

PAPERS RELATING TO EAST

INDIA AFFAIRS VIZ: HINDU

WIDOWS AND VOLUNTARY

IMMOLATIONS

1821.

1821

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PAPERS

RELATING TO

EAST INDIA AFFAIRS

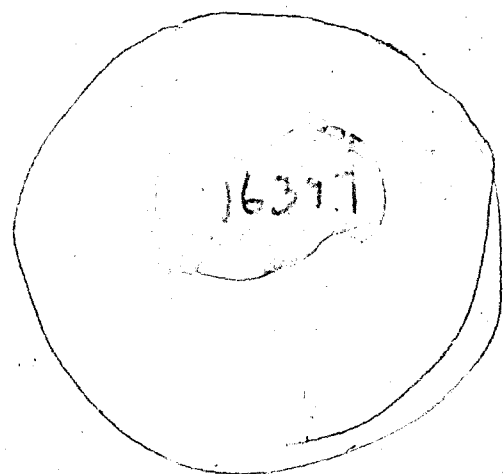
Viz :

HINDU WIDOWS AND VOLUNTARY IMMOLATIONS.

செப்பனுவதற்காக எடுத்துக்
கொள்ளப்பட்ட
மாதம் 1990
செப்பனிடம் முடிந்த
மாதம் 1990
ஆராய்ச்சித் துறையினால்
கையாடப்படும்



~~PRESIDENCY OF FORT WILLIAM~~



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P A P E R S

RELATING TO

EAST INDIA AFFAIRS:

VIZ.

HINDOO WIDOWS,

AND VOLUNTARY IMMOLATIONS.

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Ordered, by The House of Commons, to be Printed,
10 July 1821.

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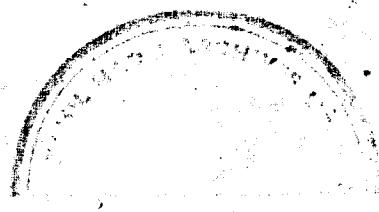
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India Board,
27 June 1821.

THO. PERE. COURTENAY.



P A P E R S

Relating to East India Affairs; viz. Hindoo Widows, &c.

I.—PRESIDENCY OF FORT WILLIAM.

Extract of BENGAL Secret Consultations, the 27th July 1787.

Extract of a Letter from Sir Charles Ware Malet, Resident at Poona,
dated the 18th June 1787.

I TAKE the liberty to enclose Mr. Cruso's account of a brahmin suttee, which I think faithful and interesting.

"Poona, the 24th July 1786.—THIS evening about five, I was hastily called to be a spectator of the shocking ceremony of self-devotion, sometimes practised amongst the brahmin females, on the death of their husbands.

"Soon after I and my conductor had quitted the house, we were informed the suttee (for that is the name given to the person who so devotes herself) had passed, and her track was marked by the goolol and betel leaf, which she had scattered as she went along. She had reached the mootah, which runs close under town, before we arrived, and having performed her last ablutions, was sitting at the water's edge. Over her head was held a punker, an attendant fanned her with a waving handkerchief, and she was surrounded by her relations, a few friends, and some chosen brahmins, the populace being kept aloof by a guard from government. In this situation, I learn from good authority, she distributed among the brahmins two thousand rupees, and the jewels with which she came decorated, reserving only as is usual on these occasions, a small ornament in her nose called mootee, (perhaps from a pearl or two on it), and a bracelet of plain gold on each wrist. From her posture I could see only her hands, which, with the palms joined, rose above her head, in an attitude of invocation; quitting, therefore, this post, I removed to an eminence that gave me an opportunity of observing the construction of the funeral pile, and commanded the pathway by which I understood she would approach it.

"The spot chosen for its erection, was about forty paces from the river, and directly fronting the suttee. When I came up, the frame only was fixed; it consisted of four uprights, each about ten feet high: they stood rather more than nine feet asunder lengthways, and under six in breadth. Soon after, by ropes fastened near the top of the uprights, was suspended a roof of rafters, and on it, again, heaped as many billets as it would bear. Beneath, arose a pile of more substantial timbers to the height of about four feet, which was covered over with dry straw and bushes of a fragrant and sacred shrub, called toolsee; the sides and one end being then filled up with the same materials, the other extremity was left open as an entrance. The melancholy preparations completed, the lady got up, and walked forward, unsupported, amidst her friends. She approached the door-way, and then having paid certain devotions, retired a few yards aside, and was encircled as before. The dead body was brought from the bank where it had hitherto remained, close to the place the suttee lately sat on, and laid upon the pile, and with it several sweetmeats and a paper bag containing either flour or dust of sandal. The widow arose and walked three times slowly round the pile; then seating herself opposite the entrance, on a small square stone, constantly used in such cases, on which two feet were rudely sketched, she received and returned the endearments of her companions with great serenity. This over, she again stood up, and having stroked her right hand, in the fondest manner, over the heads of a favoured few, gently inclining her person towards them, she let her arms fall round their necks in a faint embrace, and turned from them. Now with her hands, indeed, held up to heaven, but with her poor eyes cast, in a gaze of total abstraction, deep into the den of anguish that awaited her, she stopped awhile—a piteous statue! At length, without altering feature, or the least agitation of her frame, she ascended by the door-way, unassisted, and, lying down beside her husband's corpse, gave herself, in

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the meridian of life and beauty, a victim to a barbarous and cruelly consecrated error of misguided faith. As soon as she entered, she was hid from our view by bundles of straw with which the aperture was closed up; and all the actors in this tragic scene seemed to vie with each other who should be most forward in hurrying it to a conclusion. At once, some darkened the air with a cloud of goolol, some darting their hatchets at the suspending cords, felled the laden roof upon her, and others rushed eagerly forward to apply the fatal torch. Happily in this moment of insufferable agony, when the mind must have lost her dominion, and the ear expected to be pierced by the unavailing cries of nature, the welcome din of the trumpet broke forth from every quarter.

"When the conflagration took place, and not till then, it was fed, for a time, with large quantities of ghee thrown by the nearest akin; but, except the toolsee and straw before mentioned, no combustible whatever that I either saw or could hear of, was used in preparing the pile. It is said to be the custom that, as the suttee ascends the pile, she is furnished with a lighted taper, to set fire to it herself, and my companion, who was a brahmin, asserted that in this instance it was the case; but I traced the whole progress of the ceremony with so close and eager an attention, that I think I may safely contradict him.

As curiosity may be expected to know something of the subject of this terrible, though not uncommon, immolation, I have collected the following particulars.

"The lady's name was Toolseboy, her husband's Ragaboy Tauntee. He was about thirty years old, and nephew to Junaboy Daddah, a person of distinction in this place. A little girl about four years of age, the fruit of their union, survives them. Toolseboy was nineteen, her stature above the middle standard, her form elegant, and her features interesting and expressive; her eyes, in particular, large, bold and commanding. At the solemn moment in which alone I saw her, these beauties were eminently conspicuous, notwithstanding her face was discoloured with turmeric, her hair dishevelled and wildly ornamented with flowers; and her looks, as they forcibly struck me throughout the ceremony, like those of one whose senses wandered; or, to come nearer the impression, whose soul was already fleeing and in a state of half-separation from the body."

Extract BENGAL Public Consultations, 11th June 1788.

Extract Letter from Jonathan Duncan, esq. the Resident at Benares, to the Governor General in Council; dated the 1st May 1788.

THE Rajah will, I have no doubt, now co-operate, or at least do nothing to oppose the abolition of the interior duties, which are already stopt almost every where, though not without very great repugnance, and even some opposition on the part of certain of the zemindars interested in their collection, all which will however be, I trust, got over without any great difficulty or serious consequences; though that some may not ensue, is more than I can at present promise, as will appear by the enclosed extracts, N° 2 & 3, of my proceedings in the commercial affair; the first, or N° 2, showing that some brahmins and others in the pergunnah of Budhoo, are violently bent against relinquishing the raddary duties, and endeavour to intimidate the rajah or me from enforcing the regulations in that respect, by threatening violence to their own persons, if they be disturbed in levying a toll upon trade as usual.

I may further remark, that our government has hitherto had so little direct or detailed communication with the natives of this part of India, that some striking peculiarities which appear to exist in their manners, different from those of the more civilized and patient inhabitants of Bengal, and particularly the uncommon rashness and violence of their tempers, are not yet, perhaps, sufficiently known to us. The strong indication of these dispositions, which will be found in the enclosed papers, make me place some faith in the still more incredible instances that are here currently related, of their having been known, not only to lay hands on themselves, but even systematically to put to death other innocent persons, in resentment for their disappointment, from whatever cause; and the instance that has but recently come before me of the establishment of what is called in that part of the country, a koor, or sacrifice, for the undue exaction of revenue, is so extraordinary a fact, that I think your lordship will not be displeased at my having submitted all the circumstances relating to it in the accompanying Extract of my proceedings, contained in the voucher, N° 4.

N° 2.—Translation of a Letter from the Rajah, received the 4th of April 1788.

THE particulars of the wickedness and evil disposition of two or three brahmins and raddarys of the pergunnah of Budhoo, you will become fully acquainted with from the enclosed. I hope that two planes of seroys may be stationed there for a short time, that the late orders of government may be carried duly into execution.

N° 3.—Enclosure in the above, being from the Amil of the pergunnah of Budhoo.

THE particulars are, that according to order I sent directions for stopping the raddary and other duties on the merchants throughout the whole pergunnah of Budhoo, but two or three brahmins, and two people of the raddary cast, inhabitants of that pergunnah, are so wicked and ill inclined, that they by no means desist, for all I can say to them, from exacting the duties; the brahmins in question exacting their part of it, on plea that they have always done so, and they therefore now ask how they can desist from taking it; and when I renew and enforce my instances against doing so, they are ready to stab themselves with a knife.

N° 4.—Extract from the Proceedings of the Resident at Benares, 16th April 1788.

Read the following Derkhast from Mirza Saich, farmer of Kuntal, &c.

IN the village Bulwan, under Suktee, Ghur, Duma, Gunga and Onoop, brahmins live, and they having relinquished the payment of the revenue, do not attend, and have removed the watchmen over the crops, and taken to themselves the revenue due thereon; besides which they have set up a koor, and set themselves down by it with a view to frighten others; that is, that whenever a peon shall go with a dustuck, they may be ready to burn themselves; I therefore request that a chuprassy or public peon may be appointed, to bring them away from the koor, and to cause them to attend to the payment of the revenue.

The resident desires Omrow Sing to send for the brahmins in question, as a public peon would probably, in the present instance, not effect what a private message may to the parties.

The resident understands, that by the term Koor, is meant a circular pile of wood, ready to be set fire to, wherein is fastened sometimes a cow and sometimes an old woman, put there by the constructors of the pile; and who, on the pile's being fired, is of course burnt, which is thought to involve the amil who occasions such a sacrifice in a great sin, and has therefore (as the resident is assured) been used heretofore in sundry instances, to deter the collectors of the revenue from pressing the renters too severely. The use of this extraordinary expedient is also said not to extend beyond three or four of the pergunnahs of this zemindary, and the present is the first instance of it which has come to the resident's knowledge since his arrival; considering, therefore, the extraordinary nature of the case, he is determined to send for the parties, and to examine himself into the nature of the circumstances that could have driven them to this expedient, with which view he has given to Omrow Sing the preceding instructions.

18th April 1788.—As it appears that the brahmins, who (as stated in the proceedings of the 16th instant), have set up a koor in Suktee Ghur, were some time ago referred to the rajah to have their complaints inquired into, a letter was written him on that date, to know what he had done therein.

1st May 1788.—The resident having, since the ryots of Bulwan came in, in consequence of the measures noticed to be taken for that purpose in the proceedings of the 15th ultimo, investigated the nature of their complaint: the particulars thereof, and his decision thereon, will appear in the following detail of all the circumstances:—

Petition of Gangaram Panooh, Sheokaut Duma, and Keltender, of the village of Bulwan, in the talooka of Suktee Ghur, in the sircar of Jerkar.

We have in our possession pottahs from Darab Khan, for 1195, which pottahs he does not now abide by, but wishes to exact the past revenue. But at the season of cultivation, in the month of Assar, we, on account of the oppressive exactions of the last year, gave up our cultivation, and till such time as Birje Laul, the gomastah of Darab Khan, came and stipulated to give us a pottah in writing, and that nothing beyond the engagements in the month of Assar should be taken, we would not agree to cultivate; and as Manick Chaud had, in the Fussly year 1193, given

us a pottah, with an increase of the seurje (four annas in a rupee) he (Darab) therefore gave us also a pottah, including this seurje. On the engagement of the month of Assar, we carried on the cultivation, but now an undue excess is demanded from us. We came therefore to you to complain, you ordered us to be referred to the rajah, who without hearing our cause, sent for us at night, along with the ryots of pergunnah Kuntal, and all at once ordered all the ryots to be beat and turned out of his presence. A peon came to call us, and we seeing that the rajah did not do justice, to attain which it was that we had come, and being helpless, we left that place and came and prepared a koor, and are setting down ready to part with our lives. We are ready to pay according to the pottah of the month of Assar, but more than that cannot be produced.

The resident taking this cause into consideration, is of opinion that the Mirza Saduk, the government's farmer of this mehal, is highly to blame in having by his increase of taxes, since he has held the farm in 1192, so diminished the cultivation in Bulwan; and that the present revenue produce thereof, according to the last year's collections, is 375 rupees less than it produced in 1191, before those additional exactions and assessments per begah were laid on.

Decrees:—That the ryots of Bulwan and Kutnehee be left to pay their revenue for the current year to Mirza Saduk, their head farmer, upon the actual cultivation of this year, by the rules which existed, and were in use up to the end of the Fussily year 1191, and not otherwise.

The peculiar nature of the present case, and the necessity of example, will, he doubts not, justify to his superiors his having taken the present decision on himself.

It may be proper here to add, that the resident having sent for the old woman, who had been placed in the koor established by the ryots, who were in this cause the complainants, she absolutely refused to appear, saying she would throw herself into the first well, rather than be found to come. The man who was sent to fetch her, reported that she is blind, or nearly so, through age; wherefore, the resident did not think it proper to insist farther on her appearance.

Extract BENGAL Revenue Consultations, the 31st December 1788.

Read the following Letter and Enclosures from the Resident at Benares to Earl Cornwallis, K. B. Governor General in Council.

My Lord,—A VERY remarkable and tragical instance of the peculiarity of temper of the inhabitants of a part of this country having lately occurred, I think it my duty to enclose all the papers of the inquiry I have made into it, in the three numbers which accompany this address, of which the following is the abstract.

Very lately Girdhary Laul, the agent and collector of Baboo Roop Chund, in a division of the pergunnah of Kuntal, wrote his master as per enclosure N° 1, that having been obliged to urge and press a brahmin named Hurry Tewary to pay his rent, the said brahmin's wife had, on its being falsely reported to her, that her husband was actually killed, been induced by the brethren of the family to burn herself. On receipt of this intelligence, I ordered the magistrate at Mirzapore, in the vicinity of which this event had happened, to proceed to the spot and inquire into the particulars, which he did, and his report will be found in the paper N° 2; but not being satisfied with the accuracy or minuteness of his investigation, I sent for the parties to Benares, where I myself inquired into all the circumstances of the case, as contained in the voucher N° 3; from which the following points are ascertained beyond dispute, as admitted by Hurry himself, and established by undoubted evidence.

The village of Berowly in the pergunnah of Kuntal had long been held in farm by Hurry, but this year he was not the farmer, yet as he alone kept the revenue accounts (there being no separate potwary), the collector was of course obliged to refer to him for information, and he was on all accounts considered as the chief man of the village. To him Girdhary Laul the collector applied, on the 25th of November last, for payment of the amount of the kist or instalment for the two first months of the year, nothing having till then been paid from the village, although Hurry and his brethren had reaped all the khureif or first crop, and appropriated it to their own use. The demands on the whole village would, according to the public regulations, have amounted to nearly double what Girdhary Laul agreed to take; for on Hurry's pleading their inability to pay the full amount, as the khureif

crop

crop had, he said, failed, the amil or collector Girdhary consented to lower his demand to 25 rupees, of which Hurry voluntarily took on himself the payment of 11, four of which were on his own immediate account, and seven on account of those of his brethren who chose to pay through him. Three full days elapsed after this agreement had been made, during which Hurry promised to pay, but nevertheless put off the payment on grounds of excuse, such as that of selling his mare, which does not appear to have been necessary on his part, because (as it came out in the course of his examination) he or his wife had money in the house. At length, on the 5th day, or 29th November, Girdhary Laul, tired out with Hurry's excuses, which he had certainly considerable reason to look on as mere evasions, sent for him, and tying his hands with a rope behind his back, caused him to receive four or five strokes with a bamboo of the size of a walking cane; whereupon Hurry fell down, as he says, senseless, but this the canongoes, upon their oaths, deny, alleging, on the contrary, that he then cried out and made a noise; nor is it probable that such a beating as he received, which produced no effusion of blood, and of which he can hardly now point out any the least visible marks, could have operated such an effect on him; which is corroborated by this, that he was made immediately afterwards to walk some small distance, to Girdhary's place of abode. Before however he arrived there, and when he first fell, one of his nephews, a young rustic, ran to his house, and giving out that Hurry was killed by the beating, or that he had been so much beaten that he could not survive (for which of these reports he carried is not certain), the brother and brother's wife of Hurry, who were then at his (Hurry's) house, thereon set fire to it, and Hurry's own wife coming home soon after from the river, where she had been bathing, and being told by her brother and sister-in-law what had been reported to them of Hurry's treatment, she either deliberately committed herself, (or as Girdhary pretends) was forced by her brother-in-law into the flames which had been kindled before her arrival, and thus perished, a willing or reluctant sacrifice to the violence of her family's temper; which may be further estimated from this,—that Hurry in the course of his evidence, himself mentioned in praise of his deceased wife the following anecdote; that he having about 12 years ago a dispute with one of his own brethren, in which he was not likely to prevail, and being therefore determined, according to the ideas of the brahmins, more especially in his pergunnah of Kuntal, to kill himself, he was prevented by his wife, who earnestly desired that she might die in his stead, or at least before him, assigning as her reason that he could get another wife, but she not another husband, upon which (as Hurry himself related with the greatest coolness, and as if totally insensible of the smallest impropriety in his conduct), he proceeded to give her with his tulwar a deep wound on the back of the neck, thinking (as he solemnly declared) thereby to dispatch her, and intending thereafter to rip open his own belly, from the last of which operations he was he says deterred, by people coming to prevent him, and that his wife recovered in about six months, the wound not happening to prove mortal.

The above is the real state of this case; and such are the sentiments too generally entertained by numbers of the brahmins, in that part of the country; which is the same with the principal seat of that other extraordinary and in some respects similar mode of sacrifice, whereof I had occasion, in my address of the 1st of May, to make mention of under the term of khor.

Hurry (as will appear by the termination of my inquiry in the voucher, No. 3.) is not quite insensible of the impropriety of the act committed at his house, as far especially as may respect the government's authority, and the collection of the revenue, and says it would not have happened had he been within reach to have prevented it. However this may be, I thought it essentially requisite for the public service, the vindication of the just authority of government, and the requisite security of the collections, that Girdhary Laul should not be removed from his station, since, considering his conduct in the most rigorous point of view, all he could be charged with was having suffered his patience to be at last exhausted, and thereupon inflicting no immoderate degree of corporal punishment on Hurry, when he should only have confined him; but if the previous provocations given by Hurry, and his evident needless delays and evasions be weighed in the scale of impartiality, I think that Girdhary Laul's conduct, viewed (as it ought to be) as a collector of the revenue, is far from inexcusable, and had it even been a little more so, than it appears to me, I should still have deemed it desirable to send him back, and to uphold him, at least for some time, in his former authority, to show the brahmins of that part of the country, that these devices, however extraordinary and atrocious, should

should not avail them from yielding a just obedience, and paying their due revenue to government; and had I, on the contrary, dismissed or disgraced Girdhary on the present occasion, I verily believe that a general anarchy, contempt and defiance of government, would have been set up, by those of the same cast with Hurry in that pergunnah. I therefore thought it strictly and essentially my duty to contrive, in the manner noticed in the inquiry, to cause Hurry and Girdhary to be reconciled, and they have both returned into the mofussil on terms of declared friendship, which is I think the properest issue that such an event as the present is susceptible of.

But although the inhabitants of the hilly part of this province, in which this pergunnah of Kuntal is situated, be, as I learn and have reason to think, the most addicted to suicide, on occasions such as the present, or indeed of any personal disquietude that may assail them, the disposition is not confined to them, a melancholy instance of which will be found in the declaration contained in the enclosed extract, N° 4, of a man called Debe Rajee, an inhabitant and ryot of the district of Pendera, a very few miles from the city of Benares, who himself declared (as contained in the voucher), that excited by an old grudge that existed between himself and two other inhabitants of the village he lived in, and a wrangle which thence ensued between them, relative to their common use of a sugar mill, and to the watering of their grounds, he, without seeking redress where he could have obtained it, and without any pressure on, or coercion over, or even any immediate demand upon him for his revenue, he voluntarily proceeded to his opponent's door, and there ripped open his belly with a razor, upon which he desired to be brought to me, where justice would, he said, be done, but the wound he had thus madly inflicted on himself proving past the power of art to heal, he expired in a few hours, after his arrival at Benares, having however first given the account of his conduct, which is now submitted to your lordship, that, from the two instances noticed in this address, some idea may be formed of the unaccountable dispositions and the too general turn of mind of many of the inhabitants of this country.

Benares, 17th Dec. 1788. I have, &c. (signed) *Jonⁿ Duncan*, resident.

N° 1.—Extract from the Proceedings of the Resident at Benares, of the 4th December 1788.

Read the following arzee or representation, delivered into the Resident this evening by the agent of Roop Chund, the farmer of one of the divisions of the pergunnah of Kuntal, being a letter from Roop Chund's collector on the spot, to his master.

I HAVE repeatedly informed you of what has occurred there, you will have understood the same.

The recent occurrence is this: That the zemindars and assamies of the village of Berowly, or Burholy, delayed the payment of their first government revenue, therefore I went to the above village for the purpose of obtaining the money; I demanded from each of them the behri, and they were all ready to pay it, but Hurry Tewary, inhabitant of the village of Berowly or Burholy, who is a wicked fellow, delayed paying the money for behri, taking into his own possession all the khureif harvest, although of his own accord he agreed to 25 rupees, still he put off his engagement from morning till night. One day he caused all the assamies of the above village to flee, and seated himself at his own door in perfect apathy; in consequence, on Saturday, being the last of Suffer, I sent peons early in the morning, who seized and brought him; however much I expostulated with him, he would not agree to my words; at last I grew angry, the peons carried him away to their own house, and remained over him; meantime his brother on hearing of this, collected people together for dispute; he told his wife (Hurry Tewary's) "He has killed your husband, why are you alive?" this wretched person did not attend to him, he forcibly sent her within the house, shut the door, and set fire to it, and it was burnt. All the neighbours, that is to say, Dohay Pandeh, &c. and other respectable people, were present and lamented that he had unjustly set fire to the house, and burnt this miserable woman. When Hurry Tewary heard this, he also was on the point of killing himself; they all said to him, "What aumil is there who is not angry with the zemindars and ryots, or who does not abuse them or demand their money? If a person wishes to kill himself, for an aumil's anger, who will undertake the management?" On the whole of that day and night there was only this subject

subject of dispute and contumacy abroad; finally, all the pandehs and dobeys brought him to a proper understanding, and I also did the same; at last Hurry Tewary aforesaid, comprehended, and came to a proper understanding; the dispute was settled, and he agreed to pay the behri. I took a jail zamen (bail for his actions) and released him. My master, the zemindars in this pergunnah are brahmins, how can the money be obtained without severity? should we be afraid of the brahmins, government will suffer immense loss in its collections. You will inform the President of this, and, if he chooses, I will send a statement of this dispute, arranged and attested with the kazy's seal, the canoongoes testimony, and that of creditable people; all else is most right.

(A true translation.) (signed) *J. Neave*, h^a assistant.

The substance of the above representation is written in an order, and immediately referred to the judge and magistrate at Mirzapore, with directions to him to proceed to the spot, and make a particular inquiry into the circumstances of the case, and specifically to ascertain, 1st, The amount of the demand made on Hurry Tewary; 2dly, Whether it was just or unjust; 3dly, If the former, to ask Hurry Tewary, why he objected to the payment; and, 4thly, To ask the brother of the said Hurry, in a kind or encouraging manner, why he had burnt his brother's wife; and finally to ascertain and report what kind and degree of coercion were exercised on the said Hurry Tewary.

(signed) *Jonⁿ Duncan*, resident.

N° 2.—Extract from the Proceedings of the Resident at Benares, of the 9th December 1788.

Read the following Report from Buckhsee Sing; dated 8th December 1788.

I HAVE received your perwannah, of the 4th December, on the 5th instant, and have been honoured thereby. You directed that I should go to the village of Berowly, investigate and inquire from the neighbours and people, inhabiting the environs, how the wife of Hurry Tewary was burnt, and for what reason, and to prepare and send the zobaunbundy, and statement of creditable people; and to state what was the amount of the revenue demand against Tewary, and whether it was a just or an oppressive one; also to learn from Tewary, why he objected, and to inquire kindly of Tewary's brother why he burnt his brother's wife. I went to the above village on Saturday, being the 6th of the above month, in company with Molovee Abseesaban, Kazey's Naib Molla (Koranis) the Gunga Jellywollah, and the canoongoes agent. I sent for the neighbouring people, the canoongoes and zilladars of the place. I examined the mussulmen on the Koran, and the Hindoos by the Ganges, and having accordingly caused to be written out the deposition of the zilladar, stationed by the aumil, and that of the canoongoes agent, who resided in the above village; I now send it enclosed in this arzee, together with the zobaunbundy of Hurry Tewary, and the sureet haul (statement) under the kazy's seal, witnessed by the canoongoe, and the inhabitants of the above village; you will receive it, my keblehah. When I arrived, the aforesaid Tewary came wailing, lamenting, and said, "I am in confinement at my securities, or I should otherwise have gone and showed myself to the resident, or destroyed myself. The property, being the produce of three generations, has been burnt! I have now neither house or raiment! God knows how my children and I shall live, therefore I have renounced my cultivation!" I much encouraged the aforesaid now to water his cultivation, and put a chupper in his house, and the resident would do him justice.

(signed) *J. Neave*, h^a assistant b^a.

Statement or explanation of the investigation and inquiry into the affair of Hurry, brahmin, inhabitant of the village of Berowly.

Tuppeh Chourasy, pergunnah Kuntal, of sircar Terhah, in the soubah of Allahabad, from Sheikh Rehm Oolia, zilladar of the above village, on the part of the Naib Phousdar of Great Mirzapore, dependent on the above written pergunnah; and from Budloo Sing, canoongoe, of the above Tuppeh, stationed at the above village; and from all the inhabitants of the said village, of all casts, to the following purport: That each of you do religiously and truly depose how this sudden calamity happened; accordingly every one deposed, either by the Koran or Ganges, fully, that on Tuesday the 25th November 1788, Girdhary Laul, the naib phousdar of Mirzapore, left that place and went to the above village, taking up his residence opposite to Sheowalla. On the close of the day Hurry appeared at the phousdary cutcherry, presented a

rupee as his nuzzerana, took his leave and returned home. On the next morning, when he went again to the durbar, the aforesaid lalla (Girdhary Laul) demanded cash from him for his kist; Hurry replied, that he would consider and pay the money next morning; but he did not pay the money on the promised day, being the second. The third passed in like manner. On Saturday, the 29th November 1788, the aforesaid Naib departed from Sheowalla; and went to the place where the zilledar was. He sent for the aforesaid Hurry, and made a demand of the money from him; Hurry replied, "I this day am to sell my mare and will pay." To this he answered, as you have avowedly broken your engagement, I will not give you time. He ordered his people to bring a rope, bind and beat him; accordingly the phousdar's people brought a rope, pinioned him, and beat him with sticks. Finally, the wife of the aforesaid Hurry, called Jerrain, went to the river to bathe; before this Munna by name, the wife of Butikt, (the second brother of Hurry) had set fire to his own house, on hearing of Hurry's beating. Afterwards, when Hurry's wife came, she asked Rambushksh (Hurry's third brother) what had happened to Hurry; he answered that he had died. This speech was repeated three times between these two. Finally, on the third time, the wife of the aforesaid Hurry threw herself into the fire, and was burnt; as were also near fifteen huts, belonging to Hurry, and two belonging to the cinkeed, which were adjoining to the aforesaid Hurry's. All the necessaries of the house were completely burnt; and nothing remained.

(A true translation.) (signed) J. Neave, head assistant B.

According to orders from the presence, on the 6th of December 1788, being Saturday, I went to the village of Berowly, Barholy Tuppen Chowassi, in pergunnah Kuntal, in company with Molovee Abcesaban, the kazy of the pergunnah, and the agent for the canoongoe, belonging to the pergunnah, for the purpose of inquiring into the affair; and an investigation did take place from all the inhabitants of the aforesaid village, from Sheikh Rehm Oolla, zilledar, on the part of the naib phousdar, and the canoongoe of the pergunnah, stationed in the aforesaid zilla.

On the above date of the above month, Sheikh Rehm Oolla, zilledar aforesaid, was examined with the Koran in his Land. The aforesaid, on oath, deposed, that first on Tuesday the 23d November 1788, "Lalla, Girdhary Laul, the phousdar's naib came from Mirzapore, to the above village, where he resided five days. On the first day Hurry Tewary went to him and had an interview, presenting a rupee as a nuzzerana. Girdhary Laul demanded money from the said Hurry for his khudkhasht, or own cultivation; Hurry promised to pay it in one day, which he did not fulfil. I, the zilledar, told him, that he ought to send for Hurry, brahmin, lalla aforesaid answered, that a man ought not to be sent for to-day, as he would come himself on the morrow; moreover, two days more than the engagement elapsed; I again asked him why it happened that two days had elapsed, he answered that Hurry had promised to sell a mare of his, and pay the government money; after that the mare was not sold nor the money received. Thereafter, the aforesaid lalla said, that Hurry had broken his engagement. Thereafter, the said lalla departed from Sheowalla, where he had taken up his residence, and came and seated himself under a tamarind tree, near the house of one of the zilledars. He sent four peons for Hurry. Hurry appeared; the lalla made a demand of the money; Hurry replied, that he had not as yet sold his mare, but would consider and pay the government money; lalla again said, you have failed in your engagement; I have now no dependence on you. Therefore the lalla ordered a rope to be brought, and directed Hurry to be tied, pinioned him, and beat him with sticks (chobe dusty); they accordingly gave him five strokes. After this, Hurry's wife, having heard this intelligence, set fire to her house and burnt herself. In consequence, there were burnt fifteen of Hurry's huts, and two adjoining ones belonging to a cowherd; no moveables of these houses were preserved; all were burnt." Thereafter, on the above date, of the above month, of the above year, Budloo Sing, canoongoe, stationed at the above zilla, deposed, that on Tuesday "Lalla, Girdhary Laul, came to the village of Berowly, and took up his residence at Sheowalla, which is to the southward of the village, two gurrys; after Hurry Tewary came to the lalla, presented a rupee nuzzerana, took his leave and went home. On the second day the lalla sent for Hurry, who appeared, with all the ryots of the village. When one pauz of the night had elapsed, he promised, by the advice of all the ryots, to pay a kist of twenty-five rupees, which would be forthcoming on the morrow; accordingly,

accordingly, Hurry came to my house and said to me, "Do you demand the ryots behri from each of them separately; I am attending to mine, and will pay it." Accordingly they were all attending to their own concerns, but he did not pay the government money according to his promise. Thereafter, on the third day, the lalla sent for Hurry and asked him why he had not paid the government money; Hurry answered, that he had not got the money that day, but on the morrow would find and pay his behri, amounting to four rupees, and that of his brethren also; nor did Hurry pay the government money on that day: he came to me and stated, that to morrow would be a market-day, and he would collect his own and his brethren's behri; I answered, what does it signify, you will pay it to-morrow. I told this to the lalla, that Hurry would to-morrow give his own and his brethren's money; he replied, good. On the morning of Saturday, the aforesaid came from Sheowalla, and seated himself under a tamarind tree, near the zilledar's residence. I was engaged with the ryots of another village. The lalla sent peons to bring Hurry, who came. The lalla said to him that his engagement was greatly exceeded, and the government money not paid; to-day it was absolutely necessary, Hurry replied, that he would positively give it to-day; afterwards, the aforesaid lalla told him to pay the government money immediately. In the course of this conversation, the lalla grew angry, and sent for a rope and bound Hurry, and beat him with sticks. After that, Hurry was taken by the lalla and carried to Sheowalla. On hearing this intelligence, and moreover seeing it with her own eyes, the wife of the aforesaid Hurry, of herself, set fire to her house and burnt it; there were also burnt with it fifteen houses belonging to Hurry, and two adjoining ones, the property of a cowherd. All Hurry's house moveables were burnt.

After the deposition of the aforesaid canoongoe, it appeared that Sheo Golaum, canoongoe, and Rehman Dobey were present at that assembly, and said, "Why do you beat Hurry, he will pay the cash for his behri in two gurrys." These expressions were not attended to, and Hurry was beat. On the above day of the above month, Hurry taking in his hand the water of the Gauges, deposed, "That on Tuesday lalla, Girdhary Laul, came to the above village, and took up his residence at Sheowalla; he desired Budoo Sing, canoongoe, to send for Hurry; accordingly Seweick Chobey, inhabitant of the above village, came to me and said "Lalla has sent for you." In consequence I, the aforesaid Hurry, went to the aforesaid lalla; I gave him one rupee as a nuzzer; I remained there one gurry; after that the lalla permitted me to go and bathe, and I promised to come when he should send for me. On that day he did not require me; on the next morning he placed a dustuc of three peons on me, at three annas per diem; they came to me while I was at worship; I told them that I would go to the lalla when I had finished. After that, when I had done I went to the lalla, he was then asleep. Thereafter, two gurrys of peons came and seated themselves near the zilledar's house. Thereafter, two gurrys of the day still remaining, the lalla awoke from his sleep; one of the dustuc peons said, "The lalla is awake, you must go there;" in consequence I sent one peon to fetch Leweick Chobey, and Bishen Tewary, assamies of the village, to carry them also along with me. We all appeared before the lalla, who said, why do you not give the cash for your cultivations? I answered, that the cash (fouta) was paid in three cases, either when the crop was ripe, assets at home, or through a banker; that I had not the ability to do either of these things. The lalla said, if you cannot do either of these three things, the government money will be lost. I answered, that I would certainly pay the government money, but with time and delay being allowed me. Lalla replied, that he would not give time; the government money was absolutely and immediately necessary. I on that said, I am not a renter or farmer, I will pay my own behri, or my personal proportion, demand the balance of the money from the assamies, because the village is cucha collection. In the course of this conversation, Budloo Sing, canoongoe, and Rehman Dobey, assembled me, and all the ryots, and gave us the advice not to refuse; that I ought to set the behri all the ryots, and gave us the government money. In consequence, I told Budloo Sing, canoongoe, that, if I was allowed the delay of two or three days, I would certainly give whatever behri he should affix. Budloo replied, that I must pay the behri to-morrow; I said, that I would give what I could scrape together, and the balance the day after. Budloo Sing told all this conversation to the lalla; that the assamies would pay twenty-five rupees of their behri. Accordingly, on the evening of that day, I and the other assamies were dismissed by the lalla; the next morning I went to Budloo Sing, canoongoe, and said, you know the state of the behri; let the behri be collected from each assamie; I am exerting myself for my behri. Having stated this

this to Budloo Sing, I went to Pehlwan Sing, mohagen, inhabitant of Beroolapore, and said, there are ten rupees of behri due from me, if you will give it me I shall pay the government money. Pehlwan Sing answered, I have not now the ready money; if Budloo Sing will consent to my writing, I will give you a teep. Moreover, Pehlwan went himself to Budloo and said, that if he would allow of four or five days delay, he would personally be answerable for Hurry and Bishen's behri; Budloo returned for answer, that Lalla Girdhary would not agree to four or five days. After this conversation, Lalla Girdhary sent for me, I went alone; he said to me, you went away under promise of paying twenty-five rupees, why have you not done it? I said, that I was not master of twenty-five rupees, but that I was ready to pay ten rupees behri, which fell to my share, and that I would pay it on the morrow. The lalla replied, good, go home. The next morning a peon came to me, saying, the lalla requires you; I told him, that I was attempting to procure the behri, and when collected would pay it; accordingly, on the evening of that day, I sold my mare for ten rupees; the purchaser then engaged to carry the mare home in the morning, and pay the price of her to-morrow, and pay then the behri money. I do not go for fear of Girdhary Lall, do you explain the matter and give it. Thus much I said, and returned home. In the evening a peon came to me, to demand the behri; I said to him, I sold my mare in your presence, I shall have her price to-morrow, and will pay the behri money. On the morning of the second day, two gurrys having elapsed, the purchaser of the mare went to another place, about his own business; I waited in expectation of him, at a tank near the village, and to the eastward of it, that when the purchaser of the mare might come I should receive the price of her, and pay the government behri money. Meanwhile seven of the lalla's peons came to fetch me, I said to them delay for a gurry, the behri money which is coming to my hands I will take and go to the lalla; the peons answered, "Come this moment along with us." After this, I said, "Come along with me, the money which may be at my house, I will take and go to the lalla." The said peons would not consent to this, took me by force and carried me to the lalla. I went to the lalla and made the obeisance of asees. The lalla asked where the behri money was? I answered, that I would pay it in a gurry or two. Thereafter the lalla said, I will not consent to this. He sent for a rope from his people; when the lalla had sent for a rope, I asked him why he had sent for a rope, as I should pay the behri money in two gurrys. The lalla said, that he would not consent, and ordered a rope to be brought, and me to be bound. I again said, bind and keep me, I will send for and pay the money; the lalla would not accord, but ordered me to be beat; the seebundy peons did not beat me, the lalla abused them, why do you not beat him? he himself prepared to do it; then Sheo Golaum, canoongoe, and Rehman Dobey desired him not, he also spoke to them harshly, they went on one side. After that the peons, in compliance with the aforesaid lalla's orders, beat me with sticks. I know not how much they beat me; I became senseless and fell to the ground. After that they beat me with slippers on the cheek. On this Sheo Golaum desired them not, because that now the brahmin was senseless, and had scarce the power of existence, why do you beat him? In consequence of Sheo Golaum's words they ceased. Thereafter they bound my hands with the same rope, and carried me to Sheowalla, there tying me to a mango tree; in consequence it was rumoured in the village, and at my house, that I had departed this life, owing to the blows I had received; wherefore Munna, the wife of Buckht, my elder brother, on hearing this news set fire to her house, and said she would destroy herself, having ascended two steps. She was preparing to burn herself; at this period the wooden steps gave way, and she fell to the ground; after this, Jerrain by name, my wife, who went to the river to bathe, came and perceived that the house was burning; she asked Ram Bunkh, my second brother, "Where is my husband," he answered, "Your husband is dead." Thrice she asked and received the same answer; she threw herself into the fire and was burnt. Notwithstanding all these circumstances, I who was tied to a mango tree, was not released until midnight. Thereafter I was delivered over to Bussunt Sing Dobey. Moreover I am now in confinement, otherwise I would have gone to the resident and stated my situation. Thereafter I, Hurry, was asked whether I had any witnesses to these circumstances? I replied, that Sheo Golaum, canoongoe, Rehman Dobey, Sheo Pershaud, chowley, and Purnether Dutt Tewary, were present at my beating, and the burning of the house and my wife they know and are acquainted with them."

On

On the above date of the above month, Budloo, canoongoe of the above lalla, was told, "Hurry, in his zobaubundy writes, that I carried Pulwar, mohagen, to Bualoo, canoongoe; is it true?" Budloo Sing, canoongoe, answered, "I asked Pulwar Sing, mohagen, whether he would be answerable for 10 rupees on account of Hurry?" he replied, "If you will take it at the Poormonasty or end of Aghur, I will take it on myself." Thereafter, I answered, "that the lalla would not agree to the Poormonasty." Thereafter, on the above date of the above month, Budloo Sing, canoongoe of the above village, was asked, "Whether the collections of the present year were the same as the last, or more?" He answered, "That they were the same as the last." Thereafter, on the above date of the above month, Shew Purshand Chobey, and Perneeshur Dhult Tewary, were brought by him as witnesses. Hurry aforesaid, in presence of Sheikh Rhim Olla, zilladar of the above village, on the part of the above phouzdar, and Budloo Sing, canoongoe of the above zilla, stated, with one voice, and to one purport, that the deposition of the aforesaid Hurry is completely right and true.

(A true translate.) (signed) J. Neave, 1st assistant b.

Ordered, That Girdhary the amil, together with Hurry the brahmin, and Sheikh Rhim Olla, the zilladar's naib, and Budloo Sing, canoongoe, and Shu Gholam, canoongoe, and Remimur Dobey, and Hurry Tewary, and Sheopershaud Chobih, and Permisaher Dutt Tewary, and Ram Rukshah, the brother of Hurry, and the person to whom Hurry's mare is said to have been sold, and the wife of Hurry's brother, who set fire to the house, if she can with propriety come, be all sent to Benares by the magistrate of Mirzapore, to be there farther examined by the resident.

(A true extract.) (signed) J^o Duncan, resident.

N^o 3.—Extract from the Proceedings of the Resident at Benares, of the 17th December 1788.

The parties in the cause of Hurry, brahmin, being arrived, as ordered, on the 9th of December, and of them,—Hurry Tewary, plaintiff, and Girdhary Lall, defendant, and Sheo Gholam and Budloo, canoongoes gomashas, being present;—the following state of circumstances is first admitted by Hurry, as jointly reported by himself and the canoongoes.

That the village of Berowly had continued in Hurry's farm for 22 or 23 years, and that he annually gave a caboolat for it till the end of 1194 (the year before last); that the jumma of 1194 was 501 rupees (as Hurry acknowledges), all articles included; the canoongoes say, that the jumma of 1195 was only 381, because the sayr or duties were abolished in that year, and some part of the land was also left fallow; that the revenue in 1195 (last year) was paid to Gowry Shunter, the zilladar, by each of the assames or head persons in the village, separately, but the canoongoes add, that as there is no patwary in that village, Hurry possesses and makes out the accounts thereof, having given them to the canoongoes even for this year, and that therefore the revenue must so far have been, even last year, paid through the assistance of his accounts or statements of what was due from each person. Hurry states, that his own cultivation amounted in 1195 to 50 begas, for which he paid 112 rupees; being asked in what instalments he paid his revenue for 1194, when he was farmer, he answers, that he did not enter into engagements as farmer for Berowly for 1194, till phalgun of that year, whereupon taking credit for what the zilladar had collected up to that period, he gave at once a merchant's teep for the balance due to the end of the year, and himself paying the merchant, and the merchant paying the zilladar or collector; he cannot therefore say in what proportions the kistbundy was made good for that year by the merchant. He is therefore asked, what the general kistbundy was during his 22 years farm; whereupon he explains it by word of mouth to be as follows:

	Annas.
Kist the 1st, caustic to the end of it or poormashy	2
D ^o the 2d, augur	ditto
D ^o the 3d, poos	ditto
D ^o the 4th, moug	ditto
D ^o the 5th, faulgun	ditto
D ^o the 6th, cheyte	ditto
D ^o the 7th, bysahc	ditto
D ^o the 8th, jeyte	ditto
TOTAL	16 annas.

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Being next asked, what the extent of his present year's cultivation is, he answered 53 begas 15 cottahs. To the question, whether he has paid any revenue for this year, he answers in the negative. Being asked what the whole amount of his revenue is for this year, he answers, that it is 105 rupees for mal, besides the old about, which was, he says, 8 per cent. as collected by Cheyte Sing in 1187. He states the particulars of the mal as follows:

50 begas, at 2 rupees per bega	Rupees.
3 begas 15 cottahs, being land this year brought into cultivation, at 1 rupee 8 annas per bega, as settled by the government's ameen, about	100
	5
Total rupees	105

Hurry admits that according to the custom of 21 years, that is, in conformity to the kistbundy prevalent during that time, there was due from him on account of his own cultivation, for the current year, up to the end of Cautic, or 13th of November 1788, the sum of about 13 rupees, on account of his revenue of the whole year; but he says that the kistbundy was not then settled. The canoongoes answer, that it was not settled, because there was no occasion, the order of the resident having issued for collecting in the proportion of two annas six pice, or of one anna 3 pice, for each of the months of Assini and Cautic, of which Hurry admits that he had paid no part up to the 20th of November, thirteen days after the end of 2d month of Cautic, by the end of which month he should, by his own account, have paid a proportion of two annas, according to the former kistbundies.

Girdhary Laul next represents, in the presence of Hurry Tewary, that when he went to the village of Berowly, the canoongoe, Sheo Gholaun, delivered in the accounts, stating that the jumma or rental of that place was, for the last year, 350 rupees two annas, the proportion or instalment due on which, to the end of Cautic (as per regulation issued to that effect) amounted, to the end of Cautic, to 59 rupees six annas for the whole village; that as only five rupees (the seagoon or first payment) had been paid of this, although two months and a half of the year had elapsed, he went to the village himself to enforce payment, and being referred by the canoongoes to Hurry, as the only person who had, and kept, the accounts (there being no patwary) he sent for Hurry, and desiring him to pay the 59 rupees six annas, on account of the village, Hurry answered, that the village was kham, or not contracted for by him, or any other farmer, and that each person must therefore be separately collected from. Girdhary says, that he then desired Hurry to produce the ryots, to do which he (Hurry) went home, but did not that day return, wherefore a dustuck was sent for Hurry the next morning, when he desired the said Hurry to put the government's money in a way of being paid; and Hurry answering that he was willing to comply, Girdhary observed, that two annas and a half were due for the first two months, and that two months and a half had elapsed without any part thereof being paid; to which Hurry answered, that he had not the means, either from his crop or his own substance, or that he could borrow it through a mohagen; Girdhary replied, that he knew nothing of his (Hurry's) personal means or credit to borrow; but that this he did know, that Hurry had reaped the kereeff harvest, without paying any thing for any part thereof. Hurry answered, that the kereeff harvest had procured nothing, and had been reaped for the cattle; to this (as Girdhary continues), "I objected, that his village being uncontracted for, he should not have reaped and carried away the crop without letting me know and inspect it, that it might have been known of what it consisted. He then remained silent, upon which, Sherrun, debah, and Budloo, canoongoes, who were both present, interferred and silenced Hurry's objections, by asking whether, now that Hakern was come into the village, Hurry would pay any thing or not? observing that fifteen days had elapsed, beyond the period of the first kists, without any thing being paid. Then Rehmeen and Budloo took Hurry and a few ryots, who were with him, aside, and spoke thus to them: "as in the presence of the peon of the collector, and in conformity to the writing you all gave, that you had cut up 32 begas of the kereeff crop, and appropriated the same to your uses; will you pay any thing on that account or not?" It was then agreed, among them all, to pay 25 rupees, in addition to the five they had paid as before mentioned, and the canoongoes and Rehmeen recommending these 25 rupees to be taken for the present, as all that could

could be conveniently got, I at first objected to this, as being quite inadequate; but at last, through the recommendation aforesaid, I agreed to take 25 rupees from the whole village; this happened and was thus agreed on at night, when Hurry went home, and the next evening I sent for Hurry to put him in mind of the engagement. He answered, 'the villagers don't pay me; 11 rupees are chargeable to me; do you take the rest from the villagers.' I replied, 'well, give your own money, and produce the other people to me that I may collect from them.' Hurry desired to have a peon to produce the others, and promised to pay his own money the next morning; the peons went and brought three people, saying it was all he could find; of these, one was a brahmin, and the two others were dependent on him. I asked them how much of the twenty-five rupees was due by them? they answered, that four rupees was due by them, which they promised to pay the next day. I then asked Hurry whence the remaining ten rupees of the twenty-five were to be made up? he answered that they were gone to look after their money. All the next day, none of the money coming in, I sent to Budloo, one of the canoongoes, and said, that I was laughed at by the people of the other villages for being so long at Berowly and getting nothing; and this had even a bad effect on the general collections. Budloo answered, that it was necessary to take measures. I sent a peon, who came back, saying he could find nobody. Thus that night passed over, making three or four days thus lost; the next morning being Saturday, I desired a peon to go and collect the people, the peon came back, saying, that he could find no one except Hurry, who was sitting at his house. I, therefore, going myself, and sitting down under a tree, sent for Hurry, and sent altogether six people, one after another, for fear Hurry should run away. When he came, I asked him to pay the money. He said, 'there are due from me 11 rupees,' I said, 'give nine, or even eight of them?' he answered, 'I have sold my mare, when I get the money I will pay it.' I answered, 'you are a phylosopher, or sophist, bring it here and I will sell it for you.' He answered, 'that the mare was not fit for my mounting or use,' I replied, 'that I did not want it for my own mounting.' He said, 'I will consider myself, and pay the money.' Seeing this procrastination, and believing that if I let him go he would run away, I desired the peon to bring a rope and bind him, and to carry him to my house. When he was bound, I said, 'He is a phylosopher, beat him three or four strokes with a stick.' The peon gave him three or four strokes; after which, he falling, I ordered him to be taken up, and conducted to my own place or lodging; when he went there, the peon tied him to a tree, and four peons were placed round him, lest any tumult should be made by the villagers. Then, sitting in my house, about a minute afterwards I perceived a flame rising out of the village; I then grew angry at Budloo, canoongoe, and the peons, and desired them to go into the village and put out the fire. Budloo returned, after having gone only a little way on the road; and the peons (by name, Scobran, &c.) returned, saying, 'that the brother of Hurry was standing at the house with a drawn sword, and that the house was burning.' I then told the peon not to go near men with drawn swords, and this is all I know."

Hurry having heard the above relation, and not admitting all the parts of it, delivers his account as follows, which is here recorded.

