manner all collect together, and entertain and pay court to her, and she spends what she possesses among her relations and friends, in feasting and singing, in dances and playing on musical instruments, and amusements of jugglers. And when the term fixed has ended, she dresses herself in her richest stuffs, and adorns herself with many precious jewels, and the rest of her property she divides amongst her children, relations, and friends, and then mounts a horse, with a great sound of music, and a large following. The horse must be grey, or very white if possible, for her to be seen better. And so they conduct her through the whole city, paying court to her as far as the place where the body of her husband was burned; and in the same grave they place much wood, with which they light a very great fire, and all round it they make a gallery with three or four steps, whither she ascends with all her jewels and robes; and when she is upon the top she takes three turns round it, and raises her hands to heaven, and worships towards the east three times. And having ended this, she calls her relations and friends, and to each she gives a jewel of those which she wears: and all this with a very cheerful demeanour, not as though she were about to die. And after she has given them away, and there only remains a small cloth with which she is covered from the waist downwards, she says to the men, “See, gentlemen, how much you owe to your wives, who, whilst enjoying their freedom, burn themselves alive with their husbands.” And to the women she says, “See, ladies, how much you owe to your husbands, for in this manner you ought to accompany them even in death.” And when she has concluded uttering these words, they give her a pitcher full of oil, and she places it on her head and says her prayer, and takes three more turns and worships to the east, and casts the pitcher of oil into the pit where the fire is: and she springs into it, after the pitcher, with as much good will as though she were jumping into a pool of water. And the relations have ready for this occasion many pitchers and pots full of oil and butter, and dry wood, which they immediately throw in, so that so great a flame is at once kindled, that she is suddenly reduced to ashes. And afterwards they collect these ashes, and cast them into flowing rivers. All perform this in general, and if any women do not choose to do this, their relations take them, shave their heads, and turn them out of their houses and families with disgrace. And so they wander through the world as lost ones. And those of this sort to whom they may wish to show favour, are sent to the houses of prayer of the idols, to serve and gain for that temple with their bodies, if they are young women. And of these houses there are many, which contain fifty or a hundred women of this sort; and others, who of their own accord, being unmarried, place themselves there. These have to play and sing, for certain hours of the day, before their idols, and the rest of the time they work for themselves.

So also when the king dies, four or five hundred women burn themselves with him in the same manner, and they throw themselves suddenly into the pit and fire where they burn the body of the king: for the pit and fire are very large, and a great quantity can be burned in it, with great abundance of wood, sandal, brasil, eagle wood, aloes wood, and much oil of sesame and butter to make the wood burn well. So great is the haste of those who wish to burn themselves first, that it is something wonderful, and many men, confidants of the king, burn themselves with him. These people eat meat, fish, and all other viands, only cow is forbidden them by their creed. There is another sect of Gentiles who are called Bramans, who are priests and directors of the houses of prayer. These do not eat meat or fish, they marry only one wife, and if she dies they do not marry again: their children inherit their property. They

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1 The Arab travellers of the ninth century mention this.
wear over the shoulder three threads as a sign of being Bramans. These do not die for any cause, or crime which they may commit; they are very free and easy, and are very much venerated amongst the people. They enjoy amongst them large alms from the kings, lords, and honourable people, with which they maintain themselves; and many of them are rich, and others live in the houses of prayer which there are about the country, after the manner of monasteries. These temples also have great revenues. These people are great eaters, and do no work except in order to eat: and they at any time go eight leagues to satisfy themselves with food, which they can eat on the road. Their food is rice, butter, sugar, vegetables, and milk. In this country there is another sect of people, who are like Bramans: they wear round their necks hung with silk cords and wrapped in coloured cloth, a stone of the size of an egg, and they say that it is their god. These people are much venerated and honoured in this country; they do them no harm for any offence which they may commit, out of reverence for that stone, which they call tabaryne.\(^1\) Neither do these people eat flesh nor fish; they go safely in all countries, and they transport from one kingdom to another much merchandize and money of the merchants, on account of their greater security from thieves. And there are some of them who deal in merchandize with their tani barine round their necks. These likewise marry only one woman, and if they die before their wives, they bury these alive in this manner.\(^2\) It must be said, that they make a grave for her a little deeper than she is tall, and put her in it standing, and while she is quite alive they throw in earth all around her, and press it down with their feet until she is walled in with earth much pressed

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\(^1\) Tambarme in Ranusio.

