, it may be remarked, recognize no prescriptive rights. A person in actual possession of any property, who happens to have no legal and authentic document stating that it belongs to him, is liable to be proceeded against judicially and evicted by the representatives of a sui-dicant legitimate proprietor, even though the actual possessor could prove that he and his ancestors had enjoyed the property without question and in good faith for a century or more. The same principle holds in the case of debts. It is not at all an uncommon thing for creditors to sue the great-grandson of the original debtor for a debt contracted more than a hundred years before, and to force him to pay it even though he himself might be totally unaware of its existence.

Usury is a recognized institution everywhere; and there is no limit to the rate of interest. In the parts of the country where I lived the lowest rate was twelve per cent., and that they call the dharma-vaddi or fair interest, a rate that would not shock the most sensitive conscience. Indeed to lend money at that interest is considered a meritorious action. Eighteen to twenty-five per cent. is the usual rate, and money-lenders have been known to exact the extortionate rate of fifty and even a hundred per cent. Happily the cupidity of these money-lenders often ends in their over-reaching themselves, for only people who are ruined and absolutely penniless will consent to pay such interest, and consequently the greedy creditor runs the risk of losing both interest and capital. Borrowers of this class do not, as a rule, offer any security which the creditor can

1 There has been no improvement in this direction since the days of the Abbé, and various proposals have been made to legislate in the matter.—Ed.
pounce upon in case of default of payment. A Hindu's whole property generally consists of a few head of cattle; but such property is inviolable. If a creditor tried to seize a debtor's cattle, the magistrates would interfere to prevent it; not altogether in the interests of the agriculturist, but because by thus taking away the means of cultivating his fields, the creditors would, at the same time, prevent his being able to pay the taxes which belong to the State. Even the hut which the Hindu inhabits does not belong to him, but is the property of the State. When he leaves his village to settle elsewhere, he has no right to dispose of his hovel. It remains unoccupied either until some other inhabitant comes, and with the consent of the headmen of the village takes possession of it, or until it falls to pieces.

Thus it may readily be understood that usurious money-lending does not always tend to enrich the usurer. It very often happens that borrower and lender are both completely ruined together.

Nevertheless, the lenders need never relinquish all hope. The legal system of bankruptcy, which the dishonest man will so gladly avail himself of, and by which he can grow rich at the expense of his creditors, is unknown in India. If a debtor dies insolvent, his descendants to the sixth generation continue to be responsible for his debts.\(^1\)

Criminal jurisprudence in India varies greatly. In some castes, for instance, the woman who commits adultery renders herself liable to capital punishment, but neither her parents nor the headmen of her caste have to carry out or assist at her execution. Her husband alone has the right to put her to death. These severe measures, however, have never been put in practice except in countries governed by native princes. The Mahomedans always opposed them wherever their rule extended. They thought it would be less cruel and more advantageous to the State to inflict very heavy fines for offences of this nature. Thus, a woman or girl not a prostitute by profession, who is proved to have committed adultery, particularly if she afterwards became pregnant and thereby convicted herself, would be sentenced to a very heavy fine, quite beyond her power to pay; and

\(^1\) The law on this subject is now in conformity with the English law. —Ed.
her seducer would also be fined to the same amount. If the guilty pair were unable to find the money, the fine would fall on their nearest relatives, who would be obliged to pay it for them. The same form of punishment was meted out in any cases of a glaring nature where caste customs had been broken. These fines were collected by the revenue officer of the district in which the offences had been committed. It was further the custom for the offenders to give a feast to the headmen of their caste after their fines had been paid, in consideration of which their fault was considered to be wiped out.

There used to be, and still are in some districts, contractors who farmed the revenue derivable from such fines. These men agree to pay a fixed sum to the public treasury, and in exchange they are allowed to keep all the fines they collect for minor offences against caste customs, or other peccadilloes. One can well imagine that all their energies are directed to preventing any persons from going unpunished.

As to more serious crimes, such as theft, homicide, &c., either the ruling prince, his minister, or the governor of a province usually passed sentence on them. The governors, however, had not the right to condemn a man to capital punishment without the ruler's sanction. Thieves, as a rule, got off by giving up what they had stolen, and a good deal more besides, if they had it. The unfortunate man whose goods were stolen only received a very small portion of what he had lost, by far the larger portion remaining in the hands of the judge who had kindly consented to look into the matter. Highway robbery was punished by mutilation—the right hand, nose, and ears of the robber being cut off.

Murder itself was rarely punished by death. If the person accused was rich and knew what to give to the governor who tried the case, means could always be found to divert well-merited punishment from the culprit. If the offender was a poor man, they took away the little that he possessed and banished him and his family from the province.

Thus the most abominable outrages on society were encouraged or only lightly punished in India, whilst imaginary crimes invariably entailed punishment on any who might be
accused of them. A poor Pariah was put to death in Tanjore for having hurled a stone at and killed a bull dedicated to Siva, which was devastating all the rice-fields in the neighbourhood. I knew another man of the same caste whose hand was cut off for having killed, also with a stone, a calf which was trespassing on his field. He too would have certainly lost his life had he not been able to prove that the offence was unintentional, and had not several persons of note interceded in his behalf.

A person condemned to capital punishment is either shot, hanged, or beheaded. There are many forms of punishment and torture prevalent in India. For instance, the offender may be banished from the country, severely flogged, or rolled naked on burning hot stones; or he may be condemned to carry a heavy weight on his head or shoulders until he faints from exhaustion; or he may be tied to a stake and exposed to the burning rays of the sun with bare head and naked body; or his hands and feet may be put into fetters tightened till they almost dislocate the joints; needles may be inserted under his nails; the pungent and acrid juice of the pepper-plant may be injected into his eyes and nostrils; or large bodkins may be plunged into the most sensitive and fleshy parts of his body, and on their withdrawal the parts be rubbed with salt and vinegar or burning acids. These are only a few of the horrors invented as punishments by the Hindus. It is not on murderers, thieves, and offenders of that class that these terrible punishments fall. They are much more likely to be inflicted on Government officials guilty of malpractices or malversation of public moneys, or on anybody who is known to be well off, but who declines to allow himself to be fleeced.

In those provinces which are still under native government, and especially in those where the rulers are Mahomedans, no man's fortune is safe, however honestly it may have been acquired. Government agents, aided by a highly organized system of espionage, contrive to obtain most accurate information respecting the amount of every person's fortune; and whenever an unhappy individual is ascertained to have saved enough to attract the prince's

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1 The Indian Penal Code effectually provides against such sentences nowadays.—Ed.
cupidity, he is denounced, arrested, and imprisoned. If these high-handed proceedings are not sufficient to induce him to transfer the contents of his strong box into the prince’s treasury, harsher measures, such as torture, are resorted to.

Mahomedans treat even the Brahmins in their service with the same severity. But, it must be admitted, the latter only experience the kind of treatment that they have so often inflicted on their fellows. No one can be harder, more cruel, or more pitiless towards the poor agriculturists than a Brahmin invested with authority, when he sees a chance of wringing money from them. Nevertheless there are many Hindus, and Brahmins particularly, who endure with unshaken firmness and courage the most horrible tortures inflicted on them, even when their lives are in danger, rather than give up their treasures. I have known Brahmins who have been thus persecuted for year after year and without success. They may be seen with their bodies so covered with bruises and wounds, that they appear to be but one large festering sore, a prey to all kinds of vermin; and in this sad plight all relief is denied them, even to the extent of refusing dressing for their wounds.

If the poor prisoner survives these cruel tortures, his tormentors, astonished at his fortitude, will set him at liberty, ashamed at last of their unsuccessful efforts at coercion. This faculty of bearing the most excruciating pain with calm endurance is very common among the Hindus. There are some, however, who are not thus gifted by nature, and who, after resisting as long as possible, at length submit and come to terms with their oppressors. These weaker members receive a present, perhaps, of a new turban or a piece of new cloth. Their persecutors express much regret at having been obliged to resort to such harsh measures, remarking at the same time that their victims might have spared themselves much pain and torment by acceding to their requests in the first instance. The victims are then restored to their former honours and employments. Filled with the desire to recoup themselves for their losses, they seize every opportunity for extortion, until they become rich once more and are forced to disgorge their plunder. But whatever crimes they may commit or whatever tortures
they may endure, no disgrace is attached to either. The penalty of death itself leaves no stain on the memory of the man who has undergone this supreme punishment; and, as a natural consequence, no sort of disgrace is reflected on the family of the victim. A Brahmin would be degraded and banished from his caste for having eaten food which had been prepared, or drunk water that had been drawn, by a person of lower caste; but were he convicted of stealing, of uttering vile calumnies, of attempting to take another man’s life, or of betraying his prince or country, none of these offences would prevent his appearing without fear or shame in public, or would hinder his being well received everywhere.

In civil as well as in criminal cases, when the evidence does not completely establish a fact, the Hindus often have recourse to ordeals to decide the point at issue. There are four ordeals generally recognized among Hindus, namely, by the scales, by fire, by water, and by poison.

It is not the magistrates only who order these trials by ordeal. Any one has the right to insist on such a trial. Thus, if a theft has been committed, the head of a household compels each member to undergo an ordeal. In the same way, the head of a village may force it upon all the inhabitants on whom criminal suspicion may rest; and a jealous husband may order the same in the case of his wife whose fidelity he doubts. These ordeals sometimes produce such an effect on the real culprits that they are convinced that discovery is inevitable, and think it more prudent to confess their guilt at once than to aggravate the matter by keeping silence. On the other hand, such ordeals often occasion deplorable miscarriages of justice, and result in the conviction of innocent persons, who, strong in the knowledge of their innocence, fondly believe that the natural course of things will be reversed in their favour.

1 As trial by ordeal is one of the principal features in Hindu jurisprudence, I have given a more detailed account of it in Appendix VI.—Dusoir.

2 This method of deciding a case, degrading example as it is of the foolish beliefs of which the human mind is capable, was common enough amongst all ancient heathen nations. Indeed it was still in existence in most Christian countries till the thirteenth century. In the belief that it was impossible, even in the most barbarous ages, for the obvious
A certain young woman who lived close to my house became the victim of her husband's jealous suspicions. To prove her innocence, he forced her to plunge her arm up to the elbow into a bath of boiling oil. The unhappy woman, sure of her inviolable virtue, did not hesitate to obey, and the result was that she was most frightfully scalded. The wound became inflamed and blistered, finally mortified, and caused the unhappy woman's death.

No doubt the disregard of the sanctity of an oath prevailing among the Hindus has, to a certain extent, necessitated the adoption of this system of trial by ordeal.

Certain it is that there is no nation in the world who think so lightly of an oath or of perjury. The Hindu will fearlessly call upon all his gods—celestial, terrestrial, and infernal—to witness his good faith in the least of his undertakings; but should fresh circumstances demand it, he would not have the smallest scruple in breaking the word that he had so solemnly pledged. Woe to the imprudent person who confides to Hindus any private matter that affects his fortune, his honour, or his life! If it served their purpose, they would divulge it without any hesitation.

The unscrupulous manner in which Hindus will perjure themselves is so notorious that they are never called upon to make a statement on oath in their own courts of justice, abuses of this system to have escaped the eyes of the judges who were bound to uphold it, some people have suggested that, while the long ceremonial prayers and exorcisms which preceded the ordeals were going on, the judges were able to determine the guilt or innocence of the accused by their demeanour, and that in the former case they left them to the ordeal, while in the latter they found means, either by the application of medicines or drugs or by some other trickery, to ensure their passing through the ordeal safe and sound. It appears moreover that Hindu judges used to protect by other means the accused who were to undergo any dangerous ordeal. Thus, for instance, in some provinces, if a stolen object was of small value, such as a gold ornament, the judges would order a vessel full of water to be brought, and each suspected person received a smaller vessel of soft clay, which he had to place in the larger vessel. These soft earthen vessels were easily dissolved in the water, and the lost property was generally found at the bottom. Thus the culprit escaped undiscovered, and there was no need for the ordeal to take place.—Du Boulo.

The detection of crime by ordeal is not entirely dead even now. But it is not, of course, recognized in the regular courts, and in fact is illegal.
—Ed.
unless they are persons who bear an exceptionally high character.

But the jurisprudence of the Hindus, like the rest of their political institutions, has undergone a complete change since a great European Power has dominated the country. Regular courts of justice have been established at great expense in every district to protect the rights and settle the differences of persons of all classes, irrespective of rank, position, and caste. And this is, undoubtedly, one of the greatest benefits that a just and enlightened Government can bestow on any country. However much opinions may differ as to the usages of these courts, it seems to me that no one can deny that they have already been productive of immense benefit. Nowadays every member of society can rest assured that, sooner or later, the wrongs under which he suffers, either in his person or his property, will be redressed, and he can also rely unreservedly upon the impartiality of his judges, an advantage he was far from enjoying under the iron rule of his former despotic masters. At the same time, it must be admitted that the present judicial system has by no means realized all the objects for which it was established. Indeed, how could any one reasonably expect that such a huge measure of reform would be sealed with perfection from its very commencement? Every creation of the human brain can always be improved upon when the light of experience has shown up its defects and revealed the mistakes that have been committed. For example, the fact cannot be disguised that the slow and cautious method of procedure which is customary in a European court of law is by no means adapted to the majority of Hindus, who from their straitened circumstances and the nature of their occupations cannot afford such long and expensive modes of litigation. Is it likely that they would find it convenient to wait about at the place where justice is dispensed, it may be for many

1 In India: What can it teach us? Professor Max Müller defends with no little skill the general credibility of the Hindus. He quotes, inter alios, Sir John Malcolm, who asserted: 'I have hardly ever known, where a person did understand the language, or where a calm communication was made to a native of India through a well-informed and trustworthy medium, that the result did not prove that what had at first been stated as falsehood had either proceeded from fear or from misapprehension.'—Ed.
days, till their turn to be heard comes, leaving, as they must, in the meantime their families without any means of subsistence! From this point of view the new system is all to the advantage of the rich and influential and to the detriment of the poor, against whom the former can bring vexatious suits with impunity. So great is the dread amongst the poorer Hindus of these lengthy processes, and of the protracted absences from their homes which they entail, that when they are cited to appear as witnesses before these new tribunals, they will often spend large sums in bribing the official who brings the summons, if any means whatever can be found by which they can elude the hateful business. If brawls or quarrels arise in a village, the neighbours, far from interposing and trying to restore peace, retire promptly to their own houses, terribly afraid lest they may be called as witnesses in court, and thus waste much precious time which otherwise might be profitably employed in the fields or in the house.