On the first day that Girdhary came to the village, Budloo Sing sent a peon to call me; going to Girdhary, I gave him a rupee as nuzzer. Lalla said, 'give me your behri;' I replied, that when the villagers came from bathing, I would do what he desired. All that day thus passed. The next morning dustucks were issued, and a peon came to me; I went there; when arrived, lalla was asleep; when he awoke I went to him with the other assamies, it having been agreed that Shewick, Bishen and I should negotiate or settle for all the other ryots; Girdhary said to me, 'now Hurry, what is the state of your kistbundy and revenue; have you any thing to pay, or not?' I answered, that surely there was money to pay, but that revenue could only be paid three ways, either from the crop, or personal subsistence, or borrowing, none of which existed with us. He then answered, by saying, he supposed we meant to give nothing; we answered, that we had never been in balance, and that we only wanted time, and only required 10 or 15 days time to get our goor ready. Girdhary then desired us to contrive at least some payment, and I then observed, that although I was not the farmer, and that each person was answerable for his own cultivation, yet I would use my endeavours, provided something less than what was due, or in demand was taken; as for instance, eight rupees for 10. Girdhary then asked Budloo, canoongoe, how much the proportion of two and a half

half annas would come to? Budloo answered, 43 rupees; then the ryots and I all said, that we could not pay 43 rupees; but that, if they had time, they would give what they could; Girdhary Laul then desired Budloo to explain to us, that as he had money to pay to government, where was he to pay it from, if we did not contribute; then Budloo and Rehmeen took me, Shewick and Bishen aside, and told us to pay one rupee for each of the begas that had been cultivated in the kereeff harvest, which we agreed to, and as we had paid five rupees before, 25 rupees remained; Budloo and Rehmeen, dobeli, desired us to pay this amount immediately, or early next morning. I answered that it could not be paid till the day after to-morrow. Budloo replied, that Girdhary Laul would not agree to this; that therefore we should stipulate to pay on the morrow, and that what remained unpaid would be made good the next day. I observed, that we would say as he desired, but that our engagement was for the day after to-morrow. Budloo then said to Girdhary, that on the morrow the 25 rupees would be paid; to which Girdhary agreed. He then sent us home. The next morning I went to Budloo, and said, 'I am not the master of all the assamies or people, but I will pay the amount due from me.' I therefore desired him to collect the difference from the other ryots; saying this, I went home. Then immediately a man of lalla Girdhary Laul's came to call me to come where Budloo, Sheo Gholam, Rehmeen and Cossinaut Tewary were sitting; Cossinaut said, 'Tewary, why this delay in the payment of the kist of Berowly?' I answered, that all the assamies had promised to pay the preceding evening, and that I was ready to pay part. Lutchu then came, and Budloo asking me what Lutchu's share of the assessment agreed on last night was? I answered, four rupees; Budloo then asked me what was due by Budloo Paury; I answered one and a half rupees; which Paury agreed to; getting up we then went to Budloo's house; where I desired him to collect what I had assessed on the several people; and that I and Bishen were going to the merchants for our shares. I went to Phelwan Sing, the merchant or mehagin, and told him that 10 rupees were due from us two, and that if he would give it, we would pay it in 15 days. He answered, that then he had no ready money, but that if Budloo would trust to his note he would enter into one to pay the money at a certain period; thence I returned home, and told Budloo that having settled with Phelwan Sing, when he came I would terminate the business. Phelwan soon after came and proposed the above terms to Budloo, but the latter said that Girdhary would not agree to wait till the end of the month; then a peon came to us, saying, that Girdhary Laul had sent for us to the cutcherry. I went to the cutcherry, lalla Girdhary desired me to produce the 25 rupees I had stipulated for last night. I answered that I knew nothing of 25 rupees, but that as to the 11 rupees which was due from me, I desired to know what Phelwan Sing had said, on which Budloo answered, that Phelwan Sing had agreed to pay at the end of the month, which Girdhary did not agree to; I said if lalla has not agreed I will to-morrow pay the amount due by me. Lalla said, 'very well,' let it be given to-morrow; I then went home. Out of 11 rupees, seven were due from my brethren, and four from me. Early on the third day I said to my brethren, that I had my own four rupees, and that they were to produce the other seven, due from them, to be paid into government. My brethren said, that the next day being Saturday, and a market day, they would make it up. In this interval I proposed to sell my mare to Cossinaut, who offered to buy it. Bussunt Sing settled the price at 10 rupees, Cossinaut said that to-morrow he would pay the money, and take the mare. At that time I went to Budloo, saying that I had sold my mare to Cossinaut, and that he was to pay the money the next day, when I would also pay. At night Cossinaut sent me word that the mare being only worth eight rupees he would only give that for it; I said very well, and Cossinaut said that he would the next day, in the morning, bring the money. The collector's peon came that night to call me, I told him that I had explained the circumstances to Budloo, and would the next morning sell my mare and bring the money; and that I desired Budloo to mention this to lalla; and that I could not go to lalla without money, being greatly ashamed. Hearing this, the peon went back. The morning of the fourth day I went to Cossinaut Tewary, desiring him to pay the money; he answered, 'stay two ghurries longer, the money is sent for and coming, and I will pay it to you; or, if you desire it I will pay it to lalla;' saying this, Cossinaut went into the village to bring the money; I went and sat down by a tank, in expectation of Cossinaut's coming, when a peon came, saying, that lalla called me, and desired me to bring money with me. I said, 'wait another ghurie, Cossinaut is coming, I will take the

the sum and go along with you;' soon after two peons came, and in two ghurries four or five peons came, desiring me to come, for that lalla called me; I answered, 'the money is coming, I will go with it;' the peons would not attend to this; I replied that there were four rupees in my house, and that I would take that in my way to Girdhary, as going empty-handed was not proper; the peons would not agree to this, but taking me carried me to lalla, who asking me for the money, I mentioned that I had sold my mare, and that the money being on the way I would pay it before I left him. Lalla replied by desiring the money to be immediately paid; and adding, that he would take 10 rupees where I had 11 to pay. I answered that Cossinaut is coming, and that I would pay him all the 11 rupees before I went; Girdhary said, 'bring the mare to me.' I replied, 'the mare is not fit for you; the mehagin is bringing the money which I will give to you.' Lalla answered, 'this I do not agree to.' He desired the peon to bring a rope; I said, 'why sir do you send for a rope? keep me here and I will not go till I pay the money.' Lalla again desired the peons to bring a rope. The peon did so; Lalla said 'bind him.' I asked, why they bound me, and desired they would take the money and let me go. Lalla again said, 'what are you looking at,—bind him.' The peons tied my hands. He then ordered me to be beaten with (cherry or chobedasty) sticks. I said, 'why beat me? my money is coming and you will release me.' Lalla again ordered the peons to beat me. Sheo Gholam said, 'he agrees to pay the money, why do you beat him?' Girdhary said, 'am I to collect the money by what you say? what signifies what you say; in whatever manner it may be, I will take the government's money.' Sheo Gholam held his tongue; then Girdhary became angry and desired the peons to beat me. The peons began to beat me, and two peons on each side beat me four or five strokes with the chobedasty or sticks, which giving me pain, I fell on the ground. Lalla Girdhary Laul said, 'carry him to my lodging;' and the peons did so. When the peons were beating me, and I was fallen on the ground, a nephew of mine was standing by, a spectator; he went home and gave intelligence at my house that Hurry was dead. My elder brother was in the house; he said, 'since Hurry is dead, what signifies my life?' He looked out for a knife to rip open his belly, but as there was no knife in the house, he went into a barber's shop, and getting a razor, wanted to rip open his belly. The women coming, took the razor out of his hands, saying they would burn themselves; but why should he, who was a chief or head man throw away his life, when one chief or head had already been killed? My mother and the other women forbade my brother; and my brother's wife went into the house and set fire to it, saying, she would burn. Standing on the other stair or ladder, she set fire to the house, and herself fell from the ladder on the ground; Deo Dult and another person came and took her away, meanwhile the house was burning. When the smoke appeared, Girdhary Laul perceiving it, sent peons to put it out; when the peons went to the village, my brother understood that they were coming to take him and to put out the fire; wherefore he stood separately, holding the razor in his hand, and said, 'if you come to me I will give up my soul; one has already been killed, and I will also die.' The peons upon hearing this came, when two or three houses had been burnt; my wife who had gone to bathe in the rivulet, returning, saw that there was a flame, upon which she went by the window into the house; she asked my brother what was the matter? and why he had set fire to the house? My brother said, 'Hurry Tewary has been put to death by Girdhary Laul.' My wife asked again, 'has he actually killed him?' My brother answered in the affirmative. On hearing this, she said, 'since my husband has been killed, of what use is life to me? I also will die.' Saying which, she went into the house that was burning, and was herself burnt. Meanwhile Rehmeen came to me and said, 'whatever was to happen has happened; now whatever you say shall be done; do you go home?' I said, 'where shall I go? my house has been burnt and my wife also; I will on no account go to my house as long as my soul remains in my body; I will stay with Girdhary Laul.' Rehmeen again expostulated with me as before, and I gave the same answer. Then some creditable persons, such as Amaun Sing Kullender, and Rehmeen, sitting together, said, 'Hurry Tewary wants to take away his own life; if Bussunt Sing come and speak to him he will agree to what Bussunt says.' By their advice a man went to call Bussunt Sing. The people of the village thinking that they were carrying me away to Mirzapore, my brethren taking some of them razors, others knives in their hands, prepared themselves to the end, that whenever Girdhary Laul should carry me, Hurry, into Mirzapore, they would surrender their souls. This I heard, and

sent word, that Girdhary Lahl was not carrying me away, but keeping me with himself; and that if, and when he did carry me away, they might do as they liked. In that interval, Bussunt Sing, dobeh, came and said, that what fate had ordered had happened, and that there was neither any fault on the part of Girdhary Lahl, or on mine, and that I should go home. I asked, where my home was that I should go to? and that as long as I lived I would stay with Girdhary Lahl. Bussunt spoke to me a great deal on this subject, but I refused to go home, saying, the sight of my house would kill me. Thus the whole day passed; at night Kullender Panreh came, and said, that whatever was to happen had happened; and asked me, why I now overturned the government's authority? and that by Girdhary Lahl's removal I should be above all culpable. I said, why should Girdhary Lahl be removed or go away? and why should I overturn the government's authority? let Girdhary Lahl give me a battle, and I will go out of the country. Kullender Panreh said, that Girdhary Lahl would not give me such a battle; being desirous not to expel me from, but to cherish me in the country; and he desired me to go along with Bussunt Sing. I then asked Bussunt Sing why he carried me along with him? and that I would stay with Girdhary Lahl. Bussunt Sing said, that I must go home with him to my own house; that I had no business to stay with Girdhary Lahl; and that whatever was to happen had happened, but would not happen again. I said, 'why should I go home?' and why, and for what purpose he wanted to carry me home? Bussunt Sing said, 'I fear this; lest two or three others who are yet in your house, should also throw away their lives.' adding, 'whatever was to happen had happened, let it not again happen; and I speak for the safety of your life, that you go not elsewhere.' As Bussunt Sing spoke in this manner, I upon this asked him if then he was to be my security to prevent my going anywhere else? he answered, 'yes.' I said, 'be you my security that I shall not run away anywhere, and that if I do, you will cause me to appear?' Bussunt Sing said, 'I become not your security in respect to your eloping, but that you do not go anywhere to complain.' I said, 'be at ease in that respect. That during my life I will not anywhere complain.' Bussunt Sing said, 'if you continue to sit here, the authority of government is or will be overturned.' I said, 'if by my sitting here the authority of government is likely to be overturned, I will immediately go home.' Getting up, I went and sat under a tree; my brethren came, to whom I explained, that whatever was to happen had happened; that in this respect there was neither any fault on my part, or that of Girdhary Lahl. In this manner I satisfied them. That night I slept there; when morning came, I said, 'let us here bury this corpse;' but Bussunt Sing came to me and said, 'why do you bury the corpse? let it be burnt;' and the corpse being accordingly burnt, I remained in my own house; when lalla Buckshee Sing came, and inspecting it, took down the particulars, after which I was summoned to this place."

Hurry is now farther asked, with what kind of stick he was beat? he answers, by bamboo sticks; being asked how often? he says he does not recollect, as his senses left him; being desired to show the places of his body where beat, he says, that he was beat on the arms and back. He shows one or two slight marks on the former, which he ascribes to the beating; but none on the back. Hurry says, "this is because twenty days have elapsed." Hurry adds that one of his arms has pain in it from the beating; that his nephew, who went and gave notice that he was dead, is called Permisser Dult, the son of Decrease, his deceased brother; being asked if he knows why his nephew carried this false intelligence to his (Hurry's) house? he answers, that when Permisser (who is about twenty years of age) saw him fall, he ran away, and gave the intelligence of his death to his family, without fully ascertaining the fact; and to the question, why he did not ascertain it, Hurry answers, from fear. Hurry farther says, that Permisser does not live with him, but has a separate house, and that he is now come down with him to the city of Benares.

Permisser Dult attending, and being asked what intelligence he had carried to Hurry's house? he answers, that when he saw Hurry fall, after being beat, he went home and gave intelligence that Hurry was dead, to all the family; being asked what happened thereon? he says he does not know, because he went into his own house; therefore, he and Hurry jointly answer, that he does not know what happened. Being asked if he knows who first set fire to Hurry's house? he answers, no. Being asked whether he considered it as proper and befitting, and as consistent with his sentiments of religion, as a brahmin, to hazard such an assertion as that Hurry was dead; he says, "I did not say that Hurry was dead, but that he had been

been beaten." He is next asked, if he did not say that Hurry was dead, how they came to know and believe it at home? he answers, "I was not the only one who spoke, there were many others who did so;" in short, he cannot clearly answer this question.

Hurry is next asked, who first told his wife that he was dead? he answers, "my wife first heard in the bazar that I was, or had been beaten (marna), and she heard it again at the house. From hearing that I was beat she burnt herself, and not from hearing of my death."

It is here observable, that Hurry, since Permisser's denying that he carried the news of his actual death, avails himself (for what reason is not apparent) of the ambiguous sense of the word *marna*, in the Hindostany; which answers exactly to the term "to smite" in English, including the sense both of striking and killing; but it is evident (at least the cutchery officers, as well as the resident thinks) that till now he (Hurry) has through the whole course of his evidence, both here and before Buckshee Sing, used it clearly and unequivocally in the sense of to kill, by beating.

Hurry is now farther questioned as follows;—

Then it now appears that your wife thought you were still living when she burnt herself?—Yes; burning herself in the idea of saving my life, by making herself a sacrifice for me, and thinking, if I was not released and should die, how could she live. In like manner as a circumstance happened in our family about twelve years ago, when, having a dispute with one of my brethren, and he coming on to smite me, I took a sword and wanted to lay open my own bowels with it, whereupon my wife (now burnt), and another female, took my hand, and my wife remonstrated, saying, "do you first kill me, and then kill yourself; because you can get another wife, but I cannot get another husband;" upon this I struck my wife a blow on the neck with the sword, intending to kill her, and wanted then immediately to lay open my own bowels, and that we should die together; whereupon I was prevented from wounding myself by people's interfering, and my wife recovered in about a month, so far as to walk about, and entirely in about six months; and our family dispute ceased, or was made up.

Budloo Sing, canoongoe, is now sworn; and examined as follows.

Did Hurry come to you on the Friday, to apologise for the failure in his promise of paying on that day, and promise to pay it the next day, in the morning?—He did; and told me that he had sold, or was selling, his mare to Cossinaut, and would pay the next day. I said, "if the mare be not sold, what then?" Hurry replied, "if it be not, I will contrive some other means." I desired him to go to lalla Girdhary Lahl, and tell these particulars; he answered that he would not go. I said "well, when I go I will mention it," and Hurry went home; which I then reported to Girdhary Lahl, who said nothing.

Were you present when Hurry was beaten?—I was at a distance; but in sight.

How many strokes did he get before he fell?—I cannot say how many.

As you were an eye-witness, declare whether the beating that Hurry got, exceeded the usual beating that others get in revenue cases?—Certainly; as he fell it may be considered as having been excessive.

How long did he lay?—About five minutes.

Did he then, when he got up, walk to the house of Girdhary Lahl?—Yes, the peons having hold of the rope.

Was the house set on fire at the time of Hurry's falling, or after his being carried to Girdhary's place of abode?—Soon after his getting up, and arrival at Girdhary's place of abode.

Now that you have the Gunga jel, or water of the Ganges in your hand, say why, in your opinion, the house of Hurry was set on fire?—It is the custom of the pergunnah, where there are many brahmins, and whenever they are coerced for any thing, they are ready to burn their houses and give up their lives, as has happened (as I have heard) in several other instances similar to the present.

Hurry being here asked, what is the name of that brother of his who wanted to rip open his belly with a razor? he answers, Ram Bukhsh, that he is older than Hurry, and only tends the cattle, and that they live together in the same house.

Girdhary Lahl has represented in his petition, that your brother forced your wife into the house and burnt her; as you are a plain-spoken and truth-speaking man, declare

declare whether this be true or not?—That is not true; how could my brother lay his hand upon my wife?

To Girdhary Lall.—Upon what foundation did you make the above-mentioned assertion in your petition?—Because when my servant Hur Pershaud went to put out the fire, Ram Bukhsh, the brother of Hurry, came with a fulwar to put him to death, therefore the said man came back to me, and said, that Ram Bukhsh would not let the fire be put out, and was determined on the woman's being burnt.

Hurry objects to this answer, by saying, that when Hur Pershaud came, his wife had not then begun to burn, for that she went herself and put out the baskets containing wearing apparel and some money, asking why these things should be burnt, and that she alone would burn.

Then it appears that these clothes and that money were saved?—Yes, but the money was carried away by some one in the tumult.

How much money was there?—I know not; it belonged to my wife and her children; what funds there were for paying the government's money with I kept at the banker's; whatever else was my wife's and her children's, she kept herself.

Cossimaunt being next called in and sworn, admits that there was a negotiation between him and Hurry for the purchase of the mare, and that he promised to pay him eight rupees for her, when and if he should get the money from the merchant; that he was accordingly going to the merchant, to get or ask for the money, when he learned that the uproar had happened in respect to Hurry, and that he therefore returned.

He, Gholaum, canoongoe, being next sworn, admits that he was present when Hurry was beat; that he received four or five strokes from one litty or stick; that no blood followed therefrom; that Hurry fell down, but not senseless, as he was making a great noise; that he lay a minute or so on the ground, and then the peons carried him away by Girdhary's desire, to the lodging of the latter. Being asked, whether he objected to Hurry's being beat, he answers that he did, because he did not think it necessary to beat him, and thought that detaining him a month would have been sufficient to effect the payment of the money. Being asked, whether Hurry's beating was excessive, he says, not in his opinion, as all those who pay the revenue are liable to be beat, when in balance and delaying to pay their revenue, and that he does not think this beating was in its nature excessive.

Remun, dobeh, being next sworn, says, he was present whilst Hurry was beat; that he received four or five strokes, from which no blood followed; that he fell down and cried out, but was not senseless; and that he does not think the beating Hurry got was excessive in its nature.

Hurry is now told by the resident, that he expects he (Hurry) will obey and conform to what he shall recommend in this business, and act so as that the collections may not be impeded, nor the authority of government disturbed, which Hurry agrees to, and declares that he will readily acquiesce in what shall be ordered by the resident; adding, that in this case there have been faults on both sides; for that as the saying is, "a noise or clap cannot be made single handed, unless the two hands be struck against each other," and Hurry says, that his fault was in not having the revenue ready, Girdhary in not having sufficient patience.

The above inquiry, though only this day recorded, has already taken the resident up two complete days in making. He now dismisses the assembly; and considering that it is necessary and even indispensable, not to encourage the brahmins of Kuntli in such acts of frenzy, but to show a firmness, and that government is not to be frightened into a relinquishment of what is right and just, by their madness, does, for the attainment of these essential ends, think it requisite that Girdhary Lall (whose want of patience to a certain degree, has not at the same time escaped observation, and a proper degree of reprehension) should return to his station, and not be removed, at least for the present; as, if he were, most of the brahmins in that part of the country would set the government at defiance, and refuse to pay any revenue. The resident having, therefore, yesterday determined on this point, at the close of the above inquiry, which happened yesterday, he then also sent for Bussunt Sing, the person who had become surety for Hurry, after the burning or rather suffocation of his wife, and desired him to facilitate a conclusion between Roop Chund and Girdhary Lall, on the one part, and Hurry on the other, which there seemed no great difficulty of effecting, considering Hurry's own previous disposition to acknowledge his own fault, and the criminal conduct of his family. Accordingly,

this morning, all parties attending, it appeared that Hurry had given a rosynama, in which he acknowledges the fault or error of his family, and acquits Girdhary Lall of blame.

Upon this the resident dismisses Hurry and Girdhary into the mofussil, desiring them to unite cordially together for the promotion of the government's affairs, which they promise.

Roop Chund has given the farm of Berowly to Hurry, and all parties depart apparently satisfied.

Roop Chund requesting that Girdhary may be accompanied by two of the resident's chuprassys into the mofussil: this is agreed to, and they are desired to remain for ten days with him to show that he has the support of government, but they are not to interfere, or be employed, in the details of the collections.

N^o 4.—Examination of Dobe Rauje Koorny.

His Deposition or Declaration.

I, Dobe Rauje Koorny, of the village of Rowh, have by borrowing money cultivated 25 begas of land, in the pergunnah of Shoo Perseen Sing. In that 25 begas there are three begas of sugar cane, and I applied to the zemindar Goordail Sing relative to the expression of the juice of the sugar cane, saying, that if he were pleased so to order I would prepare the sugar mill, and having pressed the cane would pay the revenue of government: the zemindars in question ordered accordingly that I should prepare the mills, and having got my money together pay it to government. On hearing of this Bikrem Sing, bhoonyar, and Simbhoo, patick, raised a quarrel with me, saying, "do you use this mill for two days, and we will use it for three," but I would not agree to what they said; and having prepared the mill, had pressed the cane during two days, after which I went to water my cultivation, and was desirous of proceeding thereto, but they (Bikrem and Simbhoo) would not allow me to take water for the first day; and after four days I watered my land once, and they then again stopped me, saying, they would not let me take water, I accordingly desisted the day before yesterday. The zemindar sent for me for the revenue, I answered that hitherto I had not been allowed to water my crops, and had not pressed my cane, how then could I pay the money of government; hearing this, the peon returned, and this morning, to-day being the 16th December 1788, Bikrem and Simbhoo sent for me. On their man coming it appeared to me that this day they would dishonour me; conceiving this I got from the wife of Besswuna, barber, a razor, on plea of wanting to shave myself, and proceeded with this razor to the bhoonyar's (Bikrem's house), determining in my own mind that when or if he should say any evil to me I would give up my soul.

When I came to the aforesaid bhoonyar and patick, they asked me why I did not pay the revenue of government? I answered, I have not yet watered my ground, how can I pay the money? and why don't you who have watered your ground pay your own revenue? hearing this, the bhoonyar flew into a great passion, and abusing me, said, he knew I was a great rascal. He then called out to the people near me to give me a drubbing, and himself got up to beat me; on his getting up I ran off towards my house, when it again coming into my head that at length he would dishonour or disgrace me, I returned all the distance of the road I had gone, and going to the door of the bhoonyar I ripped up my belly with the razor. On hearing this my sons came to me, I desired them to carry me to the resident, before whom justice would be done; the bhoonyar said, why do you go to the resident, come to hakin here, (meaning the local revenue collector), but not attending to what they said, I am come here.

Why did the bhoonyar and patick send a man for you, and why did they ask you for or about your revenue? What was their authority over you to occasion such a circumstance?—Neither the bhoonyar or patick were my hakins (or revenue collectors), neither did I pay my revenue through them, and they had no connection with me, but the sugar mill was annually held between us, if they used it two days I used it also two days. This was an ancient source of animosity; from my knowledge of which I thought or suspected that probably the hakin's man was come to them, and that on this account they had sent their man to call me to get me disgraced, by or through the hakin's man.

Why, before ripping open your belly at the door of bhoonyar and patick, did not you come first to the resident to complain?—Seeing that my land had not got

water, and that I was ruined; and that no merchant would lend me; I did therefore, in the passion thence arising, rip open my belly.

(A true translation.) (signed) *Jon^r Duncan*, reg^r.

Ordered, The resident at Benares be acquainted that the board approve of his proceedings in the cause of Hurry, brahmin.

Extract BENGAL Revenue Consultations, the 4th February 1789.

Read the following Letter from the Collector of Shahabad, to the Right Honourable Charles Earl Cornwallis, K.G. Governor General in Council, Fort William.

My Lord,—Cases sometimes occur in which a collector, having no specific orders for the guidance of his conduct, is necessitated to act from his own sense of what is right. This assertion has this day been verified in an application from the relations and friends of a Hindoo woman, for my sanction to the horrid ceremony of burning with her deceased husband. Being impressed with a belief that this savage custom has been prohibited in and about Calcutta, and considering the same reasons for its discontinuance would probably be held valid throughout the whole extent of the Company's authority, I positively refused my consent.

The rites and superstitions of the Hindoo religion should be allowed with the most unqualified tolerance, but a practice at which human nature shudders I cannot permit within the limits of my jurisdiction, without particular instructions. I beg, therefore, my lord, to be informed whether my conduct in this instance meets your approbation.

Shahabad, 28th Jan. 1789.

I am, &c. (signed) *M. H. Brooke*, coll^r.

Agreed, That the collector of Shahabad be acquainted that the board approve of his having refused to give his consent to the application made to him, on the part of a Hindoo woman, for permission to burn herself with her deceased husband. That though they are desirous he should exert all his private influence to dissuade the natives from a practice so repugnant to humanity and the first principles of religion, they do not deem it advisable to authorize him to prevent the observance of it by coercive measures, or by any exertion of his official powers; as the public prohibition of a ceremony, authorized by the tenets of the religion of the Hindoos, and from the observance of which they have never yet been restricted by the ruling power, would in all probability tend rather to increase than diminish their veneration for it; and, consequently, prove the means of rendering it more prevalent than it is at present. That it is hoped the natives themselves will, in the course of time, discern the fallacy of the principles which have given rise to this practice, and that it will of itself gradually fall into disuse.

Extract PROCEEDINGS of the Nizamut Adawlut in Bengal, the 4th Dec. 1793.

On the 9th November 1793, answering to the 4th Rubeenssance, 1208 Hijery, Ram Bux, prisoner, charged with the murder of Rickney Roy, sent by Meer Doomeen, darogah of the tanah of the village Doomraong, in the pergunah Bowgepoor, to the magistrate of Shahabad, with the nazar of the phouzdarry of the above zillah, attended at the cutcherry of the court of circuit for the division of Patna. The charge against Ram Bux, the prisoner, was read; which is as follows, viz.

Rickney Roy and Mussunaut Kablissia, inhabitants of the village Geelbindia, for five years had cohabited together, and in consequence of the present regulations of the phouzdarry, Rickney Roy, and Mussunaut Kablissia, came to me; the aforesaid woman, Kablissia, made a confession of her circumstances, and said, being destitute of clothing and subsistence from any person, therefore she of her own accord was entertained by Rickney Roy, and considered him as her husband. Rickney Roy also said, that he had no family tie, and that for five years they had been intimate. Though there be no provision for such a case in the Regulations, and as I saw that they were both satisfied, I gave them leave to depart, whereupon they returned to their village. Thereafter, on the night of that date, Shindial and Ram Bux, brothers of the aforesaid Mussunaut Kablissia; and Randial, brother-in-law of Shindial Bechoo, of the chabar cast, all in association to attack Rickney Roy, seized and carried him away from without the village, where they beat and wounded him with spears, and then threw him into a well. In the morning the inhabitants of the place took him out alive; but after two ghurries of the day, on the 3d of the above month, the aforesaid Rickney Roy died, and the above-mentioned Mussunaut Kablissia burnt herself with his body.

Extract BENGAL Judicial Consultations, the 19th May 1797.

N^o 1.—(Criminal.)—Acting Magistrate of Midnapore, to the Honourable Sir John Shore, bart. Governor General in Council, Fort William.

Honourable Sir,—On receiving information this morning from the cutwal, that a child, by name Kumly, intended sacrificing herself with her husband, I thought it my duty to endeavour to prevent its taking place. She is scarcely nine years of age, and I am convinced can give no good reason whatever for so doing. Her aunt, who accompanied her, used her endeavours to dissuade her from such an act, but the superstition of the higher order of Hindoos has filled her head with such notions of its propriety, that I fear the business may yet sooner or later be accomplished. I may have erred in interfering with their religion, of which they say this is a part, but as the information was brought to me, I thought it my duty as magistrate to prevent it, as also from motives of humanity, and hope my conduct will meet with your approbation. I have, &c. (signed) *James Battray*, act^r mag^r.

Zillah Midnapore, 17th May 1797.

Ordered, That the acting magistrate be informed, that the Governor General in Council desires he will use every means of persuasion in his power, to induce Kumly to relinquish her intention of sacrificing herself; and that he will also endeavour to persuade her family to exert their influence in discouraging her from the execution of such an intention.

Extract BENGAL Judicial Consultations, 7th February 1805.

N^o 6.—(Criminal.)—Acting Magistrate of the zillah of Behar, to George Dowdeswell, esq. Secretary to Government; Judicial Department.

Sir,—A CIRCUMSTANCE has occurred at this place, which I think it my duty to represent to you, for the information of his excellency the most noble the Governor General in Council.

Yesterday morning the police darogah of Gya reported to me, that a man of the cast of bunnyya had died on the night of the 2d instant, and that his relations were preparing to burn the corpse; that they also intended to burn the wife of the deceased (a girl of twelve years of age) upon the same pile. The darogah likewise stated to me that some friends of the girl had applied privately to him to prevent her burning herself; adding, as the father and friends of the deceased were persuading her to it, they could not interfere publicly, without incurring censure and disgrace from the rest of their tribe.

Upon receiving this report, I directed the darogah to proceed to the spot where the pile had been erected, (and where the corpse of the deceased, and the girl had been previously conveyed), to ascertain if it was voluntary on the part of the girl, and at the same time to endeavour to dissuade her from being guilty of such a rash act.

On the darogah's arrival at the place, he found the girl surrounded by an immense concourse of people, and the friends of the deceased preparing to set fire to the pile, upon which they had already placed the corpse, and were persuading the girl to ascend it also. She appeared to be in a perfect state of stupefaction or intoxication, and as it did not appear to be the wish of her friends that she should burn herself, I deemed it incumbent on me to exercise my authority, as magistrate, to prevent it; and I am since given to understand that the girl and her friends are extremely grateful for my interposition.

As I am not aware of the existence of any order or regulation to prevent such a barbarous proceeding, and as the prejudices of the natives may be affected by an interference on the part of the magistrate, I beg that you will represent the case to his excellency the most noble the Governor General in Council, for such orders as his lordship may be pleased to pass for the guidance of the magistrate in future. I have, &c. (signed) *J. R. Elphinstone*, acting magistrate.

Zillah Behar, 4th January 1805.

The secretary was directed to write the following letter to the register of the nizamut adawlut, on the 5th instant.

N^o 7.—To S. T. Goad, esq. Register of the Nizamut Adawlut.

Sir,—I am directed by his excellency the most noble the Governor General in Council, to desire that you will lay before the court of nizamut adawlut the enclosed copy of a letter, from the acting magistrate of Behar, respecting a woman whom he had prevented from burning herself with the body of her deceased husband.

2. The nizamut adawlut is aware that it is one of the fundamental maxims of the British government to consult the religious opinions, customs, and prejudices of the natives, in all cases in which it has been practicable, consistently with the principles of morality, reason and humanity. On adverting however to the circumstances stated by the acting magistrate of Behar, respecting the case of the woman mentioned in his letter, particularly to the extreme youth of the party, and her reported state of intoxication or stupefaction, when the ceremony of burning the body of her late husband took place, the Governor General in Council considers it to be an indispensable duty to ascertain whether this unnatural and inhuman custom can be abolished altogether; or if that desirable object should appear to be impracticable, consistently with the principles above noticed, to adopt such measures as shall in future prevent, as far as possible, any undue influence over the minds of women in the situation above described; and more particularly the abuse noticed by the acting magistrate of Behar, of suspending their reasoning faculties by means of intoxication.

3. The nizamut adawlut is accordingly requested to ascertain, in the first instance, by means of a reference to the pundits, how far the practice above noticed is founded in the religious opinions of the Hindoos. Should that practice be not grounded in any precept of their law, the Governor General in Council would hope that the custom, which at present prevails among the Hindoo women, of burning themselves with the bodies of their deceased husbands, might gradually, if not immediately, be altogether abolished. If however the entire abolition of the practice in question, should appear to the nizamut adawlut to be impracticable in itself, or to be inexpedient, as offending any established religious opinion of the Hindoos, the Governor General in Council requests that the court will take into its consideration, the best means of preventing the abuses above noticed; so that, at all events, means may be adopted to prevent the illegal and unwarrantable practice of administering intoxicating medicines to women in the situation above described, and to rescue from destruction such females, as, from immaturity of years, or other circumstances, cannot be considered capable of judging for themselves, in a case of so serious and awful a nature, as that to which these remarks refer.

Council Chamber, 5th Feb. 1805. I have, &c. (signed) *G. Dowdeswell*,
secretary to government, Judicial Department.

N^o 3.—Extract from the Reports of the Criminal Cases adjudged by the Court of Nizamut Adawlut, in the year 1810.

Prosecutor:—Vakeel of Government.

Prisoners:—1. Badul Khan, cultivator, aged 40; 2. Ikram Khan, aged 40;
3. Ikhtyar Khan, aged 50; 4. Dufundar Khan, aged 25;
5. Imam Buksh, aged 20.

Charge:—Homicide.

The prisoner 1, was charged with knowingly burying alive his mother-in-law, Mussumaut Dhuna; and the prisoners 2, 3, 4, and 5, were indicted on the charge of aiding and abetting in the same offence. The prisoners pleaded not guilty.

The following appeared to be the circumstances of the case from what was admitted by prisoner 1, and the other prisoners on their trial. The deceased Mussumaut Dhuna, had been afflicted with a leprosy, which rendered her life so loathsome that she desired prisoner 1, her son-in-law, to bury her, threatening that if he did not comply, on the day of judgment she would appear against him. The prisoner however did not then conform to her desire; but on perceiving the symptoms of her approaching dissolution, he prepared a grave, and four days subsequent to that on which she had made the above request, on seeing that his mother-in-law was all but dead, he covered her with a sheet, and carried her on a bedstead to the mouth of the grave, where he also called, from an adjoining field, the other prisoners to assist in performing the interment; on their arrival, the prisoner 1, with

with their assistance completed the ceremony of the burial, without raising the sheet to ascertain if Mussumaut Dhuna was dead or not.

The futwa of the law officer of the court of circuit declared the prisoners not convicted, on the ground that it was not in proof that they had buried the deceased knowing her to be alive, and that they were entitled therefore to their release. The judge of circuit dissenting from the opinion of his law officer, transmitted the case for the consideration and final orders of the nizamut adawlut, accompanying it with the following observations: "The deceased was afflicted with the leprosy to such a degree that her toes and fingers were falling to pieces, and worms had got into her feet and body. In this state life became a burthen to her, and she urged the first prisoner to bury her, and thereby put an end to her sufferings, and redeem her from the torments and misery which are supposed to be reserved for persons dying of that loathsome complaint. The prejudice of the mussulmen, I find on this occasion, arises from ignorance of the creed which they profess. The court will observe, that there is a bare possibility that the mother-in-law of the prisoner Badul Khan was dead before she was buried. There was a clear and manifest intention of putting an end to the existence of the sufferer. The first prisoner made the necessary preparations for this purpose, and took an active part in every stage of the business. With this impression on my mind, I am of opinion, that the prisoners being mussulmen, are proper objects of punishment. They have no excuse but their ignorance; and it may therefore be proper to punish them slightly, for the sake of example. I think six months imprisonment will be sufficient for Badul Khan, and three months for the other prisoners."

The law officers of the court of nizamut adawlut, though they acquitted the whole of the prisoners of the charge of burying alive the deceased, yet added, that prisoner 1, was liable to discretionary punishment, being convicted, on his own confession, of having committed an unlawful and culpable act, in burying his mother-in-law, without ascertaining that she was dead. The court, however, under the peculiar circumstances of the case, and adverting to prisoner 1, having already been in confinement six months, did not deem it proper to sentence him to any further punishment, but directed that he should be cautioned against repeating the like conduct. The court also, with a view of checking the barbarous custom, under the influence of which Badul Khan had committed his offence, and which was thus declared to derive no countenance from the musselman law, directed that proclamations should be issued in those provinces where the custom was prevalent, warning the mussulman community of the punishment to which they would subject themselves by being guilty of such a practice.

Remark.—The suicide to which the prisoners in the present instance lent their aid, seems to be well accounted for by the judge of circuit, and to have been practised under the influence of one of the many superstitious ideas which the Mahomedans have adopted from the Hindoos. In the case of a Hindoo, indicted for a similar offence, it appeared from a bewastan of the pundits, that the prisoner was justified by the ordinances of the Hindoo faith in assisting at the suicide of a leper. See Trial N^o 15.

J. H. Harrington.

Prosecutor:—Vakeel of Government.

Prisoner:—Sohawun, rajpoot, aged 24.

Charge:—Homicide.

The prisoner was arraigned on the charge of assisting his father Akbar to burn himself alive. From the declaration of the prisoner and the testimony of witnesses, the following appeared to be the circumstances of the case. The father of the prisoner had been afflicted some time with a leprous disease, from which he suffered so much that he desired his son (the prisoner) to prepare a pit and fill it with cow-dung and other fuel, to which he was to set fire, that the deceased might cast himself in and be burnt. The prisoner at first declined, but afterwards his father becoming still worse, prepared a pit, as he desired, and set fire to the fuel with which he had filled it. He then informed his father (the deceased), who repaired to the spot and threw himself in; some time after which the prisoner covered up the mouth of the pit.

The futwa of the law officers of the court of circuit declared, that a sentence of kisas was barred from the circumstance of the deceased having flung himself into the fire, where he was burnt; but that the prisoner was liable to discretionary punishment, for having, in pursuance of his father's directions, prepared the pit and

set fire to the fuel with which he had filled it. The judge of circuit did not concur in the above futwa; he expressed his sentiments as follows: "I am assured, that in the case of Hindoos it (alluding to the suicide) is countenanced and enjoined by their religion. It is supposed that the leprosy is a visitation of Providence for some offence or other; and that the souls of the victims are purified by fire from the taint of the disease, and exempt from passing into impure bodies after death. There is also a popular notion, that by this self-devotion the disease is rooted out of the family." In recommending that the prisoner should be unconditionally released, the judge proceeded: "With regard to the Hindoos, no example can be of any avail; their motives are above all human control, and while young widows are suffered to devote themselves every day in the province of Benares on the funeral piles of their husbands, in the midst of brahmins and a train of attendants, I think it would be quite inconsistent with that spirit of toleration, to punish persons who from the strongest motives of piety have complied with the earnest entreaties of their parents, and have relieved them from an existence which has become painful to them, disgusting to their friends, and useless to society."

The law officers of the nizamat adawlut declared the prisoner not convicted of burning alive his father; it having appeared in proof that the deceased had flung himself into the fire, and that therefore the prisoner was entitled to his release. The court of nizamat adawlut, previously to passing final orders, referred all the papers connected with the case to their pundits; desiring them, after an attentive consideration of all the circumstances, to state whether or not the prisoner Sobahum was justified by the Shaster in committing the act, on account of which he stood arraigned. To this reference the Hindoo law officers submitted the following reply: "It appears, that the deceased Akbar being afflicted with a severe and incurable leprosy, with a view of promoting his spiritual welfare by entering the fire, as sanctioned by the Shaster, ordered his son to dig a pit and to fill it with fire, and that the fiery pit being accordingly prepared by the son, the father cast himself into the flames and expired. In this case no culpability attaches to the son. It is written in the Brahma Poorana,—'Let the man who is afflicted with a grievous and incurable disease enter a burning fire, or procure his death by starvation, or by plunging into unfathomable waters, or by precipitating himself from an eminence, or by ascending to paradise by a respectful pilgrimage to the Himalaya mountains. Whoever relinquishes life under these circumstances, by precipitating himself from the sacred vata tree at Pryaga (Allahabad) or his time being come destroys himself, that high-minded person shall receive a great reward in a future state, and shall not be considered a suicide; even although he may have been a great sinner, he shall meet with supreme bliss in paradise.'"

"The privilege of practising the above named austerities, is extended to the human species in general, without restriction either in regard to sex or tribe." It appearing from the above exposition of the Hindoo law, that the prisoner was justified in aiding and facilitating the suicide committed by his father, whilst at the same time he was acquitted by the futwa of the Mahomedan law officers, the court concurred in his acquittal, and directed that he should be discharged.

Remark.—The court in a resolution under date the 25th of June 1817, chiefly treating of the ceremony of suttee, recorded also their sentiments regarding the suicide committed by Hindoos in cases of extreme sickness, and took occasion to adduce the opinion of the pundits in this and in another instance. The subject was fully discussed by the court, and this description of suicide was considered to resemble, in principle, the female sacrifice of suttee. The court remarked, that although both are within the letter of Section 3, Regulation 8, 1799, which declares, "it shall not justify any prisoner convicted of wilful homicide, that he or she was desired by the party slain to put him or her to death;" yet neither has been considered within the intention of that section; which, as expressly stated in it, was "to preserve the lives of many from the effects of passion or revenge, aided by the enormous prejudices of superstition."

J. H. Harington.

Extract BENGAL Judicial Consultations, 5th December 1812.

N^o 6.—(Criminal).—Acting Register of the Nizamut Adawlut to George Dowdeswell, esq. Secretary to Government in the Judicial Department.

Para. 1.—Sir,—I AM directed by the court of nizamat adawlut to acknowledge the receipt of your letter dated 5th February last.

2.—For

2. For the purpose of obtaining the information required by his excellency the most noble the Governor General in Council, the nizamat adawlut proposed a question to the pundits of the court; and subsequently made a further reference to them; the answers to which, together with translations, are submitted for the information of his excellency the Governor General in Council.

3. It appears to the court, from the opinions delivered by the law officers, that the practice of widows burning themselves with the bodies of their deceased husbands, is founded on the religious notions of the Hindoos, and is expressly stated, with approbation, in their law. The practice, as there recognized, is voluntary on the part of the widow, and grounded on a prejudice respecting the consequent benefit to herself and her husband in another world. It is however prohibited by the Hindoo law in certain circumstances, though encouraged in others; and the administering of intoxicating drugs to women about to burn themselves is pronounced by the pundits of the court to be illegal, and contrary to usage. It does not appear that a woman having declared an intention of burning herself, but receding from it at any time before the commencement of the prescribed ceremonies, would forfeit her rank in life, or suffer any degradation in point of cast; but it may be concluded from the answer of the law officers, that if she recede after the ceremonies are begun she would be an outcast until a severe penance has been undergone by her.

4. The court are fully sensible how much it is to be wished that this practice, horrid and revolting even as a voluntary one, should be prohibited and entirely abolished. Various incitements, especially that of promised happiness in another world, presented to an afflicted mind at the instant of the greatest sorrow, must too often induce a woman hastily to declare her intention of burning herself, and the fear of contempt and degradation may make her persist in the design through the very short interval which follows until its accomplishment. It cannot be doubted that persuasion is, at least sometimes, employed (though the contrary is said to be more frequent) to induce a widow to declare the design of burning herself, or to persist in it after making that declaration; and the instance reported by the acting magistrate of zillah Behar, is a sufficient ground for supposing that most unwarrantable means are sometimes used to give the appearance of a voluntary act to that which the woman neither intended nor consented to.

5. The court being aware that some usages which were formerly prevalent, and which were authorized, or even enjoined by the Hindoo law, have either gradually fallen into disuse, or been actually prohibited by Hindoo princes, thought it expedient to make inquiries, with the view of ascertaining whether this custom, though sanctioned by Hindoo law, might not be immediately abolished, without greatly offending the religious prejudices of the people. From these inquiries, conducted with caution, lest any alarm should be excited, the court have reason to believe that the prejudices in favour of this custom, are at present so strongly impressed on the minds of the inhabitants, in most parts of these provinces, that all casts of Hindoos would be extremely tenacious of its continuance. In others, (particularly in Tirhoot) more rational opinions are prevalent; and this inhuman custom has there almost entirely ceased; while, in some districts, the usage may be considered as nearly confined to particular casts (the khetree and kayuth especially), being either discountenanced, or little practised, in the other tribes.

6. Under this information, the court apprehend that it would be impracticable at the present time, consistently with the principle invariably observed by the British government, of manifesting every possible indulgence to the religious opinions and prejudices of the natives, to abolish the custom in question; whilst such a measure would, in all probability, excite a considerable degree of alarm and dissatisfaction in the minds of the Hindoo inhabitants of these provinces. The court are accordingly of opinion, that the immediate adoption of a measure of the above nature would be highly inexpedient. It appears, however, to the court, that hopes may be reasonably entertained that this very desirable object may be gradually effected, and at no distant period of time.

7. With this view, and for the purpose of preventing any illegal, unwarrantable, and criminal practices, such as occurred in the instance reported by the acting magistrate of zillah Behar, the nizamat adawlut propose, should it be approved by his excellency the Governor General in Council, to issue instructions to the magistrates of the several cities and zillahs to the following purport:—

"That the magistrates shall direct the police officers under their authority, to use

use their utmost care to obtain the earliest information whenever it is intended to burn a woman with the body of her husband.

"That the police officers be directed to take immediate measures on receipt of such information, either by repairing in person to the place where the woman may be, or by deputing one of the police officers under them, to ascertain the circumstances, and particularly the age of the woman, and whether her intention of burning herself be entirely voluntary.

"In the event of the declaration having been forced from her, or of its being retracted by her, or of her being desirous of retracting it, or of her being found to be in a state of intoxication or stupefaction, as also in the case of her youth, or her being in a state of pregnancy, which would render the intended act illegal, it will be the duty of the police officer to take the necessary measures to prevent her being burned with her husband's body; apprising the relations, or other persons concerned, that they will be dealt with as criminals if they take further steps towards the effecting of their criminal and illegal design.

"Should no circumstances occur to require his immediate interference, he shall nevertheless continue his vigilance; and in the event of any compulsion being subsequently used, or drugs administered, producing intoxication or stupefaction, it will be his duty by all means in his power, immediately to stop so criminal a proceeding, and prevent its accomplishment.

"The officers in charge of the police will include in their monthly report to the magistrate, every instance which may occur within their respective jurisdictions, of a woman burning herself; and will separately report their proceedings, in every instance in which they may interfere for the prevention of it, immediately after the case shall have occurred.

"The magistrates should give particular attention to enforce a strict observance of these instructions by the police officers under their authority."

8. The nizamat adawlut are of opinion, that in addition to these instructions to the magistrates, it might be useful for the end proposed, to publish a notification, under the authority of government, strictly prohibiting the practice of administering drugs productive of intoxication or stupefaction, and the use of any other illegal or unwarrantable means to procure the burning of a woman with the body of her husband; and declaring, that persons charged with offences of the above nature, will be liable to be committed for trial before the court of circuit; and, on conviction, to such punishment as the law directs.

9. The court hope, that by the adoption of the measures now proposed by them, the abuses which may have been hitherto sometimes practised, will be prevented for the future; and, that after information has been obtained of the extent to which the practice is found to prevail, and of the districts in which it has fallen into disuse, or in which it is discountenanced by the principal and most respectable classes of Hindoo inhabitants, it may be immediately abolished in particular districts, and be checked and ultimately prohibited in the other parts of these provinces.

Fort William, 5th June 1805.

I am, &c. (signed) *Wm B. Bayley*, acting register.

N^o 7.—Question to the Pundits of the Nizamut Adawlut.

As it sometimes happens among persons professing the Hindoo religion, that upon the death of a man his widow becomes a suttee, *i. e.* burns herself with the body of her deceased husband, you are therefore asked, whether a woman is enjoined by the Shaster voluntarily to burn herself with the body of her husband, or is prohibited; and what are the conditions prescribed by the Shaster on such occasions? You are desired to give an answer in the course of fifteen days. 4th March 1805.

Answer.—Having duly considered the question proposed by the court, I now answer it to the best of my knowledge:—Every woman of the four casts (brahmin, khetry, boes and soodur) is permitted to burn herself with the body of her husband, provided she has not infant children, nor is pregnant, nor in a state of uncleanness, nor under the age of puberty; in any of which cases she is not allowed to burn herself with her husband's body.

But a woman who has infant children, and can procure another person to undertake the charge of bringing them up, is permitted to burn.

It is contrary to law, as well as to the usage of the country, to cause any woman to burn herself against her wish, by administering drugs to stupify or intoxicate her.

When

When women burn themselves, they pronounce the sunkulp, and perform other prescribed ceremonies previously to burning.

This rests upon the authority of Anjira, Vijasa and Vrihaspati, mooni.

"There are three millions and a half of hairs upon the human body, and every woman who burns herself with the body of her husband, will reside with him in heaven during a like number of years.

"In the same manner, as a snake-catcher drags a snake from his hole, so does a woman, who burns herself, draw her husband out of hell; and she afterwards resides with him in heaven."

The exceptions above cited, respecting women in a state of pregnancy, uncleanness, and adolescence, were communicated by Oorub and others to the mother of Sugar Raja.

No woman having infant children, or being in a state of pregnancy or uncleanness, or under the age of puberty, is permitted to burn with her husband; with the following exception, namely, that if a woman having infant children can provide for their support, through the means of another person, she is permitted to burn.

(signed) *Ghunesham Surmono*.

Additional question.—In the event of a woman declaring her intention to burn with the body of her husband, and afterwards receding from such declaration, what would be the consequence, and what treatment would she experience from her relations?—If any woman declares her intention of burning, but afterwards recedes from her declaration, without having pronounced the sunkulp and performed other ceremonies, she is not enjoined by the Shaster to undergo any *paraschit* or penance; neither is there any thing contained in the law, prohibiting her relations from associating with her.

But if a woman, after pronouncing the sunkulp, and performing other ceremonies, has not courage to proceed to the funeral pile, she may recover her purity by undergoing a severe penance; and her relations may then associate with her.

The authority for this is the following passage:—

"A woman who is prevented by worldly attachments, from ascending the funeral pile, must perform a severe penance before she can purify herself from such an offence."

(signed) *J. Walker*, head assistant.

N^o 8.—Register of the Nizamut Adawlut to George Dowdeswell, esq. Secretary to Government, in the Judicial Department.

Sir,—I am directed by the court of nizamat adawlut to request you will lay before the right honourable the Governor General in Council, the accompanying copy of a letter from the magistrate of Bundelcund, requesting instructions for his guidance, with respect to the practice of Hindoo widows burning themselves on the funeral piles of their husbands.