\(^2\) This is the probable origin of the story in Sinbad the Sailor. The Arabian Nights are not entirely fiction, as is usually supposed; the story of Seif el Muluk refers to facts in the Malay Annals, and describes the people, country, and winds about Sumatra.

down, which reaches to her neck, and then they put some large stones above her, and leave her there alive covered with earth until she dies; and on this occasion they perform great ceremonies for them. The women of this country are so enterprising and idolatrous, that they do marvellous things for the love of their idols, in this manner. There are amongst them young girls who desire to marry some man for whom they have a liking, and one of these will promise her idol to do it a great service if she should marry such a one whom she wishes for. And if she marries that one, she then says to him, I have to make a feast for such a god, and I have to offer my blood before I deliver myself to you. And so they appoint a day for celebrating that feast. And she takes a large waggion with oxen, and they fix it in a very high crane, such as those with which they draw water, and they fasten it to an iron chain with two iron hooks, and she comes out of her house with great honour, accompanied by all her relations and friends, men and women, with much singing and playing of instruments, and many dancers and jesters; and she comes wrapped very tightly round the waist with her white stuffs, covered from the waist to the knees, the rest bare, and at the door of her house, where the car stands, they lower the crane, and stick the two hooks into her in the loins between the skin and the flesh, and put into her left hand a small round shield, and a little bag with lemons and oranges. They then raise the crane with great shouting and sound of instruments, firing guns, and making other festal demonstrations: and in this manner the car begins its march on the way to the house of the idol to which the promise was made, and she goes suspended by those hooks fastened into her flesh, and the blood runs down her legs. And she continues to sing and shout for joy, and to strike upon the shield, and to throw oranges and lemons to her husband and to her relations, who go with her in this manner to the door of the said house of prayer, where they take her
down, and cure her, and deliver her to her husband; and she gives at that place great alms to the Bramans and offerings to the idols, and a great feast to as many as accompanied her.

There are other persons also who offer the virginity of their daughters to an idol, and as soon as they are ten years of age they take her to a monastery and the house of prayer of that idol, with great honour, and accompanied by her relations, entertaining her like one that is going to be married. And outside of the monastery, at the door, there is a bench of hard black stone, square, of half a man's height, and surrounded with wooden steps, with many oil lamps laced on the steps, which are lit at night.¹

This King of Narsinga is frequently at war with the King of Dacani, who has taken from him much of his land; and also with another Gentle King of the country of Otria,² which is the country in the interior. And he always sends his captains and troops to this war, and on some occasions, if of necessity, he goes to the war in person; and as soon as it is determined on, he goes out to the country, on a certain day, on an elephant or in a litter, very richly adorned with gold and jewels, accompanied by many knights and horse and foot-men: and many elephants go before him, all covered with scarlet cloth and silk, and much bedizened and dressed out as for a feast. And as they go through the fields they bring the king a horse, on which he rides, and a bow and an arrow, which he shoots towards the part where he intends to go and make war. And they name the day of his setting out, and this news immediately runs throughout all the kingdom. He then pitches his tents and camp in the country, and there remains until the appointed term of days is accomplished for his departure. When this is concluded he orders the city to be set on fire, and directs it all to be burned except the royal palaces, castles, houses of prayer, and those of some of the grandees which are not covered with thatch, in order that all may go to the war to die with him, and with his wives and children, whom he has with him in the wars. In order that these may not take to flight he directs large pay to be given to all: in the first place, to the enchanting single women, who are numerous, and who do not fight, but their lovers fight for love of them very vigorously. And it is also said that many men come from all the other kingdoms to this king's camp for the love of these women,¹ amongst whom there are many very honourable ones, great confidantes of the king, who come of great houses, and are very rich. Each one of them keeps seven or

¹ Compare Plato's views on this subject:—"But if a soldier highly distinguishes himself and gains himself credit, ought he not, think you, in the first place, while the army is still in the field, to be crowned with a garland by each of the youths and children in turn among his comrades in arms?" "Yes, I think so." "But I suppose you will hardly extend your approbation to my next proposition?" "What is that?" "That he should kiss and be kissed by them all." "Most certainly I do; and I would add to the law, that during the continuance of the campaign, no one whom he has a mind to kiss be permitted to refuse him the satisfaction; in order that, if any soldier happens to entertain an admiration for either a male or female comrade, he may be the more stimulated to carry off the meed of valour." "Good, I replied; and we have already said that a brave man will be allowed to enter into marriage relations more frequently than others will, and to exercise more than the usual liberty of choice in such matters, so that as many children as possible may be obtained from a father of this character."—Republic of Plato, book vi, § 406, p. 201. Translation by Davies and Vaughan, Cambridge, 1858.

¹ Apparently Oriana.
NOTE TO DESCRIPTION OF PRECIOUS STONES.