The conclusion to be drawn from this seems to be that under the new system of judicial administration sufficient attention has not been paid to the peculiar character, disposition, and prejudices of the people for whose benefit it was devised. It was not sufficiently borne in mind that nowhere in the whole world is there another race of men so obstinate, so deceitful, and so litigious as the Hindus, partly from faults of training and partly from their deep-seated attachment to caste customs. What we should think trifles appear to them of the utmost importance, and are often the cause of lawsuits. I defy the most active, zealous, and intelligent judge, especially in view of the enormous tract of country over which he has to administer justice—I defy him, I repeat, to hear one-fifth of the grievances, either real or imaginary, which people are ready to pour into his ears. Three-fourths at least of the legal proceedings have to do with the most petty concerns, though they are far from being regarded as such by the complainants. They are usually about small debts, quarrels, slanders, trifling assaults without bloodshed, petty larceny, &c. The settlement of these small matters might very well be removed from the jurisdiction of the higher courts and placed in the hands of village panchayats or petty courts of arbitration, composed of the best materials
available; or they might, in part at any rate, be left to the village headmen, whose judgements in either case would be expeditious and without appeal. It could certainly not be expected that these subordinate courts would fulfil their duties with very scrupulous integrity or strict impartiality; but the parties concerned would always have as compensation for the small injustices of which they might now and then be the victims the immense advantage of not losing their time or being put to an expense which more often than not is out of all proportion to the value of the matter in dispute.

Of the penalties sanctioned by the European courts of justice, imprisonment for debt, amongst others, strikes the Hindus as a ridiculous expedient, and it is one at which they often laugh. To be deprived of liberty without any additional coercion or torture appears to them no punishment at all. Any Hindu who has sufficient private means would be quite contented never to leave his house night or day; he would be in a state of indolent repose, chewing betel, smoking his pipe, eating, drinking, and sleeping, without taking the least interest in what was going on in the world outside.

There are two classes of persons who are imprisoned for debt: firstly, those who are fraudulent debtors, who can pay but refuse to do so, and whom torture alone would bring to their senses; and, secondly, those who are absolutely insolvent. The first of these two classes will go to prison with the utmost indifference, while the second are positively delighted to be sent there, because the aggrieved party is obliged to feed them while they are in prison. And what can be more pleasing to Hindus than to be maintained in idleness? It must be borne in mind that most Hindus, when they borrow money, do so with the lurking hope that circumstances will arise, or that they will think of some expedient, by which they will be able to elude repayment. Thus strong measures have to be resorted to as the only means by which payment can be exacted from such very unscrupulous debtors. When the time for payment comes and the creditor demands his money, the debtor declares he has none and begs for further grace, swearing by all his gods that he will pay everything, capital and interest, at the time stipulated.
More time is granted, once and even twice, and each time the debtor's fine promises end in smoke. At last the creditor becomes tired of these interminable delays, grows angry, and arrests the debtor in the name either of the ruler of the country or of the governor of the province. The creditor forbids his debtor to eat or drink without his permission, and at the same time he himself is bound to fast. If this method does not succeed, the creditor places a huge stone on the debtor's head and a similar one on his own, and thus burdened they remain motionless opposite each other, exposed to the heat of the sun; or they walk till one of them faints from exhaustion; or they both stand on one foot like cranes; or sometimes the creditor seizes the debtor's cattle and shuts them up, forbidding any one to feed them until payment has been made in full. At last the debtor is so worried that he is unable to bear it any longer; he comes to terms, pays a large sum on account, and gives good security for the remainder. Creditor and debtor then part on the best of terms. Very often the creditor is so hard pushed himself that he is obliged to relinquish a part of what is due to him in order to get back some of his money.

Is it likely, I may ask, that men who carry obstinacy and tenacity to such lengths would be alarmed at the prospect of enjoying a few idle weeks in prison?

The only object of a prison, according to the Hindus, is to prevent the accused or the criminal running away. No disgrace is attached to imprisonment, and consequently it is no punishment at all. In fact mere imprisonment is not looked upon as a punishment even by magistrates in native provinces. Every one condemned to prison has to undergo more or less severe torture according to the gravity of his offence. If it is but a trifling misdemeanour, the delinquent is beaten and then set at liberty.

All intelligent Hindus are agreed that the penal laws

1 This method of arrest is very common. 'I arrest you,' one Hindu will say to another, 'in the name of the King or the East India Company, or in the name of the Collector of the district,' &c. The person to whom the summons is addressed is obliged to obey it, to leave his business, and to place himself at the disposal of his adversary. If he attempted to escape, he would render himself liable to be punished for contempt of the law.—DUBOIS.

No such private arrests are now permitted by law.—Ed.
introduced by Europeans into their country err considerably on the side of leniency. They consider them quite inadequate to protect society against evil-doers. To keep peace and order amongst a nation constituted like the Hindus, they say, much harsher measures must be resorted to.

Even capital punishment appears to produce no impression whatever on these apathetic people. The sight of an execution, far from moving the spectators to feelings of pity or compassion, is only looked upon as an amusement; and they are even much diverted by the convulsive contortions of the poor wretch who is hanging on the gallows. Perhaps the utter want of feeling shown by the crowd under these circumstances was one of the reasons why native princes so rarely resorted to capital punishment. Probably they reflected that punishments were inflicted quite as much for the sake of their deterrent effect on others as for the chastisement of the guilty. Mutilation appeared to them to be a much more efficacious way of repressing vice. Criminals deprived of nose, ears, or right hand, dragging out their miserable existence before the eyes of all men, were living and lasting witnesses of the severity of the law, and their woeful appearance served as a daily example to others. See, they seemed to say to every passer-by, what a sad fate awaits those who break the laws!

The death penalty, on the other hand, barely excites a passing terror, and I very much doubt whether the fear of it ever restrained any Hindu who was bent on committing a crime.

CHAPTER IX

The Military System of the Hindus.—Ancient and Modern Methods of Warfare.—The Material formerly composing their Armies.—The Military Game of Chess invented by the Hindus.—Poligara.—Different Weapons that have been in Use at various Times in India.

Here my self-imposed task should have been brought to a close, for it is hardly to be expected that I can treat the subject-matter of this chapter satisfactorily, seeing how foreign it is to my profession. However, as nearly all the public monuments of India, both civil and religious, commemorate some war, and as all the Hindu books are filled
with descriptions of feats of arms and accounts of battles, I thought that a few details on this subject would not be entirely out of place in such a work as the present.

The Kshatriyas, or kings, and their descendants the Rajputs formerly held undisputed sway in India, and they alone had a right to follow the military profession. All this, however, has nowadays undergone a complete change, ambition having found a way through this hard and fast rule. At the present time there are very few native rulers who belong to the old warrior caste. In this case, as in many others, the strongest have seized the reins of government. Indeed, in many provinces one may find princes of very low origin, who by their courage, their talents, or their intrigues have raised themselves to their high position. In the same way the profession of arms has now been thrown open to men of all castes, from the Brahmin to the Pariah. On the one hand one may see a Brahmin who has attained the rank of commander-in-chief of an army, while on the other hand, especially in the Mahratta armies, you may see them serving as common troopers.

Though the habits of the Hindus appear more likely to impair their courage than to make them good soldiers, the art of war nevertheless seems to have been as well understood by them from very early times as any other, and those who followed the military profession have always been held in high esteem. In fact, military officers took rank in the social scale immediately after the priesthood. The Brahmins themselves, actuated by motives either of gratitude or of self-interest, allowed them to participate in some of their own high prerogatives, such as the valued privileges of being allowed to hear the Vedas read and of wearing the triple cord. But however much the Hindus may have honoured the profession of arms, and however full their national histories may be of wars, conquests, sieges, battles, victories, and defeats, it is nevertheless remarkable that no nation has shown at every epoch in its history so little skill in military science. When pitiless conquerors, at the head of savage and warlike hordes, forced their way over the northern mountains and spread themselves like a devastating torrent over the fertile provinces of India, the peaceable and docile inhabitants were unable to offer any effectual resistance.
They saw their towns and villages ravaged by fire and sword, while rivers of blood, ingloriously and fruitlessly spilt, deluged their fields. The readiness with which they bent their necks beneath their oppressors' yoke, and the feebleness of the efforts which they put forth to recover their independence, proved how inferior they were in courage and discipline to the proud Tartars who invaded and conquered them.

The wars of India may be classified under three heads: those of the mythical ages, those of the ancient kings, and those of modern times. By the last I mean only the internecine wars between native princes before the time when these princes, convinced of the superiority of European military science, determined to introduce foreigners amongst their troops, and to this end enlisted in their service those European adventurers who offered to help them in their undertakings. It was an imprudent policy, and the native princes did not see until too late the danger of surrounding themselves with such intriguing and ambitious auxiliaries.

I will say nothing about the wars of the gods and the giants, which the majority of Hindu books describe with equal bombast and prolixity. Such exaggerated flights of imagination can hardly be considered worthy of a place in serious history. It is always the same story of armies of giants whose heads touched the stars, and who were mounted on elephants of proportionate size. One of these giants, for example, is depicted as upheaving the very firmament with his shoulders, giving it such a violent shock as to overthrow all the gods who dwelt therein, and thereby warning them of what they might expect from an adversary of such prowess. On the other hand, a god who is about to engage these formidable enemies takes the earth for his chariot, a rainbow for his bow, and Vishnu for an arrow. He shoots this extraordinary missile, and with one shot overthrows an immense city, in which all the villains that he is pursuing are entrenched, burying them all in the fallen ruins of the city.

*Ab uno disce omnes.* I do not think that the history of the wars of the ancient kings of India is one whit less absurd. It is only the poets who have undertaken the task of transmitting details to posterity, and as Hindu poets are not
wont to do things by halves, they have freely availed themselves of the privilege of exaggeration and embellishment. Facts are so interwoven with foolish and senseless efforts of the imagination that it is impossible to disentangle the truth. Why should one feel astonished at Xerxes being able to gather together and maintain a million soldiers when he set forth to conquer Greece? Such an army would have formed only a small detachment of one of the armies of the kings of India. These latter never took the field at the head of less than several hundreds of millions of fighting men! If the reader will recollect what I have remarked several times, namely, that only that which is extraordinary and extravagant has the power of pleasing the Hindu, he will hardly be astonished at the strange mania which has induced Hindu authors to carry exaggeration even to puerility. In every country writers adapt their work to the taste of the public, being anxious to gain from them the greatest possible approbation. The maxim

Rien n’est beau que le vrai, le vrai seul est aimable,

would be rank heresy in good Hindu literature.

The one fact that I have been able to glean for certain is that the armies of the ancient Hindu kings were divided into four arms or sections, of which the whole formed a chaturangam. These four corps were the elephants, the chariots, the cavalry and the infantry. Such, indeed, were the component parts of the army of Porus, who was vanquished and taken prisoner on the banks of the Hydaspes by Alexander.

No one at the present day denies the fact that the Hindus invented the military game of chess.¹

¹ The following is the story, according to Oriental writers, of how this game was invented. At the beginning of the fifth century of the Christian era a very powerful young monarch was reigning in India, who was of excellent character, but who allowed himself to be corrupted by flatterers. This prince soon forgot that the love of the people is the only sure support of a throne. The Brahmins and Rajahs uttered many remonstrances, but in vain. Intoxicated by his greatness, which he fancied was unassailable, he despised their counsels. Accordingly a Brahmin named Susa undertook to open the young monarch’s eyes by strategy. To this end he invented the game of chess, in which the king, though the most important of all the pieces, can nevertheless neither attack nor defend himself without the assistance of his subjects. This game speedily became famous, and the king expressed his anxiety to
THE GAME OF CHESS

It is very evident that it was the composition and tactics of the ancient Hindu armies that originally suggested the game. The Hindus, in fact, called it chatur-angam. Though with some few small variations we have adopted their method of playing, it must be admitted that the innovations which we have introduced in the shapes and names of the pieces are certainly not happy. What can be more ridiculous than the castles which move about from place to place, the queen who rushes about fighting with the king's people, or the bishops who occupy such an exalted position?

As with us, the most important piece on the Hindu chess-board is the king. The second piece, which we call the queen, they term the mantri, a title which signifies a minister of state, who is also commander-in-chief of the army. Chariots occupy the place of our bishops. Like us, the Hindus have knights, but instead of our battlemented castles they have elephants. The pawns or foot-soldiers are, as with us, the simple rank and file of which the army is composed. The chess-board is called by the Hindus the por-sthalam, or field of battle.

But to return to the ancient Hindu armies. In the first line came the elephants. It is certain that these animals carried castles or howdahs on their backs, containing several men armed with javelins. But I think it would be wrong learn it. Sissa while teaching him the rules, made him realize some important truths which up to that time he had failed to grasp, and the monarch wishing to show his gratitude to the Brahmin asked him what he would like as a reward. Sissa replied that he would be satisfied with as much rice as could be placed on the sixty-four squares of the chess-board by putting one grain on the first, two on the second, four on the third, and so on, the number on each square always doubling. The king cheerfully agreed to such an apparently modest demand. But the treasurers soon convinced their master that he had pledged himself to an act of munificence which, in spite of all his treasure and vast estates, he would be quite unable to fulfill. Sissa at once seized the opportunity of pointing out to the monarch how easy it was to abuse the best intentions of a sovereign if he were not perpetually on his guard against those who surrounded him.—Dubois.

1 The Arab and Persian name for chess is 'the king's game.'—Dubois.
2 In Low Latin this piece was called ferca, from the Persian fers, which means minister of state, vizir.—Dubois.
3 In many Eastern countries these are elephants.—Dubois.
4 Amongst other Asiatic nations these are camels ridden by a man with a bow and arrow in his hand.—Dubois.
to suppose that these castles or howdahs were of any great size, as might be imagined from certain illustrations. Like those which may still be found in the present day amongst the armies of some Eastern princes, these towers or howdahs resembled large boxes without lids, as long and as broad as a large bed, placed crosswise on the back of the elephant, and capable of holding six or seven archers when sitting in Oriental fashion. Though an elephant is very strong, so as to be able to carry two small cannons and their carriages, there is nevertheless a limit to its powers; and naturally a much larger erection, with a still larger number of men in it, would be a burden, under which even an elephant would succumb. And there is yet another point, namely, the difficulty of fixing a lofty structure with any degree of security on an elephant's back, a difficulty which would be rendered practically insurmountable by the brusque movements and rolling gait of the animal. Be this as it may, elephants in days gone by were formidable adversaries amongst these half-disciplined nations. They broke the ranks, frightened the horses, trampled the soldiers underfoot; and at the same time it was very difficult to wound them, on account of their hard and horny epidermis. These powerful creatures are still employed in the armies of native princes, but rather from ostentation than from any warlike purpose that they serve. A native general or senior officer considers an elephant to be the only mount befitting his dignity; the animal being usually covered with magnificent trappings. It is only with great difficulty that elephants can be made to stand fire, though every method is employed to familiarize them with it. Without these precautions the rattle of firearms and the squibs that are hurled at them would excite them to frenzy, and would consequently cause the death of their riders.