2. On the 5th February 1805, a letter on this subject was addressed by you to the register of the nizamat adawlut, enclosing copy of a letter from Mr. J. R. Elphinstone, then acting magistrate of zillah Behar, who had prevented a young woman twelve years of age from being burnt with the body of her husband, as well in consideration of her minority, as of her being in a state of intoxication, or stupefaction; and desiring, by order of government, that the nizamat adawlut would ascertain, in the first instance, by means of a reference to the pundits, how far the practice (of widows burning with the bodies of their husbands) is founded on the religious opinions of the Hindoos;

3. In the event of the abolition of this practice being found impracticable, or inexpedient, as against the established religious opinions of the Hindoos, the court were further desired to consider the best means of preventing the abuses above noticed; that measures might be adopted to prevent the illegal and unwarrantable practice of administering intoxicating medicines to women, in the situation described, and to preserve from destruction such females, as from immaturity of years, or other circumstances, cannot be considered capable of judging for themselves, in a case of so serious and awful a nature.

4. A reference was accordingly made to the pundits of the sudder dewanny adawlut; the result of which was communicated in a letter from the acting register of the nizamat adawlut to your address, under date the 5th June 1805; and the court, at the same time, proposed that instructions should be issued to the magistrates of the several zillahs and cities, to the following purport:—

"That the magistrates shall direct the police officers, under their authority, to use their utmost care to obtain the earliest information whenever it is intended to burn a woman with the body of her husband.

"That the police officers be directed to take immediate measures, on receipt of such information, either by repairing in person to the place where the woman may be, or by deputing one of the police officers under them, to ascertain the circumstances, and particularly the age of the woman, and whether her intention of burning herself be entirely voluntary.

"In the event of the declaration having been forced from her, or of its being retracted by her, or of her being desirous of retracting it, or of her being found to be in a state of intoxication or stupefaction, as also in the case of her youth, or her being in a state of pregnancy, which would render the intended act illegal, it will be the duty of the police officer to take the necessary measures to prevent her being burned with her husband's body, apprising the relations, or other persons concerned, that they will be dealt with as criminals, if they take further steps towards the effecting of their criminal and illegal design.

"Should no circumstances occur to require his immediate interference, he shall nevertheless continue his vigilance; and in the event of any compulsion being subsequently used, or drugs administered producing intoxication or stupefaction, it will be his duty by all means in his power, immediately to stop so criminal a proceeding and prevent its accomplishment.

"The officers in charge of the police will include in their monthly report to the magistrate, every instance which may occur within their respective jurisdictions of a woman burning herself; and will separately report their proceedings, in every instance in which they may interfere for the prevention of it, immediately after the case shall have occurred.

"The magistrates should give particular attention to enforce a strict observance of these instructions by the police officers under their authority."

The court of nizamat adawlut further suggested, that it would be useful to publish a notification under the authority of government, strictly prohibiting the practice of administering drugs productive of intoxication or stupefaction, and the use of any other illegal or unwarrantable means to procure the burning of a woman with the body of her husband; and declaring, that persons charged with offences of the above nature will be liable to be committed for trial before the court of nizamat, and on conviction to such punishment as the law directs.

6. The court of nizamat adawlut, in the concluding paragraph of the acting register's letter of the above date, expressed their hope, that by the adoption of the measures proposed, the abuses hitherto practised would be prevented; and that after obtaining information of the extent to which the practice is found to prevail, and of the districts in which it is fallen into disuse, or is discountenanced, (as in Tirhoot) by the principal Hindoo inhabitants, it might be checked and ultimately prohibited.

7. No orders appearing to have been received from government on the above report, and the court judging it highly desirable that the magistrates should be furnished with precise instructions for their guidance, on a subject so intimately connected with the prejudices of the Hindoos, and at the same time so liable to the most serious abuse, they have thought it proper to submit the accompanying letter from the magistrate of Bundelcund, for the orders of the right honourable the Governor General in Council.

Fort William, 3d Sept. 1812.

I have, &c. (signed) *M. H. Turnbull*,
register.

N^o 9.—To M. H. Turnbull, esq. Register to the Nizamut Adawlut;
Fort William.

Sir,—An instance having lately occurred here of a "suttee" or a Hindoo woman burning herself with the ashes of her deceased husband, notwithstanding every endeavour was used to dissuade her; and as no orders are to be found on the subject in this office, I solicit the instructions of the court for my future guidance, whether a magistrate ought to take any and what steps to prevent Hindoo females from sacrificing themselves on the funeral piles of their husbands.

Faujdarry Adawlut,
Zillah Bundelcund, 3d August 1812.

I have, &c. (signed) *J. Wauchope*,
magistrate.

Ordered, That the secretary write the following letter to the register of the nizamat adawlut.

N^o 10.—To the Register of the Nizamut Adawlut.

Sir,—I am directed by the right honourable the Governor General in Council to acknowledge the receipt of a letter from you, dated the 3d September last, with its enclosures, respecting the practice which prevails among Hindoo women of burning themselves on the funeral piles of their deceased husbands. His Lordship in Council has likewise had under his consideration your predecessor's letter of the 5th June 1805, together with the papers mentioned to accompany it on the same subject.

2. The nizamat adawlut is sensible that it is a fundamental principle of the British government, to allow the most complete toleration in matters of religion, to all classes of its native subjects.

3. It is stated in the answer delivered by the pundits to the interrogatories referred to them by the court in the month of March 1805, that every woman of the four casts (brahmin, khetry, bues and soodur) is permitted to burn herself with the body of her husband, (except in certain cases, which will be more particularly noticed in a subsequent part of this letter), and that the performance of this awful ceremony will contribute essentially both to her own happiness and to that of her deceased husband in a future state. The practice, generally speaking, being thus recognized and encouraged by the doctrines of the Hindoo religion, it appears evident that the course which the British government should follow, according to the principle of religious toleration already noticed, is to allow the practice in those cases in which it is countenanced by their religion; and to prevent it in others in which it is by the same authority prohibited.

4. To use the terms of the answer of the pundits, "No woman having infant children, or being in a state of pregnancy, or uncleanness, or under the age of puberty, is permitted to burn with her husband; with the following exception, viz. that if a woman having infant children, can provide for their support through the means of another person, she is permitted to burn."

5. It is further stated in the answer of the pundits, that, "it is contrary to law, as well as to the usage of the country, to cause any woman to burn herself against her wish, by administering drugs to stupify or intoxicate her."

6. The Governor General in Council accordingly conceives, that the interposition of the public officers, in cases of this nature, should be confined to the following points: 1st. To preclude, as far as possible, all compulsory means towards Hindoo women on the part of their relatives, of brahmins, or others, in order to cause them to burn themselves. 2d. To prevent the criminal use of intoxicating drugs or liquors for the accomplishment of that object. 3d. To ascertain whether the women have attained the age, as fixed by the Hindoo law, at which they are permitted to burn themselves. 4th. To inquire, as far as the nature of the case will properly permit, whether they are in a state of pregnancy; and, 5th. To prevent the ceremony from proceeding in cases in which, on any of the above grounds, it may be repugnant to the principles of the Hindoo law.

7. With respect to the practical measures which should be adopted, with the view of giving effect to the present intentions of government, the instructions proposed to be issued to the magistrates, and through them to the darogahs and other officers of police, appear to his Lordship in Council well adapted to the purpose. Those instructions are here transcribed in order to bring the whole subject under one point of view.

"That the magistrates shall direct the police officers, under their authority, to use their utmost care to obtain the earliest information whenever it is intended to burn a woman with the body of her husband.

"That the police officers be directed to take immediate measures, on receipt of such information, either by repairing in person to the place where the woman may be, or by deputing one of the police officers under them to ascertain the circumstances, and particularly the age of the woman, and whether her intention of burning herself be entirely voluntary.

"In the event of the declaration having been forced from her, or of its being retracted by her, or of her being desirous of retracting it, or of her being found to be in a state of intoxication or stupefaction, as also in the case of her youth, or her being in a state of pregnancy, which would render the intended act illegal, it will be the duty of the police officer to take the necessary measures to prevent her being burned with her husband's body, apprising the relations, or other persons concerned,

concerned, that they will be dealt with as criminals if they take further steps towards the effecting of their criminal and illegal design.

"Should no circumstances occur to require his immediate interference, he shall nevertheless continue his vigilance; and, in the event of any compulsion being subsequently used, or drugs administered producing intoxication or stupefaction, it will be his duty by all means in his power immediately to stop so criminal a proceeding and prevent its accomplishment.

"The officers in charge of the police, will include in their monthly report to the magistrate every instance which may occur within their respective jurisdictions of a woman burning herself, and will separately report their proceedings in every instance, in which they may interfere for the prevention of it, immediately after the case shall have occurred.

"The magistrates should give particular attention to enforce a strict observance of these instructions by police officers under their authority."

8. In communicating the present orders of government to the different magistrates, the Governor General in Council requests that the nizamat adawlut will impress upon them the indispensable obligation of explaining carefully, on all suitable occasions, to persons of the Hindoo persuasion, that nothing is farther from the intention of government than to infringe any recognized tenet of their religion, (as has been fully stated in the preceding part of this letter); and that its only object is to restrain the use of arts and practices not less repugnant to the doctrines of their own persuasion, than revolting to the general dictates of humanity.

9. In order to prevent misconception, the Governor General in Council requests that the nizamat adawlut will direct one of their officers to prepare in the Persian, Hindostany, and Bengal languages, a draft of the instructions which should be issued by the magistrates to the native officers of police, conformably to the tenor of this letter, specifying of course the age at which women, according to the principles of Hindoo law, are permitted to burn themselves; and that they will submit the draft, with a translation of it in the English language, when prepared, for the approval of government.

Council Chamber,
5th December 1812.

I am, &c. (signed) *G. Dowdeswell*,
chief secretary to government.

Extract BENGAL Judicial Consultations, 17th April 1813.

N^o 17.—(Criminal).—Register of the Nizamut Adawlut to George Dowdeswell, esq. Chief Secretary to Government.

Sir,—I AM directed by the court of nizamat adawlut, to acknowledge the receipt of a letter from you, under date the 5th December last, communicating the sentiments and orders of the right honourable the Governor General in Council, on the court's reference of the 3d of September preceding, relative to the practice of Hindoo women burning themselves on the funeral piles of their deceased husbands.

2. The court having, in compliance with the desire of government expressed in the concluding paragraph of your letter, prepared a draft in Persian of the requisite instructions proposed to be circulated by the several magistrates to the police officers under their authority, direct me to transmit them to you, accompanied by a translation thereof in the English language; and to request that you will submit them to the consideration of the right honourable the Governor General in Council.

Fort William, 11th March 1813.

I am, &c. (signed) *M. H. Turnbull*,
register.

N^o 18.—A Draft of Directions to be issued by Magistrates to the Police Daroghas.

Whereas it has appeared, that during the ceremony denominated "suttee," (at which Hindoo women burn themselves) certain acts have been occasionally committed, in direct opposition to the rules laid down in the religious institutes of the Hindoos, by which that practice is authorized, and forbidden in particular cases; as, for instance, at several places, pregnant women, and girls not yet arrived at their full age, have been burnt alive; and people, after having intoxicated women, by administering intoxicating substances, have burnt them without their assent, whilst insensible; and inasmuch as this conduct is contrary to the Shaster, and perfectly inconsistent with every principle of humanity, (it appearing from the expositions of the Hindoo law, delivered by pundits, that the burning a woman pregnant, or one having

having a child of tender years, or a girl not yet arrived at full age, is expressly forbidden in the Shasters; and also, that the intoxicating a woman for the purpose of burning her, and the burning one without her assent, or against her will, is highly illegal, and contrary to established usage), the police daroghas are hereby accordingly, under the sanction of government, strictly enjoined to use the utmost care, and make every effort to prevent the forbidden practices above mentioned, from taking place within the limits of their thannahs; and they are further required, on all occasions, immediately on receiving intelligence that this ceremony is likely to occur, either themselves to proceed to the spot, or send their mohurrer or jemadar, accompanied by a burkunday of Hindoo religion, to learn of the woman who is to be burnt, whether she has given her assent, and ascertain the other particulars above mentioned, relative to her age, &c. &c. In the event of the female who is going to be burnt, being less than sixteen years of age, or there being signs of her pregnancy, or on her declaring herself in that situation, or should the people be proposing to burn her, after having intoxicated her, without her assent or against her will, (the burning a woman, under any of these circumstances, being in direct opposition to what is enjoined in the Shasters, and manifestly an act of illegal violence), it will be then their duty to prevent the ceremony, thus forbidden, and contrary to established usage, from taking place, and require those prepared to perform it to refrain from so doing; also, to explain to them, that in the event of their persisting to commit any act forbidden, they would involve themselves in a crime, and become subject to retribution and punishment. But in the case of the woman being of full age, and no other impediment existing, they will nevertheless remain on the spot, and not allow the most minute particular to escape observation; and in the case of people preparing to burn a woman by compulsion, or after having made her insensible, by administering spirituous liquors or narcotic drugs, it will be then their duty to exert themselves in restraining them; and, at the same time, to let them know that it is not the intention of the government to check or forbid any act authorized by the tenets of the religion of the inhabitants of their dominions, or even to require that any express leave or permission be required, previously to the performance of the act of "suttee," and the police officers are not to interfere or prevent any such act from taking place; and, lastly, it will be their duty to transmit immediately, for the information of the magistrate, a full detail of any measures which they may have adopted on this subject; and also, on every occasion, when within the limits of their thannahs, this ceremony of "suttee" may take place, the same being lawfully conducted, they will insert it in the monthly reports.

(signed) *J. C. C. Sutherland*, assistant.

Ordered, That the secretary write the following letter to the register of the nizamat adawlut.

N^o 19.—To the Register of the Nizamut Adawlut.

Sir,—I am directed to acknowledge the receipt of a letter from you, dated the 11th ultimo, enclosing a draft of the instructions proposed to be issued to the daroghas of police, for their guidance with respect to the performance of the awful ceremony of "suttee," and to desire that you will acquaint the court that his Lordship in Council approves the draft, with the omission of one passage, as noted in the margin of the enclosed. The Governor General in Council requests that the Persian draft of the instructions may be modified accordingly, and thereupon issued to the officers of the police for their guidance.

2. The Persian draft received with your letter is returned enclosed.

Council Chamber, 17th April 1813.

I am, &c. (signed) *G. Dowdeswell*,
chief secretary to government.

Extract BENGAL Judicial Consultations, 4th October 1814.

N^o 6.—(Criminal).—Nizamut Adawlut to His Excellency General Sir George Nugent, bart. K. B. Vice President in Council, Fort William.

Honourable Sir,—We have the honour to submit to your Excellency in Council the following papers.

N^o 1.—Copy of a letter from the late magistrate of Burdwan, dated the 28th October 1813, stating the case of a woman who was burnt on the funeral pile of her deceased husband, although she had a child only two years and a half of age, and notwithstanding the prohibition of the police officers.

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N° 2.—Copy of a letter written in answer to the magistrate, by order of the nizamat adawlut, on the 9th December 1813.

N° 3.—Copy of a further letter from the late magistrate of Burdwan, dated the 18th December 1813, stating the construction given to the instructions to police darogahs, which were approved by the Governor General in Council on the 17th April 1813, and issued by the nizamat adawlut on the 29th of that month, with a copy of the chief secretary's letter, under date 5th December 1812, and a circular letter to the courts of circuit, from the register of the nizamat adawlut, of which a copy is submitted, N° 4.

Para. 2. Mr. Bayley having reported that under the construction which the magistrate and his police officers had put upon the instructions circulated on the 29th April 1813, as meant to prevent the burning of women having infant children, with the other forbidden practices therein mentioned, and that since the circulation of those instructions, the official interference of the police officers, in the district of Burdwan, had prevented the sacrifice of five women, "four of whom were prohibited from burning, on the sole ground of their having infant children," adding, "the practical operation of this single head of the instructions of the court, having been already attended with the preservation of the lives of four women in this district, and not perceiving any general symptoms of jealousy, tumult, or opposition, to the interference of the police officers on these occasions, I confess that I should feel deep regret if the court were to annul an order which has already produced such beneficial effects, and which is so entirely consonant to those principles of humanity by which the British government in India is administered;" we considered it proper (on the 23d December last) to call upon the pundits of the court "for a full exposition of the Hindoo law, with respect to women having infant children, burning themselves on the funeral piles of their deceased husbands, stating particularly whether the restriction against the performance of the ceremony, be confined to cases of women having an infant at the breast, or whether it extends to other children; and if so, to what age it is limited."

3. From the answer of the pundits, of which we have now the honour to submit a translation, (N° 5.) it appears that by the Hindoo law "a woman, having a child under three years of age, and whose nurture by another person cannot be provided for, is inhibited from becoming a suttee."

4. Among other authorities cited by the pundits, in support of this exposition of the Hindoo law, it appears to be fully established, by a text from *Vrihaspati*, importing that "a woman having a child who is not a *bala*," viz. has not attained his third year, can on no account abandon the nurture of her child, and become a suttee.

5. Another text from *Vrihaspati* is cited in the digest of Hindoo law, translated by Mr. H. Colebrooke, book iv, chap. 3, "on the duties of a faithful widow," text cxxviii, and is as follows: "The mother of an infant child may not relinquish the care of her infant, to ascend the pile; nor may a woman in her courses; nor one who lately brought forth a child, burn herself with her husband; a pregnant widow also must preserve the child." The commentator (*Jagannatha*) adds, on the authority of *Roghuranisodana*, "but if the infant can be nurtured by any other person, in that case the mother is entitled to follow her deceased husband;" and with respect to the prohibition after child-birth, it is declared on the authority of a further text, "to last twenty nights, after bearing a son; and a month, after bearing a daughter."

6. In the former bewasta of the pundits of the sudder dewanny adawlut, a translation of which was submitted to government on the 5th June 1805, and which formed the basis of the instructions issued on the 29th April 1813, it is stated, "every woman of the four casts (brahmin, khetry, bues and soodur) is permitted to burn herself with the body of her husband, provided she has not infant children, nor is pregnant, nor in a state of uncleanness, nor under the age of puberty; in any of which cases, she is not allowed to burn herself with her husband's body. But a woman who has infant children, and can procure another person to undertake the charge of bringing them up, is permitted to burn herself. It is contrary to law, to cause any woman to burn herself against her wish, by administering drugs to stupify or intoxicate her."

7. The substance of this bewasta (with the exception of this disqualification from uncleanness) was stated in the instructions to the police officers, approved by government on the 17th April 1813. But the cases in which they are expressly directed "to prevent the ceremony," are "only in the event of the female who is going

going to be burnt, being less than sixteen years of age, or there being signs of her pregnancy, or her declaring herself in that situation, or should the people be preparing to burn her, after having intoxicated her, without her assent, or against her will."

8. In the chief secretary's letter of the 5th December 1812, (which was communicated to the several magistrates for their information and guidance), after polling it as "a fundamental principle of the British government, to allow the most complete toleration in matters of religion, to all classes of its native subjects," and the bewasta of the pundits stating under what exemption a woman is permitted by the Hindoo law to burn herself with the body of her husband; it is remarked that "the practice generally speaking, being thus recognized and encouraged by the doctrines of the Hindoo religion, it appears evident that the course which the British government should follow, according to the principles of religious toleration already noticed, is to allow the practice in those cases in which it is countenanced by their religion, and to prevent it in others in which it is by the same authority prohibited."

9. It appearing to be in strict conformity with this rule, that a Hindoo woman, having a child within three years of age, should not be allowed to burn herself with the body of her deceased husband, unless some person will undertake to provide a suitable maintenance for the child, we beg leave to recommend that the magistrates and police officers be furnished with precise instructions to this effect.

10. In pursuance of the same principle, and as the most unexceptionable mode of carrying into effect the declared intentions of government, we further beg leave to suggest that copies of the bewastas on the subject, delivered by the Hindoo law officers of the sudder dewanny adawlut, be transmitted to the several magistrates for their information and that of their police officers; with directions to be guided, on all occasions, by the general principle declared in the chief secretary's letter of the 17th April 1813, viz. "to allow the practice in those cases in which it is countenanced by the Hindoo religion and law; and to prevent it in others in which it is by the same authority prohibited."

11. The court of nizamat adawlut have indeed acted upon this principle in two cases referred to them, after consulting the Hindoo law officers (as stated in the accompanying papers, N° 6. & 7.) the one being that of a woman in the Poornea district, who, at her own request, was buried alive with her deceased husband, a surgeon; the other, that of a Brahmin widow in Bundelcund, who wished to burn herself upon the award of her husband, after he had been dead seventeen years. The former practice was declared by the pundits to be legal; the latter, illegal, in the particular instances referred to; and the magistrates were instructed accordingly. But in the present instance, the question referred by the late magistrate of Burdwan, being immediately connected with the letter and meaning of the instructions approved by government on the 17th April 1813, we have considered it proper to submit this report for the sentiments and orders of your Excellency in Council.

Fort William,
14th September 1814.

We have, &c. (signed) J. H. Harington,
J. Tombelle.

(N° 1.)

N° 7.—To M. H. Turnbull, esq. Register to the Nizamut Adawlut;
Fort William.

Sir.—An inhabitant of Khundghose, named Oelub Sing, by cast a cast, died some time ago, and his wife proposed to burn herself with his body. In conformity to the circular orders of the court, the darogha immediately proceeded to make the prescribed inquiry. It appearing that the deceased had left three children by the wife who proposed to burn herself; and that the age of the youngest was only two years and a half, the darogha prohibited the woman, and her relations and friends who were assembled, from performing the ceremony; and stationed two Hindoo burkundozes to prevent its being carried into effect. The woman was desirous of burning herself with her husband, and there existed no other legal objection to the ceremony than the tender age of her youngest child. Notwithstanding the prohibition of the darogha, and the direct and repeated interference of the burkundozes, the woman, under the protection of her friends and the assembled crowd, proceeded with her husband's body, and throwing herself on the funeral pile was burned with him. After examining the persons who appeared to have been principally engaged in resisting the burkundozes, and in performing the ceremonies, I have detained ten persons on security; and wish to receive the opinion

of the court, whether, under the circumstances above stated, it is my duty to commit the persons who appear to have been the most active on the occasion, to the court of circuit, or whether I have sufficient authority to punish them myself; I also wish to be informed, for my future guidance, what specific age of a child is considered to be a legal objection to the mother becoming a suttee.

Zillah Burdwan, I have, &c. (signed) *W. B. Bayley*,
28th October 1813. magistrate.

(N° 2.)

N° 8.—To the Magistrate of zillah Burdwan.

Sir,—I am directed by the nizamat adawlut to acknowledge the receipt of a letter from you, dated the 28th October last, with its enclosure, and to acquaint you in reply, that it was not intended, by the instructions circulated on the 29th April last, to authorize any interference on the part of the daroghas, or other officers of police, to prevent the performance of the ceremony of suttee, on the ground of the woman intending to burn herself on the funeral pile of her deceased husband, having infant children; and you are accordingly desired to issue the strictest injunctions to your police officers, prohibiting their interference on such occasions.

Fort William, I am, &c. (signed) *M. H. Turnbull*,
9th December 1813. register.

(N° 3.)

N° 9.—To M. H. Turnbull, esq. Register to the Nizamut Adawlut;
Fort William.

Sir,—I have the honour to acknowledge the receipt of your letter of the 9th instant, in reply to my reference of the 28th October, informing me that the instructions of the court, circulated on the 29th of April last, were not intended to authorize any interference on the part of the daroghas, or other officers of police, to prevent the performance of the ceremony of suttee, on the ground of the woman intending to burn herself on the funeral pile of her deceased husband having infant children; and directing me to issue the strictest injunctions to my police officers, prohibiting their interference on such occasions.

2. I am aware that the letter from Mr. Secretary Dowdeswell, of the 5th of December 1812, does not include the case above described amongst those where the interposition of the police officers is authorized and enjoined. But it appears by your letter of the 29th April 1813, that the copy of the instructions in the Persian and Bengalee language, and translation of them in English prepared by the court, had been submitted to government, at a period subsequently to Mr. Dowdeswell's letter of the 5th of December 1813, and have been approved by government, and directed to be circulated through the magistrates to all the police officers.

3. In those instructions the burning of a woman, having a child of tender years, is declared to be expressly forbidden in the "Shaster;" and the police officers are, under the sanction of government, strictly enjoined to use the utmost care and make every effort to prevent that among other forbidden practices.

4. Under these circumstances, I trust that no blame can attach to me, or to my police officers, for having misconstrued this part of the instructions of the court. I have discharged the prisoners whom I had held to bail, in the case which I reported in my letter of the 28th of October; but I have taken the liberty of suspending the execution of the orders of the court, with regard to the instructions I am directed to issue to the police officers, until an answer can be received to this further reference. In so doing, I am satisfied the court will not attribute my conduct to disrespect, or to any other improper motive, and that they will pardon my making this second reference, when they take into consideration the circumstances I am going to state, and the important interests of humanity which are involved in the decision of the question.

5. The purwannahs prepared by the court, and circulated to all the daroghas in every district in the country, will, I imagine, have been understood and acted upon, as requiring the interference of the police officers to prevent the burning of a woman having infant children. The public and official abrogation of this very material part of the instructions of the court, will weaken the hands of the police officers in carrying into effect the remaining part of the instructions; (which however are of comparatively

comparatively trifling importance in practice), and will perhaps give rise to opposition, where none would otherwise have been experienced.

6. In the course of the Bengalee years 1218 and 1219, corresponding with 1811-12 and 1812-13, I find by official returns that not less than 114 women have burnt themselves with the bodies of their husbands in this district; and there can be little doubt that many other cases have occurred in this interval, which have not come to my knowledge.

7. Since the circulation in June 1813, of the instructions and orders prepared by the court, the official interference of the police officers in this district have already prevented the sacrifice of five women. Of this number, four were prohibited from burning, on the sole ground of their having infant children; and the case which I reported to the court, in my letter of the 28th of October, is the only instance which has occurred of any opposition having been made to the authority of the police officers.

8. One of the four women above-mentioned was the wife of a man of opulence and respectability in the town of Burdwan; and the rajah and most of the principal people were very urgent with me to sanction her becoming a suttee; acting under the supposed intention of the court's instructions, I resisted the performance of this abominable sacrifice, merely on the ground of the woman having an infant child; and although numbers of people were assembled, and the preparations for the sacrifice were all completed, I succeeded in preventing it without any hazard of popular tumult or dissatisfaction. The practical operation of this single head of the instructions of the court, having been already attended with the preservation of the lives of four women in this district, and not perceiving any general symptoms of jealousy, tumult or opposition to the interference of the police officers on those occasions, I confess that I should feel deep regret if the court were to annul an order which has already produced such beneficial effects, and which is so entirely consonant to those principles of humanity by which the British government in India is administered.

9. I therefore earnestly beseech the court to review their instructions of the 29th April, and if possible to continue in force, with any modifications which may be deemed absolutely necessary, a measure which I view as of importance to humanity; not so much, in its immediate operation, as in the effect which it will gradually produce in restraining and diminishing the frequency of this inhuman sacrifice.

Zillah Burdwan, 13th Dec. 1813. I have, &c. (signed) *W. B. Bayley*,
magistrate.

(N° 4.)

N° 10.—(Circular.)—To the several Courts of Circuit.

Gentlemen,—I am directed by the court of nizamat adawlut to transmit to you the under-mentioned papers.

1st. Copy of a letter from the chief secretary to government, dated 5th December last, communicating the sentiments and orders of government, on a reference from the court, relative to the practice of Hindoo women burning themselves on the funeral piles of their deceased husbands, to be transmitted to the several magistrates in your division, for their information and future guidance.

2d. Copy of the instructions in the Persian and Bengalee languages, with a translation thereof in English, prepared by the court, in pursuance of the desire expressed in the concluding part of the above letter, and since approved by government, to be also forwarded to the several magistrates, and by them circulated to the whole of the police officers under their authority.

3. In forwarding these papers to the different magistrates, you are requested to inform them, that the court rely on their observing the utmost attention and circumspection, in carrying the present orders of government into effect; and that they will exercise a vigilant control over the conduct of their police officers, with a view to enforce a strict and faithful performance on their part, of the delicate and important duties committed to their trust.

Fort William, 29th April 1813. I have, &c. (signed) *M. H. Turnbull*,
register.

N° 11.—Question to the Pundits.

It appeared from your former vyavastha, that a woman, having a child of tender years, is wholly inhibited from becoming a suttee.

It has been deemed necessary to ascertain distinctly the law on this point, according to the Shasters.

You are therefore now required to deliver a further vyavustha, stating distinctly the law on this point; and specifying also, whether a woman having a child unweaned, is alone forbidden from becoming a suttee, or whether a woman having a child weaned, is likewise so forbidden.

In the event of its being forbidden that a woman having a child weaned, should become a suttee, you are further to specify the particular age to which a child must have arrived before its mother becomes a legal subject for a suttee.

(N° 5.)

Answer of the Pundits.

A child is termed "bala," whose age is under that prescribed for the performance of the (choorakurun) ceremony of shaving the head, perforating the ear, &c.

The third year is fixed, according to all the authorities, as the period for the performance of the (choorakurun) above-mentioned ceremony. A woman then, whose child is under three years of age, and whose nurture cannot be provided for by another person, is inhibited from becoming a suttee.

The authorities in support of the above are as follows:—

1st. The text of Voiddha Satripa, cited in the Praschit Bibek, Apraruk, and Nirnee Siendhoo.—"A child, previous to attaining the age prescribed for the performance of the (choorakurun) is termed 'bala,' preparatory to its being weaned, (or rather, before the age for the tinnee prasuir, i. e. giving drink to a child for the first time, generally about six months of age, preparatory to weaning), 'sheeshoo,' and until the age of his investiture with the brahminical thread, he is considered a 'koomar,' or youth."

2d. The text cited in the Jotistutwa, Jotisara, and other books.—"The ceremony of the choorakurun is to be performed in the third year, according to all the authorities."

3d. A text of Vrihaspati, cited in the Soodhee Tutwa, and other books.—"A woman having a child who is not a 'bala,' (that is, has not attained his third year), can on no account abandon the nurture of her child, and become a suttee."

4th. A text cited in the Soodhee Tutwa.—"A woman having a child, whose sustenance can be provided by another person, is free to become a suttee."

(signed) P. Wynch, 2d assistant.

(N° 6.)

N° 12.—To Mr. M. H. Turnbull, esq. Register to the Nizamut Adawlut;
Fort William.

Sir,—A case having lately occurred in this district, in which a Hindoo woman was, at her own request, buried alive with her deceased husband, who was a sun-joggee; I have to request the favour of your obtaining the opinion of the nizamut adawlut, upon the propriety of bringing the persons concerned in her interment to trial.

It appears from the accompanying copy of a scoruthal, which I forward for the information of the court, that the sufferer on this occasion insisted on becoming a suttee, by being buried alive, according to the custom of her sect. I take this opportunity of requesting to be favoured with the opinion of the court, with respect to the propriety of any interference on the part of the police officers, for the purpose of preventing persons from assisting in the performance of the ceremony of sumadh; an instance of which also occurred in this district a few weeks ago.

Zillah Purneah, I am, &c. (signed) D. Scott,
Foujdarry Adawlut, 20th July 1813. acting magistrate.

N° 13.—To the Acting Magistrate of zillah Purneah.

Sir,—On receipt of your letter and its enclosure of the 20th July last, a reference was made to the Hindoo law officers of the court for their opinion, as to how far the practice of Hindoo women burying themselves with the bodies of their deceased husbands, was in conformity to the Shasters.

2. It appearing from the answer of the pundits (copy of which, together with translations in the Persian and English languages, is transmitted enclosed for you information

information) that the practice in question is authorized by the Shasters, I am directed to communicate to you the opinion of the court that no prosecution should be instituted against the persons who may have been concerned in the interment of the woman in the instance referred to in your letter; provided however, of course, that those persons are of the Hindoo persuasion, and not otherwise.

3. Before furnishing you with any opinion on the question submitted in the last paragraph of your letter relative to the ceremony of sumadh, the court are desirous of being informed more particularly of the circumstances of the cases therein stated to have occurred, together with the cast of the parties concerned: you are requested to report the same accordingly.

Fort William, 2d Sept. 1813.

I am, &c. (signed) M. H. Turnbull,
register.

N° 14.—Translation of a Dewasta of the Pundits of the Sudder Dewanny Adawlut.

On the demise of persons at present designated as of the cast of jogees, (these, by some means or another, being the descendants of either the vahudaka or the paramahansa orders of dhyana jogees, devoted to abstract contemplation), although such persons do not practice religious contemplation; yet under the Shasters, in conformity with the custom of their family, the burial of these is enjoined from the circumstance of burning having been forbidden, and interment directed in the cases of the ancestors Vahudaka and Paramahansa, from whom they derive their origin. Hence, the rule of burying these persons wives (who may be desirous of becoming "suttees") with the bodies of their deceased husbands is proper. In support of the above may be adduced the following authorities:—

The text of a muni, cited in the "Suiriti," Arthasara, Parasara Madhaviya Nirnaya Sindhee, and other books.—"For the solitary person devoted to abstract contemplation, neither burying, nor mourning, nor the oblation of water, is to be performed."

Also the text of a muni, cited in the same books.—In the cases of the four following sunyases, "Let them burn the kutichka; bury the vahudaka; let the hansa be cast in the water; let them bury the parahursa."

Lastly, the text of the muni, "Whatever institutes of country, cast or family, have originally been established, are to be preserved, otherwise the ruin of the subject is incurred."

(signed) J. C. C. Sutherland, acting deputy register.

(N° 7.)

N° 15.—To Mr. M. H. Turnbull, esq. Register of the Nizamut Adawlut;
Fort William.

Sir,—I have the honour to submit a copy of my proceedings in the following cases, for the instructions of the court of nizamut adawlut.

2d. By the report of the police darogha, it appears, that having heard of the intention of the widow of Bepoo, brahmin, to perform the ceremony of suttee, he proceeded to the spot, for the purpose of making the inquiry prescribed by the orders of government, under date 5th December 1812.

3d. Finding that it was the intention of the woman to burn herself, not upon the body, but upon the sward of her husband, who had been dead seventeen years, although none of the disabilities existed which are specified in the instructions issued to the thanaaddars, under the orders above quoted, he entertained doubts as to the legality of the proceeding under such circumstances; and put a stop to it till orders could be received from the magistrate.

4th. Such a case not appearing to be provided for in the instructions issued to the police daroghas; and being fully aware of the intention of government in no way to interfere with the performance of such rites as are sanctioned by the doctrines of the Hindoo religion, I referred the case to the pundit of the court, to declare whether it is lawful or not, according to the Shaster, for a Hindoo woman to burn without the body of her deceased husband.

5th. Not having been able to obtain from him any satisfactory exposition of the Hindoo law on the point in question; and it appearing from his answers that it is a common practice with women, who from particular circumstances are precluded from burning themselves on the funeral piles of their husbands, to perform the ceremony of suttee with either their arms or any part of their clothes; I have thought it my duty

to report the case to the nizamat adawlut, and to solicit the instructions of that court for the future guidance of the police daroghas, under similar circumstances.

6th. I have directed the thannahdar to prevent the woman from burning herself, and to take such steps from her relations not to assist her in the performance of that act, till the receipt of a reply to his reference, when further orders will be passed on the case.

Fogdavy Adawlut. I have, &c. (signed) *B. B. Gardiner*,
Zillah Bundelcund, 15th October 1813. acting magistrate.

N° 16.—To the Acting Magistrate of Zillah Bundelcund.

Sir,—I am directed by the nizamat adawlut to acknowledge the receipt of a letter from you, dated the 15th ultimo, with its enclosure; and in reply to transmit for your information the accompanying copy of a bewasta, delivered by the Hindoo law officers of this court, on the subject of your reference; from which, you will perceive that women of the brahmin-cast, are not warranted by the Shasters, in burning themselves, under the circumstances mentioned in your letter.

2d. The court desire that you will call upon the pundit of your court for an explanation of his having, in his answer to the question proposed to him, referred to the custom of the country, upon a point which is expressly provided for by the law, permitting women to burn themselves at a time subsequent to the funeral of their husbands, in some cases, and prohibiting it in others; especially in the instance of a woman of the brahmin cast, to which the woman in question appears to belong. You will transmit the pundit's explanation to the court; and you will continue to adopt proper measures for preventing the woman from burning herself, until further orders.

Fort William, 14th Nov. 1813. I am, &c. (signed) *M. H. Turnbull*,
register.

N° 17.—Answer of the Pandit to the Question submitted by the Magistrate of Bundelcund.

The wife of a brahmin being positively prohibited (by the Shaster) from burning on any funeral pile (chheas), other than that of her husband, is not certainly permitted (by the Shaster) after a lapse of seventeen years from the period of her husband's death, to take any of his ornaments, clothes, arms, &c. and burn herself on another (chheas) pile. Authorities in support of the above:—

1st. The texts of Goutam, cited in the Mitachara, and by Debo Boddh, author of the commentary on the Juggun Bolkhyu, as well as in other books, viz. "The wife of a brahmin must ascend no other pile than that of her husband."

2d. The text of Oorvus, cited in the Nannee, Scollhery and other books, viz. "The wife of a brahmin must ascend no other pile than that of her husband; but to women of other casts, it is permitted to burn on piles (chheas) other than those of their husbands."

(signed) *P. Vaneh*, 2d assistant.

Ordered, That the secretary write the following letter to the register of the nizamat adawlut.

N° 18.—To the Register of the Nizamat Adawlut.

Sir,—I am directed by the honourable the Vice President in Council, to acknowledge the receipt of a letter from the nizamat adawlut, dated the 14th ultimo, with its enclosures.

2. The inquiries made by the nizamat adawlut seem fully to establish the point, that women having children under a certain age, are prohibited from burning themselves on the funeral piles of their husbands. On the principle, therefore, stated in the 6th paragraph of the court's letter (a principle on which their attention appears to be justly fixed, and which should in fact never be lost sight of,) His Excellency in Council is of opinion, that orders should be issued to the several magistrates, directing them to prevent Hindoo women from burning themselves, in the case above noticed, in common with others already prohibited, in pursuance of the doctrines of the Hindoo religion. As too much circumspection, however, cannot be observed in matters of this nature, the Vice President in Council requests that the court will cause a copy of the instructions, which should be sent through the

the magistrates to the police daroghas, on this subject, to be prepared in their register's office, in the English, Persian, and Sanscrit languages, and that they will forward a copy of them to government, for its information.

Council Chamber, 4th Oct. 1814. I am, &c. (signed) *G. Dardwell*,
chief secretary to government.

Extract BEWAST Judicial Consultations, 21st March 1815.

N° 16.—(Criminal).—To the several Magistrates of the Zillah and City Courts.

Sir,—In addition to the instructions for your guidance and that of your police officers, relative to the Hindoo custom of *suttee*, which were issued through the court of circuit on the 29th April 1813, I am directed by the court of nizamat adawlut to transmit to you the following papers.

N° 1.—Copy of a letter from the court of nizamat adawlut to his excellency the Vice President in Council, dated the 14th September 1814.

N° 2.—Copy of a letter from the chief secretary to government, in answer to the above; dated 4th October.

N° 3.—Instructions to the police daroghas in the English, Persian* and Sanscrit languages, prepared in conformity with the desire of His Excellency in Council.

N° 4, 5 & 6.—Sanskrit copies, with Persian† and English translations of the three bewastas of the pundit of the sudder dewanny adawlut, referred to in those instructions.

2. The court of nizamat adawlut desire that you will furnish each of the police daroghas in your jurisdiction with written instructions, under your official seal and signature, corresponding with N° 3, as well as with copies of the several bewastas, and their respective translations in the native languages, included in N° 4, 5 & 6.

3. You are further desired, to observe with the most careful attention the principle adverted to in the 9th paragraph of the court's letter N° 1, and in the 2d paragraph of the chief secretary's letter N° 2; as well as to require and enforce the most strict observance by your police officers.

4. Those officers having been directed, in the instructions issued on the 29th April 1813, to insert in their monthly reports every instance of a *suttee* taking place within their respective thannahs; and the court of nizamat adawlut being desirous of ascertaining the actual number of women burnt on the funeral piles of their husbands from year to year, you are desired to transmit through the court of circuit an annual report, corresponding with the accompanying form N° 7, as early as practicable after the close of the present and each succeeding English year.

Fort William, 31st Jan. 1815. I am, &c. (signed) *M. H. Turnbull*, register.

(N° 3)

N° 17.—Draught of Instructions to be issued by the Magistrates to the Police Daroghas.

In addition to the instructions which have been issued to you by orders of government, relative to the Hindoo rite of *suttee*, or the practice of women burning themselves on the funeral piles of their husbands, you are hereby furnished with copies and translations of three bewastas delivered by the pundits attached to the court of sudder dewanny adawlut, in answer to questions put to them at different times, with a view to ascertain the provisions of the Shaster or Hindoo law upon this subject.

2. It being a fundamental principle of our British government to allow the most complete toleration in matters of religion to all classes of its native subjects, whilst, at the same time, justice and humanity forbid that a practice attended with the destruction of human life, and often productive of calamitous consequences, to the children of the deceased, should be promoted or permitted beyond the extent of the rules prescribed for it in the Hindoo law; you are hereby strictly enjoined to make known these rules, as stated in the accompanying bewastas of the pundits of the sudder dewanny adawlut, and the books of the Shaster therein cited, whenever a woman may be desirous of performing the *suttee* within your division; and after proceeding yourself to the spot, or sending a mohurrir or your jeonadar with a Hindoo burkundazee, as directed in your former instructions, are to allow or prevent the

proposed suttee, according as it may appear to be conformable or not to the provisions of the Shaster applicable to the circumstances of the case.

You will particularly observe from the bewastas now transmitted, that a Hindoo woman having a child within three years of age is not permitted by the Shaster to burn herself with the body of her deceased husband, unless some person will undertake to provide a suitable maintenance for the child; and whenever a person may undertake to do this, you will be careful to see that a written engagement in duplicate on stamped paper, and according to the following form, is entered into and duly attested, leaving one copy in the possession of the child's nearest of kin, or other proper person on the spot, and will transmit the other copy, with your report on the case, for the information of the magistrate.

You will further observe from one of the accompanying bewastas, that the wife of a brahmin is positively forbidden by the Shaster to burn herself, except on the funeral pile of her husband.

Form of Engagement.

It being prohibited by the Shaster, that the ceremony of suttee should be performed by a woman having an infant under three years of age, unless some person will undertake to provide suitable maintenance for such child; and (——) being consequently prevented from burning herself with the body of her late husband; with the view of removing the above objection, I do hereby voluntarily engage to maintain, educate and support the child or children of the said (——) in a manner suitable to their rank in life, and my ability; and to neglect none of the duties which are incumbent on a father towards his own children.

In failure whereof, I further engage to make good such sum, as the magistrate of the district, on a consideration of all the circumstances of the case, shall judge it proper to direct.

(signed) *M. H. Turnbull*, register.

(N° 4.)

N° 18.—Bewasta of Pundits of Sudder Dewanny Adawlut.

Having duly considered the question proposed by the court, I now answer it to the best of my knowledge.

Every woman of the four casts (brahmin, khetry, bues and soodur) is permitted to burn herself with the body of her husband, provided she has not infant children, nor is pregnant, nor in a state of uncleanness, nor under the age of puberty; in any of which cases she is not allowed to burn herself with her husband's body.

But a woman who has infant children, and can procure another person to undertake the charge of bringing them up, is permitted to burn.

It is contrary to law, as well as to the usage of the country, to cause any woman to burn herself against her wish, by administering drugs to stupify or intoxicate her.

When women burn themselves, they perform the sunkulp, and perform other prescribed ceremonies previously to burning. This rests upon the authority of Anguroo Deas and Burrusputtie, munnee.

"There are three millions and a half of hairs upon the human body; and every woman who burns herself with the body of her husband, will reside with him in heaven during a like number of years.

"In the same manner as a snake catcher drags a snake from his hole, so does a woman who burns herself draw her husband out of hell; and she afterwards resides with him in heaven."

The exceptions above cited, respecting women in a state of pregnancy, uncleanness and adolescence, were communicated by Oorub and others to the mother of Sugar Rujn.

No woman having infant children, or being in a state of pregnancy or uncleanness, or under the age of puberty, is permitted to burn with her husband; with the following exception, viz. that if a woman having infant children, who can provide for their support through the means of another person, she is permitted to burn.

(signed) *Ghunesham Surmomo*.

Bewasta of the Pundits of Sudder Dewanny Adawlut.

If any woman declares her intention of burning, but afterwards recedes from her declaration, without having pronounced the sunkulp, and performed other ceremonies, she is not enjoined by the Shaster to undergo any *puraschit*, or penance; neither is there any thing contained in the law prohibiting her relations from associating with her.

But if a woman, after pronouncing the sunkulp and performing other ceremonies, has not courage to proceed to the funeral pile, she may recover her purity, undergoing a severe penance, and her relations may then associate with her.

The authority for this is the following passage:—

"A woman, who is prevented by worldly attachments from ascending the funeral pile, must perform a severe penance before she can purify herself from such an offence."

(signed) *J. Walker*, head assistant.

(N° 5.)

N° 19. Answer of the Pundits to the Question submitted by the Magistrate of Bandicumd.

The wife of a brahmin being positively prohibited (by the Shaster) from burning on any funeral pile (*cheeta*), other than that of her husband, is not certainly permitted (by the Shaster), after a lapse of seventeen years from the period of her husband's death, to take any of his implements, clothes, arms, &c. and burn herself on another (*cheeta*) pile. Authorities in support of the above:—

1st. The text of Gotum, cited in the *Mataschara*, by Debo Booddh, author of the commentary on the *Jagyun Bulkiyu*, as well as in other books; viz. "The wife of a brahmin must ascend no other pile than that of her husband."

2d. The text of Oowunus, cited in the *Nurnue Sendhory*, and other books; viz. "The wife of a brahmin must ascend no other pile than that of her husband; but to women of other casts, it is permitted to burn on piles (*cheetas*), other than those of their husbands."

(signed) *P. Wynch*, 2d assistant.

(N° 6.)

N° 20.—Answer of the Pundits.

A child is termed "bala" whose age is under that prescribed for the performance of the (*choorakurun*) ceremony of shaving the head, perforating the ear, &c.

The third year is fixed, according to all the authorities, as the period for the performance of the (*choorakurun*) above-mentioned ceremony. A woman then, and whose child is under three years of age, and whose nurture by another person cannot be provided for, is inhibited from becoming a suttee.

The authorities in support of the above, are as follows:—

1st. The text of Virddha Satripa, cited in the *Praschet Bibek*, *Arpareck* and *Nirnee Siendhoo*.—"A child previous to attaining the age prescribed for the performance of the *choorakurun*, is termed 'bala'; preparatory to its being weaned, or before the age of the unnee (*food*), *prasuir* (*eating*), i. e. giving drink to a child for the first time (generally about six months of age), preparatory to weaning it, 'sheeshoo'; and until the age of his investiture with the brahminical thread, he is considered a *koomar*, or youth."

2d. The text cited in the *Jotistutwa*, *Jotsara*, and other books.—"The ceremony of the *choorakurun* is to be performed in the third year, according to all the authorities."

3d. A text of *Bihaspah*, cited in the *Soodhee Tutwa*, and other books.—"A woman having a child who is not a 'bala,' that is, who has not attained his third year, can on no account abandon the nurture of her child and become a suttee."

4th. A text cited in the *Soodhee Tutwa*.—"A woman having a child whose sustenance can be provided by another person is free to become a suttee."

(signed) *P. Wynch*, assistant.

8. It appears, however, that while the party were proceeding to the cutcherry of the magistrate, they were met at the thannah of Chitpore by a chupprassie of the court, conveying a letter (Translation, N° 4.) from the naib nazir to the darogah of Arriadhee, directing him by order of the magistrate, to detain the parties at the thannah; but not to allow the suttee to take place until further orders.

9. The party therefore returned from Chitpore to the thannah of Arriadhee, and on the same night (31st December) a perwanneh (Translation, N° 5.) was issued by the magistrate, instructing the darogah to allow the suttee to be performed, if the age of the female should exceed 12 years.

10. The suttee accordingly took place on the night of the 31st December, on receipt of the perwanneh above noticed.

11. The grounds upon which the magistrate of the 24 Pergunnahs, after having prohibited the suttee on account of the youth of the female, subsequently gave his sanction to the performance of the sacrifice, are stated in the letters from that gentleman. (Enclosure A, N° 2 & 4).

12. From the depositions of the witnesses examined, it appears that the age of the girl was 12 or 13 years, though one of the witnesses supposed her to have been only 11 or 12 years of age. But, as by the order of the magistrate, the darogah was directed not to prevent the ceremony if the age of the suttee exceeded 12 years, it appeared unnecessary to take further evidence upon this head.

13. I have forbore to take the evidence of the father of the girl, named Neemaie Churn Ghose, as he would thereby have been reduced to the alternative of confessing himself accessory to an act which has been declared illegal, or of being guilty of perjury.

14. All the circumstances of this case, which I have been able to ascertain, are now submitted for the consideration of government. But, as being connected with the subject of this letter, it may be proper here to notice, that, on receiving charge of the office of magistrate of the 24 Pergunnahs, I found that an order had been issued by the magistrate in January last to the several police darogahs of the district, (Translation, N° 17.) directing those officers on any occurrence of a suttee first to report the circumstances, and to prevent the ceremony, until the receipt of the orders of the magistrate.

15. As this order is at variance with the rules prescribed by government for the conduct of the police officers on such occasions, and appears to be otherwise liable to objection, I addressed a letter to the magistrate; that gentleman's reply to which is submitted.

16. If the order in question were, on all occasions of suttee, strictly enforced by the police officers, it must frequently preclude the performance of that ceremony (whether under circumstances lawful, or otherwise) by the length of time which must necessarily elapse before the prescribed report can be made, and the order of the magistrate obtained thereon, especially if the scene of the occurrence is distant from the station. This might be deemed a salutary and desirable consequence; but I see no reason to believe that such has been the effect of the order; for it commonly appears, from the reports of the darogahs, that the sacrifice has been performed by the parties without awaiting the sanction of the magistrate; nor am I aware that they are punishable for the violation of an order which is in itself illegal. I apprehend, however, that the authority which the order referred to conveys to the police darogahs, to interfere on such occasions, is liable to much abuse, as it obviously leaves it in the power of a police darogah, by delaying to make the prescribed report to the magistrate, or by withdrawing his interference, to permit or allow the performance of the ceremony.