I have read with great interest the passages of the manuscript relating to precious stones, and I have admired their conscientious appreciation and exactness in details. A doubt was raised with respect to stones of combined colours; they do exist, but are by no means valued in Europe. The proportions of the prices in regard to weights, are still very exact as to the Indian market, and uncut stones. Experiments similar to those here described have been made in Europe, and chiefly in Germany, to heighten the colour of gems, rubies especially, by exposing them to fire, but their success has been so hazardous, nay costly, that speculation has been unwilling to expose itself to so much risk. Jargon-corindon or circon was much used in the sixteenth century, and is now without value: it has the merit of possessing the hardness of the sapphire.

HENRY CAPP,
Jeweller.
17, Rue du Rhône, Geneva.

NOTE TO PAGE 30.

The Munich MS. No. 571, like the Barcelona MS., has: "y las nasse de alli se enpeguen el dicho yenoceo el cual le vale alli de ciento cincuenta mrs el quental." But the Munich MS. No. 570 has: "e las nase desta costa son embredas en el a vale el quental de ciento o cien cincuenta reaes en la tierra en donde nace." So that the meaning of the passage is that the ships are caulked or pitched with this herb or gum.

NOTE TO PAGE 35.

The Munich MS. No. 571 is like the Barcelona MS., but the MS. No. 570 gives this list of places — "Lefete, quechey, tabba, beroho, cal, cor, juza, mahymacim, lima, horbaz, aliguff, carmoni, cohmo-baque, couch, congga, ebahemi, xenaa, menacio, xamyle, leytan, bantani, doam, lorm," and leaves out the words which in the other two MSS. follow after the names of Quechey, Carmoni, and Ebrahemi. From this MS. No. 570 it is clear how tabla got into the maps.

AND MALABAR COASTS.

NOTE TO PAGE 93.

Devadachi, femmes des Pagodes, servantes des dieux. Chap. 17.

Ce sont ordinairement les tisserands qui veulent leurs filles aux pagodes, les parents ne leur demandent pas pour cela leur consentement, ils n'attendent pas même qu'elles soient en âge de le donner, puisqu'ils les destinent au service des dieux dès qu'elles commencent de mûrir; ils ont grand soin de les préparer à cet état par un continu exercice de la danse, du chant, et des jeux; il y a un maître expuls de ces exercices, qui enseigne les jeunes filles que l'on a destinées et devouées aux pagodes, et qui les dirigent dans les cérémonies: lorsqu'elles sont devenues devadashî, c'est à dire servantes des dieux, lorsqu'elles ont atteint l'âge de 9 ou 10 ans, leurs pères vont convier toutes les castes de venir assister à la consécration de leurs files. On les conduit solennellement à la pagode, devant d'y entrer elles donnent à tout le monde des marques de leur habileté dans la danse, dans le chant, et dans le jeu, et selon qu'on est content d'elles on leur fait des présents, ensuite elles entrent dans la pagode, elles se prostrèrent devant les dieux. Les Brahames qui sont là présents, les sont relever, alors le prêtre offre la fille aux dieux, en leur disant, Seigneurs voilà une fille que je vous offre, daignez la prendre pour votre servante. Le Brahame officiant met dans la main de la fille un peu de Tirouniron, et un peu de l'eau qui a servi à laver l'idole: elle délaye tout cela ensemble, et elle s'en met au front pour marquer qu'elle se devoute d'elle-même avec joie pour être toute sa vie la servante des dieux. Cette cérémonie suppose que c'est à la pagode de Sira qu'elle se devoute particulièrement, car si c'est à la pagode de Vishnou elle se met le tiroumamam et on lui fait boire un peu de l'eau dans laquelle il y a quelques feuilles de Tonlachi qui est une espèce de basilic. Ensuite soit que ce soit dans l'une ou dans l'autre pagode, le Brahame officiant délaye dans un bassin de cuivre un peu de sandale avec de l'eau qui a servi à l'idole, et il en jette avec les doigts sur la fille. Cela marque la consécration parfaite. Il met au col une guirlande qui a servi à l'idole pour luy témoigner qu'elle est agréable aux dieux et qu'elles l'ont prise sous leur protection: le Brahame luy dit qu'elle est présentement Devadashi, et qu'il l'exhorte à se comporter en digne servante des dieux, après cela elle se prosterne devant l'idole: le Brahame la fait relever et ordonne à ses parents de l'aller conduire dans une maison particulière qui est proche la pagode, les parents y donnent du Bethel aux conviez et regalent toutes les devadashî. Toutes celles qui sont ainsi consacrées aux pagodes ne peuvent jamais se marier, ny elles ne peuvent plus retourner à leurs