They were also used for battering the gates of besieged towns; and it was with a view to counteracting this that most of the gates were thickly studded on the outside with long and stout iron spikes.

In the Mogul armies, before the introduction of European tactics, an elephant always marched in the van, bearing on its head a long pole, from which floated a large flag. Sometimes this was followed by another elephant carrying a rich
howdah, on which was placed a box containing a priceless relic, which usually was, if one may believe it, an actual hair from Mahomet's beard.

The chief service which these animals render nowadays is in the transport of artillery and equipage. When a swamp, a ditch, a canal, or any other obstacle arrests the progress of the bullocks that drag the cannon, one or more elephants are brought up to push the gun-carriage with their heads and trunks and thus help them over the difficulty. When rivers which are not fordable have to be crossed, elephants are often used to carry men and heavy baggage over on their backs. But the services of these animals are dearly bought, considering the vast expense which their food and keep entail. Thus they are falling more and more into disuse. Every day the camel is growing in favour as being more patient and tractable.

Chariots formed the second division of the ancient Hindu armies. If one may believe what early Hindu writers say, these chariots were used in considerable numbers and were of considerable size. That of the king was the most magnificent. The rest belonged to his subordinate chiefs. When two hostile armies met, the leaders on each side were in the habit of interchanging compliments with each other before joining battle. One, for instance, would drop an arrow just short of his adversary's chariot, and the other would return the salute. Splendid horses were harnessed to these war-chariots. One reads in the Bhagavata that one of the old kings of India, when setting out on a campaign, harnessed a troop of demons to his chariot, to ensure the pace being good. The chariots were usually ornamented all round with large bells, which made a great noise, and this custom is still occasionally observed at the present time in the case of private carriages. The latter, however, in no way resemble the ancient war-chariots, about which I have not been able to collect any trustworthy information.

The cavalry formed the third division. Indian generals in ancient times, however, did not rely much on this arm. The infantry played the principal part in their wars, which is contrary to the practice of more modern times, for until quite recently no use whatever was made of infantry, only a few undisciplined regiments of followers being maintained
to pillage, ravage, and destroy all the villages in their way, and to devastate the enemy's country. This idea they had evidently borrowed from the Tartars, who had invaded their country, and whose superiority in arms they had been forced to acknowledge to their cost.

The Moguls and Mahrattas, the two rival powers who for a long while disputed the supremacy of India, placed on some occasions as many as 100,000 horse in the field. The Mahratta princes combined could have commanded as many as 300,000 horse. But they never knew how to utilize this unwieldy multitude to its full advantage, because they did not understand how to manœuvre it in a scientific manner. The lessons which the European invaders gave them time after time, for more than 300 years, seem hardly to have taught them to appreciate their mistakes. Even at the end of this long period, and when it was too late to mend matters, there was a vast inferiority in their tactics compared with those of their dreaded opponents. They never could be brought to understand the value of strict discipline, good tactical handling, orderly arrangements in marching and camping, and, in short, all the skilled dispositions by which it is possible to manœuvre large bodies of troops without confusion. They thought their work was done when they had collected a miscellaneous horde of men, who marched to battle in a disorderly mass and fell upon the enemy without any method or concerted plan.

Indian armies always contain a large number of chiefs who command as many troopers as they are able to raise at their own expense. Each recruit brings his own horse, which remains his private property. He receives a fixed sum for himself and for the keep of his horse. If he happens to lose his horse, he is dismissed as useless. This plan certainly puts the State to little expense, but it renders the cavalry as a body less effective, for at close quarters the rider's first care is for his horse, which belongs to himself; nay, often, when he sees that there is much danger, he will take to flight at the first order to charge. Desertion indeed is very common in the armies of Indian princes. As a rule, little trouble is taken to catch deserters; nor are they severely punished when caught. In order to ensure fidelity amongst their troops the chiefs are in the habit of keeping their pay
in arrear; and this prevents a large number of mercenaries from deserting, as they fear to lose what is due to them. Nevertheless, whole armies have been known to throw down their arms in face of the enemy and refuse to take them up again until they had received their pay. It is by no means a rare occurrence for large bodies of troops to refuse to set out on a march for a similar reason. Mutinous soldiers, too, frequently put their generals under arrest, send them to prison, menace them sword in hand, or try to intimidate them by loud threats and insults. The generals, strange to say, will calmly and patiently put up with these mutinous outbursts. Usually they will pay the mutineers a part of their arrears and promise the rest in a short time. Quiet is then restored, and the men return to duty until another such occasion presents itself.

Although these undisciplined mercenaries make very inferior troops, still there are instances on record of honourable and brave conduct among their chiefs, especially among Mahomedan chiefs of high rank. The latter never cry for quarter; and, even when the day is going against them, they will not retreat a step as long as they have the support of a few of their followers. Flight or retreat under such circumstances is considered by them even more ignominious than it is by their European opponents.

The ordinary cavalry troopers, be they Mahomedan or Mahratta, are usually very badly mounted, and their equipments are still worse. Nevertheless, their weedy-looking chargers are so inured to fatigue and so accustomed to privation that they will make, with only a little coarse hay for food, a succession of forced marches which would be quite beyond the capabilities of our best European cavalry, covering as they sometimes do as much as sixty miles a day. Mounted on these wretched animals, detachments of troops are able to cover great distances, and to sweep down suddenly on districts from which they were supposed to be far away. It must not be supposed that there are not very good horses to be found, especially in the Southern provinces of India; but they are only to be bought for very high prices that are quite beyond the means of ordinary persons. Only the chiefs possess really fine horses. They take remarkably good care of them. They usually decorate them in various
ways, and often paint their bodies in different colours. They train them in an extremely clever manner, and ride them most gracefully. Many indeed would be able to carry off prizes in our European riding-schools. The Mahrattas, for instance, accustom their horses to stop at a given signal. The rider dismounts and goes away, leaving his steed loose. Sometimes for hours together the animal will remain as still as a milestone until his master returns. A horse-stealer who one day came across a solitary steed, which had thus been left without any one to look after it, mounted it and galloped off. The owner of the horse, seeing from a distance what had happened, thereupon gave the call by which he always stopped the animal. At the sound of its master's voice the horse perceived its mistake and stood stock still. In spite of every effort on the part of the thief it refused to budge; whereupon the latter thought it more prudent to take to flight on his own two legs.

The troopers, Mahomedan and Mahratta, are armed with lances, javelins, and *katharis*, or daggers. Some few have blunderbusses in addition, while others have indifferent sabres. A few may be seen armed with nothing but the whip or switch which they use in urging on their horses. Each man, in short, is expected to arm himself at his own expense, and consequently a remarkable variety may be noticed in the equipments of a troop of native cavalry.

They march in the most irregular fashion, and have no idea of regular military movements. Indeed, any such knowledge would be of little or no use to them, for they very rarely take part in a pitched battle. All their campaigns are reduced to mere skirmishes and constant surprises on one side or the other, in which very little blood is shed. The chief operations of native armies are confined to ravaging the country that they happen to be passing through, without distinction of friend or foe, and pillaging without mercy all the defenceless inhabitants, who are put to inconceivable tortures in the attempt to force them to disgorge imaginary treasure that they never possess.

The infantry is, if possible, in even a worse plight; or at any rate it was up to the time when native princes were induced to admit European adventurers into their service, to reorganize and drill their armies.
The ancient kings of India placed most reliance on their infantry. It formed the fourth division of their armies, and was numerically larger than the other three. It formed, in fact, the main strength of the combined forces. At the present day, too, it constitutes the principal, and indeed almost the only, force of the smaller native princes who are known by the name of Poligars\(^1\). These Poligars rarely have any cavalry, the smallness of their revenues and the character of the country they inhabit rendering it almost impossible to maintain them.

The Poligars in many respects resemble the European barons of the Middle Ages, who from their strongholds ventured boldly to defy the royal authority. They are fairly numerous in the various districts of the Peninsula, and they were much more numerous before the great European Power extended its dominion over the territories in which they were established and subdued the greater number of them. These petty despots waged almost incessant war against each other. Safely ensconced in deep jungles or on inaccessible mountain-tops, they were able to defy the princes whose territories surrounded them; and the latter, unable to suppress these turbulent vassals for fear that they would pillage and devastate their own states, tried to live amicably with them.

These Poligars or self-styled princes made war according to methods of their own. The use of cannon was unknown to them; their only arms being arrows, pikes, and flintlocks. They never risked a pitched battle. When attacked by a superior force they took refuge in their jungles or on their mountains. Their object would be to surprise the advancing enemy in some defile. Lying in ambush behind trees or thick brushwood, they would pour well-directed volleys upon their opponents, forcing them to retire in disorder with considerable loss. It was in the midst of their jungles or on the tops of their mountains that the English, after much labour and the loss of many men, managed to lay hands upon these brigand chiefs and their lawless followers. Only by these means were the newcomers able to restore peace and tranquillity in provinces which had previously been the scene of perpetual outrages.

\(^1\) These inhabit the southern districts of the Peninsula.—Ed.
The art of laying out camps is as little known to Indian generals as that of marching an army. The greatest confusion always reigns both in their encampments and on the march. When an army makes a halt, the most important point, of course, is to see that there is a good supply of water close at hand. This is not always to be found where it is wanted, especially at certain times of the year, and whole armies have been reduced to the direst straits by being temporarily deprived of this indispensable element, the want of which is much more keenly felt in a tropical climate than elsewhere.

An officer usually goes on ahead, selects a suitable site for the camp, and there sets up a large flag, which is visible from a long distance. Each division then encamps in any sort of order beyond this landmark. Each chief pitches his tent in the midst of his own followers, and hoists his distinctive banner. Confusion and disorder prevail everywhere. Things are, however, a little more orderly around the commander-in-chief's tent. Fairly good discipline is also maintained in the spot set apart as a market-place. Here provisions and commodities of various kinds, pillaged from the country through which the army has passed, are exposed for sale; for the progress of an Indian army is always attended by fire, sword, and robbery. In fact, it is considered unnecessary and troublesome to establish regular depôts for provisions, or in fact to make commissariat arrangements of any kind. It was only when an army was obliged to pass through a country which had already been devastated that these precautions were considered necessary. Strings of bullocks were then employed with the army to carry its provisions. At all other times the chiefs relied for their commissariat on a crowd of purveyors attracted by the hope of gain, and especially on the Lambadis, or Sukalers, professional pillagers, whom I have already described, and who kept the camp market well supplied by their continual raids on the unfortunate inhabitants of the surrounding country.

The most abominable debauchery is openly authorized among the soldiery, especially in Mahomedan armies. A special quarter in the camp is set apart for the vile and depraved wretches who give themselves up to this hideous form of prostitution.
Charlatans of all kinds swarm in these disorderly camps. There are conjurers, soothsayers, astrologers, tight-rope dancers, acrobats, quacks, pickpockets, fakirs, religious mendicants, blind men; and furthermore, each soldier is generally followed by his whole family. Thus you may often see an army of from twenty-five to thirty thousand soldiers with three hundred thousand followers of all sorts and conditions in its train, who, profiting by the confusion which reigns in the camp, devote their whole time to robbery with impunity. The Mahratta armies are less troubled with these encumbrances, for they often make forced marches, and it would be impossible for the followers to keep up with them.

The generals' tents, especially in the case of Mahomedans, are very large and commodious. Oriental taste and luxury are conspicuous in them. They are richly adorned, and provided with every kind of comfort. They are divided into several compartments, some of which are destined for the wives or concubines of these pleasure-loving commanders, who are almost invariably accompanied by their women. Even in the midst of a tumultuous camp, Indian princes and generals never neglect anything that can pander to their sensuality.

One may well believe that it is easy to surprise a camp composed of such a rabble. There are rarely any outposts. The spies who are maintained in the hostile camp partly supply this deficiency; for, as soon as they perceive anything unusual going on, they hurry off to warn their employers, who are thus prepared to receive the enemy. The latter usually retire as soon as they perceive that their opponents are on the alert. Moreover, surprises and night marches are not at all to the taste of Indian warriors, who do not like to be deprived of their sleep. Thus it has sometimes happened that a mere handful of Europeans has thrown into disorder and routed a whole army by unexpected attacks of this nature.

Nevertheless, however inferior the people of India may be in discipline and courage, they have one great advantage over Europeans, which, had they only known how to make use of it, would certainly have rendered the struggle between them and their formidable adversaries much less unequal. I mean their extreme temperance in eating and drinking.
Give an Indian soldier three or four pounds of rice per week with a little salt, and on that, with the addition of a little water, he will keep himself in good health, be active, cheerful, and in condition to undertake forced marches for several days consecutively, without suffering any inconvenience. What a fund of latent force the Indian armies possessed in this useful faculty for the purpose of harassing and annoying an enemy whom they were afraid to meet in pitched battles, but who, infinitely less abstemious, would soon have become disheartened without a plentiful supply of substantial food!

The art of fortifying, besieging, and defending strongholds was equally neglected in India. The method generally followed was to invest a town and trust to famine to force the besieged to capitulate. To take a place by assault appeared far too dangerous a proceeding to Indian tacticians; consequently it frequently happened that a wretched little fortified town, surrounded by nothing but mud walls and defended by a few hundred peasants armed with a few worn-out matchlocks, was able to hold out for months against the attacks of a host of assailants, who, tired out at last by the perseverance of their adversaries, were obliged to ignominiously raise the siege. Even in recent times, though they might have learnt by sad experience to what horrors a town taken by assault is exposed, several Indian generals have been known to shut themselves up behind walls of mere mud or earth, and obstinately refuse to listen to any suggestion of capitulation, treating the European besiegers with insolent bravado, and fearlessly awaiting the chances of an assault.

It is true, however, that the honour of the commandant of any fortress is at stake on such occasions. However advantageous the conditions offered to him might be, he would never willingly capitulate; for should he be weak enough to do so, he would find it difficult to escape the suspicion, on the part of his king and of the people, that he had acted with treachery or cowardice, and consequently his good name would be for ever tarnished.

Nevertheless, the art of approaching a fortified position by mines and entrenchments has long been known to Indian generals. When such works have been carried as close to the main fortress as possible, the besieged and the besiegers delight in insulting and challenging each other by word of
mouth. For instance, the Hindus will say to the Mahomedans: 'If you do not now take the place, it will be as great a slur on your good name as if you had eaten pork.' And the besiegers will answer: 'If we take the place, it will be as great a disgrace to you as if you had eaten cow's flesh.' Another proof that bluster is no indication of courage.