17. I have, therefore, deemed it my duty to direct the police darogahs of this jurisdiction, hereafter to conform strictly to the rules with which they were furnished for their guidance on such occasions by order of government.

I beg leave to submit herewith the original Persian papers, of which translations are contained in the Enclosure (B.)

I have, &c. (signed) *W. Blunt*,
act^g sup^r of police in the Lower Provinces.

Calcutta, Office of Superintendent of Police,
Lower Provinces, 18th April 1817.

To W. Blunt, esq. Superintendent of Police, Calcutta.

Sir,—In compliance with the request contained in your's of this date, I have the pleasure to forward the original papers connected with the suttee, which took place on the 31st December last.

On

On that date, after having made the necessary inquiries, I authorized the suttee to take place.

The bewasta was presented to me late in the evening, when I was in Calcutta.

I have, &c. (signed) *J. W. Sage*,
Zillah 24 Pergunnahs, March 24th 1817. magistrate.

To J. W. Sage, esq. Magistrate 24 Pergunnahs.

Sir,—I have the honour to acknowledge the receipt of your letter of yesterday's date, respecting the suttee which took place at Arriadhee on the night of the 31st December.

I have to request the favour of you to inform me, what were the nature of the inquiries made by you, noticed in the 2d paragraph of that letter, and of whom those inquiries were made.

Office of Superintendent of Police, I have, &c. (signed) *W. Blunt*,
Calcutta, 25th March 1817. S. P. L. P.

To W. B. Blunt, esq. Superintendent of Police in the Lower Provinces, Calcutta.

Sir,—After issuing the perwanneh to the darogah of Arriadhee on the 30th December last, prohibiting him allowing of the suttee taking place, I referred him to the chief secretary to government's letter of the 5th December 1812, to ascertain fully whether the woman in question was of that cast that allowed her to burn herself, with the exceptions alluded to in the above noticed letter.

I found that she was comprehended in the sooder cast, and that from her age, her not being in a state of pregnancy, no one having intoxicated her, and the answer my pundit gave me was that she was of full age, I was not of opinion that she came under the restriction alluded to in the Shaster.

Still I wished to prevent, as much as lay in my power, the ceremony taking place, and did not authorize the woman to burn till late in the evening of the 31st.

On that evening, a vakeel of the sudder dewanny came to me at the house I was to dine at in Calcutta, and delivered to me the copy of the bewasta, annexed to the darogah's reports.

Two days had elapsed since the darogah's first report arrived; and it being reported to me by several that the woman had refused food, and was in such a state that she was not expected to live, I sent to my sheristadar, desiring him to write to the darogah, to admit of the woman burning herself.

Zillah 24 Pergunnahs, 25th March 1817. I have, &c. (signed) *J. W. Sage*,
judge.

To J. Eliot, esq. Magistrate of the suburbs and of the city of Calcutta.

Sir,—Having been directed by government to investigate the circumstances of the case of suttee, which took place at Arriadhee, on the night of the 18th, I shall be obliged to you for any information you may have it in your power to afford me on the subject; and likewise request the favour of you to furnish me with a copy of any correspondence which may have passed between yourself and Mr. Sage, the magistrate of the 24 Pergunnahs, on that occasion.

I have, &c. (signed) *W. Blunt*, S. P. L. P.

24 Pergunnahs, Office of Superintendent of Police,
Calcutta, 26th March 1817.

To W. Blunt, esq. Superintendent of Police, Lower Provinces.

Sir,—I am this instant favoured with your letter of the 26th instant, requesting me to furnish you with such information regarding the suttee, which took place at Arriadhee, as may be in my power to afford you; and also, to furnish you with copy of any correspondence that may have passed between Mr. Sage the magistrate of the 24 Pergunnahs, and myself on that occasion.

I happened on the first notice of this suttee to be over on the Sulkea side of the river, when a thannah mohurrir, with some relations of the family, came to me, as I was passing through Mr. Smith's dock-yard, to obtain my assent to the suttee's taking place, when, as usual on all such occasions, I inquired the age of the party. The mohurrir acquainted me about 13 to 14, but the peculiar manner in which he spoke, and his agitated state at the moment, convinced me that he had not stated the fact. I therefore spoke in a harsh manner to him, and asked him

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what he meant by trifling with me on such an occasion, and bid him speak the truth; when he confessed that she was a minor, and under age of 12 or 13 years. I therefore warned him, at his peril, to allow such suttee taking place, and went away.

I had private applications made to me in the night from natives, particularly from Tokishen Sing, for my assent to the burning, which I refused; and also Ramdololl, a man of immense wealth, came to intercede with me to give my consent to the suttee, which I positively refused, and turned the parties that came with him out of my house, expressing my astonishment to Ramdololl that he could think of interceding for an act to be committed in violation of the Shaster.

Finding I would on no account sanction the burning, they attempted to carry the body and child into the town from Chitpore, where, I since learned from the mohurrir Radanaut, they had first carried the body; though I imagined from the circumstance of the mohurrir coming to me on the Sulkea side, that the body was on that side of the river. I communicated the intention of carrying the body into the town to Mr. Blaquiére, who instantly adopted prompt measures for the prevention of the parties entering the town.

Being thus frustrated in their designs, they then carried the body back again to Chitpore; and I instantly sent off a verbal notice to the darogah to put him on his guard, and desired him to make strict inquiries of the real age of the girl; and, if under age, on no account to permit the suttee. The darogah, in obedience to this verbal order, adopted the measures directed by me; and the parties, being thus frustrated in their endeavours at Chitpore, removed the body and child to the Arriadhee thannah, out of my jurisdiction.

On learning this, I deemed it incumbent on me to dispatch a burkundauze to the Arriadhee darogah to put him on his guard, and to caution him of the impropriety of sanctioning such a suttee. I, at the same time, addressed the enclosed note, N° 1, to Mr. Sage, who acknowledged the receipt of it, and thanked me for the information communicated to him; and, as far as I recollect, said he would adopt measures for the prevention of the suttee. The note in reply I have mislaid.

The final report of the Chitpore darogah I enclose for your information.

Suburbs of Calcutta, 26th March 1817. I have, &c. (signed) *John Elliot*,
magistrate.

To J. W. Sage, esq.

My dear Sir,—I think it proper to inform you that an application has been made to pass a minor child for a suttee, and as they have not been able to effect their purpose in the town or suburbs, they have carried the parties into the 24 Pergunnahs, to burn in the Arriadhee division. I have warned the darogah of this step, and as applications will be made to you for your sanction, I trust you will see the impropriety of giving your assent to so unwarrantable a measure, as the girl is said to be only 12 years of age.

I write this in haste, as I have my people watching their proceedings.

Your's sincerely, (signed) *John Elliot*, magistrate.

To J. W. Sage, esq. Magistrate of the 24 Pergunnahs.

Sir,—It appears by a perwanneh, issued by you to the police darogahs of this district, a copy of which I have the honour to enclose for your information, that those police officers are ordered to prevent on all occasions the performance of the ceremony of suttee, within their respective jurisdictions, until a report shall have been made to you, and your orders shall have been passed on the subject.

As the rules established by government for the guidance of the local magistrates, and for the conduct of the police officers on such occasions, strictly prohibit the interference of the police except under any of the circumstances which are distinctly specified, and under which the performance of the act of suttee is prohibited by the Hindoo law; and it is further declared in these rules, "That it is not the intention of government to check or forbid any act authorized by the tenets of the religion of the inhabitants of their dominions, or even to require that any express leave or permission be required previously to the performance of the act of suttee;"

—I have to request the favour of you to state upon what grounds or subsequent orders you may have issued the perwanneh in question to your police darogahs, which appears so much at variance with the printed orders of government.

I have, &c. (signed) *W. Blunt*, S. P. L. P.

Office Sup^d Police, Lower Provinces, 29th March 1817.

To W. Blunt, esq. Superintendent of Police, Calcutta.

Sir,—I have to acknowledge the receipt of your letter of the 29th instant, with copy of the perwanneh which accompanied it.

2. In the letter from the register to the nizamat adawlut, bearing date the 29th April 1813, which accompanied the sentiments and orders of government relative to suttees, the magistrates are directed to observe the utmost circumspection in carrying the orders of government into effect, and to exercise a *vigilant control* over the conduct of the police officers, with a view to enforce a strict and faithful performance, on their part, of the delicate and important duties committed to their trust.

3. My sole motive for issuing the perwanneh in question was to prevent the police officers from making the power vested in them a source of oppression and emolument, by undue exactions, either for their acquiescence or forbearance to interfere in all applications that might be made to them in cases of suttee.

Zillah 24 Pergunnahs, 31st March 1817: I have, &c. (signed) *J. W. Sage*,
judge.

(N° 16 to 18.)

N° 1.—Translation of an Arzee from Nubkissen Mozmooda, Darogah of thannah Arriadhee; dated the 29th December.

On the 29th December 1816, corresponding with the 16th Poose 1223, Neemaie Churn Ghose, inhabitant of Arkoollee, arrived at the thannah, at two ghurries of the night, with a corpse, and with his daughter Musmouth Degumburree, the widow of the deceased; and in presence of Goluck Doss and Muddoo Soodun Dooleah, Goluck Pater and others, represented that Sibchurn Dutt, inhabitant of Simlah, pergunnah of Calcutta, had died of a fever on the 14th Poose, and that his widow above-named, of her own free will and accord, was desirous of burning herself with the body of her deceased husband. It being forbidden that the ceremony of suttee should be performed without giving notice to the police, therefore they had reported the circumstance at the police-office at Calcutta. That a person had been sent from thence to the house of the deceased to make inquiry, who made a report to the gentlemen of the police, by whom it was ordered that the body should not be burned within the city, but should be removed beyond the limits of Calcutta. Therefore we are now come here; let it be ordered that the suttee be performed.

Sir,—Having according to custom questioned the woman, she said her age was 18 or 19 years; that the act she was about to perform was voluntary; that in this determination she had not been influenced by the persuasion of any person, nor had any means been used to induce her consent; and that she was neither pregnant, nor had any children. She also stated, that she had lived about four years with her husband. After which, inquiry was made from the persons above-mentioned, who said her age was 14 or 15 years; and that for two days, from grief at the death of her husband, and anxiety to perform the suttee, she had abstained from all nourishment.

Sir,—Since the gentlemen of the police would not permit the suttee to be performed in Calcutta, but ordered that it be performed beyond the limits of the city; and since they have arrived at this thannah for the purpose, without your orders, I cannot allow the suttee to take place; and having placed the woman in safety, I have reported the circumstance for your orders.

Ordered, That a perwanneh be written to the darogah to prevent the suttee, and to send the woman with her father and the other persons who accompanied her immediately to the magistrate, and to take special care that the suttee be not performed.

N° 2.—Translation of a Perwanneh issued by the Magistrate to the Darogah of Arriadhee; dated the 30th December.

Your arzee, reporting the intention of Musnauth Degumburree, the widow of Seebchunder Dutt, to burn herself with the body of her deceased husband within the limits of your thannah, and of your having prevented the suttee until the receipt of orders, with other particulars, have been received; and, as from your report it appears, that the female is under age (kum seen), therefore you are directed immediately, upon receipt of this perwanneh, by all means to prevent the performance of the suttee, and to send the parties to the magistrate without delay; taking such precautions that they shall not be enabled to perform the suttee; and for any deviation from these orders, you will be responsible.

N° 3.—Translation of the second Arzee from the Darogah of Arriadhee; dated the 31st December.

In conformity to the orders contained in the perwannah of yesterday's date, requiring me to send in the parties who were about to perform the ceremony of the suttee, I this morning forwarded Mismouth Degumburee, with her father Neemaie Churn Ghose, and nine persons, under charge of Gour Roy, Domun Khan, and other burkundauzes; but when two ghurries of the day remained, the burkundauzes with the suttee and persons above-named returned to the thannah, and represented that they had proceeded with the parties to the thannah of Bankbazar, in the city of Calcutta, where they were detained by the thannahdar, who refused to allow them to pass through the city, saying, it was not the orders of the city magistrates. They therefore sent a burkundauze to report the circumstance to the magistrate (Mr. Sage), remaining, in the meantime, at the thannah of Bankbazar; but while there, a chupprassie of the court, named Nurza Hussun Beg, arrived, and informed us that the magistrate had ordered Meer Morad Ally, the naib nazir of the court, to write to the darogah of Arriadhee not to send in the woman; but, until the receipt of further orders, to detain her carefully at the thannah; which letter from the naib nazir was in his Mirza Hussun Beg's charge, and that the parties were therefore to return to the thannah; accordingly we have returned.

Sir,—The chupprassie above-mentioned has delivered to me the letter, from which I learn, as above stated, I have done as directed, and await your orders.

N° 4.—Translation of the Letter written by Naib Nazir to the Darogah, dated the 31st December; (found on examining the records and papers at the thannah.)

The magistrate having this day, in court, directed me to write to the darogah of Arriadhee, that until the receipt of further orders Mismouth Degumburee should not be sent in, as was directed by a perwannah of yesterday; therefore you are hereby desired not to send in the aforesaid person, but keep her in safety, and not to allow her to burn until further orders. In this you will not fail.

N° 5.—Translation of the second Perwannah from the Magistrate to the Darogah of Arriadhee; dated the 31st December.

Your arzee of the 29th December, reporting the intention of Mismouth Degumburee, the widow of Seebhoochundu Dutt, to burn herself within the limits of your thannah, and of your having prevented the ceremony until the receipt of orders, with other particulars, having been received, orders were in consequence issued to you to prevent the suttee, and to send the woman and the parties concerned to the magistrate. It appears, however, on referring to that arzee, that the age of the female is 14 or 15. Besides this, there is no cause of impediment to the performance of the suttee. You are therefore directed to investigate and ascertain with accuracy whether the age of the female exceeds 12 years or not; and in the event of her age being more than 12 years, and there not existing any cause for preventing the suttee, you are immediately to allow the suttee to be performed, and are not to prevent it.

N° 6.—Translation of a Report from the Darogah of Chitpore (Bankbazar) to Mr. Eliot, the Magistrate of the suburbs of Calcutta; dated the 29th December.

On the 27th December, Danish, jemadar of the phauree of Jelleaparrah, reported at the thannah that Seebhoochundu Dutt, inhabitant of Calcutta, had died, and that his widow, named Degumburee, aged 14 years, had been brought to the ghaut at Chitpore to perform the ceremony of suttee. On receipt of this intelligence I went to the spot, and on observing the female her age appeared to me to be 12 or 13 years, and as according to the Shaster and the Regulations the suttee was prohibited, I would not allow it to take place at the ghaut of Chitpore. On this Neemaie Ghose, father of the female, with the persons with her, said that they would take her home; and they went away: but about two o'clock in the morning, Goluck, burkundauze of the above-mentioned phauree, reported at the thannah that the people with the suttee, having changed the road, had proceeded with the dead body towards Kassipoor. On hearing this I went in search of them with some burkundauzes, and found the people with the suttee at the ghaut of Sur-mongolah, sitting concealed under a shed; from whence I brought them, and kept them during the night in custody. Since, on account of the youth of the female,

the performance of the suttee is contrary to the Shaster and the Regulations, therefore I would not allow it to take place within the thannah of Chitpore; and, on the morning of the 28th December, they removed beyond the limits of the thannah, and proceeded towards Calcutta, whence they soon after returned. In order to observe their proceedings I sent two or three persons with them, who, about two hours of the night remaining, returned, and said that they had gone to the thannah of Arriadhee, the darogah of which place had made a report to the magistrate.

N° 7.—Translation of the Depositions of the several following Persons.

Meer Syed Allee, darogah of thannah Chitpore; (Bankbazar) being sworn, deposes,—that on the 15th Poose 1223, Danish, jemadar of the phauree of Jelleaparrah, reported to the witness, that a suttee of the age of 14 years, with a corpse, had arrived from Calcutta. The witness immediately proceeded, accompanied by the mohurir and burkundauzes of the thannah, to the place where the suttee had arrived. The witness saw the female, and she appeared to be extremely young, or about 12 or 13 years of age. He therefore told the people who were with her that, according to the Shaster and the Regulations, the woman was not fit to perform the suttee; for what purpose had they brought her? And witnesses sent some burkundauzes with a verbal report to the magistrate (Mr. Eliot), who replied, that if, from the investigation of the police officers, the suttee should be contrary to the Regulations, in such case a report was superfluous. Witness therefore understood that he was not to allow the suttee to take place, and appointed persons to watch the parties during the night, and in the morning they went away.

N° 8.—Radanauth Roy, mohurir of thannah Chitpore, being sworn, deposes as above. Witness believes the age of the female to have been 12 or 13 years, the people who were with her said her age was 14 years; but, as witness and the police officers of the thannah doubted whether she was so much, they assembled the inhabitants of the neighbourhood, and in their presence, on investigation, the age of the suttee was considered to be 12 or 13 years.

N° 9.—Mahomed Danish, jemadar of the phauree of Jelleaparrah, being sworn, deposes,—that he informed the darogah of Chitpore, on the arrival of the suttee. Witness inquired the age of the suttee, and her father said she was 14 years. The witness therefore left two burkundauzes to prevent the suttee, and went to inform the darogah of Chitpore, who, with the mohurir and thannah burkundauzes, immediately repaired to the spot, and, on seeing the female, said they thought her age did not exceed 12 or 13 years, and therefore, deeming the performance of the suttee to be contrary to orders, they prevented its taking place, and informed the magistrate.

N° 10.—Bygenauth Tewony, jemadar of the thannah of Bankbazar, being sworn, deposes,—that having intelligence that the people with the suttee were coming from Arriadhee, went to inform Mr. Blaquier, who ordered witness not to allow them to enter Calcutta, but to cause them to proceed by another road out of the limits of the city. Witness, on his return to the thannah, found the suttee and persons assembled at the bridge of Chitpore, he told them the orders he had received. In the meantime a person (whose name witness does not know) arrived from the 24 Pergunnahs, who said that the magistrate had ordered that they were to return to the thannah of Arriadhee, they accordingly returned. Witness saw the female; supposes her age not to have exceeded 14 years.

N° 11.—Mirza Hossein Beg, chupprassie, being sworn, deposes,—that Meer Morad Allee, the naib nazir of the phouzdarry court of the 24 Pergunnahs, gave him a letter to carry to the darogah of Arriadhee. The letter was given to him at the cutcheri about one o'clock of the day. He was conveying the letter, when on his arrival at the thannah of Chitpore, he met the suttee and people who had come from Arriadhee; those persons returned with the witness to Arriadhee, and witness gave the letter of the naib nazir to the darogah; told the darogah that he was not to allow the suttee to be performed, until he should receive further orders; and about 10 o'clock at night a chupprassie, with a perwannah from the magistrate, arrived at the thannah.

N° 12.—Mahomed Mah, jemadar of the thannah of Arriadhee, being sworn, deposes,—that he was present at the thannah when Mismouth Degumburee, with the persons who accompanied her, arrived there; witness being very near her

distinctly saw her, her age appeared to the witness to be 13 or 14. She expressed herself eager to be allowed to burn.

N° 13.—Gour Roy, barkondauze of thannah Arriadhee, being sworn, deposes, that he accompanied the suttee from the thannah of Arriadhee to Bankbazar, where they were detained by the thannahdar. In the meantime a chuprassie arrived, bringing a letter from the nazir of the court to the darogah of Arriadhee, who told witness, and the people with the suttee, that they were to return to the thannah. Witness saw the suttee; and she appeared to be about 12 or 13 years of age.

N° 14.—Domun Khar, barkondauze of the thannah of Arriadhee, being sworn, deposes as above.

N° 15.—Banker, barkondauze of the thannah of Arriadhee, being sworn, deposes as the two preceding witnesses; but states that the suttee appeared to witness to be 11 or 12 years of age.

N° 16.—Translation of a Perwannah, issued by the Magistrate of the 24 Pergunnahs, to the several Police Darogahs of that Jurisdiction; dated the 30th January 1817.

From the reports received from the thannahs, it appears that the darogahs of police report the occurrence of suttees after the ceremony has been performed. Since it is proper that the darogahs should first report the circumstances of any suttee which is about to take place, and await the orders of the magistrate, you are therefore directed, whenever a suttee is about to occur within your jurisdiction; first, you are to prevent the suttee, and report the case to the magistrate, and after orders shall have been passed and investigation made, you will conform thereto.

(True translation.) (signed) *Wm. Blunt*, superintendent of police.

Ordered, That the secretary write the following letter to the magistrate of the 24 Pergunnahs.

N° 19.—To J. W. Sage, esq. Judge of the 24 Pergunnahs.

Sir,—Mr. William Blunt, the superintendent of police in the Lower Provinces, having been instructed by government to ascertain the facts and circumstances of a case of suttee, which occurred within the jurisdiction of the thannah of Arriadhee, in the 24 Pergunnahs, on the night of the 31st December last, has recently submitted a report of the result of his inquiries for the information of government.

2. It appears from the accompanying extracts from that report, and from the documents referred to in it, that this peremptory order first issued by you to the darogah of Arriadhee, directing him to forward to your cutcherry the female (Degumburree, with her father and the other persons who accompanied her,) was, on the following morning, superseded by a written communication, made under your authority by the naib nazir of your court to the darogah of Arriadhee.

3. The circumstances by which you were induced to authorize the latter communication are not explained, either in your letters to Mr. Blunt, or in the official record of the case.

4. The tenor of your first order to the darogah shows, that in prohibiting the sacrifice, and in directing that the parties should be sent to your cutcherry, you were influenced exclusively by a reference to the immature age of the girl, which was stated in the darogah's first report to be 14 or 15 years.

5. The importance of accurately ascertaining the real age of the girl, in the mode originally proposed by you, was rendered the more evident by the information which you had received from Mr. Eliot, the magistrate of the suburbs of Calcutta, that Musmouth Degumburree was supposed to be only 12 years of age. Under these circumstances, the Governor General in Council cannot but feel considerable surprize that you did not persevere in your original intention of ascertaining that point by a deliberate and official examination of the girl herself, and of witnesses competent to speak to the fact.

6. In the 2nd and 3rd paragraphs of your letter to Mr. Blunt of the 25th March, you have stated, that on referring to the letter * from the chief secretary to government of the 5th December 1812, and adverting to the answer given to you by your pundit, that the widow was of full age, you were not of opinion that her case came within the rules of the Shaster, prohibiting the performance of the ceremony of the suttee; that you nevertheless refrained from authorizing the sacrifice, until the evening of the 31st December, when a vakeel of the sudder dewanny adawlut came

came to the house at which you were to dine in Calcutta, and delivered to you the copy of a bewasta, and that you then caused instructions to be written to the darogah, authorizing the performance of the sacrifice, if the widow should appear to be more than 12 years of age.

7. The bewasta, in question, contains no information whatever with regard to the period which is considered to constitute the age of maturity of Hindoo females; and it formed, in fact, one of the documents which had been already issued for your information, with the circular * orders of the nizamat adawlut of the 4th January 1815.

8. It is a matter of astonishment that you should have considered yourself warranted in acting officially upon the copy of any documents submitted to you by an individual, in a mode entirely at variance with the ordinary and regular course of official proceedings; and still more so, that the communication of such a document, which did not contain any new information or throw any additional light on the question, should have had the immediate effect of inducing you to instruct the darogah to permit the sacrifice.

9. The alleged refusal of the widow to take any food, as alluded to in the last paragraph of your letter to Mr. Blunt of the 25th March, had been already brought under your notice in the first report of the darogah of the 29th December.

10. This stated fact, however, did not then induce you to sanction the ceremony; nor could it furnish any ground whatever for authorizing a sacrifice under circumstances which rendered that sacrifice in itself illegal.

11. It remains to notice the purport of the perwannah issued by you on the evening of the 31st December.

12. In this perwannah, a translation of which is inserted in the margin, you have not adverted to the intermediate order issued through the channel of the naib nazir (superseding that of your previous instructions), which directed that the parties should be forwarded to your cutcherry.

Translation of a Perwannah from the Magistrate of the 24 Pergunnahs to the Darogah of Arriadhee; dated the 31st December 1816.
"Your arzee of the 29th December, reporting the intention of Musnauth Degumburree, the widow of Sheebhee Chunder Dutt, to burn herself within the limits of your thannah, and of your having prevented the ceremony until the receipt of orders, with other particulars, having been received; orders were in consequence issued to you to prevent the suttee, and to send the woman and the parties concerned to the magistrate. It appears however, on referring to that arzee, that the age of the female is 14 or 15; besides this there is no cause of impediment to the performance of the suttee, you are therefore directed to investigate and to ascertain with accuracy, whether the age of the female exceeds 12 years or not, and in the event of her age being more than 12 years, and there not existing any cause for preventing the suttee, you are immediately to allow the suttee to be performed and are not to prevent it."

13. You merely observe that, on reference to the darogah's report of the 29th December, there appeared to exist no other impediment to the performance of the suttee, than the age of the girl, which is stated to be 14 or 15 years.

14. You direct the darogah, therefore, to ascertain whether the age of the girl exceeded 12 years, and if it did to allow the suttee to take place.

15. The Governor General in Council remarks that those orders were in direct violation of the circular instructions issued for the guidance of the magistrate and the police officers, in a letter * from the register of the nizamat adawlut, dated the 29th April 1813.

16. In those instructions the performance of the ceremony of suttee, by a girl not yet arrived at her full age, is declared to be contrary to the Shaster, as well as inconsistent with every principle of humanity.

17. The magistrates and their police officers are in consequence enjoined to use the utmost care, and to make every effort to prevent that amongst other forbidden practices.

18. With the view of guarding against any misconstructions on this important point, the nizamat adawlut were directed by government to specify, in the instructions to be issued to the magistrate and police officers, the age at which women, according to the principles of Hindoo law, are permitted to burn themselves; and in conformity with those orders, and under the express sanction of government, the circular orders distinctly specify, that if the female who is going to be burnt should be less than 16 years of age, the performance of the ceremony is not to be permitted.

19. In the ordinary course of your official duties, the circular instructions above alluded to must necessarily have come under your frequent observation; and it is to be inferred from your letter to Mr. Blunt of the 25th ultimo, that you had particularly referred to them on the present occasion.

20. The age of maturity, as applicable to suttees, having been clearly and unequivocally specified in the circular instructions issued under the orders of government, it was

was your bounden duty to have been guided exclusively by the period assumed in those instructions, as the age of maturity; it was in no respects requisite that you should consult the pundits of your court on a question already determined by the highest authority. Your having subsequently received a bewasta, presented to you in an irregular and unofficial manner, on a question then depending before you as a magistrate, was open to manifest objection; and your conduct in having acted (apparently on the strength of that bewasta) in direct opposition to the clear and positive rules prescribed for your guidance by government, and by the nizamat adawlut, in a case involving the life of a fellow creature, demands the fullest and most distinct explanation.

21. If the inquiries prosecuted by you had led you to suppose that the age of maturity of Hindoo females, as specified in the circular orders, had been assumed on erroneous grounds, it was competent to you to have brought the general question under the further consideration of the superior authorities; but you were not vested with any discretion to act upon your own judgment on this point, in opposition to the rules prescribed for your guidance; and the Governor General in Council would have expected that you would cheerfully have interposed the legal authority vested in you by those orders, for the purpose of saving a fellow creature from a dreadful death.

22. In conclusion, I am directed to state that the Governor General in Council requires from you such defence as you may be able to offer for your violation of a positive order, under the circumstances noticed in this letter, which at present appear to place your official conduct in a highly unfavourable light.

I am, &c. (signed) *W. B. Bayley, secy to gov.*

Council Chamber, 25th April, 1817.

Extract BENGAL Judicial Consultations, 4th July 1817.

N^o 12.—(Criminal, L. P.)—Judge of 24 Pergunnahs to W. B. Bayley esq. Secretary to Government in the Judicial Department, Fort William.

Sir,—I HAVE the honour to acknowledge the receipt of your letter of the 25th of April, informing me that Mr. William Blunt the superintendent of police in the Lower Provinces, having been instructed by government to ascertain the facts and circumstances of a case of suttee which occurred within the jurisdiction of thannah Arriadhee, in the 24 Pergunnahs, on the night of the 31st December last, had recently submitted a report of the result of his inquiries for the information of government; and requiring such defence as I may be able to offer for my violation of a positive order, under the circumstances noticed in your letter, which appeared to place my official conduct in a highly unfavourable light.

2. I have also to acknowledge the receipt of certain extracts from the report of Mr. Blunt, and of the documents which accompanied your letter.

3. As it was necessary to my defence that I should have an opportunity of perusing other documents alluded to in the report of Mr. Blunt, I had the honour of addressing an application to you for that purpose on the 10th ultimo, and on the 28th ultimo I was honoured with your letter of the 16th, accompanied by copies of the documents for which I had applied. For the kindness of the most noble the Governor General in Council, in according to my request, I beg leave to offer my grateful acknowledgments.

4. In submitting my defence I cannot but feel the truly distressing situation in which I am placed by the report of Mr. Blunt, and the documents referred to in your letter, and to know that my official conduct has been received in an unfavourable light by government is to me a subject of deep concern and regret; but I trust, that when all the facts and circumstances shall be considered with that liberality which characterizes every decision of government, it will be found that my conduct in respect of the suttee in question, has not been marked by any circumstance that may not be fairly ascribed to misapprehension or error in judgment.

5. I shall in the first instance submit for the information of the most noble the Governor General in Council, the facts and circumstances which were known to me previously to my authorizing the performance of the suttee; and I shall then endeavour to reply to such parts of your letter of the 25th April, as in my judgment require particular explanation.

6. On the morning of the 30th of December last, I received a private note from Mr. Eliot, informing me that an application had been made to him to pass a female child for a suttee, and that the parties having been unable to effect their purpose in the

the town or the suburbs, had proceeded into the 24 Pergunnahs; that application would be made to me for my sanction to perform the suttee, and that he (Mr. Eliot) trusted I would see the impropriety of giving my assent to so unwarrantable measure, as the girl was said to be only 12 years of age.

7. About an hour after the receipt of this note, my sheristadar attended as usual to receive and write my orders on the daily reports from the thannahs, I on the grounds of the information contained in Mr. Eliot's letter, immediately directed the sheristadar to address a perwanneh to the darogah of Arriadhee, desiring him to send me the parties connected with the suttee. Having given this order, a report from the darogah was opened, whereby I found that Neemaie Churn Ghose and his daughter Musmauth Degumburree, the widow of the deceased person, had arrived at the thannah for the purpose of performing a suttee. That the darogah according to custom had questioned the woman, who had said that her age was 18 or 19 years that the act she was about to perform was voluntary, and that in this determination she had not been influenced by the persuasion of any person, nor had any means been used to induce her consent; that she was neither pregnant nor had any children and that she had lived about four years with her husband. The report further stated, that after this inquiry had been made from the woman, the other person mentioned in the report had said, that the age of the woman was 14 or 15 years and that for two days from grief at the death of her husband, and anxiety to perform the suttee, she had abstained from all nourishment; that as the gentlemen of the police would not permit the body to be burnt at Calcutta, they had ordered that it should be removed beyond the limits; and since the parties had arrived at the thannah without my orders, the darogah had not allowed the suttee to take place but had placed the woman in safety, and reported the circumstances for my orders.

8. After hearing this report, I considered that some delay might possibly induce the woman to forego her resolution; and observing that the woman's account of her age varied from the statements given to the darogah by the persons who accompanied her, I did not rescind the order which I had before directed to be written, that the suttee should not be performed, and that the parties should attend me; a perwanneh to this effect was afterwards dispatched to the darogah of Arriadhee, but the particular nature of it was not communicated to me at the time by the sheristadar.

9. Nothing further occurred on the 30th December; but, on the following morning, shortly after I had entered the court-house, it was reported to me that Musmauth Degumburree was on her way thither, in a very emaciated state. I reflected that I had acted hastily the preceding day, in making the order alluded to principally on the grounds of Mr. Eliot's private information, and I again referred to my darogah's report; and believing from the report that he had ascertained from the woman's relations that her age was 14 or 15, and being unwilling to bring a afflicted and apparently devoted female to the court-house, I directed the acting nazir immediately to inform the darogah of Arriadhee that I did not wish my order of the preceding day to be enforced, but that the woman should be detained, and not be permitted to burn; it was then my intention to send an official order to the like effect, so soon as the business with which I was then engaged should be finished.

10. Shortly after this order was dispatched, it was reported to me that Musmauth Degumburree, on becoming informed of my orders prohibiting performance of the suttee, wept bitterly, remonstrated against my interference, threw herself in a transport of grief on the corpse of her deceased husband, and declared that she was determined to terminate her existence.

11. The reconsideration of the darogah's report, under the circumstances mentioned in the 9th paragraph, brought to my recollection what, I am willing to admit, ought to have occurred to my mind at an earlier period, namely, that certain orders had been issued by government relative to the practice of suttees, and I immediately required my native writer to furnish me with those orders. He replied that no such orders were in the office. It then occurred to me that I might find some information on the subject in one of my private books, to which I referred accordingly; then found a copy of the letter, dated 5th of December 1812, from the chief secretary to the government to the register to the nizamat adawlut, and which I have noticed in the first paragraph of my letter to Mr. Blunt, dated the 25th March last.

12. I perused with all the attention, of which the urgency of my professional avocations then permitted, the commencement of the letter from the chief secretary alluded to in the last paragraph, and discovered that government, in the instruction

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my information or judgment may have been defective or erroneous, my not persevering in my first intention of bringing the parties to the cutcherry, was not extraordinary or improper.

25. The second paragraph of my letter to Mr. Blunt is certainly fairly subject to the observations which have been applied to it in your letter, but I did not intend to express myself in a manner to have justified that interpretation. My letter to Mr. Blunt was hastily written, and in stating the answer which my pundit gave me, that the woman was "of full age," I did not mean to state that the pundit's answer imported that she was of the full age of 15 years. I intended to express what appears in paragraph 14. of this letter, and nothing more. Inasmuch as I had collected from the letter of the chief secretary that a female of the age of *puberty* was permitted to perform the sacrifice, and as I was informed by my pundit that 12 years was the age of puberty, I virtually became informed by the pundit that Musmauth Degumburree was of full age, according to my understanding at that time of the Hindoo law. I have been inaccurate in expressing myself in my letter to Mr. Blunt, but I trust that the explanation will be deemed satisfactory.

26. I have also stated in my letter to Mr. Blunt, that on the evening of the 31st December a vakeel of the sudder dewanny came to me and delivered me the copy of a bewasta, and from the manner in which I have noticed that circumstance in my letter, it might be inferred that it had influenced my conduct in causing instructions to be sent to the darogah, authorizing the performance of the sacrifice. I beg leave however to assure you for the information of the most noble the Governor General in Council, that the production of the bewasta did not in the slightest degree influence my conduct in permitting the performance of the suttee; and that I noticed the circumstance in my letter to Mr. Blunt, because I believed at the time of writing that letter, that the bewasta had been produced by a vakeel from the sudder dewanny, with a view to influence me in permitting the performance of the sacrifice. I did not even peruse the document, which the parties stated was a bewasta of the superior court; and since the date of my letter to Mr. Blunt, I have discovered that the person who produced the document is vakeel to rajah Raj Kissen. Why this bewasta was afterwards annexed to the perwannah issued to the darogah, or by whose authority it has been interpolated among the records, I am wholly uninformed. I can solemnly declare it was not sent by my directions to sheristadar, and that I attached no importance to the document.

27. I trust that the most noble the Governor General in Council will be satisfied from the statement and explanation, that I have submitted, not only that when I permitted the performance of the suttee in question, I was ignorant of the specific age at which the period of puberty or maturity had been fixed by authority, but that the copy of the bewasta produced to me, and alluded to in my letter to Mr. Blunt, had not the least effect in inducing me to instruct the darogah to permit the sacrifice.

28. Although the alledged refusal of Musmauth Degumburree to take any food, as alluded to in my letter to Mr. Blunt, did not induce me to sanction the ceremony on the 30th of December, when her condition was first reported to me; yet the reports made to me by my peons, on the 31st, led me to believe that the protracted period of her abstinence had rendered her condition almost desperate. I am fully aware that any consideration founded on her state, however dangerous, would not justify me in authorizing a sacrifice, in other respects illegal; but I trust that if the most noble the Governor General in Council shall be satisfied that I acted in ignorance of the only circumstance which rendered the sacrifice illegal, the exhausted state of the unhappy female will prove some excuse for the time and the manner in which I sanctioned the performance of the ceremony.

29. In the 20th paragraph of this letter, I have already stated, by the circumstances before explained, that when I was induced to allow the sacrifice to be performed, I was not attended by any official persons, and that I was influenced by the urgency of the occasion to send a verbal message by a peon to the sheristadar; by which I directed him "to write to the darogah to permit the suttee to be performed." The perwannah, which in truth was issued by the sheristadar in consequence of this message, was not read or explained to me before it was transmitted to the darogah, neither was the sheristadar authorized, directly or indirectly by me, to insert in that document the statements and directions I now find are embodied in the perwannah. The sheristadar, in preparing the document, acted entirely from himself, except with respect to the bare permission to perform the suttee; and I presume the perwannah was written at his own house, without reference to the

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arzee which he has recited, and which must have been then amongst the records of the court. The perwannah, prepared by the sheristadar, was brought to me at the same house in Calcutta, whence I had dispatched the peon with my message, and as I had been accustomed to place implicit confidence in the sheristadar, and did not suspect that he had introduced any matters into the perwannah inconsistent with the message I had sent to him, I signed the document without hesitation. When my attention was afterwards pointed to the perwannah, I found, to my surprise, that the sheristadar had inserted the statements alluded to in your letter, and that he had omitted to notice the second perwannah that had been addressed to the darogah, but I am utterly unable to explain why he made the omission, or why he inserted the matters which have led to your observations. Since the commencement of Mr. Blunt's investigation, I have been informed that the parties to whom I have already alluded, as having produced the bewasta, accompanied my peon to the sheristadar, and returned with him when he brought the perwannah for my signature; and it is possible, although I am wholly ignorant of the fact, that the vakeel of rajah Raj Kissen, Muddun Dhutt and Chunder Mittra, may have influenced the sheristadar to prepare the perwannah in its present state; I can only declare, and I am prepared to verify the declaration in the most solemn manner, that when I signed the perwannah I was ignorant of its contents, and firmly believed that it simply contained permission to perform the suttee. I have purposely avoided any communication with the sheristadar since the subject in question has been placed in a course of investigation, and I am therefore unable to offer any further explanation respecting the contents, or the omissions of the perwannah.

30. I again beg permission, in reply to the 14th, 15th, 16th, 17th and 18th paragraphs of your letter, most solemnly to declare, that I did not authorize the sheristadar to ascertain whether the age of Musmauth Degumburree exceeded 12 years; and that when I permitted the suttee to be performed, I was totally uninformed that the age, at which females might burn, had been defined and established by authority. If I had been aware of that fact, I certainly would not have ventured to permit a sacrifice in violation of the directions of government, and should have had much gratification in preventing a sacrifice which could not have been lawfully performed.

31. I have already said, and I again declare, that in the ordinary course of my official duties, the circular instructions respecting suttees have not come under my frequent observation; and on the occasion alluded to in my letter to Mr. Blunt, I did not peruse any part of the documents which constituted the circular instructions, except the letter from the chief secretary to the register of the nizamat adawlut, in which the age of *puberty* or *maturity* is not defined or specified.

32. If I had been apprized of the particular age of maturity applicable to suttees, as specified in the instructions to the native officers of police, I acknowledge that it would have been my bounden duty to have been guided exclusively by the period assumed in those instructions; but although I cannot offer any other excuse than has already been submitted, for my want of particular information on this subject, I trust that I shall stand excused for referring to my pundit, under the circumstances already detailed, for information respecting the age of puberty. That reference was not made with any view to the fixing of any standard of my own, or with any design of infringing the established orders of government on the subject, but was occasioned by my want of information, and a sincere and anxious desire to carry into effect the intentions of government, as disclosed in the letter of the chief secretary before alluded to.

33. Deploring most sincerely the misconception under which I have acted, and feeling as I ought the painful consequences of having incurred the displeasure of government, I sincerely hope that the explanations of my conduct, which I have attempted to offer, will convince the most noble the Governor General in Council that I have not fully neglected the duty of my office, in respect of the lamented sacrifice that has led to this investigation; and that I have not intentionally acted in any manner contrary to the orders of government.

34. It has been said, I know, that the unfortunate woman, who I believe became a voluntary sacrifice, might have been still alive, if I had not granted the permission to perform the suttee; and those who have presumed that I was perfectly acquainted with the age of maturity for this description of sacrifice, as established by government, have been forward in imputing my conduct to the basest of motives. It is, however, consoling to myself to reflect, that if the unhappy female had not been permitted to burn, she would, in all probability, have terminated her existence the same

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night from the want of food; but above all I am supported, under all the observations that have been made on my conduct, by the consciousness that I have acted from pure and honest motives; that if I have not done all that I should have done, the omission has proceeded from that error in judgment to which I am subject, in common with others, by the infirmity of human nature; and that the most rigid scrutiny cannot demonstrate that I have comported myself in any manner inconsistent with the integrity of my office, or unmindful of the respect which I owe to government.

35. If it should appear to the most noble the Governor General in Council, that I was remiss in not perusing the whole of the documents relating to the performance of suttees, for which alone I can acknowledge I have been blameable, I trust that the liberality of government will make due allowance for the difficulties with which magistrates are frequently beset, in the discharge of hurried and multifarious duties; and that it will be considered that the answer of the pundits, leaving the age of female puberty undefined, was calculated to lead me into that error, which has unfortunately placed me in the condition of offering this defence for my conduct. In the anxious hope that it may prove satisfactory, and that my suspension from one of my offices will be deemed a sufficient mark of the displeasure of government.

I have, &c. (signed) J. W. Sage, judge.

Zillah 24 Pergunnahs, the 10th of June 1817.

N^o 13.—RESOLUTIONS.

The Governor General in Council having taken the foregoing letter, together with the several documents noticed in the margin, into his deliberate consideration, records the following remarks and resolutions:—

In consequence of information received by government, that on the 31st of December 1816, a Hindoo female of very tender years had been permitted to sacrifice herself on the funeral pile of her husband, within the jurisdiction of the 24 Pergunnahs, in violation of the rules prescribed by government, with regard to the performance of such sacrifices, the acting superintendent of police in the Lower Provinces was instructed carefully to investigate the circumstances of the case, and to submit the result of his inquiries for the information of government.

In conformity with those instructions, Mr. Blunt, on the 18th of April last, furnished the report required from him. The circumstances noticed in Mr. Blunt's report, and in the documents which accompanied it, appearing to place Mr. Sage's official conduct on this occasion in a highly unfavourable light, an extract from that report, and copies of the documents in question, were transmitted to Mr. Sage, with a letter, pointing out the apparent irregularity and impropriety of his proceedings, and requiring from him such defence as he might be able to offer.

The letter from Mr. Sage, above recorded, contains his reply to the orders of government of the 25th of April.

The material facts of this case, as deducible from the whole of the papers above noticed, appear to be as follow:—

The name of the suttee was Degumburree, and that of her deceased husband Seebonclander Duth. It appears to have been originally proposed, that the sacrifice should be performed at Chitpore, within the jurisdiction of the suburbs of Calcutta; and Degumburree was accordingly conveyed to the ghaut at that place, together with the corpse of her husband, on the 27th of December.

The darogah proceeded to the spot, and judging from the appearance of the girl, that her age did not exceed 12 or 13 years, immediately prevented the performance of the sacrifice, and reported the circumstance to Mr. Eliot, the magistrate of the suburbs, who, after making some inquiries from the mohurris of the thannah, enjoined the police officers on their peril not to allow the sacrifice to take place. Various applications were subsequently made by the friends of the deceased to Mr. Eliot for his sanction to the sacrifice, which were of course rejected by that gentleman; and on the morning of the 28th the parties proceeded with the body of the deceased and with the widow, towards the town of Calcutta. Information of their proceeding having been immediately communicated to Mr. Blaquiere, one of the magistrates of Calcutta, the necessary measures were adopted to prevent them from carrying their intentions into effect; they then returned to Chitpore, and ultimately proceeded into the jurisdiction of thannah Arriadhee, in the 24 Pergunnahs.

On receiving this information, Mr. Eliot lost no time in apprizing Mr. Sage, the magistrate of the 24 Pergunnahs, of the circumstance; and stated, that he trusted Mr.

Mr. Sage would see the impropriety of giving his assent to so unwarrantable a sacrifice, as the girl was said to be only 12 years of age.

Mr. Eliot's note, conveying the foregoing information, was received by Mr. Sage on the morning of the 30th of December, and on the same morning an official report was received by Mr. Sage, the magistrate, from the darogah of Arriadhee, stating that the widow Degumburree, with the corpse of her husband, had been brought to the thannah of Arriadhee on the preceding evening; that the widow was desirous of burning herself with the body of her deceased husband; that she stated her age to be 18 or 19 years, but that the persons who accompanied her reported her age to be 14 or 15 years.

In consequence of the information contained in Mr. Eliot's note, and in the report of the darogah, a perwannah was signed by Mr. Sage, and dispatched to the darogah on the morning of the 30th of December, directing that officer, on the ground of the immature age of the widow, to prevent the performance of the suttee, and to send the parties to the magistratu without delay.

On the following morning (the 31st December), the latter part of those orders was countermanded by the magistrate; and late in the evening of the same day, the darogah was instructed to allow the performance of the sacrifice, if the age of the widow Degumburree should, on inquiry, appear to exceed 12 years, and no other cause should exist for preventing it.

The sacrifice took place accordingly at ten o'clock on the night of the 31st December.

Having thus briefly stated the leading facts of the case, as they appear in the several documents before government, it remains to notice the explanations furnished by Mr. Sage in his letter of the 10th ultimo, with regard to those points which were particularly adverted to in the orders of government of the 25th of April, as placing Mr. Sage's official conduct in an unfavourable light, and as demanding explanation.

The documents before government, containing no information calculated to show the grounds on which Mr. Sage had been induced to countermand the original instructions issued by him for the attendance, at the magistrate's cutcherry, of the widow, her father, and the persons who had accompanied them to the thannah of Arriadhee, Mr. Sage was required by the orders of government of the 25th of April, to furnish an explanation on this point.

In his letter of the 10th of June, Mr. Sage, after stating the circumstances connected with this case, which had come to his knowledge previously to issuing his perwannah to the darogah of Arriadhee, on the 30th of December, proceeds in the following terms to explain the motives by which he was induced, on the morning of the 31st of December, to countermand the instructions above adverted to.

"Nothing further occurred on the 30th of December, but on the following morning, shortly after I had entered the court-house, it was reported to me that Musmauth Degumburree was on her way thither in a very emaciated state. I then reflected that I had acted hastily the preceding day in making the order alluded to, principally on the grounds of Mr. Eliot's private information, and I again referred to my darogah's report; and believing from that report that he had ascertained from the woman's relations that her age was 14 or 15, and being unwilling to bring an afflicted and apparently devoted female to the court-house, I directed the acting nazir immediately to inform the darogah of Arriadhee, that I did not wish my order of the preceding day to be enforced, but that the woman should be detained and not be permitted to burn. It was then my intention to send an official order to the like effect, so soon as the business with which I was then engaged should be finished."

The Governor General in Council observes, that the instructions issued by Mr. Sage on the 30th of December, requiring the personal attendance at his cutcherry of the widow and her friends, were avowedly founded on the information then before Mr. Sage, regarding the immature age of the widow; and that they were evidently directed to the object of enabling Mr. Sage to ascertain, by personal inquiry and examination, the real age of the female.

The information communicated by Mr. Eliot, that the girl was said to be only 12 years of age, and that on that ground he had prevented the sacrifice, as well as the contradictory statements on that point, contained in the first report from the darogah of Arriadhee, forcibly suggested the indispensable necessity of a careful inquiry into this essential fact; and the Governor General in Council is of opinion, that Mr. Sage, so far from having exceeded his powers, or having acted with too

much precipitation in requiring the personal attendance of the parties on the 30th of December, adopted a measure entirely proper, and in every respect consistent with the principles of justice and humanity.

It is obvious that no further information, regarding the age of the girl, had reached Mr. Sage, in the interval, previously to his rescinding the orders in question; in fact, Mr. Sage does not assert that such was the case; but he observes, that on again referring to the darogah's report, he believed that the darogah had ascertained from the relations of the widow, that her age was 14 or 15 years. The Governor General in Council is surprised that Mr. Sage should have felt so easily satisfied on this point. The report in question, so far as it refers to this point, merely recites that, on having questioned the woman, she said her age was 18 or 19 years, and that on inquiries being made from her friends who had accompanied her, they said her age was 14 or 15 years. The darogah does not state that he had ascertained her real age, or himself believed it to be 14 or 15; he not only sends no depositions of the persons who had been questioned, but does not even mention their names. In fact, from the depositions of the witnesses since examined by Mr. Blunt, there appears every reason to believe that the actual age of the girl, at the period of her becoming a suttee, was only about 12 or 13 years.

The circumstances stated by Mr. Sage, that the girl was reported to be on her way to the cutcherry in a very excited state, did not supersede the necessity of ascertaining her age. If her situation had in reality been such as was reported, Mr. Sage might have himself proceeded, or might have deputed his assistant, to inquire into the subject on the spot where the girl then was; and the father of the girl, and other competent witnesses, might at all events have been examined on oath at the cutcherry.

Combining these circumstances with the information communicated to Mr. Sage by Mr. Eliot, the Governor General in Council considers Mr. Sage's explanations on this point to be altogether unsatisfactory; and he cannot but repeat the expression of his surprise, that, under the special circumstances of this case, Mr. Sage should not have felt it to be his indispensable duty to persevere in his original intention of ascertaining, by a personal and deliberate investigation, the real age of the girl.

Translation of a Perwannah from the Magistrate of the 24 Pergunnahs, to the Darogah of Arridhee, dated the 31st of December 1819.

"Your arzee of the 29th of December, reporting the intention of Musmauth Degumburree, the widow of Sheebon Chunder Dutt, to burn herself within the limits of your thanah, and of your having prevented the ceremony until the receipt of orders, with other particulars, having been received, orders were in consequence issued to you to prevent the suttee, and to send the woman and the parties concerned to the magistrate. It appears, however, on referring to that arzee, that the age of the female is 11 or 12; besides this there is no cause of impediment to the performance of the suttee; you are therefore directed to investigate, and to ascertain with accuracy, whether the age of the female exceeds 12 years or not; and in the event of her age being more than 12 years, and there not existing any cause for preventing the suttee, you are immediately to allow the suttee to be performed, and are not to prevent it."