1 Line across the forehead.
familles, ny en héritier. Elles font profession d'être publiques à tout le monde, et les malabares croyaient qu'il y a du mérite d'habiter avec les servantes des dieux. Elles n'ont point parmi elles de supérieures; chacune fait son menage separement si elles veulent on tire leur subsistance des revenus de la pagode, mais ce n'est pas ce qui les enrichit beaucoup; le commerce charnel qu'elles entretiennent avec tout le monde leur est bien plus lucrative, et celles qui font ainsi fortune ont grand soin de se bien habiller et de s'orner de pendants d'oreilles, de colliers et d'anneaux d'or, et de cercles d'argent aux bras et aux pieds l'employ des Devadasis et d'aller trois fois le jour à la pagode, c'est à dire le matin vers le midi et le soir, qui sont les temps que ce font les sacrifices et les cérémonies de la pagode, elles y dansent et chantent, et font des jeux pour le divertissement des dieux; elles font la même chose aux processions, et aux mariages.

"Tout est odieux et criminel dans la condition de ces Devadasis, la cruauté des pères qui forcent la liberté de leurs enfants, l'impitoyé des pères qui prostituent leurs filles."

The above extract is taken from a manuscript in the Royal Library, Munich, No. 1165 (Gall. 666), called La Religion des Malabares; it is supposed to have been written between 1705 and 1720, and to have belonged to the Missions Étrangères; later it was presented by the Abbé Clément to the library of the Oratoire St. Honoré. The MS. contains 546 pages and three parts. The first is an exposition of Christian doctrine; the second of the Malabar religion; the third sets forth the doctrinal differences between the Christians and Hindus, and shows how to proceed in arguing with the latter. The whole tenor of the book is, however, chiefly an attack on the Jesuits, whom it accuses of laxity, and of having sought to multiply the number of Christians rather than to secure the truth. It reproaches them with allowing Christian Malabars to play musical instruments in the pagodas, and pagan Malabars to play their instruments in Christian churches, and having allowed various idolatrous ceremonies to have become perpetuated under a fresh dedication. This tenor of the MS. is the cause stated in a manuscript note by Abbé Clément, for the book having been removed from the missions Étrangères when the credit of the Jesuits prevailed, and caused the departure from that establishment of the missionaries who were hostile to that body. From this work marriage seems to have been more general amongst the Malabars than would be supposed from the account of the early Portuguese voyagers in which much stress is laid upon the absence of marriage amongst the nairs. This missionary in treating of divorce amongst the Malabars says the husband retains the children, if there are any, and the wife returns to the husband the "taly which she had round her neck (probably the jewel which has been mentioned in the text)" and she resumes her dower if she brought any at her marriage. Amongst other objectionable practices of the Jesuits, blamed

in this work, is the having adopted the Malabar name of Sarunasouren (signifying Lord of all) for the True God, since Sarunasouren is properly applied to Siva because he is the first human form which Caras (or the most subtle of the five elements) took on forming the world; whilst the True God is neither Caras nor Siva, and Sarunasouren is the name of an idol.

Caras is further described as supreme intelligence, the soul of the universe, and the most subtle of the five elements, water, fire, earth, air, and wind, and is said to have taken a human form which he called Shiva; and as Shiva was to disappear into Sattyaloguen or the most perfect heaven, he transformed himself into another human figure which he named Roudra, and also in others called Vishnu and Broumba. Caras filled these three persons with intelligence, in order that they might remain in the world with men. Section de la divinité des Malabars et de leur fouve Trinité. Mayereeni, the name of the third person of the Indian trinity given in the text, does not appear in this work, and may be an epithet of Rudra. The following is one of the most remarkable passages in this manuscript, and is much in accordance with M. E. Burnouf's recent publications in the Revue des deux Mondes. "Et comme ils ne rendent en particulier aucun culte extérieur à Caras, ils croyent le dédommager suffisamment par celui qu'ils rendent à tous les dieux; on voit par là combien l'erreur aveugle l'esprit des hommes qui s'éloignent du vrai Dieu. Il n'est personne qui ne convienne que la cause est plus noble que son effet. S'ils tentent en effet les effets de la puissance de Caras, pourquoi leurs rendent-ils plus de culte qu'à ce Dieu, qu'ils disent être le prince de toute chose. N'est-ce pas faire de Caras un dieu chimérique?"

The reader may see in Mr. Frank's book on the Kabala, with respect to the Adam Kadmon, how much Hindu ideas, and especially the Hindu theory of the formation of the world, had penetrated into Syria, and corrupted the Jews, before the Christian era.