A device upon which Indians place great reliance under such circumstances is enchantment. The magicians of either party are called upon to exercise all the resources of their black art. But unfortunately the sorcerers of the besiegers are nearly always as clever as the sorcerers of the besieged. One charm is consequently nullified by a countercharm, and it comes to the same thing in the end, namely, which side is able to display the greater amount of courage and skill. Whatever the result may be, however, the magicians always enjoy a large share of the glory of success or bear the greater part of the shame of defeat. These absurd illusions were still in vogue when I left India.

The fortifications of the most important strongholds, even up to recent times, consisted of one or two very thick walls with round or triangular towers at the angles, on which were placed a few guns very badly served. The fort was surrounded by a broad and deep moat, but as the natives of India did not understand the use of the drawbridge, the ditch was spanned by a road leading to the main entrance, which was hidden by a curtain wall to prevent its being visible from a distance.

In several places in the Peninsula strongholds may be seen which owe little of their strength to the skill of the engineer, being situated on the top of steep and almost inaccessible hills. These fortresses are called durgams. Alexander besieged a fortress of this kind on the banks of the Indus, and found great difficulty in capturing it. But there is one great drawback to these durgams. The air is always cold and damp, even when extreme heat prevails in the plains below, and this renders them most unhealthy to live in, the men who garrison them being subject to long spells of fever which are difficult to cure.

The people of India have lately learnt from Europeans the warlike art of exterminating the human species in a more

1 See Quintus Curtius, viii. 11.—Dubois.
scientific and practical manner. They have introduced
great changes in their methods of attack and defence, and,
in fact, in the whole of their military system. A sad and
fatal gift, which they may perhaps one day use against those
who brought it to them!

Before finishing this subject I will add a few words on the
different kinds of weapons that have been used in India at
different times. I have already mentioned that there are
thirty-two different kinds of old-fashioned weapons, each of
which has a name and shape peculiar to itself. Models of
these are to be found in the hands of the principal idols.
Each deity is provided with the one that he most affected.
As my readers would find no counterpart to them in a
European armoury, it would be difficult to describe them
without illustrations. All that I can say about them is that
besides many instruments for cutting, there were others for
hacking, stabbing, and felling.

Among Indian arms of more modern times the most
important defensive ones are the helmet and the shield.
The latter is made of leather, and ornamented in the centre
with large bosses. Most Indian soldiers can use it very
skilfully. Some wear a thick-quilted corselet as a cuirass
or breast-plate, which, it is said, is impervious both to sword
and arrow 1. But as this breast-plate affords no protection
against a bullet and is undeniably most uncomfortable to
wear in a hot climate, its use has been almost entirely aban-
donked. Among the offensive weapons of India are bows
and arrows. The bow measures only about two feet and
a half when strung, and each arrow is nearly two feet long.
These are but poor specimens of the weapons which history
credits the Hindu gods with using. The bow used by Rama,
for instance, was so enormous that the fifty thousand men
who were employed to bring it to him succumbed beneath
the burden. Vishnu’s favourite weapon was the chakram,
and many of his devotees have it branded on their shoulders
with a red-hot iron. It is still used in some parts, and con-
sists of a metal disk about nine or ten inches in diameter, with
well-sharpened edges. There is a hole in the centre, and

1 The Greeks, and Romans, and many other nations of old used this
sort of cuirass, but they also wore metal ones of different shapes.—
Dusona.
through this is passed a stick by means of which a rapid
rotatory motion is given to this disk, which flies off and
inflicts a severe cut on any one that it strikes.

Large grenades or squibs are also frequently used, eight
or ten inches long, and armed at one end with a keen-edged
crescent-shaped blade. These are fired off horizontally, and
are used to produce confusion amongst bodies of cavalry.
They are less effective than our hand grenades, but carry
very much further. According to Hindu authors, these
grenades, called vanams, were used in very early times.
The Ramayana speaks of Rama's vanam as one of his most
important weapons. It is therefore to be inferred that gun-
powder was known in India in very early times. It is quite
certain that the Hindus possessed the secret of compounding
explosive substances long before the invasions of Tartars or
Europeans. Still they can hardly have been aware of the
terrible effect which these inflammable materials can pro-
duce when enclosed in a metal tube: it was reserved for
those who conquered this peaceable nation to teach them
the power of this agent of destruction.

The Hindus still use the pike, the dagger, and the sword.
The last is at present their favourite weapon, and they have
fencing-masters who can teach them to use it with great
skill.

The gun is also much used by them, although in their
hands it is not a very deadly weapon. Until quite recently
they only used matchlocks, and their gunpowder was ex-
tremely bad, as indeed it is even at the present time.
Amongst Hindu soldiers musketry practice is unknown, as
their princes consider that it is a useless expense to employ
powder for this purpose.

Europeans have recently introduced bronze and cast-iron
cannon. In former times Indian cannon were made of iron,
and were of enormous calibre. From these wretched guns
they fired stone balls more than a foot in diameter. They
took no trouble whatever to learn how to aim. I have read
in a manuscript written nearly eighty years ago that the
Rajah of Tanjore, having declared war against the Dutch,
sent an army to besiege their fortress at Negapatam. When
it drew near, the Dutch fired an ill-directed salvo from the
top of the ramparts. The Rajah's troops, observing that
the balls passed well over their heads, thought that they
had nothing more to fear from the enemy's artillery, and
labouring under this delusion, they boldly approached the
 glacis. Just at that moment the garrison fired a few well-
aimed volleys of grape-shot which annihilated the rash
assailants, who learnt to their cost that a cannon can be
aimed both above and below its true level. The author
adds that the palanquin of a Brahmin who held a high com-
mand in the Rajah's army, and who had approached a little
too close to the fortress, was struck by a cannon ball and
shattered to pieces. The Brahmin got off scot-free with
only a fright; but his alarm was so great that he ran off as
fast as he could, and, when he found himself in a place of
safety, swore by his three hundred and thirty million gods
that never again would he venture within ten miles of any
place inhabited by those dogs of Feringhis.
APPENDIX I

The Jains.—Differences between them and the Brahmins.¹

The word Jain, or Jaina, is a compound word denoting a person who has given up living or thinking like other men. A true Jain should entirely renounce all thoughts of self. He should rise superior to the scorn or opposition to which

¹ Jainism is a heretical offshoot of Buddhism, and presents resemblances to both Brahminism and Buddhism, which have been summarized as follows in Elphinstone’s History of India: ‘They agree with the Buddhists in denying the existence, or at least the activity and providence, of God; in believing in the eternity of matter; in the worship of deified saints; in their scrupulous care of animal life and all the precautions which it leads to; in disclaiming the divine authority of the Vedas; and in having no sacrifices and no respect for fire. They agree with the Buddhists also in considering a state of impassive abstraction as supreme felicity, and in all the doctrines which they hold in common with the Hindus. They agree with the Hindus in other points, such as division of caste. This exists in full force in the south and west of India, and can only be said to be dormant in the north-east, for, though the Jains there do not acknowledge the four classes of the Hindus, yet a Jain converted to the Hindu religion takes his place in one of the castes from which he must all along have retained the proofs of his descent, and the Jains themselves have numerous divisions of their own, the members of which are as strict in avoiding intermarriages and other intercourse as the four classes of the Hindus. Though they reject the scriptural character of the Vedas, they allow them great authority in all matters not at variance with their religion. The principal objections to them are drawn from the bloody sacrifices which they enjoin, and the loss of animal life which burnt-offerings are liable (though undesignedly) to occasion. They admit the whole of the Hindu gods, and worship some of them, though they consider them as entirely subordinate to their own saints, who are, therefore, the proper objects of adoration.’

The following is from Mr. J. A. Baines’s Census Report for 1891:—

‘A second offshoot from the earlier Brahminism is found in the Jain, a form of belief that still subsists and flourishes in India to this day. Its origin is veiled from us, but it bears a strong family likeness to the earlier form of Buddhism, and it is a question amongst scholars whether it rose about the same time or a little earlier. At all events it seems to have been unpopular with the Buddhists, and to have diverged less from

* This is not the true etymology. Jina is ‘one who has overcome human infirmities and passions’; and Jaina, appertaining to Jina.—Porm.
he may be subjected on account of his religion, the principles of which he must preserve and guard unaltered even to death, being fully persuaded that it is the one and only true religion on earth, that is, the true primitive religion which was given to all mankind.

In the course of time, the Jains say, the primitive religion gradually became considerably corrupted in several essential points, and was superseded by the superstitious and detestable sophistries of Brahminism. The ancient dogmas were forgotten or put aside by the Brahmans, who invented an entirely new system of religion, in which only a shadowy resemblance can be traced to the old Hindu faith.

It is the Brahmans who invented the four Vedas and the eighteen Puranas, the Trimurti, and the monstrous fables connected with it, such as the Avatars of Vishnu, the abominable lingam, the worship of the cow and other animals, the sacrifice of the yagnam, &c., &c. The Jains not only reject all these spurious additions, but look upon them with absolute horror.

The Brahmans introduced all these sacrilegious innova-

Brahmanic orthodoxy. The monastic system was not countenanced, but ritual was simplified and women were allowed to share in it. As in Buddhism, however, the larger section of the Jains decline to allow that women can attain Nirvana. The latter, however, is with them perpetual bliss, instead of complete annihilation. Caste amongst the Jains is maintained, and though they have no special reservation of the priesthood to a class, there is a general tendency in that direction, and in some cases Brahmans even are employed. In later years the Jains seem to have competed with the Brahmans in literature and science, so that they fell into disfavour, and would very probably have succumbed but for the advent of the Mussulman power. In the north and west of India they are still a cultivated class, most engaged in commerce, whilst in the south, where they share with the Buddhists, who preceded them, the credit of forming the Canarese and Tamil literature, they are as a rule agriculturists. Except in a few of the larger cities of the north there seems to be little sectarian hostility between them and the orthodox; and in the west, where they are still closer in customs and observances, the line of division is scarcely traceable. In parts of both tracts there is, in the present day, a tendency for Jainism to regard itself as a sect of Brahminism, in spite of the non-recognition of the divine authority of the Veda. It is probable that in compliance with this tendency many have returned their religion as Hindu of the Jain sect, so that where sect is not separately compiled, as in the imperial series of returns, the total of the Jain religion is reduced by that number. As it is, the number of Jains is given as about 1,417,000.
tions very gradually. The Jains were formerly in close communion with the Brahmins both in faith and doctrine, but they opposed these changes from the very first with all their power. Then, seeing that their remonstrances produced no effect and that these religious innovations were daily making progress among the people, they found themselves reduced at last to the sad necessity of an open rupture with the Brahmins. The immediate cause of this rupture was the introduction of the yagnam sacrifice, at which some living creature must be immolated. This, they contend, is directly opposed to the most sacred and inviolable principles of the Hindu religion, which forbids the destruction of any living thing, for any reason or on any pretext whatever.

From that moment things came rapidly to a climax; and it was then that the defenders of the pure primitive religion took the name of Jains, and formed themselves into a distinct sect, composed of Brahmanas, Kshatriyas, Vaisyas, and Sudras. They were the descendants of the Hindus of all castes who originally banded themselves together to oppose the innovations of the Brahmins, and they alone have preserved the religion of their forefathers intact to the present day.

After the schism the Jains, or true believers, perpetually taunted the Brahmins with their debased religion, and what at first merely furnished subject-matter for scholastic disputes finally became the cause of long and bloody hostilities. For a long time success was on the side of the Jains, but in the end, the majority of the Kshatriyas and other castes having seceded and adopted the innovations of the Brahmins, the latter gained the ascendant and reduced their adversaries to the lowest depths of subjection. They overthrew all the temples of the Jains, destroyed the objects of their cult, deprived them of all freedom, both religious and civil, and banished them from public employment and all positions of trust; in fact, they persecuted them to such an extent that they succeeded in removing nearly all traces of these formidable antagonists in several provinces where formerly they had been most flourishing.

When these persecutions and wars began is a question that I am unable to answer with any degree of accuracy.

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1 It is generally a ram.—Dubois.
but it appears that they lasted a long time and only came to an end in comparatively recent times. Not more than four or five centuries ago the Jains exercised sovereign power in several provinces of the Peninsula. Nowadays the Brahmins are the masters everywhere; the Jains, on the other hand, are absolutely powerless, and it would be impossible to find one occupying a position of any importance. They have become merged in the lower middle classes. They devote themselves to agriculture, and even more to trade, which is the special profession of the Vaisyas, among which caste the greater number of these sectarians are now to be found. Their principal trade is in kitchen and household utensils of copper and other metals.

There are very few of the Brahmin caste who hold the opinions of the Jains. There is a village, however, called Maleyur, in South Mysore, which contains between fifty and sixty families of them. They have a famous temple there, of which the guru is a Brahmin Jain. In the other more important temples of the Jains, such as those at Belgola, Madighery, and others, the gurus or priests are recruited from the Vaisyas, or merchants. The Vaisya Jains are regarded by the Brahmins of the same sect as patitas, or heretics, because they have thus usurped the priestly office, and also because they have altered the religion of the true Jains by introducing some of the innovations of their Brahmin adversaries\(^1\). This divergence of opinion, however, has not led to any serious differences between them.

The Jains are divided into several sects or schools, which differ on the subject of perfect happiness, and on the means of attaining it. One of these sects, known by the name of Kashtachenda Swetambara\(^2\), teaches that there is no other moksha, that is to say, no other supreme blessedness, than that which is to be obtained from sensual pleasures, particularly that which is derived from sexual intercourse with women. This sect is, it is true, not numerous.

The school of the Jaina-bassaru is the most numerous, and it is subdivided into several others. Its tenets differ very little from those of the Vedanta school of Brahminism. It recognizes the different stages of meditation as taught by

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\(^1\) Patitas literally means 'the fallen.'—Ed.

\(^2\) Swetambara literally means 'clad in white.'—Ed.
the latter, and enjoins very much the same means of attaining everlasting felicity, by which they understand reunion with the Godhead.

The Religious System of the Jains.

The Jains acknowledge one Supreme Being, to whom they give the names of Jaineswara, Paramatma, Parapa-\text{\v{c}astu}, and several others expressing the infinity of his nature.

It is to this Supreme Being alone that all the prayers and sacrifices of the true Jains are offered; and it is to him that all the marks of respect which they pay to their holy personages, known as Saloka-purushas, and to other sacred objects represented under a human form, are really addressed; for these, on attaining moksha (supreme blessedness) after death, have become united with and incorporated into the Supreme Being.

The Supreme Being is, they say, one and indivisible, a spirit without corporal parts or limitations. His four principal attributes are:—

1. Ananta-gnanam, infinite wisdom.
2. Ananta-darsanam, infinite intuition, omniscience, and omnipresence.
3. Ananta-viryam, omnipotence.
4. Ananta-sukham, infinite blessedness.