While circular orders, 9th paragraph of the chief secretary's letter of the 9th Dec. 1812.

The remaining points on which Mr. Sage was required to furnish an explanation, by the orders of government of the 25th of April last, had reference chiefly to the orders contained in the perwannah issued by Mr. Sage, on the evening of the 31st December, a translation of which is inserted in the margin.

On that subject the Governor General in Council remarked that the orders contained in that perwannah were in direct violation of the circular instructions issued for the guidance of the magistrates, and of the police officers, in a letter from the register of the nizamat adawlut, dated the 29th of April 1813; that by those instructions, the performance of the ceremony of suttee, by a girl not yet arrived at her full age, had been declared to be contrary to the Shaster, as well as inconsistent with every principle of humanity; that the magistrates and their police officers had been enjoined in consequence to use the utmost care, and to make every effort to prevent that among other forbidden practices; that with the view of guarding against any misconception on this important point, the nizamat adawlut had been directed by government to specify, in the instructions to be issued to the magistrates and police officers, the age at which women, according to the principles of Hindoo law, were permitted to burn themselves; and that in conformity with those orders, and under the express sanction of government, the circular orders distinctly specified that if the female who was going to be burnt should be less than 16 years of age, the performance of the ceremony was not to be permitted.

The Governor General in Council further remarks, that in the ordinary course of Mr. Sage's official duties the circular instructions above alluded to must necessarily have come under his frequent observation; and that it was to be inferred from his letter to Mr. Blunt, of the 25th March, that he had particularly referred to them on the present occasion.

Mr. Sage was in consequence required to furnish such defence as he might be able to offer for his violation of a positive order under the circumstances above

stated, and with reference to other observations contained in the orders of government of the 25th April.

Mr. Sage's defence of his conduct on this point rests chiefly on the avowal of his ignorance of the orders issued by the nizamat adawlut and government, prohibiting the performance of the ceremony of suttee by a female whose age should be less than 16 years.

Mr. Sage having observed that he had adverted only to the first part of the letter from the chief secretary to government, of the 5th December 1812, which formed an enclosure in the circular instructions communicated by the nizamat adawlut to the several magistrates on the 29th April 1813, proceeds as follows:—

"In the 4th paragraph of the chief secretary's letter, I found the terms of the answer of the pundits, which are as follows: No woman having infant children, or being in a state of pregnancy, or unchastity, or under the age of puberty, is permitted to burn with her husband.

"When I had perused this part of the letter of the chief secretary, I inquired of the pundit of the court, what is considered to be the age of puberty with Hindoo females. His reply, as nearly as I can recollect, was, that the age of puberty was 12 years.

"On receiving this information, and being misled from the report of the darogah, that Musmauth Degumburree was at least 14 or 15 years of age, which far exceeded the age of puberty, I unfortunately did not at that time proceed in the perusal of other documents, which I have since ascertained would have shown me, that if the female who is going to be burnt should be less than 16 years of age, the performance of the ceremony is not to be permitted.

"It may perhaps appear extraordinary, that my reading and my experience as a magistrate should not have rendered me better acquainted with the circular instructions issued for the guidance of the magistrate and of the police officers in respect of the performance of suttees; but I can confidently assert, that from the time when these instructions were issued, until the occurrence of the case in question, no instance had happened in which the performance of a suttee had called for my interference, or by which my attention had been particularly directed to the period of life declared in those instructions to be the age of maturity.

"I am now also fully aware, that when I perused the letter of the chief secretary, and particularly that paragraph of it which directs that instructions should be issued to the native officers of police, conformable to the tenor of that letter, specifying of course the age at which women, according to the principles of Hindoo law, are permitted to burn themselves, that I should have acted with greater prudence and propriety, if I had read and considered such instructions with attention; but inasmuch as the answer of the pundit had specified the age of puberty, and the letter of the chief secretary did not fix any particular age as the standard of that condition, I was unfortunately satisfied with the reply of the pundit to whom I referred, and I proceeded without further reflection on this subject to the dispatch of my other official business.

"Could I have anticipated the consequences that have followed from this apparent instance of remissness, or had I entertained the slightest apprehension that my conduct would subject me to the displeasure of government, I should have acted with more deliberation and precaution; and, under the circumstances that have occurred, I can only express my unfeigned regret that I did not deem it necessary to peruse the other documents which would have afforded me that official information which your letter supposes me to have possessed, but which, I most solemnly declare, was unknown to me, until the rumours which followed the actual performance of the suttee, induced me to refer to all the documents connected with the subject."

With reference to the foregoing observations, the Governor General in Council can only express his surprise, that the circular letters of the nizamat adawlut, issued to the several magistrates and police darogahs throughout the country on the 29th April 1813, and the 4th January 1815, and subsequently again circulated in a printed form, containing instructions on a subject highly interesting and important to humanity, and demanding in their execution the utmost care and circumspection of the magistrate, should so totally have escaped Mr. Sage's knowledge and attention, or that in the ordinary course of business he should have remained in ignorance of their object.

The Governor General in Council is still more surprised that when Mr. Sage did refer to a portion of those orders, viz. the letter from the chief secretary to

government, dated 5th December 1812, and particularly to that part of the letter in question which directs the nizamat adawlut to specify, in the instructions to be issued to the magistrates, the age at which Hindoo women were to be permitted to perform the sacrifice of suttee, that gentleman should not even then have read and considered the instructions in question.

With regard to the unseasonable hour and irregular manner in which the final order, authorizing the performance of the ceremony, was issued, Mr. Sage has offered the following explanation:—

“In the evening of the 31st December, and after I had proceeded to Calcutta, where I was engaged to dine with my family, my servants informed me that a vakeel from the sudder dewanny wished to speak to me. The person, whom I have since ascertained was a vakeel in the employ of rajah Raj Kissen, in company with one Muddun Dhutt, and one Chunder Mittra, who represented himself to be the uncle of Musummut Degumburree, produced the copy of a bewasta, which he said had been issued by the sudder dewanny. This bewasta I did not peruse, but the parties became extremely urgent that I should issue orders for the performance of the suttee. Chunder Mittra, in particular, then asserted that his niece was of an age which according to the Hindoo law, and the instructions of government, justified the performance of the sacrifice.”

“Before these persons quitted me, my peons arrived from Arridhee, and reported to me that Moosommut Degumburree was nearly dead with grief and long fasting, and that if she was not immediately permitted to burn, her life would be terminated by other means. Believing, as I then did, that this unfortunate female had abstained from food since the death of her husband on the 27th December, during a period of four days, and that she was resolved to destroy herself; feeling apprehensive that I had interfered, from motives of humanity, beyond my authority; dreading the immediate death of the woman, from want of food; and fearful that I might be subject to the consequences of such an event; believing conscientiously that I was not lawfully authorized to prevent the suttee, and being strongly urged and importuned by her uncle to allow the ceremony to be performed, I sent a peon to the sheristadar Heero Lull, with a verbal message, directing him to write to the darogah to suffer the suttee to be performed. The solicitude I felt, lest the woman should expire from the effects of her long abstinence, induced me to adopt this irregular mode of sending my order to the sheristadar, but I trust that the urgent circumstances of the case will justify my conduct on the occasion. The perwanneh actually sent by the sheristadar was not written with my privity, otherwise than I have explained, and my verbal message by the peon I have correctly stated.”

On this point it may be remarked that Mr. Sage, after countermanding the instructions which he had originally issued, requiring the attendance at the cutcherry of the widow and her friends, appears to have satisfied himself by a reference to the first report of the darogah, by consulting the pundit of his court, and by reading a part of the circular orders of the nizamat adawlut, that he was not warranted in preventing the performance of the suttee. Mr. Sage at the same time neglected the obvious means at his command, of informing himself fully and distinctly of the principle which should have governed his conduct on the occasion, and of the facts of the case to which that principle ought to have been applied. The result has been the sacrifice of a young female, in opposition to the rules prescribed for regulating the rite of suttee.

The Governor General in Council cannot close this review of Mr. Sage's conduct, without remarking, that if the government felt itself bound by a regard for the religious opinions of the natives, to tolerate the above rite, with certain restrictions and limitations, it might naturally have been expected that the feelings of humanity, which must be excited equally by the abstract consideration of the subject and by the contemplation of the individual cases as they arise, would have led the executive officers to confine those sacrifices within as narrow bounds as the rule prescribed for their guidance would permit. This the Governor General in Council is still willing to hope would have been the predominant sentiment in Mr. Sage's mind, had he taken the necessary pains to obtain full and accurate information of the subject. It is the failure on the part of Mr. Sage to perform that essential obligation of his public duty, and the serious consequences resulting from that neglect, which have imposed upon the Governor General in Council the painful task of placing upon record the judgment which he has formed of Mr. Sage's conduct, stated in the preceding paragraphs.

Extract BENGAL Political Consultations, 3d October 1818.

N° 11.—Honourable M. Elphinstone to John Adam, esq. &c. &c. &c.
Camp at Chandore, 18th August 1818.

Sir,—I HAVE the honour to transmit the copy of a letter from the provisional collector of Ahmednuggur, reporting the performance of a suttee at that place, together with a copy of my reply of this date.

Ahmednuggur, 10th August 1818. I have, &c. (signed) M. Elphinstone.

N° 12.—To the honourable M. Elphinstone, &c. &c. &c.

Sir,—A brahin of considerable sanctity died at this place in the course of last night, and his wife sent to me this morning to desire permission to burn herself with her husband's body. As she had gone through all the preliminary ceremonies, and it would have been a heavy breach of brahminical law, as well as of an acknowledged custom, to have prevented the woman from following the bent of her inclinations, I tacitly consented to the sacrifice, but, at the same time, positively refused to afford any assistance towards defraying the expenses of the requisite clothes for the woman, or for the wood to form the pyre, and likewise declined to sanction the proceeding by my presence, or that of any person on my part. I also intimated my intention of bringing the subject to your notice; and from what I have heard from several very respectable brahmins, I am almost satisfied that the exercise of a very trifling degree of authority, would put a stop to this perversion of reason and humanity in future; indeed I anticipate a very good effect towards checking it, from the undisguised manner in which I have expressed the abhorrence and disapprobation of the British government on the present occasion; and I trust you will approve of what I have done. It appears that the late peishwa frequently personally exerted himself to dissuade women from becoming suttees; and that he always took upon himself the charge of supporting those who attended to his advice. I shall be glad to use my influence at this place, in a similar manner, if authorized by you; and have little doubt of the success of my interposition, in the majority of cases that may occur, when I have it in my power to assure the woman of the means of subsistence.

A true copy, I have, &c. (signed) Henry Pottinger, collector.
(signed) H. Tovey, acting assistant.

N° 13.—Captain Pottinger, &c. &c. &c. Camp at Chandore, 18th August 1818.

Sir,—I have the honour to receive your letter of the 10th instant, regarding the performance of a suttee at Ahmednuggur.

I entirely approve of your having permitted the ceremony according to your report, as I cannot sanction the slightest interposition of authority in a case so closely connected with the religious prejudices of the Hindoos. The greatest caution is necessary even in such a case, which is open to misrepresentations to which that of a brahmin prince is not liable. Brahmins, however, may be employed to dissuade the widows from burning themselves, and in all successful cases I authorize a subsistence being granted to them.

A true copy, I have, &c. (signed) M. Elphinstone.
(signed) H. Tovey, acting assistant.

The Honourable M. Elphinstone.

N° 14.—To the Honourable Mountstuart Elphinstone, &c. &c. &c.

Sir,—I have had the honour to receive your dispatch of the 18th of August, enclosing a copy of correspondence with Captain Pottinger, regarding the performance of a suttee at Ahmednuggur.

The Governor General in Council has instructed me to express his high approbation of Captain Pottinger's procedure as reported to you. His Excellency in Council concurs with you, in judging that the greatest caution is requisite on the part of the officers of the British government, in dissuading widows from the performance of this ceremony, in order to avoid the imputation of interfering with the religious prejudices of the inhabitants, to which the government of a brahmin prince could not be liable. Keeping this necessary caution in mind, the local officers may still have influence to discourage the practice in a great degree, by declining, as Captain

Pottinger

Pottinger did in the instance referred to, to be present at the ceremony, or to assist them in the supply of the necessary clothes and other materials for the celebration of it. In cases where widows have been successfully dissuaded from burning themselves, the allowance of a small sum for their subsistence, may be productive of the best effects, and is accordingly authorized; the Governor General in Council relying on your care, that the expense incurred for this purpose be kept within very moderate limits.

Fort William,
3d October 1818.

I have the honour to be, sir, &c.

(signed) *J. Adam*, chief secretary to the gov^t.

Extract JUDICIAL Department, L. P.; Fort William 30th July 1819.

(Criminal.) At a Counsel,—present,

His Excellency the most noble the Marquis of Hastings, K. G.
Governor General and Commander in Chief, President;
G. Dowdeswell, J. Stuart, J. Adam, esqrs.

READ and approved the Proceedings of the 23d instant.

N^o 1.—Register of the Nizamut Adawlut to W. B. Bailey, esq. Secretary to Government, in the Judicial Department.

Sir,—I am directed by the court of nizamut adawlut, to request you will lay before his excellency the most noble the Governor General in Council, the under-mentioned Papers, viz.

N^o 1 & 2.—Abstract and detailed reports of suttees or Hindoo widows who were burnt or buried alive with their deceased husbands, in the several zillahs and cities, during the years 1815 and 1816, compiled from the reports submitted by the magistrates, in pursuance of the circular orders of the 4th January* 1815.

N^o 3 to 8.—Copies of such letters with enclosures, from the courts of circuit and magistrates, as contain any information or remarks, not copied in the above reports†.

N^o 9.—Extract from the proceedings of the nizamut adawlut of the present date, containing their remarks and resolutions on consideration of the above reports; also copies of the several papers, referred to in those resolutions, marked (A.) to (I.) inclusive.

N^o 10.—Draught of regulation prepared by the court, intitled “A Regulation for maintaining an observance of the restrictions prescribed by the Shaster, in the burning of Hindoo widows on the funeral piles of their husbands, or otherwise.”

Fort William, 25th June 1817.

(signed) I am, &c.

M. H. Turnbull, reg^r.

* Printed circular orders, nizamut adawlut. N^o 14. Page 32.

† From 4th Judge, Calcutta court of circuit, dated 16 April 1816. From D^o, dated 18 April 1816, with enclosure. From D^o, dated 20 April 1816, with enclosure. From Dacca court of circuit, dated 19 August 1816.

DETAILED STATEMENT OF SUTTEES OR HINDOO WIDOWS WHO WERE BURNT OR BURIED WITH THEIR DECEASED HUSBANDS, In the several Zillahs and Cities, during the Year 1815.—Compiled from the Reports of the Magistrates.

1.	2.	3.	4.	5.	6.	7.	8.	9.	10.
ZILLAH.	CALCUTTA DIVISION: NAME.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.		
Burdwan	Mus ^t Panchy	70	Dhoba	Guerie, dhoba	5 Jan. 1815	Coolpore	Leaving a daughter and 4 sons, all above 30 years of age.		
50.	Huropra and Anundinye	60	Brahmin	Rampeshaud Turbanges, brahmin	16	Culina	The first leaving 2 sons and 5 daughters; and the second, 1 son and 2 daughters, all above 35 years of age.		
	Seobhadra	70	Nayit	Cherdonye	27	Duagapore	Leaving 4 sons and 3 daughters, all above years of age.		
	Lornah	60	Brahmin	Biswanath Mokerjee, brahmin	7 Feb.	Seondah	No children.		
	Khooder	31	Ditto	Debnath Gangooly, brahmin	12	Culina	Leaving 2 sons and 2 daughters, above 6 years of age.		
	Sasse	32	Ditto	Boddemuth Mokerjee, brahmin	1 Mar.	Culina	Leaving 4 sons above 10 years of age.		
	Mus ^t Maunkee	60	Ditto	Roghoonath Mokerjee, brahmin	4	Coolpore	Leaving 2 daughters and a son above 11 years of age.		
	Booknee	40	Ditto	Rangorodee, brahmin	29	Ditto	No children.		
	Seogarda	32	Ditto	Ujant Leel Gosain, brahmin	13 Apr.	Coolpore	Leaving a son and a daughter, all above 7 years of age.		
	Pearce	30	Nayit	Conehill, Nye	19	Rhind Ghose	Leaving a son and 5 daughters above 30 years of age.		
	Burtoonee	65	Angheery	Autmoram, angheery	27	Pankishen	She having no children.		
	Mus ^t Jeemung	60	Cothi	Hartimoo Sreah, cothi	13 July	Culina	Leaving a daughter of 25 years of age.		
	Ramprea	50	Ditto	Doolab Ghose, cothi	31	Rampas	No children.		
	Pharnee	60	Angheery	Seddye Hoi	1 Aug.	Saleemabad	No children.		
	Kiscomuny	26	Ditto	Geuck	6	Bordwan	Ditto.		
	Seedho	70	Muduck	Genguram, muduck	7	Coolpore	Ditto.		
	Speckerny	20	Brahmin	Ranjub Baidya, brahmin	12	Culina	Leaving a son and 3 daughters, all of them above 25 years of age.		
	Socilia	45	Martea	Ranye Bang	7	Coolpore	Leaving 2 sons and 3 daughters, all above 17 years of age.		
	Mus ^t Saubetree	60	Chussa	Ransonder, chussa	25	Coolpore	Leaving 2 daughters above 30 years of age.		
	Sunkore	50	Brahmin	Gajad Ghosaul, brahmin	5 Sept.	Coolpore	No children.		
	Rudhanony	55	Cothi	Ramunary, cothi	6	Culina	No children.		
	Mzraha	55	Bunee	Madanabhar, bunee	10	Burdwan	Ditto.		
	Ramunary	55	Cothi	Cumalabhar, cothi	15	Culina	Ditto.		
	Anundony	32	Brahmin	Sumlee Mokerjee, brahmin	18	Ditto	Ditto.		
	Kuroonanye	75	Ditto	Ramkunye, brahmin	2 Oct.	Suleemabad	Leaving 2 sons and a daughter above 30 years of age.		
	Rantonee	81	Boddy	Eboantredum Chatterjee, brahmin	3	Suleemabad	Leaving 4 sons and a daughter above 30 years of age.		
	Padmury	28	Sulgepa	Rampoy Dices, Luddy	11	Suleemabad	No children.		
	Hawravny	32	Tamty	Golaanet Ghose, sutgepe	14	Suleemabad	Leaving a son above 5 years of age.		
	Saramuny	21	Bunee	Gyuran Nundy, bunee	16	Ditto	Leaving 3 sons and 3 daughters, all above 30 years of age.		
	Saramuny	21	Bunee	Takopras Dits, bunee	16	Poobhut	Leaving an infant children, who are left under the protection of their uncle.		
	Kuroonanye	60	Sutgepe	Ukhop Madde, sutgepe	19	Ditto	Leaving a son above 22.		
	Rayenony	26	Nuzar	Bissonath, nuzar	20	Suleemabad	No children.		
	Gungamuny	50	Cothi	Ramtunoo, cothi	20	Cathce	Leaving 2 sons above 20 years of age.		
	Chowanny	50	Brahmin	Pudumleehun, brahmin	23 Nov.	Culina	Leaving 2 sons and 2 daughters, all above 14 years of age.		
	Blugobaty	32	Ditto	Ramsucker, brahmin	12	Poobhut	Leaving 2 sons above 8 years of age.		
	Tirpoora	40	Buddee	Seoknye, buddee	12	Culina	Leaving 5 sons and 2 daughters, all above 7 years of age.		

1.	2.	3.	4.	5.	6.	7.	8.
CAUCUTIA DIVISION - continued.	NAME.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Burdwan continued.	Chitra	40	Sutrope	Ramdoolaul, sutrope	14 Nov. 1815	Culina	No children.
	Miss' Shekhee	40	Cuth	Prankishore, cuth	20	Bursol	- Ditto
	Ruten	50	Brahmin	Namjee Mokerjee, brahmin	-	Khand Ghose	Leaving 1 son and a daughter above 15 years of age.
	Ransoo	50	Tamolee	Ramlurry, tamolee	21	Cotulpore	No children.
	Kowslee	72	Brahmin	Nundram, brahmin	23	Mungleab	Leaving 2 sons and 4 daughters, all above 22 years of age.
	Paulbutty	70	Burua	Moocheeran, burua	26	Burdwan	No children.
	Pocknee	50	Tellee	Bancharam, tellee	27	Culina	Leaving 1 son and 2 daughters above 10 years of age.
	Jaya	75	Chasse	Sittaram, chassa	29	Cotulpore	No children.
	Chakra	60	Sonar	Punchoo, sonar	-	Dugangore	Leaving 2 sons above 50 years of age.
	Durpettey	21	Brahmin	Mudsoodun Mokerjee, brahmin	19 Dec.	Sulmanabad	No children.
Chinsurah	Ramcomery	56	Sutrope	Nusseram, sutrope	21	Poethul	Leaving 2 sons and 3 daughters above 16 years of age.
	Miss' Nundramy	68	Brahmin	Hurichunder, brahmin	22	Culina	Leaving a daughter above 44 years of age.
	Delekee	70	Keeloo	Sulaggy Ram, keeloo	29	Bumpass	No children.
	-	-	-	None	-	-	-
	Miss' Tuckerey	45	Kaundrah	Dumoodar Doss, kaundrah	21 July 1815	Possatum Chutter	The reports of the police officers do not contain any particular circumstances deserving notice.
	Haramury	40	Brahmin	Burjosowatra, brahmin	30	Ditto	-
	The mother of Bheehany Nundoo.	60	Dido	Sinybaas Chowdry, brahmin	22 Aug.	Arruckpore.	-
	Miss' Seefah	40	Ditto	Shibao Pandah, brahmin	1 Sept.	Possatum Chutter.	-
	Cowsollah	70	Ditto	Sahustrenam Teharry, brahmin	19	Ditto.	-
	Miss' Paulbutty	40	Ditto	Joyasingy Kouf, brahmin	18 Oct.	Ditto.	-
Hooghly 44.	The wife of Sankar Chowdry	50	Martee	Sunker Chowdry, maintee	21 Dec.	Phuragpore.	-
	Miss' Bawree	30	Tellee	Govind Suwahod, tellee	23	Town of Cuttack.	-
	Ramany Dibba	50	Brahmin	Buddonath Mokerjee	5 Jan.	Baunshirrai.	-
	Matee	90	Tcor	Puncharam, tcor	22	Ghotaul.	-
	Heem	37	Kail	Saffilam Ghose	13	Rajapore.	-
	Chender Mookes, and	60	Brahmin	Puddolochun Chatterjee	28 Feb.	Benipore.	-
	Auro	50	Sutrope	Bhugwan, sutrope	27	Hooghly.	-
	Daly Dassee	60	Brahmin	Ramneedy Burraul	19	Baunshirrai.	-
	Bossee	66	Ditto	Duttaram Cluckerbutty	2	Chundercona	This woman did not ascend the funeral pile of her deceased husband, who died at the house of his daughter, and was burnt in another village. The suttee being of the brahmin cast, she burnt contrary to the Shastra.
	Ram Treach	45	Ditto	Dalychurn Mokerjee	15	Byedbutty.	-
Hooghly 44.	Miss' Turamony	38	Ditto	Sagernauth, sutrope	21	Ditto.	-
	Jagdamba	49	Sutrope	Ramdoolaul, sutrope	19 Mar.	Hooghly	-
	Chanderamony	26	Ditto	Tamechurn Mokerjee	4	Baunshirrai.	-
	Harmony	29	Brahmin	Ragoonundun Bhattacharjee	21	Ditto.	-
	Birnah.	50	Bangdy	Nurhurry, bangdy	31	Rajbahlant.	-
	Sirlancee	50	-	-	-	-	-
	-	-	-	-	-	-	-
	-	-	-	-	-	-	-
	-	-	-	-	-	-	-
	-	-	-	-	-	-	-
	-	-	-	-	-	-	-

1.	2.	3.	4.	5.	6.	7.	8.
CAUCUTIA DIVISION - continued.	NAME.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Burdwan continued.	Rajesurie	32	Brahmin	Bydnath Mokerjee	18 Apr. 1815	Byedbutty.	-
	Annoo	60	Kail	Radochun Nundy	23	Ditto.	-
	Miss' Dooquitty	74	Ditto	Raukinker Roy	25	Rajbahlant.	-
	Moyanie	60	Ney	Punch Cowry, ney	15 May	Benipore.	-
	Blaugbutty	30	Brahmin	Neelamony Bausterjee	12	Hooghly.	-
	Mucita Dassee	60	Chandal	Rampershad Chang	15	Ditto.	-
	Kunook	39	Ditto	Radomobun Chang	15	Pandeeah.	-
	Kartania	70	Sutrope	Doodul, sutrope	15 June	Ditto.	-
	Anooporra	50	Kybert	Gaur Pantur	30	Byedbutty.	-
	Naltoh	30	Kail	Melboomun Roy	30	Baunshirrai.	-
Hooghly 44.	Khesorey	65	Jellah	Neeago, jellah	26 July	Dewangurje.	-
	Jhakoornee Dassee	32	Kail	Rajellah Mitter	22	Hooghly.	-
	Doorga Dibba	70	Brahmin	Pertam Roy	21 Aug.	Ditto.	-
	Miss' Sukthay	55	Kybert	Neeloo Saunra	19	Byedbutty.	-
	Huro	60	Brahmin	Gungaram Roy	20	Ditto.	-
	Gunga	80	Bangdy	Souruck, bangdy	8	Chundercona.	-
	Kunda	40	Brahmin	Ramsa Chatajee	24	Byedbutty.	-
	Ramomony	70	Ditto	Ramsuker Monderee	15 Sept.	Benipore.	-
	Name and age not ascertained.	-	Ditto	Kaunt Dui, bannan	11	Chundercona.	-
	Seorjamonny	30	Raipoot	Bugawur Slog	22	Benipore.	This woman left an infant of 3 years, in charge of her sister Rutnie, under the prescribed engagement.
Burdwan continued.	Ramomony	34	Jehly	Buggath Seth	24	Ditto	-
	Kirpanchi	70	Brahmin	Ramye Nye Baktes	28	Byedbutty.	-
	Dooquitty	30	Ditto	Goopershad, brahmin	25	Hooghly.	-
	Bhyrobee	70	Sutrope	Kallerkurkooman	13	Baunshirrai.	-
	Sunkeree	60	Kail	Ramkanyee Del	17	Ditto.	-
	Suktha	50	Brahmin	Ramtuoo Chatterjee	17	Ghataul.	-
	Gunga Daker	65	Kail	Ramlochand	28	Byedbutty.	-
	Ramtinnoo	60	Brahmin	Sunker Baddabuggies	3	Pandeeah.	-
	Bhyrobee	75	Kail	Gungadur Kur	6 Oct.	Dharmakaulbee	-
	Rampreah	27	Brahmin	Sobharan Dayematty	22	Jelanaabad.	-
Hooghly 44.	Khemma	70	Gungo bannan	Ceserinauth Molda	17	Ditto.	-
	Rokonie	80	Brahmin	Mootoracherjee	8	Byedbutty.	-
	Chandronie	92	Kail	Prankishen Syra	12	Ditto.	-
	Belous	30	Kybur	Kanoyebang	25 Nov.	Ditto.	-
	Sulcha	80	Sutrope	Bollyseer	30	Hooghly.	-
	Bemola	29	Moodia	Luckhykaunt, moodia	17	Ditto.	-
	Miss' Rutton Mory	20	Kail	Bhyrubunder Sing	17	Baunshirrai.	-
	Sabitra	23	Brahmin	Ramchunder Chatterjee	24	Ditto	This first named left an infant of 1 year, the second named left an infant of 2 years. The first in charge of Rutton's mother; the second in charge of Sabitra's father: both under the prescribed engagement.
	-	-	-	-	-	-	-
	-	-	-	-	-	-	-
Burdwan continued.	Shachhane	70	Kail	Ramsunker Burral	26	Ditto.	-
	Sukthee	90	Ditto	Jagdeesess	16	Ghataul.	-
	Doro	60	Bangdy	Neeloo, bangdy	2	Byedbutty.	-
	Anundmohi	50	Brahmin	Rammohun Mokerjee	2	Ditto.	-
	Oloka	21	Gowallah	Ramadun, gowallah	12	Ditto.	-
	Ratimoney	57	Kail	Ramulhun Bose	17	Ditto.	-
	-	-	-	-	-	-	-
	-	-	-	-	-	-	-
	-	-	-	-	-	-	-
	-	-	-	-	-	-	-

PAPERS RELATIVE TO EAST INDIA AFFAIRS;

1.	2.	3.	4.	5.	6.	7.	REMARKS.
CALCUTTA DIVISION:—continued	NAME.	AGE.	CAST.	NAME AND CAST of her husband.	DATE of Burning.	In what Police Jurisdiction.	
Hoogly continued.	Rause	80	Tantee	Atmaram, tantee	25 Nov. 1815	Bhybhuty.	Left an infant of 2½ years, in charge of Lochun Sauntra, under the prescribed engagement.
	Tirpoora	24	Koit	Muddun Sauntra	3	Ditto	
	Bhugbatty		Ditto	Peritram Ghose	21	Chunderona.	
	Sooramoney	45	Moschn	Rammochee	3	Rajahpore.	
	Bhugbatty	27	Sutgope	Gungaram, sutgope	21 Dec.	Dhurnakullee.	
	Bonna	75	Telle	Susserum Maul	4	Bempore.	
	Sola	59	Kypert	Lackhun Daskybert	11	Hoogly.	
	Rangraah	27	Kait	Soniram Hajrah	20	Jehanabad.	
	Bummi	20	Brahmin	Ranchundeschatteeja	13	Byedbhuty.	
	Kumlah Dabee	40	Ditto	Muddurmehun Uddikarte	10	Panduragah.	
	Tarahmoney	80 or 25	Ditto	Turchund	31	Ditto.	
	Bhugbatty	50	Gowallah	Peritram Ghose	21 Nov.	Chondeconu.	
	M' (name and age not ascertained.)		Ditto	Sistram, gowallah	1	Devavangunge.	
Jessore	Sinanake Debbia	32	Brahmin	Comhkaunt Buddhunkar, brahmin.	1 Apr.	Sukea	Burnt previous to the arrival of the darogah; from inquiries made by the darogah, it appears that there was no objection, according to the Shaster, of her burning on the funeral pile of her husband.
	Rufomalla Debbia	27	Ditto	Byedimath Chuckerbatty, brahmin.	1	Nabad	This woman had a child of 4 months of age; in conformity to the Hindoo law, Komhkaunt Chuckerbatty entered into an engagement to provide a suitable maintenance for the child.
	Rockney Debbia	40	Ditto	Joychunder Bhuttocharee, brahmin.	21	Lohagurra	Previous to the arrival of the darogah, she had been burnt on the funeral pile of her husband; on inquiry it appears, that there was no objection to her burning on the funeral pile.
	Rumamoney Dassee	27	Koit	Rumsoonder Biswas, koit	21 May	Cootechundpore.	Ditto - a daughter of 3 years of age; Bydinanth Biswas, maternal uncle, entered into a written engagement, to provide a suitable maintenance for the child.
	Jagolunba	22	Beneca	Thakoordas, baneca	11	Curwaly	Ditto - the elder brother of the deceased husband, entered into an engagement to provide a suitable maintenance for a daughter, aged 2 years and 6 months; no objection to the burning, being in conformity to the Shaster.
	Puddamookey Debbia	35	Brahmin	Rajchander, brahmin	20 Sept.	Sukea	Sreedhur Bhutacharge entered into an engagement to provide a suitable maintenance for an infant boy, aged 8 months, no objection to the burning, being in conformity to the Shaster.
Jungle Melals	Moss: Hhoobansoury Debbia.	45	Ditto	Puddonath Bhutachargee, brahmin.	15	Tullah	In conformity to Shaster.
34.	Soordhuree	80	Tellee	Guddy Day, tellee	8 Jan.	Thannah Bissenpore.	
	Pary	60	Brahmin	Kalichurnama, brahmin	10	Ditto.	
	Korance	60	Tantee	Bindubun Dass, tantee	10	Ditto - Chatna.	
	Not reported		Sootite	Cheenasatnail	30 Feb.	Zemindary Baugmondee.	

HINDOO WIDOWS, &c.

1.	2.	3.	4.	5.	6.	7.	REMARKS.
CALCUTTA DIVISION:—continued	NAME.	AGE.	CAST.	NAME AND CAST of her husband.	DATE of Burning.	In what Police Jurisdiction.	
Hoogly continued.	Mottee	42	Jurgur	Jaddoo, jurgur	9 Mar. 1815	Zemindary Baugmondee.	
	Sreenotec	40	Bauree	Bhaughbut, bauree	1 Apr.	Thannah Soonamoky.	
	Sreenotee	40	Brahmin	Connyc Mytee, brahmin	10	Ditto - Burrabhoon.	
	Gozra	22	Ditto	Goorochurn Shakra, brahmin	24	Zemindary Pacheti.	
	Nundo	50	Koeree	Monshiam, koeree	24	Ditto.	
	Not reported	80	Telly	Rustundoss Karuck, telly	27	Thannah Pondah.	
	Phoolmonee	56	Kest	Not reported	20 May	Zemindary Baugmondee.	
	Konchilla	50	Bostomee	Rassoo Dess, bostomee	25	Thannah Bissenpore.	
	Toosoca	not reported	Rajpoot	Narrain Roy, rajpoot	5 June	Ditto - Sitta.	
	Kowaree	80	Dhoba	Prifa, dhoba	15	Zemindary Toondee.	
	Thakrie	35	Bowrie	Moothoon, bowrie	14 July	Thannah Bissenpore.	
	Anundo	60	Lohur	Urzoou, lolur	22	Ditto - Condah.	
	Thakoornonee	60	Bhaut	Mungul Deo Hozaree, bhaut	28	Zemindary Jherria.	
	Not reported	30	Not reported	Neerunjun Shah	15 Aug.	Ditto - Mookundpore.	
	Bowanie	18	Cullo	Kirpankotai, bource	16	Zemindary Pachete.	
	Solihumone	40	Ditto	Ballyee, culloo	29	Ditto - Simlapol.	
	Peslamon	35	Brahmin	Punchoo Seaputtee	3	Thannah Bissenpore.	
	Kirpanone	70	Sannut	Brahmin	9	Ditto - Chatna.	
	Govind	60	Rhydee	Neenyeannarin, sannut	27	Ditto - Catna.	
	Kanchun	60	Telly	Kurmeeram Kulrauze, bhyddice	9 Oct.	Ditto - Bissenpore.	
	Puddo Baube	31	Brahmin	Chyton Day, telly	9 Oct.	Ditto - Pondoh.	
	Gunga	60	Rajpoot	Bulram, brahmin	27	Zemindary Seepore.	
	Seela	60	Bowrie	Bowanny Sing, rajpoot.	30	Cotwallee Banecoorah.	
	Not reported	60	Not reported	Nitto, bourie	6 Nov.	Thannah Bissenpore.	
	Moheserre	70	Bowrie	Choyton Khovar	7	Ditto - Chatna.	
	Jitto	65	Kyot	Byragee, bowrie	20	Zemindary Simlapol.	
	Roymonee	70	Brahmin	Gourhury Sircar, koit	12 Dec.	Ditto - Maambhoon.	
	Sunkurree	45	Not reported	Juggut Chatterjee	27	Thannah Soonamoky.	
	Moheshurree	50	Brahmin	Bhickaree Roy	28 May	Ditto - Chatna.	
	Lackee Prical	80	Tantee	Ransoondur Bhutacharge, brahmin.	21 Sept.	Ditto - Kasheegang.	
	Deedoo	60	Kybert	Bindrabun Meesur, brahmin	3 Dec.	Ditto	This suttee was not known or reported by the munduls of the village, until after its occurrence. The goomashu, mundul and deegar were sent for; an inquiry into the circumstances is going on.
	Parbatty Debbia	60	Brahmin	Budrahundoss, tantee	8	Ditto - Sotpottee.	
	Unnopona	50	Teylun	Kurreekshendoss, kybert	27 Feb.	Ditto - Bismundali.	
	The wife of Ragoonauth Chackerbatty.	40	Brahmin	Ramlochan Bhutachargee, a brahmin.	9 Mar.	Santipore.	
	Dabber Dibia	40	Ditto	Ranchurn Coonda, tellee	13	Ditto.	No objection, but the suttee was performed before the darogah could reach the spot, after he had received information. The magistrate therefore summoned the parties and reprimanded them for this irregularity.
	Gunga	75	Ditto	Rogoonauth Chackerbatty, a brahmin.	21 Mar.	Kaguzpookria	
	Baugbatty	40	Gowalleen	Kisheneant Mookerjeeh, d'	6 Apr.	Santipore.	
				Doodlaul Chackerbatty, d'	20	Hurrah, town of Nuddea.	
				Bhyrob Ghose, gowalla		Santipore.	

PAPERS RELATING TO EAST INDIA AFFAIRS;

1.	2.	3.	4.	5.	6.	7.	8.
CALCUTTA DIVISION—continued.	NAME.	AGE.	C.A.S.T.	NAME AND CAST of her husband.	DATE of hearing.	In what Police Jurisdiction.	REMARKS.
N India.	Chittorah Dibia	60	Brahmin	Durjondain Mookerjee	21 Apr. 1815	Soeksaugur	
	Curran Moho	59	Ditto	Hurraund Neye Butchuspuly Blattercharge, a brahmin.	28	Lubsoh.	
	Tarah Mouce	25	Brahmin	Gourhury Doss, a brahmin	9 May	Hurrah, town of Nudda.	
	The wife of Indemarin Mookerjee.	59	Brahmin	Indemarin Mookerjee, a brahmin	18	Santipore.	
	Sankurra	59	Ditto	Sham Gungolee, a brahmin	36	Soeksaugur.	
	Chander Moonce Dibia	59	Ditto	Nundishore Turke Butchuspuly, a brahmin.	37	Santipore.	
	Unopoorra	60	Ditto	Ramlochan Bansoorjee, a brahmin	26 July	Soeksaugur.	
	Gungur Dibia	30	Ditto	Ramlochan Gangoolah, a brahmin	26	Ditto.	
	Kishemoney	59	Kolnee	Baancharamdutt, kaff	33	Ditto.	
	Kence	45	Ditto	Laulbeharry Ghose, a koit	29	Ditto.	
	Jugend Janyury	26	Ditto	Heroy, a koit	2 Aug.	Santipore.	
	The wife of Neelkaunt Mitter.	39	Ditto	Neelkaunt Mitter, a koit	4	Ditto	No objection, but the suttee was performed without giving information to the thannah; the magistrate therefore cited the parties before him, and after inquiry fined them for this omission.
	Kursoondere	24	Ditto	Sadlaseb, a brahmin	6	Soeksaugur.	
	Sreenutty	36	Ditto	Kerut Blattercharge, a brahmin	18	Santipore.	
	Bhyraby	45	Ditto	Sheepershaud Gungolee, a brahmin	19	Ditto.	
	Garia	49	Ditto	Deibaram Chatterbarty, a brahmin	25	Soeksaugur.	
	Keevanonce	30	Kolnee	Brijanodun Mitter, a koit	8 Sept.	Busacerhaut.	
	Kolmanee	80	Brahmin	Kewalram Ghose, a gowalla	15	Santipore.	
	Colomenee	40	Ditto	Frankishen Mookerjee, a brahmin	18	Ditto.	
	Bhyrobee	30	Ditto	Delanuth Chatterjee, a brahmin	30	Soeksaugur.	
	Chittora Monee	60	Ditto	Kallypershaud, a brahmin	12 Oct.	Santipore.	
	Marooka	50	Ditto	Ramlochan Mookerjee, a brahmin	15	Soeksaugur.	
	Oomarahi	50	Ditto	Chundeechurn Bansoorjee, a brahmin	17	Ditto.	
	Begumbonee	25	Ditto	Ramursing Mookerjee, a brahmin	17	Ditto.	
	Sugreebong	59	Ditto	Rugooram Sathboun, a brahmin	18	Ugurdeop.	
	Socnah	60	Ditto	Ranjewram Turk Bangis, a braham.	18	Kurra, town of Cuttack.	No objection, but the suttee was performed before the darogah could reach the spot after he had received information. The magistrate therefore summoned the parties, and fined them for this irregularity.
	Commolah	32	Kolnee	Gungasungre Biswas, a koit	22	Ditto	In this case the woman had a child under 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagement on stamp paper to take care of it.
	Chand Rahnee	56	Brahmin	Ramkaunth Mookerjee, a brahmin	26	Santipore.	
	Radhonicee	38	Kolnee	Manickchunder Miller, a koit	27	Ditto.	
	The wife of Ramkishore Roy.	40	Ditto	Ramkishore Roy, a koit	30	Ugurdeop	No objection, but the suttee was performed before the darogah could reach the spot after he had received information. The magistrate therefore summoned the parties, and reprimanded them for this irregularity.
	Satbhury	59	Brahmin	Samboo Chatterjah, a brahmin	31	Hurrah, town of Nudda.	

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HINDOO WIDOWS, &c.

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1.	2.	3.	4.	5.	6.	7.	8.
CALCUTTA DIVISION—continued.	NAME.	AGE.	C.A.S.T.	NAME AND CAST of her husband.	DATE of hearing.	In what Police Jurisdiction.	REMARKS.
N India.	Chittorah Dibia	60	Brahmin	Durjondain Mookerjee	21 Apr. 1815	Soeksaugur	
	Curran Moho	59	Ditto	Hurraund Neye Butchuspuly Blattercharge, a brahmin.	28	Lubsoh.	
	Tarah Mouce	25	Brahmin	Gourhury Doss, a brahmin	9 May	Hurrah, town of Nudda.	
	The wife of Indemarin Mookerjee.	59	Brahmin	Indemarin Mookerjee, a brahmin	18	Santipore.	
	Sankurra	59	Ditto	Sham Gungolee, a brahmin	36	Soeksaugur.	
	Chander Moonce Dibia	59	Ditto	Nundishore Turke Butchuspuly, a brahmin.	37	Santipore.	
	Unopoorra	60	Ditto	Ramlochan Bansoorjee, a brahmin	26 July	Soeksaugur.	
	Gungur Dibia	30	Ditto	Ramlochan Gangoolah, a brahmin	26	Ditto.	
	Kishemoney	59	Kolnee	Baancharamdutt, kaff	33	Ditto.	
	Kence	45	Ditto	Laulbeharry Ghose, a koit	29	Ditto.	
	Jugend Janyury	26	Ditto	Heroy, a koit	2 Aug.	Santipore.	
	The wife of Neelkaunt Mitter.	39	Ditto	Neelkaunt Mitter, a koit	4	Ditto	No objection, but the suttee was performed without giving information to the thannah; the magistrate therefore cited the parties before him, and after inquiry fined them for this omission.
	Kursoondere	24	Ditto	Sadlaseb, a brahmin	6	Soeksaugur.	
	Sreenutty	36	Ditto	Kerut Blattercharge, a brahmin	18	Santipore.	
	Bhyraby	45	Ditto	Sheepershaud Gungolee, a brahmin	19	Ditto.	
	Garia	49	Ditto	Deibaram Chatterbarty, a brahmin	25	Soeksaugur.	
	Keevanonce	30	Kolnee	Brijanodun Mitter, a koit	8 Sept.	Busacerhaut.	
	Kolmanee	80	Brahmin	Kewalram Ghose, a gowalla	15	Santipore.	
	Colomenee	40	Ditto	Frankishen Mookerjee, a brahmin	18	Ditto.	
	Bhyrobee	30	Ditto	Delanuth Chatterjee, a brahmin	30	Soeksaugur.	
	Chittora Monee	60	Ditto	Kallypershaud, a brahmin	12 Oct.	Santipore.	
	Marooka	50	Ditto	Ramlochan Mookerjee, a brahmin	15	Soeksaugur.	
	Oomarahi	50	Ditto	Chundeechurn Bansoorjee, a brahmin	17	Ditto.	
	Begumbonee	25	Ditto	Ramursing Mookerjee, a brahmin	17	Ditto.	
	Sugreebong	59	Ditto	Rugooram Sathboun, a brahmin	18	Ugurdeop.	
	Socnah	60	Ditto	Ranjewram Turk Bangis, a braham.	18	Kurra, town of Cuttack.	No objection, but the suttee was performed before the darogah could reach the spot after he had received information. The magistrate therefore summoned the parties, and reprimanded them for this irregularity.
	Commolah	32	Kolnee	Gungasungre Biswas, a koit	22	Ditto	In this case the woman had a child under 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagement on stamp paper to take care of it.
	Chand Rahnee	56	Brahmin	Ramkaunth Mookerjee, a brahmin	26	Santipore.	
	Radhonicee	38	Kolnee	Manickchunder Miller, a koit	27	Ditto.	
	The wife of Ramkishore Roy.	40	Ditto	Ramkishore Roy, a koit	30	Ugurdeop	No objection, but the suttee was performed before the darogah could reach the spot after he had received information. The magistrate therefore summoned the parties, and reprimanded them for this irregularity.
	Satbhury	59	Brahmin	Samboo Chatterjah, a brahmin	31	Hurrah, town of Nudda.	

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PAPERS RELATING TO EAST INDIA AFFAIRS;

1.	2.	3.	4.	5.	6.	7.	8.
Dacca Division:	NAME	AGE	CAST	NAME AND CAST of her husband.	DATE of burning.	In what Police Jurisdiction.	REMARKS.
1.	Backergunge	55	Jogee	Hawundoss, jogee	4 Jan. 1815	Chundeah	It appears from the thanadar's reports, that Mossumut Kurn-churnee had no children, and that she burnt herself on the funeral pile of her husband, of her own free will, on the date specified.
5.	Chittagong	54	Bhat	Mookundram, bhat	4 July	Rawazan.	---
		55	Soodur	Tepassadram, soodur	12	Sakuneeh.	---
		60	Ditto	Hurryram, soodur	20	Rawazan.	---
		60	Soodur	Blukun	7 Aug.	Rawazan.	---
		56	Ditto	Joynarain, soodur	14	Putteah.	---
4.	Dacca City	36	Bhydee	Keenkin, bhydee	1 May	Rajahavey.	---
		35	Ditto	Kishenchunder, bhydee	17	Sologhur.	---
		35	Soodur	Raniksher, soodur	4 Dec.	Rajaharry.	---
		60	Bhydee	Ranikaunt, bhydee	13	Ekdaula.	---
			Kahest	Omerterain Ghose, kahest	6 July	Talma.	The darogah did not hear of the circumstance till the 5th August, when he instituted an inquiry, and sent in two of the brothers of the deceased, who were punished by the acting magistrate for not giving notice to the darogah previous to the woman carrying her intention into execution. This woman had a son, aged three years and a half, but no younger children.
Mynensing.—No instances have occurred in this district of women becoming suttees; I believe this circumstance originates from the greater part of the population being of the Mahomedan faith.							
20.	Sylhet			---			
	Tipperah	60	Chandal	Anandram Chund, chandal	1 Jan. 1815	Cusbah.	---
		18	Soodur	Shedram Paul, soodur	8	Begumunge.	---
		35	Kawalice	Tuppassa Kam, kawalice	26	Lachabum.	---
		23	Soodur	Ranchunder Doss, soodur	4 Feb.	Gou sperah.	---
		23	Jogee	Sunkerpundit, jogee	16	Luchipore.	Buried alive with her deceased husband, and he being a jogee (weaver cast).
		48	Kahet	Collychurn Devan Byle	24	Cutwallee.	---
		33	Sahod	Banserain, sahod	11 Mar.	Cusbah.	---
		25	Soodur	Samsunder Doss, soodur	23 Apr.	Ditto.	---
		20	Ditto	Manick Ghose, soodur	26	Cutwallee.	---
		60	Jogee	Banserain, jogee	16 May	Thuridai.	Buried alive with her deceased husband, he being a jogee (weaver cast).
		30	Ditto	Seonaram, jogee	30	Begumunge	Ditto.
		40	Soodur	Praunnauth, soodur	1 June	Thuridai.	---
		58	Byle	Ramgungah Deb, byle	13	Dardcondy.	---
		25	Soodur	Seonaram, soodur	20 July	Cusbah.	---
		25	Kahet	Deenomanee, kahet	21	Begumunge.	---
		25	Jogee	Ranikshunder, jogee	19 Oct.	Goureepoorah.	Buried alive with her deceased husband, he being a jogee (weaver cast).
		60	Ditto	Kirtynarain, jogee	2 Nov.	Begumunge	Ditto.
		24	Kahet	Sreenarain Ghose, kahet	14	Cusbah.	---

Backergunge	70	Soodur	Benedram, soodur	26 Nov. 1815	Cusbah.	Buried alive with her deceased husband, he being a jogee (weaver cast).
Soodur	45	Jogee	Puratanarain, jogee	1 Dec.	Begumunge	

During the year specified in the within statement, two women have, agreeably to their own free will and consent, been saved from destruction; the intention of the one being to bury herself alive with the body of her deceased husband, and that of the other to cause her own death by performing the ceremony of suttee. Of the two women above-mentioned, the change in the determination of one, by name of Bidiah, the wife of Gorynauth, a jogee, proceeded from motives of compassion for her child, a female of 10 years of age, who, at the time of the final parting from her parent, when the

latter was on the eve of submitting to undergo the ceremony of being buried alive with her deceased husband, set up the most bitter lamentations, which eventually had the effect of inducing the parent, for the sake of her child, to forego the resolution which she had previously taken of sacrificing herself after the manner above described. The other woman herein alluded to, named Rajjussuree, wife of Anandram, without any ostensible motive (unless it might be inferred that she was suddenly overcome by fear), changed her determination of burning herself with her deceased husband, just at the time that she was quitting her house for that purpose.