This noble being is entirely absorbed in the contemplation of his infinite perfections, and in the uninterrupted enjoyment of the happiness which he finds in his own essence. He has nothing in common with the things of this world, and does not interfere at all in the government of this vast universe. Virtue and vice, good and evil, are indifferent to him.

Virtue being essentially right, those who practise it in this world will find their reward in another life, either by a blessed reincarnation, or by immediate admittance to the delights of Swarga. Vice being essentially bad and wrong, those who give way to it will be punished in another world by an unhappy reincarnation. The worst offenders will go straight to Naraka after death, there to expiate their crimes. But in no case does God intervene in the distribution of
punishments or rewards, or pay any attention to the good or evil done by men here below.

Matter is eternal and independent of the Godhead. That which exists now has always existed and will always exist.

And not only is matter eternal, but also the order and harmony which reign throughout the universe—the fixed and unchanging movements of the stars, the division of light from darkness, the succession and constant renewal of the seasons, the production and reproduction of animal and vegetable life, the nature and properties of the elements; in fact, all things visible are eternal, and will continue to exist just as they have existed from all time.

METEMPSYCHOsis.

The fundamental doctrine of the Jains is metempsychosis. Their belief in this differs in no way from that of the Brahmins. But they do not agree with the latter with regard to the four lokes or worlds. These they refuse to recognize. They also reject the three principal Abodes of Bliss—Sattya-loka, Vaikuntha, and Kailasa, that is to say, the paradieses of Brahma, of Vishnu, and of Siva. They recognize three worlds only, which they describe by the generic name of Jagat-triya, and which are the Urdhwa-loka or superior world, the Adha-loka or inferior world, which they also call Patala, and the Madhya-loka or middle world, that is to say, the earth where mortals dwell.

URDDHWA-LOKA.

This world, which is also called Swarga, is the first of the Jagat-triya, and Devendra is lord of it. There are sixteen distinct abodes in it, in each of which a different degree of happiness is enjoyed in proportion to the merits of the righteous souls who are admitted. The first and highest of these habitations is the Sadhu-dharma. Only the very purest souls have access to this, and they there enjoy unbroken happiness for thirty-three thousand years. The Achuda-karpa, which is the last and lowest of the sixteen habitations, is destined for the souls of those who possess exactly the requisite amount of merit, neither more nor less, necessary to procure their admittance into the Urdhwa-loka. They
there enjoy for one thousand years the amount of happiness which is their portion. In the other intermediate habitations the degree and duration of happiness are fixed in relative proportion to the merits of those who are admitted.

Women of the rarest beauty adorn these Abodes of Bliss. The blessed, however, have no intercourse with them. The sight alone of these enchanting beauties is sufficient to intoxicate their senses and plunge them into a perpetual ecstasy that is far superior to all mere earthly pleasures. In this respect the Swarga of the Jains differs little from that of the Brahmins.

On leaving the Urdhva-loka at the expiration of the period assigned to them, the souls of the blessed are born again upon earth and recommence the process of transmigration.

**The Adha-Loka.**

The second world of the Jagat-triya is the Adha-loka, also called Naraka, and sometimes Patala. It is the lower or inferior regions, the abode of great sinners; that is, of those whose crimes are so heinous and so manifold that they cannot be expiated by even the lowest forms of reincarnation.

The Adha-loka is divided into seven dwelling-places, in each of which the severity of the punishments is proportionate to the gravity of the offences. The least terrible is the Reina-pravai, where erring souls are tormented for a thousand consecutive years. The torture gradually increases in intensity and duration in the other abodes, until in the Maha-damai-pravai, the seventh, the punishments reach a point of awfulness which is beyond all description. It is there that the most villainous sinners are sent, and their horrible sufferings only terminate at the end of thirty-three thousand years. Women, who from their constitutional weakness are not able to endure such extremes of suffering, are never sent to this awful Maha-damai-pravai, no matter how wicked they may have been.

**The Madhya-loka.**

The middle world, the Madhya-loka, is the third of the Jagat-triya. It is there that mortals live, and that both virtue and vice are to be found.
This world is one reju in extent, a reju being equal to the distance over which the sun travels in six months. Jambu-Dwipa, which is the earth on which we live, occupies only a small part of the Madhya-loka. It is surrounded on all sides by a vast ocean, and in the centre of it is an immense lake extending for a hundred thousand yojanas, or about four hundred thousand leagues. In the middle of this lake rises the famous mountain Mahameru. Jambu-Dwipa is divided into four equal parts, which are placed at the four cardinal points of Mahameru. India is in the part called Bharata-Kshetra.

These four divisions of Jambu-Dwipa are separated from each other by six lofty mountains, which are called Himavata, Maha-Himavata, Nishada, Nila, Arumani, Sikari, all running in the same direction from east to west, stretching across Jambu-Dwipa from one sea to the other.

These mountains are intersected by vast valleys, where the trees, shrubs, and fruits, which all grow wild, are of a beautiful pink colour. These delicious retreats are inhabited by good and virtuous people. Children of either sex living there arrive at maturity forty-eight hours after their birth. The inhabitants are not subject to pain or sickness. Always happy and contented, they live on the succulent vegetables and delicious fruits which nature produces for them without any cultivation. After death they go straight to the delights of Swarga.

A spring rises on the top of Mahameru which feeds fourteen large rivers, of which the principal are the Ganges and the Indus. All these rivers pursue a regular and even course, which never varies. Unlike the false Ganges and the false Indus of the Brahmins, the waters of which rise and fall, the Ganges and Indus of the Jains can never be forded, and their waters always maintain the same level.

The names of the fourteen rivers of the Jains are the Ganges, the Indus, the Rohita-Toya, the Rohita, the Hari-Toya, the Harikanta, the Sitta, the Sitoda, the Nari, the Narikanta, the Swarna-kula, the Rupaya-kula, the Rikta, and the Riktoda.

The sea which surrounds Jambu-Dwipa is two hundred thousand yojanas, or eight hundred thousand miles long.

Beyond this ocean there are three other continents,
separated from each other by an immense sea. They closely resemble Jambu-Dwipa, and are also inhabited by human beings.

At the far end of the fourth continent, called Puskara-vara-Dwipa, is situated Manushy-otraparvata, a very lofty mountain which is the extreme limit of the habitable world. No living being has ever gone beyond this mountain. Its base is washed by an immense ocean, in which are to be found an infinite number of islands which are inaccessible to the human race.

THE SUCCESSION AND DIVISION OF TIME.

Time is divided into six periods, which succeed each other without interruption throughout eternity. At the termination of each period there is an entire revolution in nature, and the world is renewed. The first, called Prathama-kala, lasted for four kotis of kotis, or forty million millions of years; the second, Dwitiya-kala, thirty million millions; the third, Tretiya-kala, twenty million millions; the fourth, Chaturtha-kala, ten million millions, minus forty-two thousand years. The fifth period, called Panchama-kala, the period of inconstancy and change, is the age in which we are now living. It will last twenty-one thousand years. The present year (1824) of the Christian era is the year 2469 of the Panchama-kala of the Jains.

The comparatively recent date of the commencement of this period seems to me to be worthy of note. I am inclined to think that it is the date of the schism between the Brahmins and the Jains. Such a memorable event may well have been considered as giving birth to a new era. If this conjecture were confirmed it would be easier to fix the time when the principal myths of Hindu theology originated. There is no doubt that the new ideas introduced by the Brahmins into their religion occasioned the schism which exists to this day.

The sixth and last of these periods, the Sashta-kala, will also last twenty-one thousand years. The element of fire will then disappear from off the earth, and mankind will subsist entirely on reptiles, roots, and tasteless herbage, which will only grow sparsely here and there. There will then be no caste distinction or subordination, no public or private
property, no form of government, no kings, no laws; men will lead the lives of perfect savages.

This period will terminate with a jala-pralaya, or flood, which will deluge the whole earth, except the mountain of silver, called Vidi-parta. This flood will be caused by continuous rain for forty-seven days, which will result in a complete upsetting of the elements. A few people living near the silver mountain will take refuge in the caves which are hidden in its sides, and they will be saved amidst the universal destruction. After the catastrophe the elect will come forth from the mountain and will repopulate the earth. Then the six periods will begin over again, and follow each other as they did before.

THE LEARNING OF THE JAINS.

The philosophy of the Jains is contained in four Vedas, twenty-four Puranas, and sixty-four Sastras. The Puranas take the names of the twenty-four Tirthankaras, or saints. A Purana is assigned to each of them, and contains his history.

The names of the four Vedas are Prathamani-yoga, Charanani-yoga, Karanani-yoga, and Draviani-yoga. These four books were written by Adiswara, the most ancient and most celebrated of all the holy personages recognized by the Jains. He came down from Swarga, took a human form, and lived on earth for a purva-koti, or a hundred million million years. Not only did he compose the Vedas, but it was he who divided men into castes, gave them laws and a form of government, and laid down the lines of social order. In short, Adiswara is to the Jains what Brahma is to the Brahmins; one of them having most probably been modelled from the other.

THE SIXTY-THREE SALOKA-PURUSHAS.

Besides Adiswara, who is the holiest and most perfect of all beings who have appeared on the earth in human form, the Jains recognize sixty-three others, whom they describe by the generic name of Saloka-purushas, and whom they

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1 These are not called Vedas, but Agamas.—Ed.
2 Tirthankaras means those who have 'passed over' the gulf which separates human beings from the Godhead.—Ed.
also worship. Their history is contained in the Prathamani-yoga.

These venerable personages are subdivided into five classes: twenty-four Tirthankaras, twelve Chakravartis, nine Vasu-devatas, nine Bala-vasu-devatas, and nine Bala-ramas.

The twenty-four Tirthankaras are the holiest, and to them most honour is paid. Their position is the most sublime that a mortal can aspire to. They all lived in the most perfect state of Nirvana. They were subject to no infirmity or sickness; they felt no want, no weakness, and were not even subject to death. After having lived for a long time on earth they voluntarily quitted their bodies and went straight to moksha, where they were united with, and incorporated into, the Godhead.

All the Tirthankaras came down from Swarga and took human forms among the Kshatriya caste; but they were subsequently incorporated into that of the Brahmins by the ceremony of the diksha. During their lives they were examples of all the virtues to other men, whom they exhorted by their precepts and their actions to conform strictly to the rules of conduct laid down by Adiswara, and to give themselves up entirely to meditation and penitence.

Some of them lived for millions of years; the last of them, however, only attained the age of eighty-four.

They were in existence during the period of Chaturthaka. Some were married, but the greater number remained celibate, being professed sannyasis.

The twelve Chakravartis, or emperors, recognized by the Jains were contemporaries of the twenty-four Tirthankaras. They shared amongst them the temporal government of Jambu-Dwipa. They came straight from Swarga, and when on earth belonged to the noble caste of Kshatriyas. Some were initiated into the Brahmin caste by the ceremony of the diksha, completed their lives as Sannyasi Nirvanis, and after death obtained moksha, or supreme happiness. Others returned to Swarga. But three of them, having lived extremely wicked lives on earth, were condemned to the tortures of Naraka.

The twelve Chakravartis were often at war with one another, but they had more especially to fight against the

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1 This word literally translated means 'initiation.'—Dubois.
nine Vasu-devatas, the nine Bala-vasu-devatas, and the nine Bala-ramas, who all governed different provinces in India.

The second Veda, or Charanani-yoga, contains the civil laws, also regulations relating to social status, caste, &c.

The third Veda, or Karanani-yoga, is a dissertation on the nature, order, and component parts of the Jagat-triya.

The fourth, or Draviani-yoga, contains the metaphysical theories of the Jains and several controversial subjects.

The State of Sannyasi Nirvani.

The most holy and sublime state to which man can possibly attain is that of Sannyasi Nirvani, which means ‘naked penitent.’ In embracing this state a man ceases to be a man; he begins to be a part of the Godhead. As soon as he has attained the highest degree of perfection in this state, he frees himself voluntarily, without any trouble or pain, from his own self, and obtains moksha, thus becoming incorporated for ever into the Divine Self. There is no real Nirvani existing in this yuga. Those who aspire to this state must pass through twelve successive degrees of meditation and corporeal penance, each one more perfect than the last. These degrees are a kind of novitiate, and each of them has a special appellation. Having at last become a Nirvani, the penitent no longer belongs to this world. Terrestrial objects make no impression on his senses. He regards the good and evil, virtue and vice, to be found on this earth with equal indifference. He is freed from all passion. He scarcely feels the wants of nature. He is able to patiently endure hunger, thirst, and privations of all kinds. He can live without food of any sort for weeks and months together. When he is obliged to eat he partakes indifferently of the first animal or vegetable substance that comes to hand, however filthy or disgusting it may seem to ordinary people. He has neither fire nor sleeping place. He always lives in

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1 Rama of the Brahmins is one of the nine Bala-ramas of the Jains, and their Krishna is one of the Vasu-devatas. The Jains say that the Brahmins borrowed these two names to make up the Avatars of their god Vishnu. They assert generally that the Brahmins have stolen from them all the knowledge concerning which they so particularly pride themselves.—DUBOIS.
the open on the bare ground. Though absolutely naked from head to foot, he is insensible to cold and heat, wind and rain. Neither is he subject to sickness or any bodily infirmities. He feels the most profound contempt for all other men, no matter how exalted their rank may be, and he takes no account of their doings, good or bad. He speaks to no one, looks at no one, and is visited by no one. His feelings, his affections, and his thoughts are immutably fixed on the Godhead, of whom he considers himself as already a part. He remains absorbed in the contemplation of God's perfections, all earthly objects being to him as though they did not exist.

By a long course of penance and meditation the material part of the Nirvani gradually dissolves, like camphor when it is put in the fire. At last all that remains of the penitent is the semblance or shadow of a body, an immaterial phantom, so to say. Having arrived at this pitch of perfection, the Nirvani quits this lower world and proceeds to unite himself inseparably with the Godhead, where he enjoys eternal and ineffable happiness.

**JAIN RULES OF CONDUCT.**

In many respects Jain rules of conduct are similar to those followed by other Hindus, and particularly the Brahmans. The Jains recognize the same observances with regard to defilement and purity. They perform the same ablutions and recite the same prescribed mantras. Most of their ceremonies relating to marriage, funerals, &c., are the same. In fact, all the rules of social etiquette and the general customs in use in ordinary life form part of their education.

The Jains differ from their compatriots in several particulars, of which the following are the most remarkable:—

Under no circumstances do they take any solid food between sunset and sunrise. They always take their meals while the sun is above the horizon.

They have no titis or anniversaries in honour of the dead. As soon as one of them is dead and his funeral is over, they put him out of their memories and speak of him no more.

They never put ashes on their foreheads, as do most Hindus;
they are satisfied with making with sandalwood-paste the little round mark called bottu, or else a horizontal line. Some devotees put these marks on their forehead, neck, stomach, and both shoulders in the form of a cross, in honour of their five principal Tirthankaras.

The Jains are even stricter than the Brahmins in regard to their food. Not only do they abstain from all animal food, and from vegetables the stalks or roots of which grow in a bulbous shape, such as onions, mushrooms, &c., but they also refrain from eating many of the fruits which the Brahmins allow on their tables, such as the katri-kai, or brinjal, called beringela in Portuguese, the pudalan-kai, &c. Their motive is the fear of taking the life of some of the insects which are generally to be found in these vegetables and fruits. The principal, and indeed almost the only, articles of food used by the Jains are rice, milk, things made with milk, and peas of various kinds. They particularly dislike asafoetida, to which Brahmins are so partial, and honey is absolutely forbidden.

Whilst they are eating their food some person sits beside them and rings a bell, or strikes a gong. The object of this is to prevent the possibility of their hearing the impure conversation of their neighbours, or of the passers-by in the street. Both they and their food would be defiled if any impure words reached their ears while they were eating.

Their fear of destroying life is carried to such a length that the women, before smearing the floor with cow-dung, are in the habit of sweeping it very gently first, so as to remove, without hurting them, any insects that may be there. If they neglected this precaution they would run the risk of crushing one of these little creatures whilst rubbing the floor, which would be the source of the keenest regret to them.

Another of their customs, and one which, though for a very different motive, might be advantageously introduced

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1 This resinous gum, the smell of which appears to us so abominable that we have called it stercus diaboli, strikes the smell and taste of the Hindus and almost all Asiaties very differently. They consider it to be possessed of an agreeable perfume and an exquisite flavour. The ancient Greeks and Romans shared their partiality for this substance; for it seems certain that the σιλπρων of the former and the λασερ of the latter were nothing more or less than asafoetida.—Dubois.
into Europe, is to wipe most carefully anything that is to be used for food, so as to exclude as tenderly as possible any of the tiny living creatures which might be found in or on it.

The mouth of the vessel in which water for household purposes is drawn is always covered with a piece of linen, through which the water filters. This prevents the animalculeæ, which float or swim on the surface of the well, from getting into the vessel and being afterwards swallowed. When a Jain traveller wishes to quench his thirst at a tank or stream, he covers his mouth with a cloth, stoops down, and thus drinks by suction. This cleanly custom is highly to be recommended everywhere, apart from the superstition which prompts the Jains to practise it.

The Jains form a perfectly distinct class. Brahmans never attend any of their religious or civil ceremonies, while they, on their part, never attend those of the Brahmins. They have their own temples, and the priestly office is filled by men professing the same tenets as themselves.

Amongst these temples there are some which are richly endowed and very famous. The Jains make pilgrimages to them, sometimes from great distances. There is a very remarkable one in Mysore, at Sravana Belgola, a village near Seringapatam. It is between three mountains, on one of which is an enormous statue, about seventy feet high, sculptured out of one solid piece of rock. It must have been a tremendous piece of work; for to execute it, it was necessary to level the ground from the top of the mountain to below the base of the statue, and there form a sort of terrace, leaving in the centre this mass of rock which was to be carved into the shape of the idol. It is a very fine piece of Hindu sculpture. Many Europeans who have seen it have greatly admired the correctness of its proportions. It represents a celebrated Nirvani called Gumatta, a son of Adiswara. The figure is absolutely nude, as are most of the idols to which the Jains offer adoration, and which are always likenesses of ancient penitents belonging to this sect. In those days it would have shocked them to represent these penitents as wearing garments, since they made it a point of duty to go absolutely naked. Childless women may often be seen praying to these indecent idols, in order that they may become mothers.
This temple of Belgola, being only a day's journey from Seringapatam, has been frequently visited by Europeans. It was a great source of grief to the devotees of the sect to see this punyasthala (holy place) defiled by a crowd of unbelieving visitors. And what was still worse, these inquisitive foreigners were often accompanied by their dogs and their Pariah servants. In one resting-place they would cook a stew, in another they would roast a piece of beef under the very nose, as it were, of the idol, whose sense of smell, the Jains thought, was infinitely disgusted by the smoke of this abominable style of cooking. At last the guru attached to the temple, shocked at all this desecration, fled from the unhallowed spot, and retired to some solitary place on the Malabar coast. After three years of this voluntary exile, he returned to his former abode on the assurance that Europeans had ceased to visit the place, and that the temple had been thoroughly purified. Now, I ask you whether it is not the duty of any well-conducted man, even if he does not respect them, at least not to openly outrage the prejudices, feelings, and customs of any people amongst whom he may happen to be thrown, no matter how peculiar or ridiculous they may appear to him. What pleasure could be derived, or what good could be gained, by exciting the anger and contempt of those from whom one has nothing to fear, and who cannot retaliate?

An invalid European officer, who was going to the Malabar coast for change of air, on passing near Belgola, was seized with the idea of spending a night in the temple, which he did, in spite of much opposition on the part of the inhabitants. Two days afterwards the officer died on the road, to the great delight of all the natives, who, of course, attributed his death to a miracle, and looked upon it as a direct retribution from their outraged deity. This just and condign punishment, said they, would inspire with wholesome fear others who might be tempted to try a similar experiment.

The idols of the Jains differ in many respects from those of the Brahmins. Almost all have curly hair like Negroes. They wear neither ear-rings, necklaces, bracelets, nor bangles on their ankles, whilst the Brahmins, on the other hand, overload the objects of their devotion with such ornaments.
APPENDIX II

The Eka-dasi, or Eleventh Day of the Moon.

The eleventh day of the moon is religiously observed, not only by Brahmins, but by all those castes which have the right to wear the triple cord. They keep a strict fast on this day, abstain entirely from rice, do no servile work, and give themselves up wholly to devotional exercises. The following is what the Vishnu-purana says on the subject:—

The Eka-dasi is a day specially set apart for the worship of Vishnu; those who offer him puja on this day ensure for themselves immortality. Even before the creation of the world the ‘Man of Sin’ was created by Vishnu to punish mankind. He is of enormous stature, with a terrific countenance and a body absolutely black; his eyes are wild and glaring with rage; he is the executioner of mankind. Krishna, having seen this ‘Man of Sin,’ became thoughtful and pensive. Touched by the woes with which mankind was overwhelmed, Krishna resolved to remedy the evil. With this end in view he mounted the bird Garuda, son of Binota, and went in search of Yama, the King of Hell. The Child of the Sun, delighted at this visit of Narayana, who was master and guru of the world, hastened to offer him puja, and placed him on a massive throne of gold. No sooner had Krishna seated himself thereon than he heard the most pitiful and plaintive cries. Moved with compassion, he asked the King of Naraka whence these lamentations proceed, and what caused them.

‘The lamentations that you hear, O Lord of the World,’ replied Yama, ‘are the tears and groans of the unfortunate beings who, having spent their whole lives in sin, are now suffering the tortures of Hell, where they are treated according to their deserts.’

‘Then,’ said Krishna, ‘let us go to this place of torment, that I may see for myself what these sinners are enduring.’

And he did see, and his heart was softened.

‘What!’ cried he, overcome with grief, ‘is it possible that men, who are creatures and children of mine, are enduring such cruel agony! Shall I be a witness of their

1 See the description in the chapter on the Sandhya.
sufferings and do nothing to help them! Cannot I give them some means of avoiding them in the future?'

Thereupon he considered how he might bring the reign of the 'Man of Sin' to an end, he being the sole cause of all mankind's misfortune. Accordingly, to preserve henceforth the human race from the torments of Naraka, he transformed himself into the Eka-dasi, or eleventh day of the moon. This is, therefore, the blessed day that Vishnu has selected in his mercy to redeem and save mankind. It is the happy day that procures the pardon of one's sins; it is the day of days, since one must look upon it as being Krishna himself.

The inhabitants of Hell, full of gratitude for the kindness that Vishnu had showed towards them, worshipped him and chanted his praises loudly. Thereupon Vishnu, being much pleased by their prayers and praises, wished to give them an immediate proof of his goodness. Turning to the 'Man of Sin,' he addressed him in the following words:—

'Begone, wretched being, begone! Thy reign is over. Till now thou hast been the tormentor of mankind; I command thee to let them live in peace for the future. They are my children, and I desire them to be happy. I wish, nevertheless, to assign to thee a place where thou mayest live, but thy place shall be unique; it shall be here. The Eka-dasi, or eleventh day of the moon, is myself in another form. It is the day that I have chosen, in my mercy, to save men and deliver them from their sins. Nevertheless, in order that they may be worthy of so great a favour, I expressly forbid them to eat rice on this day. I ordain that thou shalt dwell in this rice. This is the abode that I assign to thee. Whoever shall have the temerity to eat this food, thus defiled by thy presence, will incorporate thee with himself, and will forfeit all hope of pardon.'

Thus spake Vishnu; and the following is the sentence of life and death which he pronounced, and which cannot be too strongly impressed on the attention of mankind:—

'I repeat, therefore, again, because I cannot say it too often: Do not eat rice on that day; whoever you are, be your position and condition what they may, do not eat rice. Once more I say, do not eat rice.'

To fast on this holy day and to offer puja to Vishnu is to ensure the forgiveness of sins and the gratification of all one's
THE EKA-DASI CEREMONY

wishes. Moreover these further observances must be followed. On the tenth day the sandhya must be performed, and only one meal must be eaten, and that without salt or any kind of peas or vegetables. It must only be seasoned with a small quantity of melted butter, and it must be eaten quickly. In the evening one must visit a temple dedicated to Vishnu, and, holding some darbha grass in one's hands, must meditate for some time on the greatness of the deity, addressing to him the following prayer:

'Behold me in thy presence, great god! I prostrate myself at thy feet. Hold out a helping hand to me and remove the obstacles which I encounter at each step. My feeble will is often led astray by the passions that influence me. Thou alone canst give it strength to resist such weaknesses, and keep it straight in the path of virtue.'

This prayer being ended, some darbha grass must be offered to Narayana, and the worshipper must prostrate himself before him with his face to the ground.

Making a bed of this same grass at the feet of Vishnu, he must pass the night upon it. On rising in the morning he must wash his mouth out twelve times and perform the usual ablutions. During the day he must fulfil his ordinary religious duties, the chief of which is the sacrifice to Vishnu. He must fast for the whole of the day, eating and drinking nothing. The night of the eleventh day must also be spent in a temple dedicated to Vishnu. The whole family—father, mother, wife, brothers, and children—must remain together in the presence of Vishnu, and remain awake.

The wife who performs this act of devotion along with her husband will, on her reincarnation, have a husband who will make her very happy, and by whom she will have a numerous family. After her death she will be conveyed to Vaikuntha, and be reunited to her first husband.

Whoever during this night shall occupy himself in drawing the emblems of the chakra and sankha, which Vishnu carries in his hand, will obtain the remission of his sins committed in former generations. Whoever shall make a model of these two weapons with dough of rice flour, in several colours, shall receive a much greater reward, for his sons and his grandsons shall enjoy prosperity on earth, and occupy after their death a high place in Vaikuntha.
If any one places little flags of various colours in Vishnu's temple he will eventually be born again king of a fine country. And if any one allows the cloths and flags that have been offered to Vishnu to flutter freely in the wind, he will receive pardon for all his sins, however heinous they may have been. Any one who places an umbrella over Vishnu's head will be reborn rich and powerful, and will himself have the right to use one.

To employ oneself during this same night in making a little house of flowers for Vishnu is as meritorious a work as if one had sacrificed a horse a hundred times over. And if any one should make this house in cloth, he will himself have a house of bricks in Vaikuntha.

On the salagrama stone or on the image of Vishnu must then be poured some pancha-amrita, that is to say milk, melted butter, curds, honey, and sugar mixed together. The image must then be adorned with rich stuffs and precious jewels, and a fan must be placed before it. Having performed the sam-kalpa, and purified by the santi-yogya the five elements of which man is composed, the worshippers must fix their thoughts on Vishnu, and, holding flowers in their hands, must meditate for some time on the perfections of the deity. They must picture him to themselves in their mind's eye as seated on a golden throne with his daughter by his side, casting around the effulgent light that encircles him, having sometimes two and sometimes four arms. To this Supreme Lord of the Universe must their homage be addressed.

This act of meditation ended, the worshippers must offer him puja, beginning with the Sunyata; that is to say, they must ask the god whether he is in good health, and has accomplished his journey safely.

They will then present to him water to wash his feet, and to refresh him after the fatigues of his journey. They must say: 'God of Gods, receive this water to wash your feet; it is pure and sweet, and will refresh you, and it will remove the dust which has covered you on your way.'

They will then give him water for rinsing out his mouth, and more water and flowers to put on his head; some milk, honey, and sugar, mixed together, to quench his thirst:

1 See the description in the chapter on the Sandhya.
and various kinds of food to satisfy his appetite. It is thus, at intervals of three hours, that they must offer puja to Vishnu. Everything that is offered to him must be the very best that can be procured.

I have already said that they must pass the night without closing an eye for a moment; they must spend it in dancing and singing to the sound of musical instruments. It is sufficient to repeat Vishnu's names, or even to hear them repeated, to obtain the remission of all one's sins and the accomplishment of all one's desires. It is considered a meritorious action even to go and look at persons who are spending the night in the performance of these pious exercises.

Great care must be taken on this holy day not to speak to any one who is not a true worshipper of Vishnu. To address even one word to unbelievers would cause Vishnu's worshipers to lose all the benefit of their devotion.

He who on this day hears the sound of musical instruments played in honour of Vishnu and is not enchanted, is like a dog when it hears the vina. The pious man should delight in listening to a symphony which is in itself capable of remitting sins, because it adds to the glory of the Lord of the World. He should join in the saintly throng of worshippers, when they with one accord hasten to show their devotion and their zeal by their dances, songs, and hymns in honour of the great deity.

He who objects to such acts of worship is the greatest of sinners. He who, while not actually disapproving, refrains from taking part in them, and occupies himself instead with other matters, will be punished for his indifference by being reborn as a cock in another life. He will be reborn dumb if he does not contribute as much as ever he can towards the pomp and ceremony of the Eka-dasi.

Every kind of musical instrument must be played on that night, and in fact everything that is possible must be done to contribute to Vishnu's pleasure. The worshippers must walk round the image of the god several times in procession; they must prostrate themselves before it, and from time to time they must pour milk upon its head. Each worshipper, at the conclusion of the ceremony, must give a present to the Brahmins in proportion to his means.