MOORSHEDABAD DIVISION:

1.	2.	3.	4.	5.	6.	7.	8.
City of Moorshedabad	NAME	AGE	CAST	NAME AND CAST of her husband.	DATE of burning.	In what Police Jurisdiction.	REMARKS.
1.	Beerbhoom	60	Dhora	Pancharam, dhora	2 Mar. 1815	Kishinnuggur.	It appears from the police officer's report, that immediately on hearing of Pancharam's death, and his widow's intention of burning, a jemadar, mohurriz and a burkundazo were sent to the spot; but previous to their arrival the ceremony had taken place. On their making inquiries as to the woman's age, they learnt that she was about 50, that she had burnt of her own accord, and had never any children.
3.	Blangulpore	19	Kooree	Buhoor	23	Tarpore.	---
		50 or 60	Brahmin	Soodur	25	Pealapore.	---
		50	Rajpoot	Bekum Sing, rajpoot	12 June	Lochnanpore.	---
	Dunagelpore		Pullee	Basseodul Pullee	8 Apr.	Thannah Hermitabad.	It appears by the report of the police darogah, that the husband of the suttee died on the 23d Chyris, and was buried on the 25th of the same month, she expressed a desire to burn with the body of her husband; when the darogah repaired to the spot, and as he found that she had a female child of four years, and a boy about a year old, he endeavoured to dissuade her from burning herself, under the consideration of there being no one to take care of and bring up the children. A person named Muhadel Pullee, brother to the deceased, then offered himself to protect and bring up the children, and certified the same on stamp paper; in consequence of which the woman took up the corpse of her husband from the earth, a practice prevalent in her cast, though contrary to the Shasters, on the 27th Chyris, about twelve o'clock, and burnt herself on the funeral pile of her husband.
N. B.—The darogah of thannah Beergunge reported the case of a person having died, named Bollee, and of his two wives, named Debarce and Raopisurree, having indicated an intention of burning themselves on the funeral pile, but were dissuaded from it, on their relatives undertaking to provide for them.							
3.	Moorshedabad	60	Kawel	Harrissant Roy Kawte	9 July 1815	Cossimbazar.	---
		60	Gund Bahiah	Bully Haldar, gund bahiah	25 Sept.	Bhurritpore.	---
		60	Brahmin	Cossimnauth Chatterjeeah, brahmin	21 Oct.	Ranissur.	---
2.	Putneah	60	Moghya brahmin	Mohun Chowdry, moghya brahmin	15	Dhurndhaw	It appears from the darogah's report, that the suttee was concluded before he was informed of it; but upon inquiry amongst the inhabitants of the village, they found that Mohun Chowdry, her husband, being ill, went to Buttasur ghant, on the river Ganges, in the district of Bhagulpore, and two days journey from his house. His wife accompanied to afford him her assistance; after his decease, she of her own free will burnt herself with her husband, though her children wished to dissuade her from doing so.

HINDOO WIDOWS, &c.

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Tullasee	-	-	60	Toorkin	-	-	-	-	12 May 1815	Thannah Tojapore.	Muss Tullasee voluntarily burnt herself on the funeral pile of her husband.
Marchai	-	-	30	Koomin	-	-	-	-	1 June	Ditto	Muss Marchai voluntarily burnt herself the next day after the death of her husband; she left a daughter of 3 months old.
Khadeo and Cloonee, who burnt her; were committed to the court of circuit to take their trial, and the sentence of acquittal passed on them by mizant adavlut.											
Muss Niranjun	-	-	25	Rajpootee	-	-	-	-	16 July	Thannah Hoosapore.	Muss Niranjun voluntarily burnt herself on the funeral pile of her husband.
Soolegna	-	-	35	Ditto	-	-	-	-	1 Aug	Thannah Tojapore.	Muss Soolegna on receiving the intelligence of the death of her husband, voluntarily burnt herself; left no children, neither was pregnant.
Doolmee	-	-	25	Ditto	-	-	-	-	15	Thannah Tojapore.	Muss Doolmee voluntarily burnt herself on the funeral pile of her husband; she left 2 sons. Ekramnath has been taken from the father of Doolmee Rae, for the support of the children.
Ramkoori	-	-	65	Gabrin	-	-	-	-	28 Sept.	Thannah Soowah.	Muss Ramkoori voluntarily burnt herself on the funeral pile of her husband.
Muss Ajmistrail	-	-	60	Gowallin	-	-	-	-	22 Oct.	Thannah Tojapore.	Muss Ajmistrail voluntarily burnt herself on the funeral pile of her husband; left no children, nor was pregnant.
Dhoonee	-	-	20	Golin	-	-	-	-	Computed 2 Mar	Burrow.	From the darogah's report of 11th March, it appears that the father of the village in which the deceased Cheetoa resided, coming on that day to the thannah, gave information of the death of Dhoonee, the wife of the deceased Cheetoa, of the effects of burning she experienced on ascending the funeral pile of her husband, with the intention of becoming a sottee; but not having sufficient resolution to undergo the sacrifice of her life, she, after being somewhat scorched by the flames, quitting the pile, went to her habitation; and, after an interval of nine days, died, as above stated, from the burning she had partially undergone. This appears to have been the first and only intimation of her having had an intention of becoming a sottee, that was received by the darogah.
Wife of Ausa Rae (name unknown.)	-	-	80	Blarin	-	-	-	-	24 May 1815	Saleram.	
Sodussacca	-	-	40	Rajpootee	-	-	-	-	28 May	Airrah.	
Rulaseca	-	-	70	Teeschin	-	-	-	-	14 Sept.	Ekwaroe.	
BENARES DIVISION:											
Allehabad	-	-	35	Brelamin	-	-	-	-	31 Oct 1815	Soramand Nawaingunge.	This woman had burnt herself before the thannah people arrived, or could interfere, but from the darogah's report it appears that she burnt herself voluntarily.
Unknown	-	-	58	Gungapootur	-	-	-	-	11 Jan.	Tuttehpore.	
Muss Antecry	-	-	25	Barber	-	-	-	-	8 Mar.	Ditto.	
Kookimin	-	-	75	Brahmin	-	-	-	-	2 Jan.	City.	
Koomer Thakoorain	-	-	60	Ditto	-	-	-	-	31	Ditto.	

Musnaut Gokhassee, the wife of Shonarain Panch, a Jot amil, residing in the town of Gorakhpore, was prevented from burning herself on the funeral pile of her husband, on the 20th November, 1857, in consequence of her being at the time pregnant.

Place	Name	Age	Religion	Marital Status	Occupation	Date	Place of Origin	Notes
Guazepore	Unknown	17	Brahmin	-	Ramjanun, brahmin	16 Feb. 1845	Thannah Rectee	The wife of Ramjanun, deceased, mounted the pile to be burnt with the corpse of her husband, but on the flames reaching her she fled, she was slightly burnt, but received no material injury.
	Muss' Reangoria	60	Desadh	-	Geerabharce, dasadh	23 - - -	Guazepore	Muss' Reangoria burnt with the corpse of her husband; she has left no child.
	D ^o - Hoosee	20	Dhotee	-	Rugtoo, illohee	23 Aug. - -	Nunungunge	M ^{ss} Hoosee burnt with a knife, belonging to her dead husband, before the arrival of the thannah people. She has left a son 3 years of age.
	D ^o - Peonia	20	Katyur	-	Sheocham, kulwar	10 Sept. - -	Casimabad	M ^{ss} Peonia burnt with a turban belonging to her dead husband; before the going of the village reached the thannah with the report, the suttee had taken place.
	Unknown	80	Urduwan	-	Absoon Prince, cast unknown	12 - - -	Reeteepeer	This person burnt with the corpse of her husband; she has left a son of adult age.
	Muss' Chourassee	old age unknown	Rajpoot	-	Dhoota Mul, rajpoot	14 - - -	Nugra	M ^{ss} Chourassee burnt with the corpse of her husband, by her own desire.
	Unori	40	Senar	-	Donar, senar	14 - - -	Rasarah	M ^{ss} Unoria burnt with the corpse of her husband; she has left two sons and a daughter of old age.
	Unknown	45	Nocunah	-	Unknown	17 Sept. - -	Ballia	This person burnt with the corpse of her husband before the arrival of the thannah; she has left no children of tender age.
Guazepore	Muss' Soogeah	36	Brahmin	-	Joylat Meester	17 July - -	Podrah	
Mirzapore	Muss' Oodacee	60	Brahmin	-	Lallicce, brahmin	27 - - -	Thannah Bayarnsee	in the town of Mirzapore.
	Muss' Bukhtee	30	Brahmin	-	Monegee, brahmin	16 Oct. - -	Thannah Shadhpore	

[illegible]

In the several Zillabs and Citius, during the Year 1816 :—Compiled from the Reports of the Magistrates.

Miss Toosanmy	32	Taung	Sawick Doss	10 Sept. 1816	Catapore	Leaving a son above 10 years of age.
Roymun	33	Chenah	Sandoo Goss	21	Catapore	No children.
Ucoecoria	34	Kyath	Solpershand Mitter	24	Catapore	Leaving a son above 12 years of age.
Bawney	35	Brahmin	Seeta Fakar	29	Peshwar	No children.
Putuby	36	Ditto	Ranchunder Chatterjee	5 Oct.	Bawney	Leaving 5 sons above 10 years of age.
Kishaprea	37	Ditto	Sunder Bhattacharjee	12	Catapore	No children.
Burassary	38	Kyath	Endadhar Sinar	12	Salemabad	Leaving 4 daughters above 10 years of age.
Seetly	39	Sugope	Fakore Doss	18	Catapore	No children.
Junoona	40	Kyath	Jaynarain Doss	30	Ditto	Ditto.
Kishoree	41	Brahmin	Panchoo Medherjee	4 Nov.	Peshwar	Ditto.
Kishnamun	42	Brahmin	Ramchobur Luit	4	Catapore	Ditto.
Rajassary	43	Brahmin	Suleyram Chutrya	6	Salemabad	Ditto.
Kishnamun	44	Ditto	Loharan Bhattacharjee	11	Catapore	Ditto.
Moekta	45	Kyath	Bhacharam Mullick	12	Katapore	Leaving 2 sons above 20 years of age.
Bernola	46	Brahmin	Suresochunder Hurant	23	Catapore	No children.
Konuchee	47	Brahmin	Ram Govind Chatterjee	25	Catapore	Ditto.
Telokemun	48	Sugope	Luchham Ghose	30	Salemabad	Ditto.
Taranamun	49	Kyath	Collochotary	1 Dec.	Peshwar	Ditto.
Rajassary	50	Brahmin	Jagannath Chutrya	3	Salemabad	Ditto.
Chandamun	51	Ditto	Saun Moynoder	5	Catapore	Ditto.
Paubally	52	Kyath	Gopal	10	Salemabad	Ditto.
Saachomun	53	Brahmin	Nobhye Gopi	15	Muzelle Chutrya	Leaving 4 daughters and 1 son all alive.
Woolah	54	Brahmin	Bhacham Roy	18	Dugapore	Leaving 4 sons and 3 daughters, all above 10 years of age.
Gyomun	55	Brahmin	Fakore Doss Ray	12	Catapore	Leaving 3 sons above 25 years of age.
Puncly	56	Kyath	Debrauth	23	Khand Ghose	Leaving 6 sons above 25 years of age.
Jussolah	57	Sugope	Dyram Ghose	27	Ditto	No children.
Jucavona	58	Tellea	Bharat Doss	21	Catapore	No children.
Miss Bunt	59	Mytee	Rangdham Doss; cast, mytee	15 Feb.	Hingghapore.	
Kamla	60	Ditto	Jagannath Roputra; cast, d'	at Mad.	Poorasam Chutrya	
Une Peoria	61	Ditto	Bisrochurn Mytee; cast, d'	5 Apr.	Ditto	
The wife of Sengap	62	Brahmin	Poorasam Sengaputter; cast, Brahmin.	19 July	Pyrapur	The report of the police officers contain nothing false.
Chitrah	63	Byrago	Khitano Doss; cast, bhayraja	15 Sept.	Urruckpore.	
Kustora Dausgo	64	Bimara	Rasput Chitna Doss; cast, bimsa	4 Oct.	Assamur.	(a) The magistrate attended the burning deceased to persuade the women to desert 2 of them, their offering themselves up as a sacrifice.
Reahady (a)	65	Mytee	Hurghur Zhemmeray; cast, mytee	5 Nov.	Poorasam Chutrya.	The women had been previously deputed to exercise.
Duttonmumy	66					
The wife of Putual	67	Ditto	Chunnon Chong Putual; cast, d'	9	Lahmal Kame.	who is a very respectable Hindu, had been previously deputed to exercise.
Miss Kishote	68	Tonka	Manick Peramanik, tania	1 Jan.	Chorahpore.	
Ramunnee	69	Brahmin	Gongahur Thakour	1	Dharm Kullie	
Stooladiah	70	Cybar	Dyram Mytee	11	Gyotul.	

(c) The magistrate attended the burning, and at the time encouraged to persuade the women to desist, but to argument would not consent. They went their offering themselves up as a sacrifice, the daregab, who had been previously deputed to exert himself in the same manner.

1A. Division—continued.			2.		3.		4.		5.		6.		7.		REMARKS.	
NAMES OF SUTTEES.			AGE.		CAST.		NAME AND CAST of her Husband.		DATE of Burning.		In what Police Jurisdiction.					
d.																
Misur Uttelce	65	Gowalla	Minaram Gain.	4 Jan. 1810.	Chunderconia.											
Gengali	60	Sonar	Chyton, sonar	12	Ditto.											
Doorgah	50	Gowalla	Haron Ghose	18	Hooghly.											
Sutterboonah	70	Tante	Ram Kishore Blur	19	Rajbhat.											
Tornedibah	60	Brahmin	Shewram Burreal	20	Hooghly.											
Goyahmunny	60	Sargope	Gour Kohraj	21	Ditto.											
Rassoo	40	Myrah	Mohin Mudak	22	Ditto.											
Bemolah	70	Brahmin	Sufialram Jaramanik	5 Feb.	Rajbhat.											
Mohissura	75	Brahmin	Collochund Chutterjee	6	Bansberiah.											
Robina	66	Brahmin	Koobhill Dulloi	9	Ghatiaul.											
Phoola Surtree	50	Komal	Punchand Paul	10	Hooghly.											
Dassen	50	Brahmin	Radonant Chatterjee	14	Ditto.											
Bupessure Datta	65	Ditto	Garchund Thakoor	23	Dhunia C. llec.											
Chand Rance	65	Koit	Rantunoo Blunder	26	Bansburrah.											
Rassoo Dasseo	60	Kybat	Hurree Doss	28	Rajbhat.											
Perjant	60	Ditto	Peragee Pulleah	5 Mar.	Rauger.											
Kiseepureah	80	Baogdy	Cosseant, bangdy	13	Dhurniakallee.											
Suksee	31	Brahmin	Lochun Banorjeah	14	Byedbutty.											
Uncepueneah	70	Ditto	Ramdece Banorjea	21	Dhurniakallee.											
Rookene	60	Ditto	Porankisher Banorjea	25	Hooghly.											
Goyamony	40	Brahmin	Jaggernat Pautuk	25	Benpore.											
Shreenote	50	Brahmin	Guddadhar, yehlee	5 Apr.	Ghatiaul.											
Kurree Peah	19	Tantee	Neemye Doss	6	Hooghly.											
Raice	25	Kybat	Punchand Biswas	11	Bansburrah.											
Doorgah	60	Koit	Jugmohun Ghose	12	Hooghly.											
Durputtee	33	Brahmin	Bismuber Potdar	13	Chunderconia.											
Kurchelee Dossa	40	Tantee	Suddesur, tante	14	Ditto.											
Durputtee	60	Secree	Ramdece Shaw	22	Hooghly.											
Parjant	32	Nye	Deogram, nye	23	Rajbhat.											
Surtcedence	80	Sargope	Rallakstien Sover	25	Bansburrah.											
Soobundeerah	40	Koit	Tilakchender Mozenidar	1 May	Ditto.											
Bemola	60	Chandah	Joogal Hury Chung	2	Paundecah.											
Schaddrah	60	Telhee	Ukkoor Deh	2	Hooghly.											
Mohissura	65	Sonar	Nandoram, sonar	20	Ghatiaul.											
Manarago	49	Tamolee	Damoo Dik	21 July	Chanderconah.											
Kurpoorah	70	Brahmin	Guddashur Chowdhree	22 Aug.	Ditto.											
Issurrah	85	Brahmin	Tullikam Pattur	25	Ghatiaul.											
Rassoo Dilleh	40	Kybat	Ramaram Gengolee	4 Sept.	Bansberiah.											
Gourree Dassee	40	Telhee	Ballyo Doss	5	Hooghly.											
Magonee	35	Doner	Ramsunkar Nundy	5	Ditto.											
Saroor	65	Sonar	Sauroo Mundul	14	Byedbutty.											
Kanchicee	65	Sonar	Ramkisher, sonar		Ditto.											

Misra Jantree	58	Brahmin	Chakraborty Barajee	14 Sept. 1918	Byedbutty	From the report of the darogah, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband, having 4 children grown up.
Mase	60	Kybat	Rambhau Adok	17 Oct. —	Omptah.	Ditto - - - Ditto - - - the widow had no children.
Junee Durali	60	Brahmin	Kripovan Kishoraj	7 Nov. —	Paundecah.	Burnt previous to the arrival of the darogah, from subsequent inquiries made by the darogah, it appears that there was no objection according to the Shaster; the widow had no children except a step-son.
Jumoonah	62	Ditto	Rameshchunder Gattani	20 Dec. —	Chautaul.	From the report of the darogah, it appears that there was no objection, according to the Shaster, of her burning on the funeral pile of her husband.
Parvane Dithah	60	Ditto	Booley Massi	14 — —	Dhurneahallee	From the report of the darogah, it appears that there was no objection, according to the Shaster, of her burning on the funeral pile of her husband.
Uncepuene Dezza	60	Ditto	Sham Ram Pochudrey, brahmin	1 Jan. —	Cotachandpore	From the report of the darogah, it appears that there was no objection, according to the Shaster, of her burning on the funeral pile of her husband.
Duckenah Dilleh	45	Ditto	Rameshchunder Mokherjee, brahmin	6 Apr. —	Seafilly	Ditto - - - Ditto - - - the widow had no children.
Somudra Debbah	43	Ditto	Rameshchunder Banorjee, brahmin	9 — —	Sulken	Burnt previous to the arrival of the darogah, from subsequent inquiries made by the darogah, it appears that there was no objection according to the Shaster; the widow had no children except a step-son.
Gomah Debbah	50	Ditto	Kolayee and Mokherjee, brahmin	9 — —	Nowahbad	From the report of the darogah, it appears that there was no objection, according to the Shaster, of her burning on the funeral pile of her husband.
Mogamina Debbah	50	Ditto	Rameshchunder Neelungkar, brahmin	5 — —	Nowahbad	From the report of the darogah, it appears that there was no objection, according to the Shaster, of her burning on the funeral pile of her husband.
Shutee Chahal	50	Koit	Dattamannai Base, koit	4 May —	Sulken — —	Ditto - - - Ditto - - - the widow had no children.
Kurjeeperah Dasse	40	Bowden	Rameshchunder Sher, boydee	7 — —	Schegurnah	Ditto - - - Ditto - - - having no infant children, but 3 daughters of 27, 30 and 35 years of age, and a son of 25 years.
Deedhalee	60	Camar	Geldharur, jarghar	2 July —	Ditto — —	Ditto - - - Ditto - - - having no infant children, but 3 daughters of 27, 30 and 35 years of age, and a son of 25 years.
Jasoda Debbah	50	Brahmin	Sundeechundee Kuracharjee	9 Sept. —	Nowahbad —	Burnt previous to the arrival of the jemadar of police thanmah; from inquiries made by the jemadar, it appears that there was no objection, according to the Shaster, of her burning on the funeral pile of her husband, having no children.
Parvaneh Dasse	50	Boydee	Ramchander Sherchubaz, boydee	26 Oct. —	Sulken —	From the report of the darogah, it appears that there was no objection, according to the Shaster, of her burning on the funeral pile of her husband, having a daughter of 30 years of age.
Geeruph Debbah	17	Brahmin	Suroojchunderchand Bonjee, brahmin	11 Nov. —	Nowahbad —	Ditto - - - Ditto - - - having no children.
Jardhee	80	Boydee	Shastree Chander	22 Dec. —	Ditto — —	Ditto - - - Ditto - - - having no infant children.
Narainy Dikah	60	Brahmin	Lachhantant Ruttacharjee, brahmin	6 — —	Purnohany	Ditto - - - Ditto - - - having a daughter 20 years of age.
Takoomoree	65	Doner	Budackam, doner	1 Jan. —	Thannah Bishenpore.	— — — — —
Kumarchandree	40	Brahmin	Chait Mokherjee, brahmin	4 — —	Ditto - Roypore.	— — — — —
Speendee	40	Ditto	Ramchand, kashmin	23 — —	Ditto - Channa.	— — — — —
Chandah	60	Gowallah	Melipha, gowallah	17 Feb. —	Ditto - Ditto.	— — — — —
Soobur	60	Brahmin	Devaluram, brahmin	28 — —	Ditto - Bishenpore.	— — — — —
Kowere	70	Tornolia	Buddee, tornolia	12 Mar. —	Ditto - Soorampore.	— — — — —
N Shoonce	50	Tante	Punchur, tante	15 — —	Ditto - Ditto.	— — — — —
Bindah	40	Koat	Bussoda, koat	14 — —	Ditto - Bishenpore.	— — — — —
Aisenbhar	60	Brahmin	Mam Yeechur, brahmin	25 Apr. —	Ditto - Bishenpore.	— — — — —
Jasoomun	20	Malceah	Lachhura, mooneeah	23 — —	Pergunnah Moorin.	— — — — —
Sarah	30	Boyrie	Marloor, boyrie	20 — —	Tharada Bishenpore.	— — — — —
Chandaunnee	33	Khyrah	Pachrook, khyrah	31 May —	Pergunnah Juerria.	— — — — —
Heera	70	Lohur	Sham, lohur	31 — —	Thannah Bannocore.	— — — — —
Chandermona	65	Chatter	Shamoll Sing, chattrie	6 June —	Ditto - Bishenpore.	— — — — —
Benten	50	Brahmin	Lachhachari, miser	7 — —	Ditto - Bishenpore.	— — — — —

From the report of the darogah, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband, having 4 children grown up.

Ditto - - - the widow had no children.

Burnt previous to the arrival of the darogah, from subsequent inquiries made by the darogah, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband.

From the report of the darogah, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband.

From the report of the darogah, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband.

Ditto - - - the widow had no children.

Ditto - - - and no children except an adopted son.

Ditto - - - having no infant children, but 3 daughters of 27, 30 and 35 years of age, and a son of 25 years.

Burnt previous to the arrival of the jemadar of police thanah; from inquiries made by the jemadar, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband, having no children.

From the report of the darogah, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband, having a daughter of 30 years of age.

Ditto - - - Ditto - - - having no children.

Ditto - - - Ditto - - - having no infant children.

Ditto - - - Ditto - - - having a daughter 20 years of age.

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1.	2.	3.	4.	5.	6.	7.	8.
CALCUTTA DIVISION—continued.	NAMES OF SUTTEES.	AGE.	CAST.	NAME AND CAST of her husband.	DATE of burial.	To what Police Jurisdiction.	REMARKS.
Jungle Mahals continued.							
	Panbutter	84	Brahmin	Hurree Sutpatie, brahmin	15 June 1816	Thannah Roypore.	
	Autoo	51	Dhobee	Buddanath, dhobee	9 July	Pergumah Soopoor.	
	Pearce	17	Bowree	Pearie, bowree	17	Thannah Gourangtehe.	
	Shoudoo	45	Banick	Bancharam Nande	18	Ditto - Bygonkouter.	
	Turomonee	65	Nyc	Nunye Patter, nyc	23	Ditto - Bancorah.	
	Mannick	39	Shaumunt	Sreemant Narrain, shaumunt	1 Aug.	Ditto - Chatna.	
	Paren	36	Khayrah	Kochar Roy, khayrah	6	Ditto - Oondah.	
	Jankey	62	Lohaul	Poncharun, lehar	9	Ditto - Ditto.	
	Doozrah	55	Brahmin	Gudye Nalk, brahmin	9	Ditto - Okeroh.	
	Babosmonee	30	Ditto	Deboo Roy, brahmin	10	Ditto - Ditto.	
	Moektah	60	Patter	Giback, pater	29	Ditto - Chatna.	
	Kashin Prach	66	Brahmin	Oochul, brahmin	30	Ditto - Gourangtehe.	
	Lohunge	57	Bucall	Oachul, bucall	30 Sept.	Pergumah Panuah.	
	Not known	57	Rajpoot	Rajah Goroemarin Daw, rajpoot	5 Nov.	Ditto - Kishoregurrh.	
	Ditto	52	Ditto	- Ditto -	5	Ditto - Ditto.	
	Ditto	47	Ditto	- Ditto -	5	Ditto - Ditto.	
	Ditto	53	Ditto	- Ditto -	5	Ditto - Ditto.	
	Ditto	49	Ditto	- Ditto -	5	Ditto - Ditto.	
	Shobanonee	57	Koyet	Chak Ghese, koyet	18 Oct.	Thannah Chatna.	
	Sutshawmonee	60	Tellee	Sunkerpaul, tellee	3 Nov.	Ditto - Bishenpore.	
	Reepunlohee	24	Brahmin	Jugurchand Baboo	26	Ditto - Setlah.	
	Mudnes	25	Rajpoot	Fujan Sing	10 Dec.	Ditto - Bancorah.	
	Blooduramonee	70	Koyet	Chyromhar Biswas, koyet	14	Ditto - Bishenpore.	
Mildnapee							
	Mus' Soober	50	Brahmanee	Kurporam, brahmin	17 Feb.	Ditto - Satpoulee.	
	Tiakormamonee	60	Kybor	Nandoo Sunioputta, kybor	27 Mar.	Ditto - Sildah.	
	Sodhee	40	Hajam	Radoomunah, hajam	30 Apr.	Ditto - Kushagang.	
	Rodhaka	70	Brahmanee	Dunnadan Misser, brahmin	23	Ditto - Banamurah.	
	Sagan	50	Sutgope	Kunyeput, sut	1 July	Ditto - Digpoo-roog.	
	Loolhar	50	Savunth	Puchoo Duspout, savunth	30 Aug.	Ditto - Choudah.	
	Dolhee	50	Burknonee	Rechub Nalk, burknonee	27 Sept.	Ditto - Nimoul.	
	Sumputtee	70	Sutgope	Gopeemundul, sutgope	15 Oct.	Ditto - Kosheegunge.	
	Sokhannee	25	Gauzer	Reppeseth, gauzer	23	Ditto - Pymnool Chunder.	
	Parbutee	50	Bushno	Kalloo Dos, bushno	2	Ditto - Puralpooor.	
	Nundun	80	Ditto	Juggernaith, ditto	3	Ditto - Suburg.	
Nudda							
	Dail Raupae	22	Koitnee	Nikomelee Biswas, a koit	1 Jan.	Santipore	No children.
	Farnee	70	Koitnee	Ramsukhar Ghose, koitnee	5	Santipur	No objection.
	Pobetra	56	Mahlinee	Pudolochun, a mahlee	21	Huarrah, town of Nuddea.	Ditto.
	Chandermonce	60	Brahmanee	Ramsunker Guagole, brahmin	5 Feb.	Gohindujah	Ditto.
	Chittreri	68	Tattinee	Ramhurry, a tante	18	Santipore	Ditto.
	Rasoomony	50	Brahmin	Doodaul Bangrajah, a brahmin	22	Santipur	Ditto.

1.	2.	3.	4.	5.	6.	7.	8.
CALCUTTA DIVISION—continued.	NAMES OF SUTTEES.	AGE.	CAST.	NAME AND CAST of her husband.	DATE of burial.	To what Police Jurisdiction.	REMARKS.
	Blagbutty	50	Brahmin	Randan Banerjee, a brahmin	3 Mar. 1816	Santipore	No objection.
	Tirraocondree	60	Ditto	Kunackram Mookerjee, a brahmin	12	Sookrangur	Ditto.
	Raj Ischory	80	Tatonee	Lochun, a tante	19	Huarrah, a town of Nuddea.	Ditto.
	Blagbutty	60	Comahnee	Lochun, comar	26	Culwally	Ditto.
	Sotto Doozrah	28	Brahmanee	Roogonath, a scumonee brahmin	27	Santipore	Ditto.
	Rutanmanee	65	Kois/72	Ramprauth Dakost	2 Apr.	Huarrah, a town of Nuddea.	Ditto.
	Nandoo Rannee	70	Pandancee	Bhuckuth Ram, brahmin	8	Ditto	Ditto.
	Gavree	25	Jeegonee	Turnee Purnamika, jeegee	22	Gohindaugah	The woman, in this case, was buried alive with her deceased husband. The magistrate understands that a reference has been made by the Dacca provincial court to the nizamut adawlut, respecting this species of suttee as there are doubts of its being sanctioned by the Shaster.
	Koodoom Inake	50	Brahmanee	Sreenauth Buttecharjee, a brahmin	28	Huarrah, town of Nuddea.	No objections.
	Unnampoonah	70	Brahmin	Rannath Mookerjee, brahmin	20	Santipore	Ditto.
	Davee	60	Gwallin	Rankishore Ghose, gwallah	3 May	Ditto	Ditto.
	Kurymah Soonduree	20	Brahmin	Fakerechud Mookerjee, brahmin	4	Ditto	Ditto.
	Kurkennee	60	Ditto	Oothum Buttacharjee	8	Ugudeep	Ditto.
	Tausso	33	Gwallin	Ran Ghose, a gwallah	22	Sooksaugur	But the suttee was performed without giving information to the thannah; the magistrate therefore ordered the parties before him, and after an inquiry fined them for this omission.
	Lacken Dibiah	60	Brahmin	Pucholanushasturee, a brahmin	24	Huarrah, town of Nuddea.	No objection.
	Birgo Ischore Dibiah	64	Ditto	Gopeenauth Mokerjee, a brahmin	28	Ditto	Ditto.
	Parbutty	60	Brahmanee	Ranneedhee Banerjee, brahmin	26	Sooksaugur	Ditto.
	Kerphamonee	46	Ditto	Randun Sorniah, a brahmin	3 July	Ditto	The woman, in this case, had a child under 3 years of age, and the suttee was performed without giving information to the thannah. The magistrate summoned the parties, and fined them for this irregularity. One of the woman's brothers afterwards entered into the prescribed engagements to take care of the infant.
	Kerphamonee	60	Brahmin	Ranichun Banerjee, a brahmin	3	Santipore	No objections.
	Kerphamonee	40	Ditto	Colliersaid Kunjeekaula, brahmin	20	Subah	Ditto.
	Kerphamonee	50	Ditto	Monick Chunder Chatterjee, a brahmin.	25	Santipore	Ditto.
	Kerphamonee	60	Teylancee	Necy Coond, a teylee	1 Aug.	Huarrah, town of Nuddea.	Ditto.
	Kerphamonee	50	Chootharnee	Juggernath, a choothar	15	Sooksaugur	Ditto.
	Kerphamonee	65	Brahmin	Monick Chatterjee, a brahmin	21	Dum Durnah	Ditto.
	Kerphamonee	60	Ditto	Ranujy Tuckerbhoson, brahmin	4 Sept.	Santipore	Ditto.
	Kerphamonee	60	Ditto	Dybeperand Chatterjee, a brahmin	11	Sooksaugur	Ditto.
	Kerphamonee	45	Ditto	Ramgopal Roy, a brahmin	12	Ditto	Ditto.
	Kerphamonee	60	Ditto	Radianath Mookerjee, a brahmin	26	Santipore	Ditto.
	Kerphamonee	70	Curmanee	Ranije, curmanar	26	Sooksaugur	Ditto.
	Kerphamonee	50	Brahmanee	Seetahund Mookerjee, a brahmin	29	Santipore	Ditto.
	Kerphamonee	38	Ditto	Cumalo Cunnih Panchanun, a brahmin.	30	Gohindrugrah	In this case the woman had a child under 3 years of age; but, previous to the suttee, a near relation entered into the prescribed engagements, on stamp paper, to take care of it.
	Kerphamonee	50	Ditto	Colliersaid Roy, brahmin	5 Oct.	Sooksaugur	No objections.

1.	2.	3.	4.	5.	6.	7.	8.
CALCUTTA DIVISION - continued.	NAMES OF SUTTEES.	AGE.	C A S T.	NAME AND CAST of her husband.	DATE of Burial.	In what Police Jurisdiction.	REMARKS.
Nudda, - continued.	Daragah -	45	Brahmince -	Suddamund Chatterjee, a brahmin	6 Sep. 1816 -	Sooksaugur -	No objections.
	Panchee -	95	Atvattu -	Joogul Ghose, a gwalla -	8 -	Hunrah, town of Nudda -	Ditto.
	Tara Monce -	50	Brahmince -	Harehunder Rannjeeah, a brahmin	18 -	Sonipore -	Ditto.
	Joggo Dumbah -	33	Ditto -	Harehunder Chatterjee, a brahmin.	18 -	Hunrah, town of Nudda -	Ditto.
	Bernonice Debiah -	19	Brahmin -	Hollodur Bonnerjee, brahmin	19 Oct. -	- Ditto -	Ditto.
	Rammonce -	45	Ditto -	Obecharn Chatterburty, a brahmin	23 -	- Ditto -	Ditto.
	Uncepernah -	60	Ditto -	Rampersaud Roy, a brahmin	18 Nov. -	Santipore -	Ditto.
	Gowree -	80	Koistee -	Nudhury Mitter, koistee -	19 -	Sooksaugur -	Ditto.
	Tinowia -	25	Gwallin -	Cheefan Ghose, gwallah -	23 -	Ditto -	Ditto.
	Debrunee -	20	Koistee -	Randhuhang, koista -	26 -	Sandipore -	Ditto.
	Pubbetrab -	50	Buracenee -	Randhurd Baroe -	26 -	Hunrah, town of Nudda -	Ditto.
	Duoragah -	60	Brahmince -	Ramdeolaul Chatterjee, brahmin	26 -	Sooksaugur -	Ditto.
	Kishemnona -	22	Bydrunee -	Radhocanth, a bydrjee -	27 -	Sonipore -	Ditto.
	Pornernah -	70	Koistee -	Kishendree, a koistee -	28 -	Hunrah, town of Nudda -	Ditto.
	Rushoo -	60	Teylect -	Beordhur Paul, a teylee -	7 Dec. -	Sandipore -	Ditto.
	Jummoonah -	60	Brahmince -	Ranchaud Bhallachjee, brahmin	18 -	Ditto -	Ditto.
	Gaurmonce -	40	Bydrance -	Hydnah Biswas, bydee -	23 -	Ditto -	Ditto.
	Seebah -	25	Koonurnee -	Rankishore Paul, koonra -	30 -	Ditto -	Ditto.
	Huroopeal -	70	Joogy -	Nemoy, joogy -	15 Jan. -	Jauzeerant -	Ditto.
	Takoor Dessee -	27	Coybath -	Sechunder, coybath -	15 -	Ditto -	Ditto.
	Rajjasury -	50	Sudgape -	Balaram Ghose -	17 Feb. -	Ditto -	Ditto.
	Perlarty -	50	Ditto -	Radicaunt Majumdar -	18 -	Chipore -	Ditto.
	Uncepernah -	50	Brahmin -	Debypersaud Mokerjee -	19 -	Towjerant -	Ditto.
	Alloogrunda -	57	Ditto -	Telockram Banerjee -	25 Mar. -	Takceah -	Ditto.
	Rutunmoney -	65	Brahmin -	Gopasaut Mokerjee -	19 -	Sultceah -	Ditto.
	Janitee -	30	Napeeth -	Jagermuth, napeeth -	20 -	Jauzeerant -	Ditto.
	Uncepernah -	70	Koit -	Rantunoo Ghose -	28 -	Chipore -	Ditto.
	Banepceerah -	80	Brahmin -	Molookhond Banerjee -	29 -	Teuzeerut -	Ditto.
	Gobind -	50	Koit -	Nemowolurn Sange -	23 June -	Chipore -	Ditto.
	Jussodiali -	60	Sudgape -	Nyen Ghose -	24 July -	Ditto -	Ditto.
	Chunupal -	60	Myrah -	Datarum Maddick -	24 -	Ditto -	Ditto.
	Ruseemoy -	50	Gowallah -	Guddadur Ghose -	23 -	Ditto -	Ditto.
	Pvory -	34	Brahmin -	Cossecat Banerjah -	29 -	Ditto -	Ditto.
	Sodornah -	60	Chootur -	Narrain Doss, chutier -	31 -	Ditto -	Ditto.
	Madhobboe -	50	Gowallah -	Rugoonath Ghose -	6 Aug. -	Ditto -	Ditto.
	Turway -	70	Brahmin -	Rammanund Mojomudar -	6 -	Sultceah -	Ditto.
	Rookmoney -	52	Byeddy -	Songder Cokessjee -	12 -	Ditto -	Ditto.

Suttees of
Calcutta.
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1.	2.	3.	4.	5.	6.	7.	8.
Dacca Division.	NAMES OF SUTTEES.	AGE.	C A S T.	NAME AND CAST of her husband.	DATE of Burial.	In what Police Jurisdiction.	REMARKS.
Backergunge.	Bijesurry -	40	Cyol -	Rantunoo Ghose -	21 Aug. 1816 -	Sultceah -	Leaving 2 sons and daughters, all above 20 years.
	Rajjasury -	60	Brahmin -	Jugomolun Chatterjee -	23 -	Chipore -	- Ditto 2 sons and 1 daughter, all above 25 years of age.
	Tarrencey -	59	Ditto -	- Ditto -	23 -	Ditto -	- Ditto 1 son, aged 35 years.
	Rookmoney -	61	Ditto -	- Ditto -	23 -	Ditto -	- Ditto 1 daughter, 35 years.
	Keshore -	56	Joogy -	Rutun, joogy -	29 -	Tauzeerant -	Leaving 1 son and 3 daughters, all above 23 years of age.
	Mahamoyah Deby -	60	Brahmin -	Gudadur Mokerjee -	18 Sept. -	Sultceah -	- Ditto 3 sons and 3 daughters, all above 18 years of age.
	Ransoonah -	50	Ditto -	Gungram-surnah -	13 -	Ditto -	- Ditto 1 son and 2 daughters, all above 20 years.
	Jamokee -	60	Tellee -	Rampersaud Day -	6 Oct. -	Ditto -	- Ditto 4 sons and 4 daughters, all above 22 years.
	Radeeka -	70	Chassa dhoba -	Lackeycaunt Doss -	11 -	Ditto -	- Ditto 3 sons and 2 daughters, all above 18 years.
	Surttee -	80	Chassa dhoba -	Goyaram, dhobah -	13 -	Sulrah -	- Ditto 2 sons and 2 daughters, all above 16 years.
	Obayah -	80	Coybath -	Nelloe, coybath -	23 -	Chipore -	Leaving 1 daughter 12 years of age.
	Ramlutloh -	22	Gowallah -	Rantunoo Ghose -	31 -	Ditto -	- Ditto 2 sons and 1 daughter, all above 7 years of age.
	Hurrow -	20	Koit -	Rantunoo Doss -	7 Nov. -	Tauzeerant -	- Ditto 4 sons and 3 daughters, all above 12 years of age.
	Rutuncoordery -	28	Brahmin -	Issaocofunder Sabhal -	7 -	Chipore -	- Ditto 1 son and 2 daughters, all above 20 years of age.
	Cheeterahputtee -	30	Ditto -	Ranchund Mokerjee -	14 -	Sultceah -	- Ditto 4 sons and 3 daughters, all above 12 years of age.
	Kurroonoh -	70	Ditto -	Gungamrain Bhutachirja -	29 -	Tauzeerant -	- Ditto 1 daughter 20 years of age.
	Rampetrah -	60	Ditto -	Ransooner Chatterjee -	4 Dec. -	Ditto -	- Ditto 1 son and 2 daughters, all above 22 years of age.
	Surnosuty -	50	Joogy -	Bhowanpersund Ruktut -	21 -	Chipore -	- Ditto 2 sons and 1 daughter, all above 11 years.
	Rajjasury -	60	Koit -	Lothun, joogy -	22 -	Tauzeerant -	- Ditto 2 sons and 2 daughters, all above 22 years.
	Tarrencey -	80	Ditto -	Sistee Sircar -	25 -	Chipore -	Leaving 1 daughter 12 years of age.
24 Pergumitah.	Tarrencey -	74	Brahmin -	Rankishore Neahboom -	20 Mar. -	Chipore -	- Ditto 2 sons and 1 daughter, all above 7 years of age.
	Sacemuttee -	35	Teworee -	Muneeam Teworee -	19 April -	Ditto -	- Ditto 4 sons and 3 daughters, all above 12 years of age.
	Deegambury -	18	Byet -	Seebhundy Dut -	9 Dec. -	Arryadsh -	- Ditto 1 daughter 20 years of age.
Dacca Division.	Muss' Bhowanee -	50	Chundal -	Ramanick Chung, chundal -	13 April 1816 -	Tugrah -	It appears from the thanakdar's report, that Moossamant Bhowanee had 5 sons and 2 daughters; and that she burnt herself on the funeral pile of her husband, of her own free accord, on the date specified.
	Munee -	40	Ditto -	Babheram Ching, chundal -	27 June -	Barackura -	- Ditto - 4 sons - - - ditto.
	Phaleeue -	42	Tacee -	Daboo, telee -	23 Aug. -	Khatkerooly -	- Ditto - 1 daughter - - - ditto.
	Muss' Luckhee -	70	Mistree -	Rampersaud, mistree -	14 Nov. -	Bhowpall -	It appears from the thanakdar's report, that Moossamant Luckhee had 1 son, and that she burnt herself on the funeral pile of her husband, of her own free accord, on the date specified.
	Doorgah -	40	Sooder -	Snoekishen Doss, sooder -	19 -	Ang-sreah -	- Ditto - 1 son - - - ditto.
	Muss' Dhowanny -	50	Sooder -	Topjoseabram, sooder -	8 Jan. -	Pottah -	- - - - -
Chittagong.	Janlee -	60	Bunrun -	Rancharsun, brahmin -	26 Mar. -	Ditto -	- - - - -
	Hurrypreah -	25	Sooder -	Rajlick, sooder -	15 May -	Jowawungce -	- - - - -
	Manoreenah -	34	Brahmin -	Rajballub, brahmin -	25 July -	Puteah -	- - - - -
	Chumdermony -	60	Blant -	Ranshurn, blant -	19 Dec. -	Hawojien -	- - - - -
	Muss' Jumoonah -	35	Byde -	Luckhunrain Sien -	15 Nov. -	Rajbarry -	- - - - -
	Souke -	40	Brahmin -	Jowoonkishen Bamoree -	18 Apr. -	Beoneerhaut -	- - - - -
	Muss' Perumessary -	55	Brahmin -	Satoo Bhogoban -	25 -	Beoneerhaut -	- - - - -
	Norance -	55	Ditto -	Ranckishen Chaurjeal -	27 -	Ditto -	- - - - -
Dacca City.	Cossey Bereeah -	20	Byde -	Collykapersaud Doss -	8 Oct. -	Rajbarry -	- - - - -
	Koroonange -	25	Ditto -	Randessoin -	5 Nov. -	Ditto -	- - - - -

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	12	Palce		Palce	5 Mar. 1816	Peergunge	
Rajessaree	-	-	-	-	-	-	The magistrate is concerned that the thanahdar of thanah Peergunge did not prevent Rajessaree from burning herself, she being reported to have attained to 12 years of age only. The thanahdar has lately been referred to the peervannch which was issued in 1813 on this subject, and called upon for an explanation of the cause of his having neglected to obey the order written therein. His answer has been received, but it is evasive and disingenuous. The magistrate will be careful to cause the thanahdars of this district to adhere strictly, in future, to the orders which have been issued, and are still in force, on this important subject.
Deorgence	-	Ditto	-	-	21 April	-	It appears, by the police darogah's report, that this woman had a child aged about 1 year and 6 months, and on being prevented by the thanahdar from burning herself on the funeral pile, there being no one to provide for the child and bring it up, a person named Nenuck, brother to the deceased, came forward and offered to take the child under his care; and to that intent executed a written engagement in duplicate on stamp paper, in presence of the darogah. One copy has been deposited by the child's uncle, and the other sent into the poudary court; all due means were used to dissuade her, but to no effect.
Mess' Sath	65	Rajpoot	-	-	24 May 1816	Thannah Tholomath	From the darogah's report it appears that he went to the spot, where the suttee was to take place, to make the necessary inquiries, and learnt that the intended suttee was neither pregnant, nor was she by the persuasion of others induced to burn with the corpse of her husband, but did it of her free will.
City Mestashedah	60	Brahmin	-	-	24 July 1816	Shoojah Gung	47 Miss' Onno had no children, nor intoxicated by any person; she willingly ascended the funeral pile of her husband. Miss' Soobaw left a son of the age of two years, named Takoor Doss, whose support and management has been undertaken by Miss' Soobaw, and agreeably to the form transmitted by the register of the court of nizamat adawlut, under date the 4th January 1815; a copy of which is kept in the possession of Birjoomah, eldest brother of Takoor Doss; Miss' Soobaw agreeably burnt herself with her husband without any instigation. Conformable to the Hindoo laws.
Blag' uttee	33	Ditto	-	-	22 Aug.	Bhurutpore.	
Miss' Mohammuna	49	Ditto	-	-	31 Oct.	Ditto.	
Naraine.	33	Ditto	-	-	17 Dec.	Shoojah Gung.	
Ganooopurnath	41	Brahmin	-	-	17 Feb.	Ashumpoorah.	
Soobaw	50	Fumelin	-	-	17	Shant' agur.	
Miss' Doograin	80	Caucas	-	-	25 Sept.	-	-

PAPERS RELATING TO EAST INDIA AFFAIRS.

1	2	3	4	5	6	7	8
MODIFIED AND DIVISION - continued	AGE	CAST	NAME AND CAST of her husband	DATE of Burial	In what place interred	REMARKS	
Patna Division							
Must. Teemur	50	Gadsmith	Randhum, goldsmith	10 Aug. 1876	Bahadur Gunge	It appears, from the darogah's report, that Bano Khan and Randuloo, burkundazes of Padwar Nakk, on hearing of suttee, went there and forbade its taking place till orders were received from the thanah; but no attention was paid to what the burkundazes said, and the woman burnt herself with her husband. The darogah, on receiving intelligence, sent the thanah jemadar to Bukar, the village where the suttee took place, to make a further inquiry: before the jemadar could reach the place the villagers fled. The darogah therefore could not make a satisfactory report. On receiving the report, the burkundazes were summoned and their depositions taken, and others have been since summoned to give evidence.	
Must. Jarpes	18	Kobertin	Cheeram, koybart	19 Nov. 1876	Kishergunge	It appears, from the darogah's report, that on hearing of the suttee he instantly went to the spot; and according to the orders of the huzoor, he made every inquiry, but found no cause for stopping the suttee. The heirs made no objections; and the woman, with her free will, burnt herself with the body of her husband.	
Must. Pakeses	18	Rajbunsee	None	19 June 1876	Bodah	From the darogah's report, it appears that the woman, in question, burnt herself of her own free will and inclination; she had no child. Her husband Singrah, deceased; no unfair means were used, the darogah did his duty and she had no children.	
Must. Palance	32	Rajbunsee	Radiadoss, rajbunsee	16 July	Burabunee	The woman, in this case, burnt on her husband's funeral pile of her own free will and inclination; she had no child.	
Unopam	19	Kahit	Bhowanny Peshaur, kahit	17 July	Ditto	This woman burnt herself also on her husband's funeral pile of her own free will and inclination; she left a child, aged 6 months, to the care of its uncle, Birganat Doss.	
Must. Gudee	15	Kybart	Anundecum, kybart	8 Nov.	Peergung	This woman also burnt herself on the funeral pile of her husband, but inquiries were not given to the darogah according to the regulations. Inquiries were made afterwards through the zemindary Amildar. This woman also perished of her own free will and inclination; she left no child.	
Bhoranee Dandab	40	Brahmin	crakthar Chuckerbarty	24 Aug.	Wahpore		
Patna Division							
Must. Lakpatee	22	Brahmin	None	20 Jan. 1876	Seekrangunge	Voluntarily burnt herself on the funeral pile of her husband; she had no children, neither was she pregnant.	
Must. Pakeses	65	Ditto	Kushyell, must. Pakeses, Brahmin	16 July	Charkullian, Bickrun		
Must. Rajkood	30	Brahmin	Ranchand, kakal	20 Nov.	Deronce		
Must. Rajkood	50	Koeran	Dooba Korri	23 Jan.			

HINDOO WIDOWS, &c.

1	2	3	4	5	6	7	8
NAME	AGE	CAST	NAME AND CAST of her husband	DATE	PLACE	REMARKS	
Kedie	30	Brahmin	Saba Pandey, brahmin	5 Apr. 1876	Tajpore	Must. Kedie voluntarily declared, at the death of her husband, to burn herself on the funeral pile of her husband; her relations accompanied her to the pile, she put herself in it, but as the wood was not enough, she was burnt a little; they then took her out from the pile and conveyed her home; a few hours afterwards she expired; her corpse they burnt on the same pile. She left two sons, one 17 years old, and the other a year. The relations have given the usual moolchukha to maintain them.	
Must. Monjea	40	Telur	Surdia Toll	2 May	Deronce	Voluntarily burnt herself on the funeral pile of her husband; she had no children, neither was she pregnant.	
Must. Monjea	24	Kae	Soud Sing, kaet	3	Savann	Voluntarily burnt herself on the funeral pile of her husband; she had no children, neither was she pregnant.	
Must. Monjea	24	Kae	Soud Sing, kaet	4 June	Mangy	Voluntarily burnt herself on the funeral pile of her husband; she had no children, neither was she pregnant.	
Must. Monjea	24	Kae	Soud Sing, kaet	12 June 1876	Savann	Voluntarily burnt herself on the funeral pile of her husband; she had no children, neither was she pregnant.	
Must. Monjea	24	Kae	Soud Sing, kaet	20	Begha	Voluntarily burnt herself on the funeral pile of her husband; she had no children, neither was she pregnant.	
Must. Monjea	24	Kae	Soud Sing, kaet	8 May	Deronce	Voluntarily burnt herself on the funeral pile of her husband; she had no children, neither was she pregnant.	
Must. Monjea	24	Kae	Soud Sing, kaet	5 July	Dito	Voluntarily burnt herself on the funeral pile of her husband; she had no children, neither was she pregnant.	
Must. Monjea	24	Kae	Soud Sing, kaet	10 Oct.	Dito	Voluntarily burnt herself on the funeral pile of her husband; she had no children, neither was she pregnant.	
Must. Monjea	24	Kae	Soud Sing, kaet	10	Dito	Voluntarily burnt herself on the funeral pile of her husband; she had no children, neither was she pregnant.	
Must. Monjea	24	Kae	Soud Sing, kaet	15	Begha	Voluntarily burnt herself on the funeral pile of her husband; she had no children, neither was she pregnant.	
Must. Monjea	24	Kae	Soud Sing, kaet	6 Nov.	Goldingunge	Voluntarily burnt herself on the funeral pile of her husband; she had no children, neither was she pregnant.	
Must. Monjea	24	Kae	Soud Sing, kaet	28	Tushore	Voluntarily burnt herself on the funeral pile of her husband; she had no children, neither was she pregnant.	
Must. Monjea	24	Kae	Soud Sing, kaet	23 Jan.	Sabaram	The husband having died of a beating, received from persons who were subsequently committed to take their trial before the court of circuit, his widow burnt herself on his funeral pile, leaving a grown up family.	
Must. Monjea	24	Kae	Soud Sing, kaet	24	Sabaram	In this case the police officers made the inquiry directed on the occasion, after which the wife sacrificed herself on her husband's funeral pile.	
Must. Monjea	24	Kae	Soud Sing, kaet	23 Apr.	Hurange	In this case, no information was given to the police officers of the wife's intention to burn; and it was only casually learnt two days after the occurrence, by the darogah of the thanah, on his being engaged in an inquiry into a case of theft which had taken place in a neighbouring village.	