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Ordinary food may be taken on the twelfth day in the afternoon, but not before, on pain of forfeiting for a hundred generations all the blessings which should flow from these ceremonies. Those who faithfully observe the fast of the Eka-dasi in the manner described will make sure of salvation. If any one has killed a Brahmin or a cow, taken away the wife or property of another, committed fornication with the wife of his guru, drunk intoxicating liquors, caused abortion in a pregnant woman; all these and other similar sins, no matter how numerous or heinous they may be, will be entirely absolved by the fast of the Eka-dasi, and by sacrifices offered to Vishnu on that day.

Such, in brief, is what Markandeya teaches us.

Before leaving this subject I ought to mention that the precepts contained in these instructions are not strictly kept, except by a very small number of devotees. The Eka-dasi, it is true, is kept as a holy day by Brahmins, and by all persons who have the right to wear the triple cord, and even by a few Sudras of good position, but they content themselves with spending the day in performing a few religious rites and in amusements. Nevertheless they all abstain from eating rice. Towards evening, however, they have a meal composed of cakes and fruit, which greatly modifies and simplifies the severity and length of the fast prescribed by the Vishnupurana.

APPENDIX III

Siva-Ratri, or Siva's Night.

The feast of Siva-Ratri is celebrated with great ceremony, especially by the Sivaites. This is what we read in the Skanda-purana on the subject:—

There is in Jambu-Dwipa a large town known by the name of Varanasi, where dwelt a man belonging to the boya or huntsman caste, who was short of stature, very dark in complexion, and of a most violent and passionate temper. One day when out hunting in the woods, as was his wont, he killed

1 This is incorrect. Those who fast on the eleventh day break their fast before sunrise on the twelfth day.—Ed.
such an enormous quantity of birds of all kinds that he was hardly able to carry them, and was obliged to sit down and rest at almost every step. Dusk was coming on while he was still in the middle of a thick forest, and anxious not to lose the spoil of his day's hunting or to become a prey to the wild beasts that infested the place, he went up to a *vepu* or margosa-tree, hung his game upon one of the branches, and climbed up into the tree, intending to spend the night there. Now that night happened to be the night of the new moon of the month of *Phalguna* (March), a time of year when dew falls heavily and the nights are chilly. The hunter, benumbed with cold, tormented by hunger (for he had eaten nothing during the day), and half dead with terror, passed a very miserable night. At the foot of the tree was a *lingam*, and this circumstance proved to be the salvation of the hunter. The discomforts that he was enduring obliged him to change his position frequently, and the shaking of the branches of the *vepu* caused some drops of dew, together with some leaves, flowers, and fruit, to fall on the *lingam*. This fortunate accident was sufficient to win Siva's favour and to obtain for the hunter absolution for all his sins. For Siva, to whose worship this night was specially consecrated, was much gratified at the offering thus made to his adored symbol; and he ordained that he who had made it, involuntary though his offering was, should be rewarded, and that his long fast and attendant anxieties should be reckoned in his favour. The hunter regained his house the following morning, and died a few days afterwards. Yama, King of Hell, on hearing of his death, immediately sent his emissaries to secure him and bring him away. But Siva, on hearing of this, also sent his own emissaries to oppose those of Yama and to claim the dead man. Yama's messengers declined to yield, and a violent quarrel ensued between them and the emissaries of Siva. From insults they quickly proceeded to violence. Siva's party, being the stronger, put the agents of *Naraka* to flight, after severely punishing them. The latter, in shame and bitterness, went and told their story to their master, and to exult his wrath showed him the wounds that they had received in the combat. Yama, beside himself with indignation, went at once to *Kailasa* to make com-

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1 It should be the *bilsa*, not the *vepu*.—Ed.
plaint to Siva in person. At the gate of the deity's palace he found Nandi, the prime minister, to whom he explained the object of his visit, at the same time expressing his surprise that Siva should thus declare himself the protector of a common boya, a hardened sinner, whose trade necessitated the slaughter of many living creatures.

'King of Hell,' replied Nandi, 'it is true that this man has been a great sinner and that he has not scrupled to shed blood; but before he died he, fortunately for himself, fasted, watched, and offered a sacrifice to the lingam during the night consecrated to Siva. This meritorious action has obtained for him the remission of all his sins, the protection of Siva, and an honourable place in Kailasa.'

When Yama heard Nandi's words, he became thoughtful, and withdrew without uttering another word.

This is the origin of the feast of Siva-Ratri, or Night of Siva. In commemoration of the fortunate boya the devotees of Siva spend the night and the preceding day in fasting and without sleep, entirely absorbed in worshipping the god, in offering him sacrifices, and presenting him with the bitter leaves of the *vepu*¹ or margosa-tree as *neiveddyaa*, which they afterwards eat.

APPENDIX IV

Rules of Conduct for Women during their Periodical Uncleanliness.

When a woman is in a state of periodical uncleanness, she is isolated in some place apart, and may have no communication with any one during the three days that her defilement is supposed to last. The first day she must look upon herself as a Pariah. The second day she must consider herself as unclean as if she had killed a Brahmin. The third day she is supposed to be in an intermediate state between the two preceding ones. The fourth day she purifies herself by ablutions, observing all the ceremonies required on these occasions. Until then she must neither bathe nor wash any part of her body, nor shed tears. She must be very careful not to kill any insect, or any other living creature. She must not ride on a horse, an elephant, or a bullock, nor travel in a palanquin, a dooly, or a carriage. She must

¹ It should be the *biloa*, not the *vepu*.—Ed.
not anoint her head with oil, or play at dice and other games, or use sandalwood, musk, or perfumes of any kind. She must not lie on a bed or sleep during the day. She must not brush her teeth or rinse out her mouth. The mere wish to cohabit with her husband would be a serious sin. She must not think of the gods or of the sun, or of the sacrifices and worship due to them. She is forbidden to salute persons of high rank. If several women in this unclean state should find themselves together in one place, they must not speak to or touch each other. A woman in this condition must not go near her children, touch them, or play with them. After living thus in retirement for three days, on the fourth she must take off the garments that she has been wearing, and these must be immediately given to the washerman. She must then put on a clean cloth and another over it, and go to the river to purify herself by bathing. On her way there she must walk with her head bent, and must take the greatest care to glance at nobody, for her looks would defile any person on whom they rested. When she has reached the river she must first enter the water and fill the copper vessel, or chembu, which she has brought with her from the house. Then, returning to the bank, she must thoroughly cleanse her teeth, rinse out her mouth twelve times, and wash her hands and feet. She must then enter the water and plunge twelve times into it, immersing the whole of her body. She must take the greatest care while doing this not to look at any living soul, and to this end each time her head rises above the water she must turn her eyes towards the sun. On coming out of the water she must take a little fresh cow-dung, some tulasi, and some earth. These she must mix together in a little water, until they make a thin paste, and with this she must thoroughly rub her hands and feet and then her whole body. After this she must re-enter the water, and completely immerse herself twenty-four times. When she again leaves the water she must rub herself over with saffron, and again dip three times in the water. Then mixing saffron in a little water, she must drink some and pour the rest on her head, after which she must put on a pure cloth freshly washed and the little bodice called ravikai. She may then paint the little round red mark on her forehead called bunkuma and return home.
On entering the house she must take special care that her eyes do not rest on her children, for they would thereby be exposed to the greatest danger. She must immediately send for a Brahmin purohita so that he may complete her purification. On his arrival this venerable person first plait together thirty-two stalks of darśha grass, to make the ring called pavitram, which he dips in consecrated water that he has brought with him. The woman then takes another bath, drinks a little of the consecrated water, places the pavitram on the ring finger of the right hand, and drinks some pancha-gavia or some cow’s milk. After these ceremonies her purification is complete.

APPENDIX V

Remarks on the Origin of the Famous Temple of Jagannath.

The Province of Orissa, in which the temple of Jagannath is situated, is called in Hindu books Utkala-desa. Indra-mena, say these books, reigned over the country. Inflamed with desire to save his soul, the prince saw with dismay that he had as yet done nothing which would ensure his happiness after death. This thought troubled him exceedingly, and he confided his anxiety to Brahma with the Four Faces, who was his favourite divinity. Brahma, being greatly touched by the sincere regrets and fervent piety of the prince, addressed him one day in the following consolatory terms:—

‘Cease, great king, from troubling thyself about thy future state; I will point out to thee a way of assuring thy salvation. On the sea-coast is a country called Utkala-desa, and therein rises the mountain sometimes called Nila and sometimes Purushottama, which is a yojana or three leagues in length. It is called by the latter name after the god who formerly took up his abode there. This mountain is a holy place, and the sight of it has the virtue of taking away sins. In former yugas there was a temple of solid gold upon it, dedicated to Vishnu. This temple is still in existence, but has been buried in the sand cast up by the sea, which renders it invisible at the present time. Restore this temple, cause its ancient glory to be revived, renew the sacrifices which were formerly offered there, and thou shalt thus ensure thyself a place of felicity after death.’
The king, Indra-mena, delighted with what he had heard, asked Brahma who was the founder of this magnificent temple, and where the exact spot was on which it had been built. Brahma responded:

'It was thy ancestors, great king, who erected it in the preceding yuga, and who by this means procured for mankind the ineffable happiness of seeing the Supreme Being on this earth. Go, then, and reclain this venerable spot from oblivion; cause the deity to descend there anew, and thou shalt procure a similar happiness for the human race.'

'But how,' again asked the prince, 'can I discover a temple which is completely buried in the sand, unless you yourself help me to find it?'

Thereupon Brahma gave him a few directions, and added that he would find, not far from the mountain of Nila, a tank wherein lived a turtle as old as the world, who would give him more definite particulars.

Indra-mena thanked Brahma and at once set forth to find the tank. Hardly had he arrived on its banks when a turtle of enormous size approached him, and asked who he was and what he wanted in that desert place.

'I am,' replied the prince, 'by birth a Kshatriya and sovereign of a great kingdom, but the enormity of my sins and the remorse that I feel oppress me and make me the most miserable of men. Brahma with the Four Faces has given me some vague information respecting a holy place near the mountain of Nila, assuring me that I shall be able to obtain from you all the necessary directions to guide me in my search.'

'I am delighted, O prince,' replied the turtle, 'to have an opportunity of contributing to your happiness. Unfortunately, however, I am unable to satisfy you upon all the points about which you seek information, for my great age has caused a partial loss of memory; yet the indications that I can give may, perhaps, be useful to you. It is quite true that in former days there existed a temple near the mountain of Nila, which was famous for its wealth. The God with Four Arms, the God of Gods, the Great Vishnu, had taken up his abode there. All the other gods resorted to it regularly to do him honour, and it was also a spot which they greatly affected for indulging in their
amours. But for a long time past the sand thrown up by the sea has covered this sacred pile, and the god, finding that he no longer received the accustomed marks of respect, left it and returned to Vaikuntha. All that I know is that this edifice is buried a yojana (three leagues) deep in this sandy soil. I have lost all trace of the site that it formerly occupied. Nevertheless there is another and a certain way by which you can discover it. Go to the tank called Markandeya; on its banks you will find a crow which has been gifted with immortality, and which can recall everything that happened in the most distant times. Go and inquire of it and you will obtain all the information you want.'

The king hastened to the tank Markandeya and there found the crow, which from its extreme age had become quite white. Prostrating himself before it, he joined his hands in a supplicating manner and said:—

'O crow, who enjoyest the gift of immortality! you see before you a king who is a prey to the deepest despair; and only you can comfort him!'

'What,' said the crow, 'is the cause of your sorrow? What can I do for you?'

'I will tell you,' replied Indra-mena; 'but do not hide from me, I implore you, anything that I want to know. Tell me first of all, who was the first king who ever reigned over this country, and what he did that was remarkable?'

The crow, well versed in ancient history, had no difficulty in satisfying the monarch, and answered in the following terms:—

'The first king of this country was called Chaturanana. He had a son called Visva-Bahu, who in turn had a son called Indra-mena, a prince who, having always shown great devotion to Brahma with the Four Faces, was thought worthy after death to be admitted to the presence of the deity. The reign of Chaturanana was a period of great happiness. He dealt with his subjects as a tender father deals with his children. Amongst the many praiseworthy acts which made his reign remarkable was one by which his name will be for ever remembered. It was he who had the honour and glory of inducing the God of Gods to come down to earth from Vaikuntha. He built for him a dwelling-
place at the foot of the mountain of Nila, a magnificent temple, the walls of which were of massive gold, while the interior was embellished with most precious stones. Time, that universal destroyer, has respected this edifice, and it is still in existence perfectly uninjured. But for a long time past it has been swallowed up by the sands of the sea. It is true that the god who inhabited the sacred spot has ceased to dwell there; nevertheless, he could not entirely forsake a mountain that had once been consecrated by his presence, and he has taken up his abode there in the shape of a vepu or margosa-tree. One day the famous penitent Markandeya, who for many centuries did penance on this mountain, perceiving that this tree gave no shade, was roused to indignation, and breathing upon it he partially reduced it to ashes. This tree, however, was Vishnu, the Supreme Being, and consequently immortal. The penitent could not, therefore, entirely destroy it, and the trunk still remains. The only thing that I do not know is the exact spot where this tree grew.'

Here Indra-mena interrupted the crow, and asked if it could recognize the spot where the temple stood. The crow replied in the affirmative. So they both set out together to find the site. At the place where they stopped the crow set to work to dig into the sand with his beak to the depth of a yojana, and at last succeeded in disclosing in its entirety the magnificent temple which had formerly been the abode of Narayana, the God of Gods. Having shown it to the king, the crow covered it up again as before.

The king, convinced of the truth of all that the crow had told him, and enraptured at having found that for which he had been seeking so earnestly, questioned his guide as to what steps he should take to restore to its former state ofsplendour and fame a place which had been so venerated.

'What you now ask of me,' the crow replied, 'is beyond my province. Go and find Brahma with the Four Faces, and he will tell you how to accomplish your desire.'

Indra-mena followed this advice. He again sought Brahma, and having offered him worship several times, he said:—

'I have now seen with my own eyes near the mountain
Nila that superb temple which was formerly the abode of the great Vishnu, and am come to consult you, great god, on the course that I should pursue in order to rekindle in the heart of the people the holy fervour which this sacred place inspired in former times. If I build a town, what name shall I give to it? Vishnu, I know, will return and honour the place with his presence under the form of the trunk of a tree, but how will he come, and what sacrifices and offerings must be made to him? Deign to enlighten me, great god, and help me in this difficulty.

'To accomplish the praiseworthy object that is in thy mind,' said Brahma, 'thou must erect a new temple on the very spot where the old one is now buried. Thou shalt give it the name of Sridehul. It is not necessary to make it as costly as the former one, because the present inhabitants of the country, being reduced to great poverty, would remove it piecemeal, and thy labour would be lost. It need only be built of stone. In order to provide the necessary accommodation for the crowd of devotees who will visit it, thou must build near the temple a town which will receive the name of Purushottama. The moment the work is finished the trunk of a tree, that is to say Krishna himself, will appear on the sea-shore. This thou must remove with much pomp and ceremony into the new temple. The carpenter Visvakarma will come and work at it, and will fashion it into the face and form of the god. Thou shalt place beside this god his sister Subadra and his brother Balarama. Thou must offer sacrifices to the god day and night, but especially in the morning, at noon, and in the evening. This will be a sure and certain means of securing for thyself, and for all those who follow thy example, a place in Vaikuntha, the Abode of Bliss. As Vishnu will not be able to consume the enormous quantity of food that will be offered to him as neiveddyā by the multitude of his devotees, men may therein find a means of purifying themselves and obtaining the remission of their sins by eating the remnants. Happy is he who shall secure for himself the smallest particle, for he will certainly go to Vaikuntha after death. To give thee some idea of the inestimable value of the remnants of Krishna's food, let me tell thee that if by accident or inadvertence
some fragments should fall to the ground, the very gods themselves would strive for them, even if the dogs had already devoured a portion. In short, if a Pariah were to take some rice destined for Krishna from the mouth of a dog and put it into that of a Brahmin, this rice would be so pure, and would possess so many virtues, that it would immediately purify that Brahmin. The goddess Lakshmi cooks and prepares the food destined for Krishna, and the goddess Annapurni waits upon him. A portion of the tree kalpa will come down from Swarga and take root in the centre of thy new city. Thou knowest that this tree is immortal, and that thou hast only to ask it for what thou desirest to be sure of obtaining it. The mere sight of the temple that thou art about to erect will be sufficient to procure inestimable blessings. Even to be beaten with sticks there by the priests who serve the temple will be reckoned of peculiar merit. Indra, and the gods who follow in his train, will come and live in thy new city, and will be company for the god Krishna. The side of the city which faces the sea will be much more sacred than the other parts. Those who live on this side of it will daily increase in virtue. The sand which the sea deposits there thou shalt call kanaka, or gold dust. Any one who shall die on this sand will assuredly go to Vaikuntha. This, prince, is my answer to thy requests. Go at once and execute all my commands. In the meantime Vishnu, under the guise of the tree which is to form the trunk of which I have spoken, will grow and become fitted for the purpose for which it is destined.'

Indra-mena, having offered thanks to Brahma, set about to obey him. The temple and the new city were built with the utmost celerity. Yet when the work was completed the god did not appear. This delay began to cause the prince some uneasiness, when one day, having risen very early, he perceived on the sea-shore the trunk of the tree for which he was watching so impatiently. He prostrated himself several times before it with his face to the ground, and in the fullness of his joy cried: 'O happiest day of my life! I now have certain proofs that I was born under a lucky star, and that my sacrifices have been pleasing to the gods. Nothing can equal the happi-
ness that I derive from this; for with my own eyes I see the Supreme Being, him whom the most favoured and the most virtuous among men are not permitted to see.'

Having thus rendered to the trunk of the tree these preliminary acts of worship, the king put himself at the head of a hundred thousand men, who marched to the new deity and placed him on their shoulders. He was thus removed to the temple with the greatest pomp.

The famous carpenter, Visvakarma, speedily arrived and undertook to carve the face and figure of the god Krishna on the tree which had just been deposited in the temple. He promised to finish the work in one night; but only on condition that no one looked on while he performed his task. A single inquisitive glance, he said, would be sufficient to make him abandon it, never to return.

This was agreed upon, and Visvakarma at once set to work. As he made no noise about it, the king, who was in a constant state of anxiety, imagined that he had run away and was not going to fulfil his promise; so to make sure, he crept softly up to the temple and peeped through the cracks in the door. To his great delight he saw the carpenter quietly at work, so he retired at once. But Visvakarma had caught sight of him; and, angered at this breach of confidence, he left the work as it was, roughly hewn out, with only an indistinct indication of a human form. And so the trunk of the tree remained much as it was in its original state, and just as it may be seen at the present day.

Indra-men was vexed at this untoward occurrence, but in spite of it the tree-trunk became his god, and he gave it his daughter in marriage; the wedding being celebrated with the utmost magnificence.

This, then, is the history of the foundation of the city of Purushottama, now called Jagannath, and of the tree-trunk which is worshipped under the name of Jagannatha, or Lord of the Universe.
APPENDIX VI

Trial by Ordeal.—Its Different Forms.

When the evidence against a man accused of either a civil or criminal offence is not sufficiently strong to convict him, the Hindus often have recourse to trial by ordeal, this method of settling doubtful cases being a regular part of their judicial system. The principal ordeals are those by scales and weights, by fire, by water, and by poison. The following are the rules to be observed. The months of Chaitra, Vaisaka, and Margasira (April, May, and December) are the most favourable for ordeals, though that of the scales can take place at any time when there is not too much wind. The ordeal by fire should be practised during the rainy season, that by water in the hot weather and in autumn, that by poison in winter and in foggy weather. If careful attention is not paid to these points grave errors are liable to occur. An ordeal which took place at an unfavourable moment would be of no assistance in ascertaining the truth. The accused who is to be tried by ordeal prepares himself by fasting and ablutions. He then goes to a Brahmin purohita, explains the circumstances of the case, and receives his advice and instruction. After this he offers a sacrifice to all the Brahmins present, asks for their asirvadam (blessing), and then speaks as follows:—

'Say that this day shall be a fortunate one for me, a day of virtue, a day on which it will be recognized that I am innocent of the crime of which I am accused, a day on which I shall receive many blessings.'

To this the Brahmins reply three times:—

'May this day be a fortunate one for thee, a day of virtue, a day on which thy innocence will be proved, a day on which thou shalt receive many blessings.'

1 There are ten forms of trial by ordeal:—Tula, 'the balance'; Agni, 'fire'; Jala, 'water'; Visha, 'poison'; Kosa, 'drinking water in which an idol has been washed'; Tandula, 'ejecting chewed rice grains'; Tapta masha, 'taking a masha weight of gold out of heated oil'; Phala, 'holding a hot ploughshare'; Dharma dharma, 'drawing concealed images of Virtue and Vice out of a vessel filled with earth'; Tulasi, 'holding the leaves of holy basil.' This holy basil is sacred to Vishnu.—Ed.
This preliminary ceremony, which is called the sasti-vassa, being ended, they offer homam in honour of the nine planets. The scales are then brought in. Over them is a little white flag, and a stake is driven into the ground to support them. The purohita presiding over the ceremony takes a vessel containing water, rice, and flowers, and turning towards the east, says:

'Glory to the three worlds!'

'Goddess of Virtue, approach this place, come near, accompanied by the eight divine guardians of the eight corners of the world, and by the gods of wealth and of winds.'

He offers puja to the goddess of Virtue; then turning successively to the eight principal points of the globe, he says:

To the east, 'Glory to Indra!' (the king of the gods).
To the south, 'Glory to Yama!' (the Hindu Pluto).
To the west, 'Glory to Varuna!' (the Hindu Neptune).
To the north, 'Glory to Kubera!' (the Hindu Plutus).
To the south-east, 'Glory to Agni!' (fire).
To the south-west, 'Glory to Nairuta!' (the Chief of the Devils).
To the north-west, 'Glory to Vayu!' (the wind).
To the north-east, 'Glory to Isana!' (the Destroyer).

He then offers puja to these eight deities. He also offers it to the eight gods of wealth, to the twelve suns, to the twelve Rudras, to the sixteen mothers, to Ganesha, and finally to the eight winds. He offers to Virtue the lesser puja, that is to say, sandalwood, flowers, incense, a lamp, and neivedya.

Then follows the homam. The fire having been consecrated and purified by the purohita according to Vedic rites, and the gayatri mantra having been recited, they throw into the fire a hundred and eight, or twenty-eight, or at least eight pieces of the visti tree, dipped in a mixture

1 The three worlds, called the triloka when spoken of collectively, are Swarga, Bhuloka, and Patala—heaven, earth, and hell.—Dubois.

2 Mitra is one of the most common names for the sun. It is also the Persian name for this luminary, which peculiarity strikes me as noteworthy.—Dubois.

3 Amongst these winds there is one called asima, which, I think, is also worth noticing.—Dubois.
of butter and rice. At this juncture presents must be given to the Brahmins.

Then the accused, who must be fasting and be wearing very damp clothes, is placed on that side of the scale which is towards the west. They then put bricks and *darbha* grass on the other side until a perfectly just balance has been obtained. The accused then leaves his scale and is sent to perform his ablutions without taking off his garments. During this interval the *purohita* writes in two lines of equal length, and each containing an equal number of letters, the *mantram* of which the following is a translation:

'Sun, moon, wind, fire, *Swarga*, earth, water, virtue, *Yama*, day, night, dusk, and dawn, you know this man's deeds, and whether the accusation is true or false.'

He then specifies below the offence which the accused is supposed to have committed. This writing must not be in black ink; ink of some different colour must be used.

The *purohita* places the writing on the head of the accused, and addresses the scales in these words:—'Scales, you know everything that is in the hearts of men; you know their vices and their virtues. What escapes man's perspicacity is not hidden from you. Behold a person who is accused of a crime of which he declares himself to be innocent, and who desires to prove his innocence to the public. If he is not guilty, justice demands that you should pronounce in his favour.'

The duty of watching the movements of the scales must be left neither to a religious recluse, nor yet to a person of doubtful honesty. The former would be too likely to be influenced by compassion; the latter would not scruple to trifle with his conscience. A Brahmin of tried wisdom and virtue is therefore chosen to fill the office, and he in his turn makes this speech to the scales:—

'Scales, the gods have appointed you to dispense justice to mankind and to reveal the truth. Show it, therefore, on this occasion; and if the man you are about to try is really guilty, do not allow him to preserve his equilibrium, but make the weight of his sin turn the scale against him.

The *purohita* then puts the accused again in the scales. He chants five times a stanza suitable to the occasion. If
the scale on which the accused is standing forthwith drops, he is declared guilty; if the contrary is the case, he is declared innocent. If the scales remain equal, he is considered to be partially guilty; and if the rope breaks, he is reckoned altogether guilty.

The ceremony, as usual, terminates with a distribution of presents to the assembled Brahmins.

In the ordeal by fire they first of all draw eight circles on the ground, each sixteen fingers in diameter, leaving the same amount of space between each. Fire is the presiding genius of the first circle. Varuna, the wind, Yama, Indra, Kubera, the moon, and Savitru preside over the seven others.

These eight circles are arranged in two parallel lines. A ninth, placed by itself, is dedicated to all the gods. All the circles are purified by being smeared over with cow-dung, on the top of which they scatter darbha grass. They then offer puja in turn to the deity presiding over each circle.

Meanwhile the person about to undergo the ordeal bathes without removing his clothing, and while still quite wet places himself in the first circle of the line on the west side, his face towards the east. They then dip his hands into wheat flour mixed with curdled milk, and cover them over with seven leaves of the arvatta tree, seven leaves of choni, and seven stalks of darbha grass.

A blacksmith then heats a small iron rod in the fire to a red heat. The rod should be about eight inches long, and the weight of fifty rupees. Then the purohita places some fire purified according to the rites of his Veda to the south of the ninth circle and performs the homam. He invokes the goddess of Virtue in the same words as those used in the ordeal by scales. He throws the red-hot iron into water; and after it has been re-heated to the same degree, he speaks as follows:—

'Fire, you are the Four Vedas, and as such I offer you homam. You are the countenance of all the gods, and you are also the countenance of all learned men. You take away all our sins, and that is why you are called pure and purifying. I am the greatest of sinners, but I have the happiness to see you. Purify me from all my sins, and if
this man who is about to undergo this ordeal is really innocent, refrain for his sake from making use of your natural power of burning, and do him no harm.'

He finishes his discourse by doing homage to the power which this element possesses of penetrating into the inmost recesses of the human heart and discovering the truth. Then he says:—

'Glory to the three worlds!' and finally pronounces this evocation: 'O fire, come near! come near and stay here! stay here!' and he offers puja. The accused places himself in the first circle, and the purohita, taking up the bar of hot iron with some tongs, says again: 'O fire, you know the secrets of men! reveal the truth to us on this occasion!' At the same moment he puts the red-hot iron on the hands of the accused, who then, still keeping hold of the iron, runs over all the circles, in such a manner as to place his feet alternately on all. Arrived at the eighth circle he throws the iron into the ninth on to some straw, which should be set on fire by the contact.

In the case of the accused dropping the iron before he has covered the whole distance, the trial would have to begin over again. If, on an inspection of his hands, it is seen that the iron has not injured the skin, he is considered innocent. An accidental burn on any other part of his body would not count. To make quite sure that contact with the red-hot iron has produced no sensible effect on the skin, the accused is given some unhusked rice, which he has to rub vigorously between his hands to separate the grains from the husk.

The preparatory formalities for the ordeal by water are much the same as the preceding ones. For this they draw a single circle in which they place flowers and incense. A stake is also driven into a tank or a river where the current is not too strong. Near this stake the accused must place himself, the water being up to his waist. The purohita, with his face to the east, then speaks these words:—

'Water, you are the life of all that has life; you create and destroy at will; you purify everything, and we may always be sure to learn the truth when we take you for judge. Settle the doubtful question which now concerns us and tell us whether this man is guilty or not.'
Some one is then told to go a certain distance and to return. During the time so occupied the accused must immerse himself completely, holding on to the bottom of the stake fixed close to him. If he raises his head above the water before the person returns, he is accounted guilty; if he comes up afterwards, he is declared innocent.

If both accuser and accused are condemned to undergo the ordeal, they must both go under the water at the same time, and he who first comes to the surface to breathe is considered guilty.

The ordeal by poison is preceded by all the usual ceremonies. A little powdered arsenic is mixed in some melted butter. The purahita then says:—

'Poison, you are a harmful substance, created to destroy the guilty and impure. You were vomited by the great snake Vasuki to cause the death of guilty giants. Behold a person who is accused of a crime of which he declares himself to be innocent. If in reality he is not guilty, divest yourself of your injurious qualities and become to him as amrita (nectar).'

The accused then swallows the poison; and if, though he may feel unwell, he survives for three days, he is proclaimed innocent.

There are also several other kinds of trial by ordeal. Amongst the number is that of boiling oil, which is mixed with cow-dung, and into which the accused must plunge his arm up to the elbow; that of the snake, which consists in shutting up some very poisonous snake in a basket, in which has been placed a ring or a piece of money which the accused must find and bring out with his eyes bandaged; if, in the former case, he is not scalded, and in the latter is not bitten, his innocence is completely proved.
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