This woman made two attempts to submit herself to the flames, but had not courage to burn, and was carried home by her relation. She had three grown up children, and burnt herself voluntarily.

HINDOO WIDOWS, &c.

During the year, to which the above report refers, two instances of suttee were prevented by me. In one Pundoo, the woman who proposed to burn herself, was not the wife, but the soorvah of a man named Golaub Raie. In the other Sooran, a sounarin, proposed to burn herself with her husband's clothes 10 months after his decease, this I forbade; because, although it is declared lawful by the pundits, for all women, not the wife of a brahmin, to burn under such circumstances, yet as she did not do it at her husband's death, notwithstanding she was with him when it took place, to allow it to be done subsequently

This was the wife of a very respectable banker, attached to the family of Nawab Shumshere Bahadur. Nothing inconsistent with the prescribed rules on this occasion.

This suttie burnt herself, along with the hookah of her husband, 25 years by her own account, and 32 by that of the zemindar, burning herself with any articles the property of her deceased (herself in cases of brahmins) by the result of a former reference was offered to the ceremony, which was in no other respect at all unusual.

This woman left three children, all above the age of childhood. The personal remembrances of the magistrate, against her sacrificing herself, were entirely unavailing : nothing occurred contrary to law.

This suttie left three children, all above the age of childhood nothing occurred inconsistent with the prescribed rules. Lonee, zurgur, died at the village of Jhakree, miles from the thaumnah of Estampore; and before the arrival of the police officers, his wife had voluntarily committed herself to the funeral pile; she had no children.

Ramgolam, brahmin, died at the village of Jallapore, wherein the thaumnah of Jallapore is fixed. The police officers attended, but could not interfere, for she voluntarily committed herself to the funeral pile, and did not infringe on any injunctions of the Shasters.

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PAPERS RELATING TO EAST INDIA AFFAIRS.

1.	2.	3.	4.	5.	6.	7.	8.
BENARES DIVISION—continued.	NAMES OF SUTILES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
ZILAHS.							
Chhazepore 15.	Muss' Catta.	18	Bhur	Dusruth, bhur	16 Jan. 1816	Thannah Bulea	Mussumut Cheta burnt with a turban belonging to her deceased husband.
	— Faria	30	Kandoo	Rusmun, kandoo	26 —	Chhazepore	This person burnt with the corpse of her husband; she has left a daughter 24 years of age; the uncle of the daughter, father's side, has entered into an agreement, upon stamp paper, for her maintenance.
	Lagna	12	Brahmin	Munkoo Pandees, brahmin	9 Feb. —	Balia	Mussumut Lugnee burnt with a turban belonging to her dead husband; she has left no child of tender age.
	Tika	25	Rajpoot	Ramsun, rajpoot	15 Mar. —	Reetipoor	This person burnt with a turban belonging to her dead husband; she has left a son of 2 years of age. Uncle of the child has entered into agreement, upon stamp paper, for his maintenance.
	Jocnah	30	Telee	Kheedoo, telee	2 Apr. —	Bhurabee	Mussumut Jecnah mounted the pile to be burnt with the corpse of her husband, but on the flames reaching her she fled; she has received no injury.
	Jagee arce	20	Koeree	Hemraj, koeree	19 —	Sakundarpore	Mussumut Jagessee burnt with a turban belonging to her dead husband.
	Muni aroee	60	Kandoo	Sewon, kandoo	9 May —	Nagra	This person, before the arrival of the thanmah people, burnt with the corpse of her husband; she has left a son of adult age.
	Bodhi a	22	Koornsee	Lofichund, koornsee	14 —	Balia	This person, before the arrival of the thanmah people, burnt with a turban belonging to her dead husband.
	Pooni	30	Uhir	Jothun, uhir	12 Aug. —	Sakundarpore	This person, one day after her husband's death, burnt with a turban belonging to him.
	Sonekha	40	Rajpoot	Sunbaroo Rce, rajpoot	29 —	Bhurwlee	This person burnt with the corpse of her husband; she has left no children under the prohibited age; but having three children of tender years, the deceased's brother has entered into an agreement to maintain them.
	Muss' I ylia	40	Brahmin	Uchraj Tewar, brahmin	August —	Sakundarpore	This person, 5 years after her husband's death, burnt with a batoo, or a small purse belonging to her dead husband, who had given it to her when he was alive, saying, that five years after his death she might be burnt with that batoo.
	Shokeen	35	Uhir	Deor, uhir	12 Oct. —	Balia	This person burnt with the corpse of her husband; she has left no child of tender age.
	Luanga	40	Brahmin	Hootee Pandey, brahmin	14 —	Reetipore	This person burnt with the corpse of her husband; she has left no child.
	Pooniya	22	Rajpoot	Nissa Rce, rajpoot	19 —	Ditto	Ditto — — — she has left no child.
	Sheo Lannee	16	Brahmin	Ramnauth Tewary, brahmin	24 —	Mohumadabad	This person burnt with a turban belonging to her husband, who was employed in the vicinity of Dinapore, and no news of his death had reached her.
Kurranj	27	Ditto	Bussdeo, brahmin	1 Nov. —	Ditto		
Goruckpore 23.	Muss' Rojia	80	Gararee	Dona, gararee	10 Jan. —	Chowkee Cossega	
	Boph	unknown	Brahmin	Goor Misser, brahmin	10 —	Chowkee Eurlunginge.	
	Golaup	Ditto	Cyetho	Georeo Sunker, cyetho	10 Feb. —	Cutwally, Town of Goruckpore.	
	Moneva	60	Brahmin	Joyce Opudeed	24 —	Thannah Nitchland.	
	Sockran	unknown	Cyeth	Rampersaun, cyeth	7 Mar. —	Chowkee Anowin	

HINDOO WIDOWS, &c.

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BAREILLY DIVISION:

The practice of burning women, on the funeral piles of their husbands, does not exist in this district in the same degree as in others below, the reason of this may be ascribed to the prevalence of female child murder; it is well known that no rajpoot allows a daughter to live: their wives are of other casts, and consequently not obliged to sacrifice themselves.

Agwah 1.	Unknown	35	Brahmin	Kulhar, brahmin	—
Allyghur	—	—	—	—	—
Bareilly 1.	Muss' Chettyce	85	Rajpoot	Pran Sing, Rajpoot	—
Cawnpore 4.	Omida	30	Brahmin	Gargoo, brahmin	—
	Kury	73	Brahmin	Rodnan Rajpre, brahmin	—
	Sakheer	60	Ditto	Sambal, brahmin	—
	Omiah Dye	49	Ditto	Mydajee Pundit, brahmin	—
Farruckabad	—	—	—	—	—
Moradabad	—	—	—	—	—

(N^o 3.)

N^o 4.—To M. H. Turnbull, esq., Register to the Nizamut Adawlut, Fort William.

Para. 1.—Sir,—We have the honour to forward the annexed report of suttees, received from the several magistrates in this division*, drawn out according to the form prescribed in your letter of the 4th January 1815.

2. The letter from the magistrate of Chinsurah deserves the serious attention of the nizamut adawlut and government. It appears that this abhorrent and often utterly illegal practice was forbidden by the foreign governments of those settlements; and that the prohibition was obeyed without a murmur. So little do the people appear to have interested themselves in the affair, that we find from Mr. Forbes's letter, that the mere publication of an order from himself, prohibiting the practice, effectually prevented it; and that no single instance of a woman burning herself has occurred since. We really think there is as little justification for a woman to burn herself with the remains of her deceased husband, as for a rauhoomor to destroy his daughters at their birth; burying alive for the leprosy, where the party is desirous to die; human sacrifices at Saugor; putting sorcerers to death, or killing a human creature by any other means, without justification or excuse;—all of which are expressly made capital offences by the Regulations. The killing in all these instances (especially that contained in section 3, Regulation 8, 1799, where the desire of the party slain will not justify the killer) has quite as much in its favour, on the score of erroneous prejudice and superstition, and perhaps of religion, as the practice of suttee; but we do not find that the punishment of death, denounced against these crimes, has at all been considered by the people as an infringement of that complete toleration, in matters of religion, which it has been a fundamental principle of the British government to allow. And there can be no doubt that the practice of suttee might be as easily checked and prevented, throughout the British territories, as any of the other murderous practices above referred to. We have the fact that its suppression at the foreign settlements was effected without the slightest difficulty.

3. Several women appear, from the reports, to have been burnt without any permission at all; some in direct violation of the doctrines of the Hindoo religion; and, as the reports of the police darogahs, in such matters, are not much to be trusted, it is very probable that this outrage on their own religion may have been committed, in most of the instances of human destruction which these reports exhibit.

4. We do not understand how the recognizances, entered into for the education and maintenance of the infant orphans of a woman put to death in this way, are to be forfeited and the money recovered. According to the form, no sum is fixed, and of course no debt contracted, till the party has failed in the performance of the condition. The largeness of the sum, contrary to all usage, is not to be regulated till the condition of the recognizance has been broken; and a discretion is then given to the magistrate to direct what is to be paid. The debt thus fixed immediately becomes absolute; but how the sum is to be recovered, the Regulations do not provide.

5. We are not indeed desirous that any facility should be given to the recovery of these debts; or any countenance afforded to the act which gives rise to them. It appears to us, that the assent of the woman should be utterly void; and that the persons killing her at her desire or command should, in the eye of the law, be murderers. We are disposed to think that section 3, Regulation 8, of 1799, makes them as much so as if they had done it merely of their own heads; and as that section contains no proviso in favour of cases of suttee, it follows that the assent of a woman, under any circumstances, is void; that her desire or command will not justify the killers; and that those who assist in killing her are liable under that section to be treated as murderers, and adjudged to suffer death. It is true that the practice of suttee has been winked at; and so (we have reason to believe) has the equally illegal practice of burying alive in cases of incurable leprosy; but if either of these practices is to be countenanced by the direct interposition and aid of the police, we have no hesitation in maintaining, that an express legislative enactment is absolutely necessary for that purpose, as well as for indemnifying the killers against the penalty for murder, to which they are liable to be adjudged under section 3, Regulation 8, of 1799.

We are, &c.

(signed) E. Watson, 4th judge.

(signed) M. H. Turnbull, register.

Allypore, 16th April 1818.

(A true copy.)

(N° 4.)

To M. H. Turnbull, esq. Register to the Nizamut Adawlut, Fort William.

1.—Sir,—In continuation of our letter of the 16th instant, we have the honour to forward the annual report of suttees, received from the magistrates of the suburbs of Calcutta.

2. It appears from Mr. Eliot's letter, that women cannot burn or be burnt within the supreme court; and as we do not find that this prevention has excited the slightest religious alarm in Calcutta, we beg to call the attention of the nizamut adawlut to the fact, on proof that no necessity whatever exists why those who assist in killing women in this way should not be treated as murderers in other parts of the British territories.

Allypore, 18th April 1816.

We are, &c.

(signed) E. Watson, 4th judge.

(N° 5.)

To R. W. Maxwell, esq. Register to the Calcutta Court of Circuit.

Sir,—I have the honour to transmit herewith the annual report of Hindoo women who have burnt themselves on the funeral piles of their husbands in the suburbs of Calcutta, during the year 1815.

It is to be remarked, these suttees do not solely arise from demises originating in the suburbs, but from those also of the town of Calcutta; as the supreme court will not sanction any such funeral ceremony in the town; of course the natives of the town are under the necessity of resorting to the suburbs to accomplish these funeral obsequies.

I am, &c.

Phouzday Adawlut, suburbs of Calcutta, (signed) John Eliot, magistrate.
18th April 1816.

(True copies.)

(signed) M. H. Turnbull, register.

(N° 6.)

To M. H. Turnbull esq. Register to the Nizamut Adawlut, Fort William.

Para. 1.—Sir,—In continuation of our letter of the 16th instant, we have the honour to forward the prescribed report of suttees, in the district of Midnapore, during the past year.

2. In the last paragraph of the magistrate's letter, we have to notice another instance of the case with which women are withdrawn from the pile. Mr. Hodgson says he prevented a woman from burning, because he understood from the zemindar that she was not the lawful wife of the deceased. The persons assembled to kill her, and the lookers-on, seem to have felt no religious compunction at letting her go. They would appear to have considered the matter as a dry matrimonial question to be decided by a proper jurisdiction, with which they had nothing to do; and they suffered the woman to depart. It is in this instance manifest, that the mere order of the magistrate that the woman should not burn, without any reference to the reason which dictated it, was considered by the people conclusive; and she was not burnt.

3. We may fairly presume that no resistance was made to the execution of this order, or the magistrate would have communicated the fact. And we certainly do not anticipate resistance from the direct suppression of an inhuman practice, which, though hitherto winked at, has never been legally sanctioned.

Allypore, 20th April 1816. We are, &c. (signed) E. Watson, 4th judge.

(N° 7.)

To the Register to the Calcutta Court of Circuit.

Sir,—In conformity to the instructions contained in the concluding paragraph of the circular letter from the register to the court of nizamut adawlut, under date the 4th January 1815, I have the honour to transmit, for the information of that court, my annual report of the actual number of women burnt on the funeral piles of their husbands in the year 1815.

On a report from the zemindar of the jaggul pergunnah of Jhargaoon, who is invested with the powers of police, the sacrifice of one woman of the goolah cast was prohibited by me, as she was not the lawful wife of the deceased, who was an oorelah, shistee, kurruh or koit.

I have, &c.

Zillah Midnapore, 18th April 1816. (signed) Henry Hodgson, magistrate.

(N° 8.)

To M. H. Turnbull, esq. Register to the Nizamut Adawlut, Fort William.

Para. 1.—Sir,—We have now the honour to transmit to you copies of the annual reports of suttees received from the magistrates in this division; together with the copies of the letters accompanying them.

2. The magistrate of Tipperah having inserted in his report, women of the joojee cast who have buried themselves alive with their husbands, and thus appearing to us not coming under the denomination of suttees, we have thought proper to notice it to the superior court.

3. We are supported in our opinion that this voluntary sacrifice ought to be put a stop to, from the answer of the pundit of this court on the subject; and trust the superior court will instruct us what orders they may deem necessary to be issued for the guidance of magistrates in general.

4. It appears that this sacrifice is little known in any part of the division, and is not tolerated by the Shaster; but it appears also to be a practice among the joojees who have their own customs, at variance with the laws of the Shaster, and which it appears has been established among themselves time immemorial.

We are, &c.

Dacca, 19th August 1816.

(signed)

Searman Bird, senior judge.

J. Rattray, 2d judge.

(N° 9.)

N° 5.—Extract from the Proceedings of the Nizamut Adawlut, under date the 25th June 1817.

The register lays before the court detailed and abstracted statements of suttees, or Hindoo widows who were burnt or buried alive, with their deceased husbands, in the several zillahs and cities during the years 1815 and 1816, compiled from the reports furnished by the magistrates in pursuance of the circular order, dated 4th January 1815*. Also, such of the original letters of the courts of circuit and magistrates as contained any information or remarks, not copied into the general statement.

* Printed circular orders, N° 14. Page 52.

2. On inspection of the above statements, the court observe that the total number of suttees, ascertained to have taken place in the two past years, was as follows:—

	1815.	1816.
Calcutta Division	253	289
Dacca ditto	31	24
Moorshedabad ditto	11	22
Patna ditto	20	29
Behares ditto	48	65
Bareilly ditto	15	13
Total	378	443

3. It appears however that, in several instances, the police officers were not advised of the suttee till after it had taken place; and it may be presumed that in others, the occurrence was not at all made known to them.

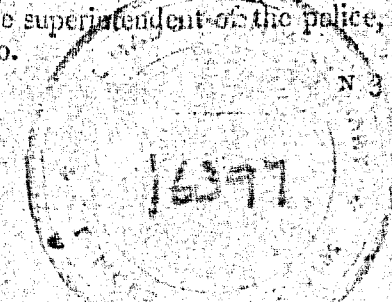
4. With a view to supply this defect in future reports, as well as for the more important purpose of securing, as far as possible, a due observance of the rules which have been, or may be established, for maintaining a strict adherence to the ordinances of the Shaster, as they respect the practice of *sahamarana* and *anooma-rana*, or dying with or without the body of the husband*, the court judge it essentially necessary, in modification of the rules now in force (which, not requiring any previous permission from the magistrates or police officers, are understood not to require any previous notice to them) to provide by a penal rule, for information being given in all instances to the local police officer, whenever a Hindoo widow may be desirous of burning herself on the funeral pile of her deceased husband, or of becoming a suttee, in any mode authorized by the Shaster. A clause to this effect has accordingly been introduced into section 134, of the draught of a regulation proposed by the superintendent of the police, and reported upon to government on the 28th ultimo.

* See translation of digest of Hindoo law, book 4, chap. iii. "On the duties of a faithful widow."

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5. The



5. The court are concerned to observe in the statements now before them, the following instances of suicide, below the age of 16 years, specified in the directions to the police officers, which were issued by the nizamat adawlut, with the sanction of government, on the 29th April 1813*.

ZILLAHS	NAME AND CAST.	AGE.	WHEN BURNT.
Bareilly	Blumeea, chumar	14	23d October 1815.
Dinapore	Rujessuree, pulee	12	5th March 1816.
Rungpore	Gendee, kybert	15	8th November 1816.
Ghazepore	Lugnee, brahmince	12	9th November 1816.
Goruckpore	Name unknown, brahmince	12	1816. Date unknown.
Ditto	Name unknown, bleshar, wife of Ramdial	13	Ditto.
Seharumpore, North Division	Donkewla, rajpoot	8	6th December 1816.

6. The only explanation given of these suttees, below the age of 16, is in the second instance, viz. that of Rujessuree, pulee, in the district of Dinapore. The following is a copy of the magistrate's remarks on this case. "The magistrate is concerned that the thannahdar of Peerungge did not prevent Rujessuree from burning herself, she being reported to have attained to 12 years of age only. The thannahdar has lately been referred to the perwanneh, which was issued in 1813 on this subject, and called upon for an explanation of the cause of his having neglected to obey the order written therein. His answer has been received, but it is evasive and disingenuous. The magistrate will be careful to cause the thannahdars of this district to adhere strictly in future to the orders which have been issued, and are still in force on this important subject."

7. Ordered, That the magistrate of Dinapore be informed, the court entirely approve his having enjoined the police officers of that district to adhere strictly to the directions issued for their guidance on the 29th April 1813, which, as far as they respected the age at which suttees should be allowed by the subsequent instructions issued on the 4th of January 1815.

8. Ordered, That a circular letter to this effect be also written to the whole of the zillah and city magistrates, the court thinking it probable, from the instances which have been stated of suttees under the age of 16, that the circular orders of the 4th January 1815, accompanying a bewasta from Ghanesham, pundit, in which no specific age is mentioned, may have been misunderstood, as intended to modify the previous order of 29th April 1813.

9. The court at the same time direct that the magistrates of Bareilly, Rungpore, Goruckpore, and Seharumpore, and the joint magistrate stationed at Ghazepore, be called upon to explain the allowance of suttees, in their respective jurisdictions, below the age specified in the directions to the police darogahs, issued on the 29th April 1813.

10. In the instance of Lugnee, brahmince, who is stated to have been "burnt with a turban belonging to her deceased husband," the joint magistrate is further required to explain the permission of this suttee, in opposition to the bewasta of the pundits (N° 5.) which accompanied the circular order of 4th January 1815, and declared "the wife of a brahmin positively prohibited by the Shaster from burning on any funeral pile other than that of her husband."

11. The court are concerned to observe two other instances of similar irregularity in the jurisdiction of the joint magistrate at Ghazepore; viz. Duylla, aged 40, wife of Uchraj Tewary, brahmin, burnt in August 1816; and Khatrunia, aged 27, wife of Basdeo, brahmin, burnt on the 1st November 1816. In the former case the joint magistrate remarks, "This person, five years after her husband's death, burnt with a batoo or a small purse belonging to her dead husband, who had given it to her when he was alive; saying, that five years after his death she might be burnt with that batoo." In the latter case the joint magistrate observes, "This person burnt with a turban belonging to her husband, who was on employ in the vicinity of Dinapore, and no news of his death had reached her."

12. Ordered, That the joint magistrate be instructed to issue strict injunctions to his police officers to be careful in preventing any irregular suttees of the like nature in future. And with a view to ascertain, as far as possible, that the instances of *anoomarana*, which may hereafter take place, are such as are authorized by the Shaster, ordered that the several magistrates be instructed to specify in the column of their reports, appropriated to "Remarks," the particulars of all cases in which the

widow

widow may not have been burnt with the body of her husband; noting especially, as far as ascertainable, the time elapsed since the death of the latter.

13. The court observe, it appears from a bewasta delivered by one of the pundits of the sudder dewanny adawlut, (the other being indisposed) on the 2nd instant, (see translation of it marked A.) "that such women alone are competent to perform the rite of *anoomarana*, as are devoted to their lords, and absent from them at the time of their deaths; or such women as are in the first or second day of menstruation; the disqualifying cause being here removed in a short interval. Women, under other circumstances, are not permitted to perform the rite of *anoomarana*." And, it is added, "a woman, who being absent from her husband at the time of his death, does not perform the rite of *anoomarana* immediately on becoming acquainted with that event, cannot be considered a *patribrata*, or devoted to her lord, and is not at liberty to burn herself at any subsequent period." Also, "that a woman who being present at the time of her husband's death, and unrestrained by a legal impediment, omits the act of *sahamarana*, cannot be considered a *patribrata*, or devoted to her lord; and is not at liberty to burn herself at any subsequent period."

14. It appearing necessary that the provisions of the Shaster which are declared in this bewasta, with authorities, should be known to the magistrates and police officers to enable them to carry into effect the instructions communicated to them, with the sanction of government, on the 4th January 1815, ordered that a copy and translation of the bewasta, referred to, be transmitted for the information and guidance of the magistrates and their police officers; in addition to the bewastas already sent to them on the date above-mentioned.

15. The court observe that the statement for 1815, contains another instance of an irregular suttee, viz. that of Rumi Preenah, brahmince, aged 45, who also was burnt in zillah Hooghly, on the 10th February 1815. The magistrate remarks that "this woman did not ascend the funeral pile of her deceased husband, who died at the house of his daughter and was burnt in another village. The suttee being of the brahmin cast, she burnt contrary to the Shaster."

16. The court however find, on inquiry, that the circular orders of 4th January 1815, which were transmitted for the guidance of the police officers, contain a bewasta declaring the wife of a brahmin "forbidden by the Shaster from burning on any other funeral pile than that of her husband," from delays in making translations and copies, were not sent to the magistrate of Hooghly till the 16th February 1815, six days after the above case of *anoomarana* had taken place.

17. No further orders therefore appear requisite in this case; but the court remark that the occurrence in this instance, as well as in the two similar instances before adverted to, (in the Ghazepore jurisdiction) proves the necessity of an interposition on the part of the public officers to prevent such illegal sacrifices, whether from ignorance or design.

18. The reports of the magistrates also specify some instances in which the exercise of the powers vested in them and in their police officers, for preventing a recurrence of abuses formerly practised in the burning of Hindoo widows, have proved successful in the actual saving of human life.

19. Mr. Hodgson, the magistrate of Midnapore, in the letter accompanying his report for 1815, states, that "on information from the zemindar of the jungul pergunnah of Jhaugnon, who is invested with the powers of police, the sacrifice of one woman of the goalah cast was prohibited, as she was not the wife of the deceased, who was an gorah, shistee, kurrum or koit."

20. The magistrate of Goruckpore remarks at the foot of his statement for 1815, that "Mussumant Goobbassceea, the wife of Sheonarrain Pondah, a brahmin, residing in the town of Goruckpore, was prevented from burning herself on the funeral pile of her husband, on the 3d November, in consequence of her being at the time pregnant."

21. Three women are stated to have been prevented from burning in 1815, by the police officers of zillah Etawah, viz.

1. Raj Dace, nuth, the widow of Baj Raj, nuth.
2. Balkoewur, brahmince, 18 years of age.
3. Ram Bull, nuth, also aged 18.

22. No explanation is given of the second and third cases. But from the remark of Mr. Stockwell, the joint magistrate, on the first case, it would appear that Raj Bare was "not considered of the Hindoo tribe," or at all events, that she could not be regarded as the virtuous widow, who alone is qualified to become a suttee, according to the ordinances of the Shaster. He concludes his observations (which

are annexed to the magistrate's statement) in the following terms: "On hearing of the death of Baj Raj and the intention of suttee, all the nuths of the vicinity came to have a jovial night. On the morning previous to his death, Baj Raj, in concert with three others, drank four large pots of wine, and when dead his wife danced and sung."

23. The following remarks are subscribed to the report of the magistrate of the city of Benares for 1816:—

"During the year to which the above report refers, two instances of suttee were prevented by me. In one, Pancho, the woman who proposed to burn herself, was not the wife but the sooryah of a man named Goolaubrai. In the other, Soona, a soonarin, proposed to burn with her husband's clothes, ten months after his decease. This I forbid; because, although it is declared laudable by the pundits for a woman, not the wife of a brahmin, to burn under such circumstances; yet, as she did not do it at her husband's death, notwithstanding she was with him when it took place, to allow it to be done subsequently appeared to me by no means recognized or encouraged by the doctrines of the Hindoo religion."

The court observe, that the magistrate is fully supported in this construction by the bewasta before referred to, marked (A.)

24. Mr. Bird adds, "Both these instances were prevented by the means of force, and as by this means no less than five suttees have been prevented within the space of two years, at this place, without the slightest inconvenience resulting from the application, I again earnestly recommend the adoption of the several rules proposed by me, in my letter of the 23d July last, which accompanied the suttee report of this district for the year 1815. Of that letter no notice whatever has yet been taken."

25. The register informs the court, that the letter referred to does not appear to have been forwarded by the Benares court of circuit. At least it cannot be found with the magistrate's report for 1815, which was received through the court of circuit. The court of circuit for the division of Benares have (by direction of the chief judge) been informed accordingly; and desired to transmit the magistrate's original letter, if forthcoming; or if not, to obtain a duplicate from him, and send it without delay.

26. The court cannot pass unnoticed the following remark in the report of the magistrate of Agra for 1816.

"The practice of burning women, on the funeral piles of their husbands, does not exist in this district in the same degree as in others below. The reason of this may be ascribed to the prevalence of female child murder. It is well known that no rajpoot allows a daughter to live. Their wives are of other casts, and consequently not obliged to sacrifice themselves."

27. The destruction of female children here adverted to, being an express opposition to the proclamation directed in section 11, Regulation 3, 1804; and the magistrate being directed, in that section, to apprehend and commit for trial any rajkomar who "shall designedly prove the cause of the death of his female child, by prohibiting its receiving nourishment, or in any other manner,"—ordered, that the magistrate of Agra be called upon for more specific information of the grounds on which he has reported, "that no rajpoot allows a daughter to live;" stating, at the same time, what measures have been taken by him to bring the offenders to justice.

28. The statements before the court specify six instances in 1815, and two in 1816, of women who were buried alive with the bodies of their husbands. Of these, seven took place in zillah Tipperah, and one in the district of Nuddea. The parties, in all these cases, were of the jogee or weaver cast; and the practice, which has no express sanction in the Shaster, appears to be confined to that cast.

29. The Dacca court of circuit, in their letter dated the 19th August 1816, having questioned the legality of this custom, and transmitted a bewasta from the pundit of the provincial court, declaring that "there is no authority for a woman of the jogee tribe to become a suttee, and to bury herself alive with the corpse of her deceased husband;" and on reference to a bewasta on this subject, which was delivered by the pundits of the sudder dewanny adawlat in September 1813, it not appearing to contain any specific authorities for the practice in question, the court judged it necessary to call upon their Hindoo law officers for a more explicit statement of any authorities in the Shaster, which sanction the interment of the widow of a jogee, or a Hindoo widow of any other tribe, with the body of her deceased husband.

30. A translation of the bewasta, received from the pundits in answer on the 23d

23d ultimo, together with a translate copy of their former bewastas recorded on the 2d September 1816; and a translation of the bewasta of Raja Chundra Turkalankar, pundit of the Dacca provincial court, are recorded with these resolutions, and marked (B.) (C.) (D.)

31. On consideration of the several bewastas referred to, it clearly appearing that there are no authorities in the Shaster for the performance of the rite of *sahamarana*, in any other mode than by cremation, the court are of opinion that the practice which has obtained amongst the jogee tribe, of burying the widow alive with the body of her deceased husband, may be prohibited by a regulation, declarative of the Hindoo ordinances upon the rite above-mentioned.

32. A further reference was made to the pundits of the sudder dewanny adawlat, with a view to ascertain the legality of an instance of suttee mentioned in the Dinagore report for 1815, wherein the body of Basoodel, pullee, after being interred, was taken up and burnt, and his widow allowed to burn with it, on an engagement being entered into by her husband's brother for the maintenance of her children, a boy aged one year, and a girl four years of age.

33. The bewasta, received in answer on the 23d ultimo, is recorded with these resolutions: marked (E.) and declares the *sahamarana*, in the instance referred to, "a lawful act, according to the Shaster;" but the authorities, cited in support of this exposition, have no direct relation to the circumstances of the case; and the performance of the rite, after the time when it ought to have been performed, the widow not being restrained by any legal impediment, would seem to be in opposition to the principle declared in another bewasta before adverted to*.

* Separate paper (A.)

34. Such cases, however, are probably of rare occurrence; and the court attach more importance to the fact, incidentally mentioned, of the widow's having left an infant of the tender age of one year. She was allowed to burn, on her husband's brother's undertaking to maintain the child, in pursuance of the circular instructions (N^o 3.) issued on the 4th January 1815†; and the court are concerned to observe, that many instances have occurred in 1815 and 1816 of a similar nature.

† Printed circular orders, page 36.

35. From a text of the *Vrispat Noradeja Parana*, N^o CXXVII, cited in the digest of Hindoo law‡, as well as from a text of *Vrispati* (N^o CXXVIII.) it seems evident that "mothers of infant children" were originally prohibited from abandoning their offspring, when so much in need of their maternal care, to ascend the funeral pile. *Vrispati* says expressly, that "the mother of an infant child may not relinquish the care of her infant to ascend the pile." And it is the exposition of a single commentator, (Rughanundand, whose authority is confined to Bengal,) that "if the infant can be nurtured by any other person, the mother is entitled to follow her deceased husband||."

‡ Book 4, chap. iii. "On the duties of a faithful widow."

|| See chapter of Digest above referred to.

36. The court therefore regret that the magistrates and police officers were not instructed "to prevent Hindoo women from burning themselves; in the case above noticed;" as appears to have been authorized by the 2d paragraph of the letter from the secretary of government, under date the 4th October 1814§; and are of opinion that a clause might still be introduced, in a future regulation, strictly prohibiting the burning of a woman, having an infant at the breast, or in the first stage of infancy, (during which he is termed *koomara*, viz. to the end of the fourth year; with a provision for applying the rule, now in force, to cases in which the child or children may be in the second stage of infancy; (with the designation of *sisoo* or *shishoo*;) viz. more than four and not exceeding seven years of age; to which period the age of an infant is declared to extend in the digest of Hindoo law**.

§ Printed circular orders, page 35.

37. With a view to obtain further information upon the ordinances of the Shaster, relative to the manner of performing the rite of *sahamarana*, and particularly to ascertain whether they give any sanction to a practice, which is understood to have obtained, of binding the woman to the funeral pile, or placing bamboos over her so that she cannot escape, if so inclined upon a change of resolution, the questions contained in the accompanying paper marked (F.) were put to the pundits of the sudder dewanny adawlat, and a bewasta was received from them in answer, of which the paper marked (G.) is a translation. A more general bewasta on the subject (marked H.) has likewise been received from Mritoonjoy, pundit of the supreme court; a man of considerable learning and eminence, who was lately employed as chief pundit in the college of Fort William.

** See text, comment, and note, in vol. 1. of the Calcutta edition, page 500. The following is an extract from the note: "The distinction may be thus recapitulated: A minor (bala) is in early infancy to the end of his fourth year, and called *Cumara*; in law he is an infant to the end of his seventh year, and in this period of his life is called *Sisu*."

38. It is explicitly stated, in both the bewastas above-mentioned, that there is no authority in the Shaster for any restraint upon the widow, to prevent her escape from the funeral pile. On the contrary, provision is expressly made for her being lifted off the pile, in the event of her being terrified; and it is declared, that "whatever

woman may have left the funeral pile, or slipped from it through want of firmness that woman will be purified from sin, by undergoing the penance of *preja pulya*."

39. From the answer of the pundits to the first question put to them on the 21st March, it appears that in Bengal the received authorities for the mode of performing the rite of *sahamarana* direct, "that the fire be applied by the sons to the funeral pile of their fathers," before it is ascended by the widow; and it is understood that this usage is founded upon an opinion, that if the widow be on the pile when fire is applied to it by the son, he would be guilty of matricide.

40. But in Benares, where the simultaneous performance of the prescribed ceremonies for the husband and wife is held to be essential by the three superior tribes, it is the established practice of those tribes to place the widow on the funeral pile with the body of her deceased husband: and, unless she desire to be lifted off before the ceremonies are commenced, "the pile is to be lighted for both at once, and the formula on this occasion is to be recited in the dual number."

41. Special customs however, in deviation from the general rules and practices, are stated to subsist in Bengal and Benares; and the pundits add, "The ceremonies practically observed differ as to the various tribes and districts."

42. It does not appear possible, therefore, to require a strict adherence to any uniform process in the burning of women on the funeral piles of their deceased husbands, though in any regulation that may be enacted, for the purpose of maintaining a more strict observance of the Shaster, every degree of restraint upon the widow's person after she has ascended the pile should be forbidden, as being in direct opposition to the ordinance of the Shaster.

43. It remains only to consider the proposition of the fourth judge of the Calcutta court of circuit, to discontinue the sanction given to the burning of Hindoo widows with the bodies of their husbands, and to declare all persons assisting in their death guilty of murder, under the provisions of section 3, Regulation 8, 1799.

44. The grounds of this proposition are stated in Mr. Watson's letter of the 16th April 1816, to the following effect:—

"The letter from the magistrate of Chinsurah deserves the serious attention of the nizamat adawlut and government. It appears that this abhorrent and often utterly illegal practice was forbidden by the foreign governments of those settlements; and that the prohibition was obeyed without a murmur. So little do the people appear to have interested themselves in the affair, that we find from Mr. Forbes's letter that the mere publication of an order from himself, prohibiting the practice, effectually prevented it; and that no single instance of a woman burning herself has occurred since. We really think there is as little justification for a woman to burn herself with the remains of her deceased husband, as for a rājikoomar to destroy his daughters at their birth; burying alive for the leprosy where the party is desirous to die; human sacrifices at Saugor; putting sorcerers to death; or killing a human creature by any other means, without justification or excuse; all of which are expressly made capital offences by the Regulations. The killing in all those instances (especially that contained in section 3, Regulation 8, 1799, where the desire of the party alone will not justify the killer), has quite as much in its favour on the score of erroneous prejudice and superstition, and perhaps of religion, as the practice of suttee; but we do not find that the punishment of death, denounced against these crimes, has at all been considered by the people as an infringement of that complete toleration in matters of religion, which it has been a fundamental principle of the British government to allow; and there can be no doubt that the practice of suttee might be as easily checked and prevented throughout the British territories as any of the other murderous practices above referred to. We have the fact that its suppression at the foreign settlements was effected without the slightest difficulty.

"Several women appear from the reports to have burnt without any permission at all, some in direct violation of the doctrines of the Hindoo religion; and as the reports of the police darogahs in such matters are not much to be trusted, it is very probable that this outrage on their own religion may have been committed in most of the instances of human destruction which these reports exhibit.

"We do not understand how the recognizances, entered into for the education and maintenance of the infant orphans of a woman put to death in this way, are to be forfeited and the money recovered; according to the form, no sum is fixed, and of course no debt contracted till the party has failed in the performance of the condition. The largeness of the sum, contrary to all usage, is not to be regulated till the condition of the recognizance has been broken; and a discretion is then given to

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the magistrate to direct what is to be paid. The debt thus fixed immediately becomes absolute; but how the sum is to be recovered the Regulations do not provide.

"We are not indeed desirous that any facility should be given to the recovery of these debts; or any countenance afforded to the act which gave rise to them. It appears to us that the assent of the woman should be utterly void, and that the persons killing her at her desire or command should, in the eye of the law, be murderers; we are disposed to think that section 3, Regulation 8, 1799, makes them as much so as if they had done it merely of their own heads; and as that section contains no provision in favour of cases of suttee, it follows that the assent of a woman, under any circumstances, is void; that her desire or command will not justify the killers; and those who assist in killing her are liable, under that section, to be treated as murderers, and adjudged to suffer death. It is true that the practice of suttee has been winked at, and so (we have reason to believe) has the equally illegal practice of burying alive in cases of incurable leprosy; but if either of these practices is to be countenanced by the direct interposition and aid of the police, we have no hesitation in maintaining that an express legislative enactment is absolutely necessary for that purpose, as well as for indemnifying the killers against the penalty for murder to which they are liable to be adjudged under section 3, Regulation 8, 1799."

45. In a second letter from Mr. Watson, dated the 18th April 1816, accompanying the report of the magistrate of the suburbs of Calcutta, he adds, "It appears from Mr. Eliot's letter, that women cannot burn or be burnt within the limits of the jurisdiction of the supreme court; and as we do not find that this prevention has excited the slightest religious alarm in Calcutta, we beg to call the attention of the nizamat adawlut to the fact, in proof that no necessity whatever exists why those, who assist in killing women in this way, should not be treated as murderers in other parts of the British territories."

46. A third letter from him, enclosing the reports of the magistrate of Midnapore, and dated the 20th April, contains the following additional remarks: "In the last paragraph of the magistrate's letter, we have to notice another instance of the ease with which women are withdrawn from the pile; Mr. Hodgson says, he prevented a woman from burning, because he understood from the zemindar, that she was not the lawful wife of the deceased. The persons assembled to kill her, and the lookers-on, seem to have felt no religious compunction at letting her go. They would appear to have considered the matter as a dry matrimonial question to be decided by a proper jurisdiction, with which they had nothing to do, and they suffered the woman to depart. It is in this instance manifest that the mere order of the magistrate, that the woman should not burn, (without any reference to the reason which dictated it), was considered by the people conclusive; and she was not burnt. We may fairly presume that no resistance was made to the execution of this order, or the magistrate would have communicated the fact; and we certainly do not anticipate resistance from the direct suppression of an inhuman practice, which, though hitherto winked at, has never been legally sanctioned."

47. The information given by the magistrate of zillah Midnapore, in the case last referred to, has been already quoted in the 19th paragraph of these remarks and resolutions.

48. With reference to that information, the court cannot concur in Mr. Watson's observation, that the mere order of the magistrate was considered conclusive, "without any reference to the reason which dictated it." The sanction given by the Shaster to the burning of a faithful wife with the body of her deceased husband, not extending to a woman who is not the lawful wife of the deceased, Mr. Hodgson the magistrate conformed strictly to the expositions of the Hindoo law, which were transmitted for his guidance, and to the instructions which accompanied them, in preventing a suttee, not sanctioned by that law. It may therefore be concluded, that the parties who were submitted to the legal prohibition of the magistrate in this instance, did acquiesce and were satisfied with the reason on which it was grounded. But it cannot thence be inferred that a general prohibition of what is authorized (though not enjoined) by the Shaster, and what is superstitiously believed to be attended with beneficial effects towards the husband, as well as the devoted wife, in a future state of existence, would be acquiesced in with the same degree of readiness and satisfaction; however strong the presumption may be, that little resistance would be opposed to the suppression of a practice so repugnant to the common feelings of humanity, if from experience of continued abuses in the instigation or performance of female sacrifices, as now tolerated, it should at any time be deemed necessary to enact a regulation for this purpose, prohibiting the Hindoo

priesthood

priesthood, and kindred of the deceased husband, as well as all other persons from assisting in such sacrifices; and at the same time fully explaining the urgent and special reasons for the prohibition.

49. The sentiments of this court, against the expediency of the immediate adoption of a measure of this nature, were submitted to government on the 5th June 1805, in the following terms; and it is proper to add, that the inquiries therein referred to, were made by the late chief judge of the court, Mr. H. Colebrooke.

"The court are fully sensible how much it is to be wished that this practice, horrid and revolting, even as a voluntary one, should be prohibited and entirely abolished; various incitements, especially that of promised happiness in another world, presented to an afflicted mind at the instant of the greatest sorrow, must too often induce a woman hastily to declare her intention of burning herself; and the fear of contempt and degradation may make her persist in the design through the very short interval which follows, until its accomplishment. It cannot be doubted that persuasion is at least sometimes employed (though the contrary is said to be more frequent) to induce a widow to declare the design of burning herself, or to persist in it after making that declaration; and the instance reported by the acting magistrate of zillah Behar, is a sufficient ground for supposing that most unwarrantable means are sometimes used to give the appearance of a voluntary act to that which the woman neither intended nor consented to. The court being aware that some usages which were formerly prevalent, and which were authorized, or even enjoined by the Hindoo law, have either gradually fallen into disuse, or been actually prohibited by Hindoo princes, thought it expedient to make inquiries, with the view of ascertaining whether this custom, though sanctioned by the Hindoo law, might not be immediately abolished without greatly offending the religious prejudices of the people. From these inquiries, conducted with caution, lest any alarm should be excited, the court have reason to believe that the prejudices in favour of this custom, are at present so strongly impressed on the minds of the inhabitants, in most parts of these provinces, that all casts of Hindoos would be extremely tenacious of its continuance. In others (particularly in Tirhoot) more rational opinions are prevalent; and this inhuman custom has there almost entirely ceased; while, in some districts, the usage may be considered as nearly confined to particular casts, (the khetree and koyth especially) being either discountenanced or little practised in the other tribes.

"Under this information, the court apprehend that it would be impracticable at the present time, consistently with the principle invariably observed by the British government, of manifesting every possible indulgence to the religious opinions and prejudices of the natives, to abolish the custom in question; whilst such a measure would, in all probability, excite a considerable degree of alarm and dissatisfaction in the minds of the Hindoo inhabitants of these provinces. The court are accordingly of opinion, that the immediate adoption of a measure of the above nature would be highly inexpedient. It appears however to the court, that hopes may be reasonably entertained that this very desirable object may be gradually effected, and at no distant period of time."

50. With this view, and for the purpose of preventing any illegal and criminal practices in the performance of the established rite, the court suggested on the date above-mentioned, and again on the 3d of September 1812, certain rules for the guidance of the police officers, which were approved by government on the 5th December 1812, and 17th April 1813, and which are still in force with some additional instructions issued under the sanction of the Governor General in Council on the 4th January 1815*.

51. In the concluding paragraph of the register's letter to the secretary of government, under date the 5th June 1805, the court expressed their hope "that by the adoption of the measures proposed by them, the abuses which may have hitherto been sometimes practised will be prevented for the future; and that after information has been obtained of the extent to which the practice is found to prevail, and of the districts in which it has fallen into disuse, or in which it is discountenanced by the principal and most respectable classes of Hindoo inhabitants, it may be immediately abolished in particular districts, and be checked and ultimately prohibited in the other parts of these provinces."

52. The court propose to keep this ultimate object in view, in considering the annual reports of suttees ascertained by the magistrates and police officers; and they

* Printed circular orders of nizamat adawlat, pages 71 and 81.

they have with this intention, thought it useful to notice on the present occasion, the substance of what was formerly recorded on the subject.

53. They are not however prepared at present to offer any suggestion for the absolute prohibition of the suttee practice in any part of the country; and rather hope that the necessity of any such prohibition may be obviated by the gradual introduction of precautionary rules and restrictions, which shall not only prove effectual in preventing all serious abuses, but in co-operation with salutary discouragements, and the prevalence of more rational sentiments among the higher orders of the Hindoo community, may be expected by incidental checks and difficulties to induce a general discontinuance of the practice already relinquished in some districts, and (if any reliance can be placed on the reports of the police officers) much less frequent than heretofore in others.

54. With reference to Mr. Watson's remarks on the prohibition against the burning of women in the Foreign Settlements, and within the jurisdiction of the supreme court at Calcutta, the court observe that no just inference can be drawn from this circumstance in favour of a general introduction, as the inhabitants of the Foreign Settlements and Calcutta are at liberty to perform the rite in the vicinity of those places respectively; and the magistrate of the suburbs of Calcutta has accordingly noticed that his report of 25 women burnt on the funeral piles of their husbands in the year 1815, includes those who were not permitted to burn within the jurisdiction of the supreme court.

55. Mr. Watson has further expressed his opinion, "that there is as little justification for a woman to burn herself with the remains of her deceased husband, as for a rajkoomar to destroy his daughter at their birth; burying alive for the leprosy where the party is desirous to die; human sacrifices at Saugor; putting sorcerers to death; or killing a human creature by any other means without justification or excuse; all of which are expressly made capital offences by the Regulations."

56. But independently of the obvious distinction between the stated suicide of a woman burning herself or causing herself to be burnt, and the murder of another person, as in the case of a rajkoomar's destroying his daughter, the sacrifice of children at Saugor, and putting to death persons supposed to be leprosy, Mr. Watson appears to have lost sight of the material circumstance, that in all these instances homicide, before it was declared murder by the Regulations, had no sanction of law either Hindoo or Mahomedan; whereas the burning of a Hindoo widow, with the body of her deceased husband, has the express sanction of authorities, which are held sacred by the women who devote themselves as well as by the brahmins and others who assist them in their voluntary sacrifice.

57. The case of assisting a leper to burn himself, supposing the parties to be Hindoos, has indeed the sanction of the Shastery and so far resembles the authorized self-devotion of a suttee. This was expressly declared by the pundits of the sudder* dewanny adawlat in answer to a reference made to them on the 28th July 1810, when the court of nizamat adawlat had before them three trials of this nature, referred from zillah Goruckpore by Mr. Ernst, third judge of the Benares court of circuit; viz. 1st. The trial of Baudil Khan and four other musilmans, charged with burning alive Musilmans Dhuma, the mother-in-law of Baudil Khan. 2d. The trial of Sohawan, a Hindoo, charged with burning his father alive. 3d. The trial of Pertab, also a Hindoo, and likewise charged with burning his father alive.

58. The following is an extract from the letter of the judge of circuit, which accompanied these trials. The circumstances of these three cases are nearly alike. "The deceased were afflicted with leprosy to such a degree, that their toes and fingers were falling to pieces, and worms had got into their feet and bodies. In this state life became a burden to them, and they urged the prisoners to put an end to their sufferings, and to redeem them from the torments and misery which are supposed to be reserved for persons dying of their loathsome complaint, by burying the musilmans, and by burning the two Hindoos alive. The prejudice of the musilmans on this occasion, arises I find from ignorance of the creed which they profess; but I am assured that, in the case of the Hindoos, it is countenanced and enjoined by their religion. It is supposed that the leprosy is a visitation of Providence for some offence or other, and that the souls of the victims are purified by fire from the taint of the disease, and exempted from passing into impure bodies after death. There is also a popular notion, that by this self-devotion the disease is rooted out of the family." The court will observe, that in N^o 1. "there is a bare possibility that the mother-in-law of the prisoner, Baudil Khan was dead before she was buried;" that in N^o 4. "the deceased walked to the pit of cow-dung which had been prepared

* A translation of their bewasta is recorded with these remarks, and marked (1).

for him, and after the fire had been kindled by his son jumped into it of his own accord;" and that in N° 15, "the prisoner carried his father to the pit and threw him in. These differences are, in the judgment of the law officer, of so much importance, that in the first case he has acquitted the prisoners; and in the other two, he has declared the prisoners liable to discretionary punishment, *sedesultum*." In N° 15, it appears that "the prisoner has had a narrow escape from sentence of *hissas*. I cannot approve of any of the *fatwas*; nor do I see any just grounds for the distinctions in which they originate. In the three cases there was a clear and manifest intention of putting an end to the existence of the sufferers. The prisoners made the necessary preparations for this purpose, and they took an active part in every stage of the business. In fact it could not have been accomplished without their assistance; but with this impression on my mind, I am of opinion that the Mussulmen are the only proper objects of punishment. They have no excuse but their ignorance; and it may therefore be proper to punish them slightly for the sake of example. I think six months imprisonment will be sufficient for Baudul Khan, and three months for the grave diggers. With regard to the Hindoos no example can be of any avail. Their motives were above all human control; and while young widows are suffered to devote themselves every day, in the province of Benares, on the funeral piles of their husbands, in the midst of brahmins and a train of attendants, I think it would be quite inconsistent with that spirit of toleration to punish persons who, from the strongest motives of piety, have complied with the earnest entreaties of their parents, and have relieved them from an existence which has become painful to them, disgusting to their friends and useless to society. I therefore beg leave to recommend, that the magistrate of Goruckpore be prohibited from interfering in future with the Hindoos who may resort to this practice, under similar circumstances; and that he be directed to issue orders to this effect to the police officers within his jurisdiction."

59. The court of nizamat adawlut did not think it necessary to adopt the above recommendation; but it appearing from a bewasta of the pundits, that the suicide in which the two Hindoo prisoners, Sohavun and Pertaub, had assisted their deceased father, is sanctioned by the Shaster, the court did not think them fit objects of punishment, and ordered their discharge.

60. The mussulman prisoner, Baudul Khan, was convicted, on his own confession, of burying Mussumaut Dhuna, without ascertaining that she was dead; and declared by the *fatwa* of the law officer liable for this culpable act to discretionary punishment. The court, however, under the peculiar circumstances of the case, and in consideration of the prisoners having already been more than seven months in confinement, did not think it proper to sentence him to any further punishment, and directed only that he should be warned by the magistrate against repeating his offence. At the same time, as the *fatwa* in this case established that the barbarous custom, under the influence of which the prisoners appeared to have acted, derives no countenance from the mussulman faith, the court were of opinion that the mussulman part of the community, in the provinces where the custom had been prevalent, ought to be warned of the consequences to which they would render themselves liable by a continuance of the practice. They accordingly directed the courts of circuit of the Benares and Bareilly divisions to instruct the several magistrates to issue proclamations, through the police officers, prohibiting all mussulmen from being concerned in the practice in question, on pain of subjecting themselves to punishment, under the mussulman law and the Regulations.

61. The court have not since had before them any similar case of a mussulman's assisting to bury a leper: but on the trial of Mussumaut Hunsco and Mooktaran, the widow and son of a Hindoo leper, named Rutna, whom they were convicted of having buried alive, at his desire, in the district of Allypore, the following sentence was passed by the nizamat adawlut, under date the 24th August 1812.

"The court observe that the prisoners, being convicted of the fact laid to their charge, are liable under section 3, Regulation 8, 1799, to a sentence of death; but adverting to the bewasta delivered by the pundits of the sudder dewanny adawlut, in the cases of Sohavun and Pertaub, whereby it appears that the homicide committed by the prisoners Hunsco and Mooktaran is ordained by the Shaster, and consequently that the said prisoners, in committing such homicide, were justified by the tenets of their superstition, the court do not consider them proper objects of punishment, and direct that they be immediately set at liberty."

62. The judge of circuit, who referred the trial in this case, (Mr. Ker), observed, "the prisoners acknowledge they performed the ceremony of *samodh* by the com-

mand

mand of the deceased. They plead it was done in public, and justified by their religion, and the custom of the country. The Hindoo lawyers, whom I have consulted, state the act to be not only legal but laudable. It is self-sacrifice, made with the hope of guarding the progeny from so terrible a visitation; and, in my opinion, it would rather be cruel than humane to bereave the miserable parent of his last and only consolation."

63. The court have given the above circumstantial statement of the course of proceeding observed, in cases of assistance to the suicide of lepers, and of the sanction given by the Hindoo law and religion to such homicides, with a view to show their resemblance in principle to the female sacrifice of *suttees*; and that although both are within the letter of section 3, Regulation 8, 1799, which declares, "it shall not justify any prisoner, convicted of wilful homicide, that he or she was desired by the party slain to put him or her to death," yet neither has been considered within the intention of that section, which, as expressly stated in it, was, "to preserve the lives of many from the effects of passion or revenge, aided by the erroneous prejudices of superstition."

64. At the same time the court are of opinion, that whenever a Regulation may be promulgated for sanctioning the legal performance of the rite of *sahamarana* or *anoomarana*, it should declare persons authorized to take part in it not liable to a criminal prosecution, provided it be in all respects conformable to the Shaster, and to the rules prescribed in the Regulation. A provision to this effect was accordingly introduced into the 8th clause of section 34 of the Regulation proposed by the superintendent of police for the western provinces, and reported upon by the court on the 23rd ultimo.

65. It was added in the court's remarks of that date, that with the reports of *suttees* ascertained to have taken place in the years 1813 and 1816, the court would submit their sentiments more fully for the consideration of government, and at the same time propose some modifications of the rules in force, which, if approved, might be included in the general Police Regulation above noticed; or with the whole of the provisions on the subject of *suttees*, form a distinct Regulation, to be transmitted to the police officers, and also published for general information.

66. In pursuance of this intention, and on a general consideration of what has been stated in the foregoing remarks, the court have prepared the accompanying draft of a Regulation, (marked J.) and resolve that it be now submitted, with a copy of these observations, and the whole of the papers therein referred to, for the orders of the most noble the Governor General in council.

(signed)

J. H. Harington,

W. E. Rees,

M. H. Turnbull, register.

(A)—N° 6.—Questions proposed to Shoobee Rai Shastry, Pundit of the Sudder Dewanny Adawlut, with his Replies; 2d June 1817.

Question 1.—If a Hindoo widow be prevented from burning herself with the body of her husband, by pregnancy or other legal disability, can she perform the rite of *anoomarana* at any subsequent period, when the cause of disability may be removed? Let the authorities be stated.

Reply.—In answer to the question regarding a woman who is prevented by pregnancy or other legal disability, from burning herself with the body of her husband, it is declared, that such women alone are competent to perform the rite of *anoomarana*, as are devoted to their lords, and absent from them at the time of their death; or such women as are in the first or second day of menstruation, the disqualifying cause being here removed in a short interval.

Women, under other circumstances, are not permitted to perform the rite of *anoomarana*.

The authorities for the above opinion are as follow:—"Her husband having been burnt on the preceding day, whatever woman through delusion follows him on the succeeding day, she by her suicide neither conveys herself nor her husband to paradise." From the above quoted text of Purana, it would appear that the corpse of the husband being burnt on one day, it is incompetent to the widow to burn herself on another; but the text has been defined to extend to such women only, as do not fall under the description of women devoted to their lords. The requisites for such a character have been described in the *Anoomarana Livek*, "She may truly be called devoted to her lord, who rejoices when he is pleased; and who grieves when he is pained; and who accompanies him in death."

The following is an extract from the Anoomarana Livek:—"Let them burn the corpse of him who dies in the first or second day of his wife's menstruation; then let the widow devoted to her lord, having waited until the fourth day for the sake of being purified, holding his sandals, enter the fire." The same rule applies also to one whose husband dies in a foreign country, as appears from an extract of the Agnee-poorana, "Her husband having died in another country, let the virtuous widow take his two sandals and enter the fire, she does not thereby commit the crime of suicide."

So also the Anoomarana Livek, "Let that virtuous woman enter the fire, placing them (the sandals) on her breast."

Question 2.—If a widow, not being a biha, who is absent from her husband at the time of his death, (and is consequently permitted to perform the anoomarana with some relic belonging to him), does not avail herself of this permission immediately on becoming acquainted with the death of her husband, is she at liberty to do so at a future period? State the authorities.

Reply.—That woman who, being absent from her husband at the time of his death, does not perform the rite of anoomarana immediately on becoming acquainted with that event, cannot be considered a patibhata or devoted to her lord. She is consequently not at liberty to burn herself at any subsequent period.

The authorities cited in the reply to the first question, are applicable to the support of this opinion.

Question 3.—If a woman be with her husband at the time of his decease, and without being prevented by any legal impediment, should omit to perform the act of sahamarana, can she at any subsequent period perform the rite of anoomarana? State the authorities.

Reply.—A woman who being present at the time of her husband's death, and unrestrained by a legal impediment, omits the act of sahamarana, cannot be considered a patibhata or devoted to her lord; she is consequently not at liberty to burn herself at any subsequent period.

The authorities cited in the reply to the first question, are applicable also to the support of this opinion.

(A true translation.) (signed) *W. H. Macnaghten*,
acting deputy register.

(B.)—Question proposed to Sree Chundra Turkalunkar, Pandit to the Provincial Court of Appeal for the division of Dacca; 15 August 1815.

Is it allowable, according to the Shasters, for a woman of the jogee tribe to become a suttee; and, on the death of her husband, to bury herself alive along with his corpse; or is it not allowable?

Let a reply, in conformity with the Shasters, be furnished to the above question.

Reply to the above:

There is no authority for a woman of the jogee tribe to become a suttee, (i. e. to die with her husband) and to bury herself alive along with the corpse of her deceased husband. This is an act which is founded merely on practice. There exists no authority which recognizes the propriety of any other mode of sahamarana (or dying along with the husband) than that of ascending the flaming funeral pile. The practice of burying their dead, is observable among a certain class of sunyassees; on this account, the people of the jogee tribe, who conceive themselves to be descendants of those sunyassees, also bury their dead; and the wives of such jogees, observing this custom when they are anxious to accompany their deceased husbands, bury themselves in the same grave with their corpses; but they are not justified by the Shasters in doing so. Nay, it is even ordained in the Soodhee Chintamancee, that a certain description of sunyassees should be burnt after death; and therefore the wife of a jogee, consuming herself by fire, does not act repugnantly to the Shasters when she wishes to follow her deceased husband. But no authority is any where to be found which justifies a woman putting an end to her life, by burying herself alive along with her deceased husband.

(signed) *Sree Rajah Chundra Turkalunkar*.

They who from the tribe of jogees are born of a licentious sunyasse, cohabiting with a female of the brahmin tribe, during the period of her menstruation; among these, some adopt red clothing, wear shell-earrings, and travel about as jogees; others take to the trade of weaving, and lead the life of a householder. These are called jogee and nauth indiscriminately. Some of these remain in mourning for ten days, others for a month. A brahmin will not assist at their religious ceremonies.

ceremonies. Their poobits or officiating priests, are selected from persons of their own tribe.

The Soodhee Futwa specially recognizes burning, as the only legitimate way in which a woman can accompany her deceased husband.

"When her husband dies there is no other alternative left for a virtuous woman than precipitating herself into the fire. She who ascends the funeral pile along with her deceased husband, being equal in virtue to Aroondhatec, shall meet with reverence in paradise."

In the above sentence, by using the words "she who ascends," the author must have had in contemplation those who declined to do so.

Vishnoo ordains, that, "at the death of her husband, the woman must either lead the life of a brahmacharee, or burn at the same funeral pile with him."

"I accompany my husband by mounting the fiery funeral pile." This is a common expression; Gundharee Madree, and others, perished in this manner.

The Mitateshura declares, that "as long as a woman, at the death of her husband, shall omit to consume herself by fire, as long shall she continue in the form of a woman." The Mitateshura farther says, that a woman who is devoted to her lord will enter the fiery furnace; and that this is a duty common to all women who are neither pregnant, or have infant children, even to chundals.

From the above quoted passages of the Mitateshura, it would appear that this was an act fit for all women to perform, even chundals; but no other mode of accompanying a deceased husband, except that of burning, is any where authorized.

(A true translation.) (signed) *W. Hay Macnaghten*.
(Copy.) (signed) *W. H. M. act^d dep^y register.*

(C.)—Translation of the Answer delivered by the Hindoo Law Officers of the Court to the Question referred to them on the 29th of July 1813, respecting the practice of Hindoo Women burying themselves with the bodies of their deceased Husbands.

On the demise of persons at present designated as of the cast of jogees (these, by some means or other, being the descendants of either the valudaca or the paramahansa orders of dyan jogees, devoted to abstract contemplation) although such persons do not practise religious contemplation; yet under the Shasters, in conformity with the custom of their family, the burial of these is enjoined, from the circumstance of burning having been forbidden, and interment directed in the cases of the ancestors Valudaca and Paramahansa, from whom they derive their origin. Hence the rule of burying these person's wives (who may be desirous of becoming "suttees") with the bodies of their deceased husbands, is proper. In support of the above may be adduced the following authorities:—

The text of a muni cited in the Smrite Arthasara, Parasara Madhaviya, Nerunya Sindhee, and other books: "For the solitary person devoted to abstract contemplation neither burning, or mourning, nor the oblation of water, is to be performed."

Also the text of a muni cited in the same books. "In the cases of the four following sunyasis, "let them burn the kutichka; bury the valudaca; let the hansa be cast in the water; let them bury the paramahansa."

Lastly, the text of the muni, "Whatever institutes of country, cast or family, have originally been established, are to be preserved, otherwise the ruin of the subject is incurred."

(A true translation.) (signed) *J. C. C. Sutherland*, acting d^y register.

(D.)—Questions to the Pandits of the Sudd Dewanny Adawlat; 8th May 1817.

In the accompanying bewasta, given by Rajah Chundra Turkalunkar, pundit of the provincial court for the division of Dacca, it is stated that there is no authority in the Shaster for a woman of the jogee cast becoming a suttee, by being buried alive with the body of her husband; and on reference to the bewasta on this subject, which was delivered by the pandits of this court, in September 1813, it does not appear to contain any specific authorities for the practice in question. You are therefore desired to give another bewasta within a week from this date, stating explicitly whether there are any, and what authorities in the Shaster, which expressly sanction the interment of the widow of a jogee, or the burial of a Hindoo widow of any other tribe, with the body of her deceased husband, with the view of her becoming a suttee.

Opinion of the Pundits of the Sudder Dewanny Adawlut in the Jogee Case;
23d May 1817.

The Hindoo law officer of the Dacca provincial court, in a bewasta delivered by him, has stated that women of the jogee tribe are not authorized by the Shaster to commit the act of sahamarana, by burying themselves alive with the bodies of their deceased husbands. In a bewasta delivered by the pundit of the sudder dewanny adawlut, holding a contrary opinion, they are said not to have specifically stated the authorities, according to the Shaster, which justify the practice in question. They were therefore required to furnish in the space of one week a bewasta, stating whether or not there were any authorities according to the Shaster, which expressly justify women of the jogee tribe, or of any other class of Hindoos, in committing the act of sahamarana, by burying themselves alive with the bodies of their deceased husbands. They were further required to mention those authorities, if they exist.

Having examined the paper drawn up by the chief judge of this court, we proceed to furnish a reply to the best of our ability.

The Shasters do not enjoin any particular form to women of the jogee tribe, in committing the act of sahamarana; but that act is declared to be the special duty of such women as are devoted to their lords; and that devotion is exemplified by a widow's making choice of death after the decease of her husband. From time immemorial the last offices of both males and females of this tribe have been performed by burial; and for the accomplishment of the act of sahamarana the same rite has ever been resorted to. This practice has never met with any opposition. The tribe now known by the name of jogees, although not absorbed in devotion, are traditionally descended from that class of abstract mendicants termed Buhoduk and Parumbhusee. They were forbidden to burn, and enjoined to bury their dead. The injunction of burial is the only one which, according to the Shaster, can be legally applied to their descendants. The application of the same injunction would seem to be proper to widows who are desirous of performing the act of sahamarana. It is requisite that the act of sahamarana should be practised conformably to the manner in which the funeral rites of each tribe are practised. If this principle be denied, the funeral rites which have been in immemorial usage among the people of the jogee tribe must lose their validity.

The proofs of the above opinion are as follow:—

“She whose sympathy feels the pains and joys of her husband, who mourns and pines in his absence, and dies when he dies, is a good and loyal wife.”

The following text of various moonshies contained in the Purawna Madheween, Nernuya Sindhoo, and other tracts:—

“Cremation, mourning and oblations of water, are not to be performed for him who has divested himself of every worldly desire, and is entirely absorbed in divine contemplation.”

The following text contained in the Smriti Arthou Sara, Purawna Madheween, Nernuya Sindhoo, and other tracts:—

“Let the corpse of a kooteechuk mendicant be burnt; that of a hussa be cast into water; and that of a bahooden and parumbhusee be buried.”

The following authentic text:—“The long established usages peculiar to a country, tribe, or family are to be respected; otherwise the people will be distressed.”

(A true translation.) (signed) W. H. Macnaghten, acting d. register.

(F.)—Questions to the Pundits of the Sudder Dewanny Adawlut;
23d May 1817.

It appears from the report of the police darogah of Hemmutabad, in the district of Dinagopore, that a person named Bussoo Deo, pullee, died on the 23d of Chyeth, and was buried; that on the 25th of the same month, his widow Bushee, pullee, expressed a desire to burn with the body of her husband; and after giving notice to the police darogah, who took an agreement from the brother of the deceased for the maintenance of her children (a boy aged one year and a girl four years of age), on the 27th Chyeth she took up the corpse of her husband from the earth and caused herself to be burnt with it on a funeral pile.

You are desired to state whether this practice is sanctioned by the Shaster; and if so, to mention any authorities for it.

Opinion

Opinion of the Pundits of the Sudder Dewanny Adawlut on the Dinagopore Case;
23rd May 1817.

It appears from the report of the police darogah of Hemmutabad, transmitted to the zillah court of Dinagopore, that a person named Bussoo Deo, pullee, died the 23rd of Chyeth, and was buried on that day; that on the 25th of the same month, his widow Bushee, pullee, formed the resolution of dying along with him; that she communicated her intention to the darogah, who took a security bond from the brother of her late husband, who therein engaged to take upon himself the care of her two children; the one a boy aged one year, and the other a girl aged four years; and that afterwards, on the 27th of the same month, the corpse having been dug up and placed on a funeral pile, which was lighted, the widow cast herself into the flames and was consumed along with that corpse.

It is required to know whether the Shasters authorize such a practice or not. In the case of its being legal, according to the Shasters, let the authorities be stated.

Having inspected the paper drawn up by the chief judge of this court, we proceed to furnish a reply to the best of our ability.

The sahamarana, committed in the manner and at the time above specified, is a lawful act according to the Shasters; the proofs of which assertion are as follow:—
“Let such widows as are devoted to their lords, virtuous and pure, commit themselves to the fire with their husband's corpse.”

A Pawranna Mantra.—“Let the person who performs the obsequies of the deceased husband perform those also of the widow who accompanies him, by ascending the same funeral pile.” Buwishya Purawna.

(A true translation.) (signed) W. H. Macnaghten, act^d dep^t reg^r.

(F.)—Questions to the Pundits of the Court of Sudder Dewanny Adawlut;
21st March 1817.

1. In a case of sahamarana, or a widow's burning herself with the corpse of her deceased husband, are any and what rules prescribed by the Shaster for the manner in which the rite is to be performed; particularly as to the widow's ascending the funeral pile previously to its being lighted, or subsequently casting herself into the flame? And are the same rules applicable to persons of every cast? or if not, what are the distinctions prescribed for different casts? Give a full answer to this question, with authorities from the Shaster current in Bengal and the Western Provinces respectively.

2. Is it authorized by the Shaster to bind or restrain in any manner a woman who has ascended the funeral pile of her husband, by tying her down with cords or placing bamboos over her, or using any other means to prevent her escape from the pile? If there be any authorities for such measures state them at length.

3. Are any and what persons expressly authorized by the Shaster to assist a widow in burning herself with the body of her deceased husband, in a case of sahamarana? or on a separate pile in a case of amoomarana? If so, state the authorities; or, if not, what aid is indispensably requisite to enable a woman to become a suttee, whether by ignition or by interment.

4. State at the same time whether any persons are expressly authorized by the Shaster to assist lepers, and others afflicted with incurable diseases, in putting themselves to death, as declared in a former bewasta (recorded the 7th August 1810), to be sanctioned in the Brahma Purawna, with respect to the suicide of the deceased persons themselves.

(Copy.) (signed) M. H. Turnbull, register.

(G.)—Translation of certain Questions proposed to the Hindoo Law Officers of the Sudder Dewanny Adawlut, regarding the burning of Widows, &c. and their Replies in conformity with the authorities current in Bengal and Benares.

Question 1.—In a case of sahamarana, or a widow's burning herself with the corpse of her deceased husband, are any and what rules prescribed by the Shasters for the manner in which the rite is to be performed; particularly as to the widow's ascending the funeral pile, previously to its being lighted, or subsequently casting herself into the flames? And are the same rules applicable to persons of every cast?

or if not, what are the distinctions prescribed for different cases? Give a full answer to this question with authorities from the Shasters current in Bengal and the Western Provinces respectively.

Answer.—There are certain rules, prescribed both by the practice and Shasters of Bengal, to be attended to in a case of *sahamarana*. Whatever rules exist relative to ascending the funeral pile, previously or subsequently to its being lighted, extend equally to all classes. There are no distinct rules for the different classes. In certain villages of Burdwan, a district in Bengal, the following ceremonies are observed:—When women are desirous of dying with their husbands, in the mode termed *sahamarana*, they signified their intention of so doing, either previously or subsequently to the death of their husbands, by placing five courtes under a mango tree, and (having walked three times round the tree, and having broken off a branch) by sitting down at the feet of their dying or deceased lords, at the same time continuing to hold the branch in their hands.

The following rules are universally observed in Bengal:—The woman about to perform the act of *sahamarana*, previously to ascending the funeral pile, must clothe herself in new apparel, and rub lac on her feet; she must also apply cotton dyed with lac to her hands, tying it on with red thread; on her forehead she must apply minium plentifully. She must separate her hair in front, and place two combs between the partitions. After having placed courtes rubbed over with turmeric, and fried wheat, in a sieve, let her ascend the funeral pile, and scatter them on all sides.

The following ceremonies are prescribed by the Shasters current in Bengal:—Abolition, *achumurrun* or sipping water from the palm of the hand, the repetition of the *sunkulph* (or declaration); the invocation of the guardians of the eight regions of the world, the sun, moon, air, ether, earth and water, soul, day, night and twilight; the ceremony of walking three times round the funeral pile; the expression by a brahmin of the texts extracted from the *Rig Vida* and *Poorawnas*; the utterance of the salutation; and lastly, the ascending the funeral pile.

The authority which enjoins the above ceremonies is the *Anlyeshlee Puthulee*. "Fire being applied by the sons to the funeral pile of their father, let the woman who wishes to accompany her deceased husband, having bathed, sipped water from the palm of her hand, and turning towards the east, pronounce the *sunkulph* or declaration. Then having made the following invocation, 'I call on you, ye guardians of the eight regions of the world, sun, moon, &c. &c.' Having walked three times round the funeral pile, having made use of the prescribed salutation, let her ascend the funeral pile; the brahmins having first repeated this text, 'Om, let these women, not to be widowed, devoted to their lords, virtuous and beautifully adorned, enter the fire with the bodies of their deceased husbands.' The authority of the *Shoodhee Patra* also confirms the above. "The fire being applied by the sons, according to the *grihya*, or peculiar ritual of the deceased's family, having first bathed, the widow dressed in two clean garments, holding some *cusa* grass in her hand, sips water from the palm of her hand, bearing fruit, flowers, *ila* water, and three blades of *cusa* grass in her hand, the brahmin utters the mystic words 'Om Tatsut'; she then bows to *Narayana* with the usual salutation, and utters the *sunkulph* (or declaration.) She then invokes the guardians of the eight regions of the earth, the sun, moon, &c. to bear witness that she follows her husband's corpse on the funeral pile. She then walks three times round the funeral pile, and makes the customary salutation; and the brahmins having recited the text of the *Rig Vida* and *Poorawnas*, she ascends the flaming funeral pile."

The following rules are to be universally observed throughout Benares by women who are anxious to depart with their deceased husbands. On the demise of her husband, a woman must abstain from lamentation. Should she lament, she must refrain from the act of *sahamarana*. The following practical rules are observed by some *dravida* women. Having ascertained that her husband is dead, or on the point of death, the widow anoints herself with oil, bathes, clothes herself in red or yellow garments, applies an additional quantity of turmeric, &c. to her forehead, rubs her arms with sandal, applies collyrium to her eyes, eats curds and rice, and in this latter be not procurable sweetmeats and curds, chews betel nut, adorns her hair with red garlands, places a red necklace round her neck, ties a cloth filled with turmeric, soapree and betel nut on her navel; at the time of quitting the house she looks with circumspection into the chambers of all her relations for the sake of prosperity; she scatters grains of rice over the house, and ultimately leaves it, carrying a *cocoa* nut in her hand. She then proceeds to the place of sacrifice, accom-

panied

panied by various sorts of music, having previously worshipped the peculiar deities of the city or village. Such are the ceremonies generally observed.

The Rules prescribed by the Vedas are as follow:—

The widows of *ahitagnees*, or such as preserve the sacrificial fires, are enjoined to proceed to the burning place in close conjunction with the corpse and the three fires. The widows of *anahitagnees* are merely enjoined to remain on the road in close company with the corpses of their husbands. In the place where the corpse is deposited, the formula attendant on the ceremony must be expressed in the dual number; and the widow must be made to sit down at the same time. All the ceremonies that occur on the road are to be observed in the same manner. Having arrived at the place of burning, the widow must be laid on the funeral pile at the side of her deceased husband. If she be then destitute of the wish to perform the act of *sahagumun*, she must be lifted off. The widow being desirous of burning with the corpse of her deceased husband (provided he was an *ahitagnee*) is to be laid on the pile with its face upwards, and the sacrificial vessels having been applied to his members, the widow is to be laid upon him with her face downwards. At the time of applying the fire, the pile is to be lighted for both at once; and the formula on this occasion is to be recited in the dual number. The texts, propitiatory of Yama, are also to be recited in the same manner by him who officiates at the sacrifice, standing near the funeral pile. In the case of a widow of an *anahitagnee**, the sacrificial vessels termed *smarta* being applied, the widow is to be laid beside the corpse. The remaining ceremonies are similar in both cases.

* Not an *ahitagnee*.

The authorities for the above opinion are the text of the *Tricanda Munduree*, "In crossing a river, in passing over a boundary, and in the interval between two boundaries, the fires should always accompany their owners." This passage is declared in the commentary to affect both husband and wife, as the ownership of the sacrificial fires extends to them both. The text of *Apustumba*, "Dying together, the *pitrimedha* is to be performed for them both at once; and the texts must be recited in the dual number."

The *Nernuya Sindhoo* quotes the text of *Apustumba*, which declares, that as the term *Pitrimedha* comprehends all ceremonies, including the act of cremation; all those ceremonies are to be performed for both at once. The same rule applies to a case of *sahagumana*, as to the case of both parties dying at the same moment. This appears from the text of *Kupurdee*, "Whenever a woman follows her deceased husband by ascending the flaming pile, the act of cremation will be simultaneous. The *asthee kya*, or ceremony of collecting the ashes, will be performed separately." The text of *Apustumba* ordains, that "the widow shall be placed on the right side of her deceased husband." If having arrived at the place of burning, she determine to burn, the ceremonies of depositing the widow, &c. must again be gone through. If she afterwards express a wish to rise, she must be lifted off; the two texts commencing with the word *Oodursherec*, having been previously recited. The commentary of *Kupurdee* on the above passage is as follows:—"In this interval, the officiating priest shall deposit," that is to say, shall cause to be laid down the widow by the right side of her deceased husband, having recited the text commencing with the words "this woman." If the widow wishes to get off afterwards, the brother of the deceased husband, or some other brahmin, repeating the text commencing with the words *Oodurshwee narec*, shall lift her up. But if she subsequently refuses to rise, the fire is to be applied to both at once. The text of *Apustumba*, "An *ahitagnee* must be consumed with his three fires and sacrificial vessels." The text of *Ashwalagana*, "The widow of a man of the military tribe must be placed on the north side of him, together with his weapons; if she wishes to rise, the younger brother, or some other representative of her husband, or his pupil, or an old servant of the family, shall lift her up, pronouncing the text commencing with the words *Oodurshwee narec*." The following is the commentary of *Purawna* on the above passages:—"The body of the deceased being brought to the north of the fire, the head is to be turned to the south; the widow is to be made to sit to the northward of the corpse, and she, (thus lying to the north of the deceased, being devoid of courage), the younger brother of the husband, the disciple or old servant, shall salute and take hold of by the hand, repeating the texts *Oodurshwee*." The *Nirnuya Sindhoo*, "The younger brother of the deceased husband, or his disciple, shall raise up the terrified widow, laying to the northward of the deceased; the texts *Oodurshwee*, &c. having been repeated." In some villages situated in Benares, the following practices obtain among the widows of merchants and other traders:—The

husband being laid on the funeral pile, she ascends it, placing the head of the corpse on her lap, when the fire is communicated.

Some observe the following practice:—The deceased husband being laid on the funeral pile, and the widow being about to ascend it, she takes in the palm of her hands a lamp inserted in a vessel filled with ghee; and the skirt of her garments having taken fire from the flame of that lamp, she immediately ascends the pile. The lamp so used is termed the *Mainken Deepa*. The ceremonies practically observed, differ as to the various tribes and districts.

The rules to be observed in Benares, in conformity to the *Purawas* current there, are as follow:—

The *sankulph*, or declaration, is to be made, in which the time and place is to be noticed, being decked with minium and collyrium, &c. The widow is to bestow presents on the by-standers; then, having approached the fire, she adorns her wrist with five jewels, and applies a pearl ornament to her nose; she then invokes the fire, sacrifices to fire, Vishnu, Yama, the earth, water, the wind, ether, Kalapa, Brahma, Roadree, by offering an oblation of clarified butter; she then walks three times round the fire, worships her household utensils; then, holding flowers in her hand, she invokes the fire and enters it. The authorities enjoining these practices are as follow:—The *Nirṇaya Sindho*, adverting to the time and place, "Let the widow first make the *sankulph* or declaration, intimating her desires that she may be equal to Arundhanti; and then distribute presents, accompanying that act with the text, 'May Luchasnee and Narayana, the depositories of constancy and truth, being pleased with these offerings, grant me undeviating constancy.' I, anxious to obtain the favour of Luchasnee and Narayana, and desirous of constancy, present these offerings." Let her then, having approached the fire, fold up five jewels in the skirt of her garment, anointing herself with collyrium, and apply a pearl ornament to her nose; then let her invoke the fire with this text, "O fire! ever to be mentioned with the term *Saashu*, all pervading and universal, conduct me to my husband by the path of constancy." Let her, having offered an oblation of clarified butter, make a salutation to fire, as the lord of energy; to Vishnu, the lord of truth; to Yama, the lord of justice; to *Prethija*, as presiding over the world; to the waters, as presiding over tastes; to the wind, as the lord of strength; to ether, as presiding over all; to Yama, as presiding over justice; to the waters, as universal witnesses; to Brahma, as the lord of the Vedas; and to Roadree, as the lord of smushants; or receptacles for the dead. Then let her, having thrice circumambulated the fire, worshipped her household utensils, and taken flowers into her hand, invoke the fire thus: "O fire! thou secretly pervadest all beings; thou, O deity! knowest what mortals are ignorant of. Being afflicted with the dread of widowhood, I follow my lord; conduct me to my husband by the path of constancy. Having uttered this text let her deliberately enter the fire."

Another extract from the *Nirṇaya Sindho*.*

Question 2.—Is it authorized by the Shasters to bind, or restrain in any manner, a woman who has ascended the funeral pile of her husband, by tying her down with cords, or placing bamboos over her, or using any other means to prevent her escape from the pile? If there be any authorities for such measures state them at length.

Answer.—No authority permits any restraint to be used. An exception is ordained for the widow who has slipped off the pile, both in the *Shoodhee Futwa* and *Nirṇaya Sindho*. The same is to be met with in the text of *Apustamba*, *Keppardic* and *Ashwulaguru*. In the text of *Narayana*, its commentary, and in the *Nirṇaya Sindho*, mention is there also made of taking a woman off the funeral pile in the event of her being terrified, and of the persons by whom this is to be done.

The authority for the above opinion is the text of *Apustamba*, quoted in the *Shoodhee Futwa* and *Nirṇaya Sindho*: "Whatever woman may have left the funeral pile, or slipped from it, through want of firmness, that woman will be purified from sin by undergoing the penance of *praja putra*."

The other authorities, in confirmation of the illegality of restraint, have been cited in the answer to the first question, treating of the manner in which the widow should be laid on the pile.

Question 3.—Are any, and what persons expressly authorized by the Shaster to assist a widow in burning herself with the body of her deceased husband, in a case of *sahamarana*? or on a separate pile, in a case of *anoomarana*? If so, state the authorities;

* This extract propounds a method for the artificial purification of women, by means of which they may be enabled to burn with their husbands, although even at the time of their death they were impure from a

authorities; or if not, what aid is indispensably requisite to enable a woman to become a *suttee*, whether by ignition or by interment.

Answer.—The sons or next heirs of a widow are expressly enjoined to assist her in the acts of *sahamarana* or *anoomarana*. This opinion is in conformity with the authorities current in Bengal and Benares. The text of the *Vishnu Poorawna*, cited in the *Shoodhee Futwa* and *Nirṇaya Sindho*, is confirmatory of the above: "The son, grandson, great grandson, brother's offspring, or descendant of *Sapinda*, are competent to the performance of obsequies, O prince." The text of *Yajna Vulkia*, cited in the same authorities, "He who performs the obsequies of her deceased husband shall perform also those of her, who ascending the same funeral pile, accompanies him."

Question 4.—State, at the same time, whether any persons are expressly authorized by the Shasters to assist lepers, and others afflicted with incurable diseases, in putting themselves to death, as declared in a former *bewasta* (recorded 7th of August 1810) to be sanctioned in the *Brahma Poorawna*, with respect to the suicide of the deceased persons themselves?

Answer.—The sons or nearest heirs are enjoined to assist at such suicides, as appears from the text of the *Chandog Purisheshta*, quoted in the *Shoodhee Futwa*: "Then let the sons or others, having collected a large heap of sticks, place them in the shape of a funeral pile, in an even and clean piece of ground."

(A true translation.)

(signed)

W. H. Macnaghten,
acting deputy reg.

(H.)—Translation of a *Bewasta* received from Mutoonjoy, Pundit of the Supreme Court, respecting the burning of Widows, and other Sacrifices prevalent among the Hindoos.

The received authorities in Bengal are the *Shoodhee Kowmoodee*, *Shoodhee Nunayee*, *Shoodhee Munjuree*, *Prayogee Sungsahee*, *Manjuree Smrite*, *Sara Vunvouth*, *Arnulu*, *Anoomarana Bibecku*, *Smrite Surbaswee*, and the *Shoodhee Kari-kur*. The authorities received in the Mithila school, and in that of Benares, are the *Metakshura*, *Dwitanirmiya*, *Shoodhee Chintamunee*, *Acharuburmitrodaya*, *Nirṇaya Sindho*, *Mudunee Pajatu*, *Jutta Mulla Bilas*, *Shoodhee Kule*, *Angas-tee*, or a Commentary on the *Sutra* of Vishnu, the Commentary on the *Sutra* of Goutama, and the *Nirṇayamritu*. Those received in the south of India, are the *Achara Madhuru*, *Smrite Arhusaru*, *Shoodhee Chundrika*, *Smrite Chundrika*, and the *Musingha Prusadee*. Having consulted all the above-mentioned authorities, their contents (as far as may be necessary to reply to the four proposed questions) are here briefly noticed.

I shall first consider the principal ceremonies to be observed in the acts termed *sahamarana* and *anoomarana*. The *Jutta Mulla Bilas*, in treating of the special duties of women devoted to their husbands, has the following quotation from *Munoo*. "Let regenerate men, at the time they espouse a damsel, inform her that it is her duty to accompany her husband in life and death." The same authority, after having cited the texts of *Munoo* and *Harita*, proceeds, "and this is a duty common to all women who are devoted to their husbands, and have no infant children*." Hence, it would appear that all women, of whatever tribe, are competent to the acts of *sahamarana* and *anoomarana*; but the *Shoodhee Futwa* notices an exception in the case of *anoomarana*. "In the *Bwadee Kulpaturoo*, and in the *Rutna Kurce*, all women wishing for future happiness, on their own account, and on that of their husbands, and not being either pregnant or mothers of infant children, are declared competent to perform the acts of *sahamarana* and *anoomarana*. This opinion is grounded on the texts of *Angiras*, and those of the *Brahmapooranee*; but, in fact, a brahmin is not at liberty to destroy herself in the mode termed *anoomarana*, because there is an express prohibition against her so doing. It is contained in the text of *Goutama*, quoted in the *Mitakshura*, and in the Commentary of the works of *Yajnanulka* by *Decubodhee*, reciting, that a *bipra* cannot depart ascending a separate funeral pile from that of her husband. Hence it follows, that the wives of brahmins are restricted to the act of *sahamarana*; while those of other tribes are permitted to practise both modes."

The following is an extract from the *Anoomarana Liveka*, "There is no *anoomarana* for the wives of brahmins." *Paithipasi* has observed, that "Brahma has prohibited all women of the brahmin tribe from following their deceased husbands

* This text is in the *Jutte Mulla Bilas*, but is not to be found in *Munoo*.

in the mode called *anoomarana*; but that this has been ascertained to be a chief duty among women of other tribes. In some countries however, from local peculiarities, this prohibition has been unattended to; in the same manner, as in some places, marriage, although prohibited, is contracted with the daughter of a mother's brother.

Hence it appears, that a brahmince, generally speaking, is restricted to the act of *sahamarana*; but that, on account of peculiar local circumstances, she may accompany her husband in either of the modes. The widows of *khetryas*, *baisyas* and *soodras*, are competent to practise both acts, any where, and without restriction. But chastity is necessary to constitute this competency. Profligate women are incompetent. This appears from the following text: "To precipitate themselves into the fire, is the only duty of virtuous women, on the death of their lords." The word "only" here is introduced for the purpose of magnifying the merit of the act, called *sahamarana*. The following is the text of Bishnoo, quoted in the *Shoodhee Futwa*: "The husband being dead, let his widow either lead the life of a *brahmachari*, or ascend his funeral pile." And the text of the *Mudana Ratna*, and *Smrite Sungrahu*, quoted in the *Nirnaya Sindho*, is as follows: "Dissolute, pregnant, and degraded wives are not authorized to enter the fire with their deceased husbands; if they do so, degradation attaches to both parties." From the two texts above quoted, it appears clear that pregnant women, and such as have infant children; those who have been lately delivered, who are in their menses, or are unchaste, cannot ascend the funeral pile. The commentator on the *Shoodhee Futwa* has observed, that it is wrong to affirm that a bad woman is incompetent to the act of *sahamarana*, as there exists no prohibition against her; but on the contrary, the *Mahabharat* contains a precept in which the competency of such a woman is expressly declared. He cites the text, "Bad women, such as from evil disposition caused displeasure to their husbands, and acted in constant disobedience to their will, (if on their death they die along with them) they will become purified, even although the sacrifice may have been made from motives of love, anger, fear, or 'delusion'; and he declares, that consequently women of bad character also are competent to the performance of the acts termed *sahamarana* and *anoomarana*. But many authorities, both ancient and recent, restrict the performance of these acts to virtuous women. It is not therefore correct to suppose otherwise, on the authority of so recent a treatise as the commentary on the *Shoodhee Futwa*. The verse above quoted, commencing with "dissolute," &c. is a sufficient proof that only women devoted to their husbands are competent to perform these acts, and not women of bad conduct. But the text of Bharata, commencing with "bad women," &c. which has been quoted, has been asserted in the *Prethvichundra*, to have been adduced solely with a view to extol the merit of the acts in question, by the application of an argument *a fortiori*. These acts are not necessary, but merely voluntary. The *Metakshura* says, "She who looks not to absorption, but seeks a paradise of temporary and inconsiderable happiness, may perform the act of *anoomarana*, as she would perform any other voluntary act." The word *anoomarana** has the meaning of going along with the husband, and after him, as the prefix *anoo* has both significations.

* N. B. When hereafter used by itself it has both significations.

It is said in the *Jutta Mulla Bilas*, that ascending the funeral pile is a voluntary act, and not an indispensable one, because paradise is held out as the reward of its performance. Therefore Bishnoo has stated an alternative in his text above quoted, commencing with "The husband being dead," &c.; and in the *Metakshura* it is said, that a great paradise will be the reward for ascending the funeral pile. The word *abhyodyu*, here mentioned, is in signification a paradise calculated to afford a peculiar species of pleasure. This being the case, such women as place reliance on the Supreme Being, are desirous of absorption, and are eminently virtuous, should continue to live in the practice of austerities. The following text is extracted from the *Metakshura*: "While life remains, he from whose mind sin has been removed, by the performance of his enjoined and particular duties, who has acquired a habit of hearing, learning and contemplating, will obtain by dint of his divine knowledge, absorption with Brahma, on the external and incomparable happiness of the Divine essence. Life, therefore, ought not to be extended for the sake of arriving at a paradise of temporary and inconsiderable happiness." Few instances, therefore, are to be met with in the *Poorawnas*, and other authorities, of the eminently virtuous women of former ages sacrificing themselves, either by *sahamarana* or *anoomarana*. But the practice is frequent among modern women, whose desires are confined to such pleasure as the world can afford, and who contemplate

with

with indifference the bliss of absorption. A great difference of opinion is now observed to exist relatively to this subject.

Vijayaneswar has stated the argument, quoting first the opinion of his adversary, "The act of *anoomarana* is unlawful, because it is forbidden in the *Srutis* to any person willfully to abridge her or his life." He then refutes that doctrine, by making the signification of the *Srutis* to be, that no person, from a wish to obtain the reward of paradise, should be the means of precipitating his own end, provided he be desirous of absorption. He also put into the mouth of his adversary the following texts, to prove that a brahmince should not commit either *anoomarana* or *sahamarana*.

"A brahmince cannot do the act of *anoomarana*, as Brahma has prohibited it; but this is held to be a chief penance among other tribes." Let her benefit him (her deceased husband) by living; by dying she becomes a suicide. "Whatever brahmince follows her deceased lord, she, by her suicide, neither conveys him nor herself to paradise." These texts, however, he ultimately reconciles to his own opinion, by making them relate to the question of ascending a separate funeral pile, and adduces this text: "A bipa should not ascend a separate funeral pile."

Although in the *Anoomarana Bivek*, and other tracts, women are prohibited as well as men from committing suicide; as appears from the following text: "The slayer of a brahmin is not so flagrant a sinner as a suicide; nor is he who defiles the bed of his spiritual preceptor; nor is a drinker of spirituous liquors; nor is a thief." Yet the operation of a general text is superseded by the occurrence of a special one, and in the following instance, "Let no animals be slain," which text asserts a general law, which, however, is superseded by the injunction contained in the following: "Let beasts be sacrificed at the *agnessom* festival." So the general text, declaring that self-murder is the most heinous of offences, is superseded by the following special text: "Let these women, not to be widowed, good wives, adorned with collyrium, with dry eyes, devoid of affections, and well ornamented, ascend the fire." The above is extracted from the *Rig Veda*. The *Vishnoo Sutra* ordains; "The husband being deceased, let his wife ascend the funeral pile along with him, or lead the life of a *brahmachari*. Let a virtuous wife reverence her husband while alive, and follow him when dead." Thus it appears from the authority of the *Rig Veda*, that the virtuous wife shall not be considered as a suicide. The *Brahmapooran* inculcates the same doctrine.

Moreover, against the practices of *sahamarana* and *anoomarana*, it is alleged, that the texts prescribing the performance of those acts do not extend to these times; and that, on the contrary, the words of Purasur, contained in the *Aditya-poorawna*, expressly prohibits the practice in the *kaliage*. "Great sages have formally prohibited in the *kaliage* all sorts of violent death, such as those occasioned by precipitating oneself from an eminence into fire, from a tree, &c. &c. and this has been done with a view to the preservation of mankind." The unanimous opinion of virtuous men is considered authority equal to that of the *Vedas*. Now, as there is no other way of committing the acts of *anoomarana* and *sahamarana* than by entering the fire, (which is prohibited), the inference is drawn, that in the *kaliage* virtuous women even are not competent to those acts. But the refutation to that argument is to be found in the *Nirnaya Sindho*, which authority sanctions the acts of *sahamarana* and *anoomarana*, even in the *kaliage*; because it is stated in the *Maha Bharata*, that Gandharee and Madramutee both destroyed themselves in the *kaliage* by the mode termed *sahamarana*; and because the act has been universally and immemorably respected. The act of *sahamarana* is, when a virtuous woman dies along with the body of her deceased husband, by entering the flames after the pile has been lighted; or by ascending the funeral pile previously to its being set on fire. The act of *anoomarana* is, when she buries herself along with the sandals of her husband, or any other article used by him. Approved custom has realized both these acts. The *Devita Murnaya* states, that in the popular acceptance of the word "*sahamarana*," it means a woman's destroying herself by fire along with the corpse of her deceased husband; and that "*anoomarana*" means a woman's burning herself after the decease of her husband along with something other than his corpse, as a substitute for it, such as his sandals or any other articles used by him. These two terms having thus been defined, no mention is made in that treatise respecting the time at which the fire should be applied to the pile, whether it should be done previously or subsequently to the widow's ascending it. But the *Shoodhee Kownodde* directs, that the widow ascending the funeral pile must enter the fire, her children or her parents having previously set fire to it. But when a

widow ascends the funeral pile along with the corpse of her deceased husband, fire is not to be applied to each of them at the same moment; because setting to the pile while their mother was yet alive, would subject the sons to the accusation not only of homicide but of matricide.

In the Shoodhee Munjiree it is stated, that the acts of sahamarana and anoomarana are not to be performed by pregnant women, or by those unclean (from a periodical cause), nor by those who are mothers of infant children, nor those who are supposed to be pregnant, nor by those lately delivered.

The Divita Nirnayi prohibits a widow from burning, provided either she or husband may have committed an offence, subjecting either of them to degradation and remaining unexpiated by their children.

Here an exception is made with respect to women who are unclean, or who have infant children. Also, by the text of Virhat Nared, quoted in the Shoodhee Futwa, "Women who have infant children, such as are pregnant, such as have not menstruated, and such as are unclean, are not allowed, O princess! to ascend the funeral pile." The following is another text of Virhat Nared, cited in the commentaries on the Shoodhee Futwa: "Those having infant children, who are pregnant, who have not menstruated, and are unclean, cannot ascend the funeral pile." The phrase "have not menstruated," is interpreted in the commentary to signify, such as have not attained their tenth year, or such as are supposed to be pregnant, who are declared incompetent to burn. The text of Virhat Nared, cited in the Shoodhee Kounmoodee, is as follows: "The mother of an infant shall not relinquish the care of her child to ascend the funeral pile; nor shall one who is unclean (from a periodical cause), or whose time for purification after child-birth is not passed; nor shall one who is pregnant, commit herself to the flames."

The Shoodhee Munjiree directs, that should the husband die on the 3d day of wife's menstruation, the corpse is to be kept for one day longer, in order that the corpse be kept one night, if the third day of her uncleanness had expired, after her husband died. The Anoomaram Vach also directs, that should the husband die on the 3d day of her menstruation, the corpse is to be kept one night, but on the fourth day, the widow having entered the funeral pile, she should remain with her husband on the first or second day of her menstruation, there must instantly be burnt, and the faithful widow should enter the fire, together with her husband, and should not be allowed to leave the funeral pile, until the fourth day, for the sake of being purified. The same rule is applicable to a widow whose husband died in a foreign country. Thus in Agnibhishan, "Her husband having died in a foreign country, let the widow, taking his corpse, enter the fire, she will not in this case be guilty of suicide." That the text of Vyasa cited in the Shoodhee Futwa, "Placing it on her breast, let her enter the flames," if the loyal wife be distant the journey a day, and desire to die with her husband, his corpse shall not be burnt till arrival; from this it appears, that it is lawful to keep the corpse for one day at night should the widow be desirous of burning with it; and that to burn with husband who has been dead two, three, or more days, is an act not sanctioned by Shasters.

In the Shoodhee Futwa it is ordained, that the mother of an infant shall not be the care of her child to ascend the funeral pile; but she may do so if the care of child can be otherwise provided. In the Shoodhee Munjiree and Vyasa all children of child is termed bala until his fifth year, inclusive; because until that age he is wholly dependent on his mother for support. This appears also from the following ordinance of great authorities: "Let her nourish her child five years." In the Vyavastharub, the act of entering the fire is declared allowable, also at intercalary months, because it is a timely act, or that which is incumbent on a particular occasion, and the postponement of which is reprehensible.

Women who are unclean from a periodical cause, and those lately delivered, are prohibited from burning themselves, and their uncleanness is declared to be an occasion of the prohibition. Hence it would appear that uncleanness, read from any other cause than that of the husband's decease, is a bar to the anoomaram. This fact would further appear from the following text of the Shoodhee Karika, "A woman who is unclean from having lately been delivered, who is pregnant or unclean from a periodical cause; one who has not attained the age of menstruation, can never accompany their deceased husbands." The act of ascending the funeral pile, will be rewarded with a great paradise."

* This is the only authority which attempts to fix the age women are declared competent to burn, after they have actually menstruated, and not before.
† In the original, "not lately delivered."

† Agnibhishan is the only authority for this interpretation. The text of Virhat Nared is as follows:

A woman having an infant child must not enter the funeral pile, for the care of it; nor one impure from a periodical cause, nor one lately delivered. A pregnant woman must preserve the fetus.

From this passage, the act is declared to be a voluntary alternative, and similar to the jateshta or sacrifice on the birth of a child, performed from the exigency consequent on the occasion, as well as for the attainment of its reward. It has been argued that the act of sahamarana cannot be termed an alternative, on account of its superiority in point of merit to the act which is opposed to it, viz. that of leading the life of a brahmachari; for the latter arises merely from the exigency produced by the occasion; but the former act, viz. that of burning along with the deceased husband, is, in a great measure, voluntary; inasmuch as it is done with a view to the reward.

The above argument however is refuted, by adducing the following text: "And like those abstemious men, a virtuous wife ascends to heaven, though she have no child, if after the decease of her lord she devote herself to pious austerity." The meaning of this is defined to be, that a virtuous woman (whose husband being dead) refrains from forbidden actions, and devotes herself to pious austerity, shall ascend to heaven; (a reward therefore being held out equally in this case, it is voluntary as the other.) If it be asked how heaven can be obtained by the mere act of austerity; it is replied, that as many childless brahmacharies, who have avoided sensuality from their youth, have shared the bliss of paradise; so also shall childless women obtain that bliss by the same means. This fact has been expressly mentioned by Menu in his text, "Many thousands of brahmin youths who have died childless, after having practised austerities, have attained a celestial mansion, even though the man had slain a priest or returned evil for good, or killed an intimate friend: the wife not to be widowed who dies with him, expiates those crimes." The foregoing is the text of Harit, cited in the Nirnaya Sindho; but it is explained in the Prithwee Chandra to be merely an exaggerated mode of expression; because even the rite of burning is denied to a degraded person; a fortiori, therefore, the act of sahamarana is denied to his widow.

It appears from the Shoodhee Kounmoodee, and other Shasters which treat of anoomarana, that the sons and others are enjoined to set fire to the pile; fire being communicated by the sons and others, and the pile being in a blaze, &c. &c.; but from this text, whatever virtuous woman voluntarily determines to die with her husband, it appears that the assistance enjoined extends only to such as voluntarily came forward, but no such injunction is anywhere to be met with in the Shasters, as directs the tying down of a woman on a funeral pile with ropes or levers, with a view to prevent her escape should she subsequently be actuated by fear to this measure.

But directions are contained in the Nirnaya Sindho which virtually prohibit such practices. "Let her deliberately enter the fire, laying on the north side of her deceased husband; let her, if terrified, be lifted off by his younger brother or disciple, repeating at the same time the two formula, commencing with the word Oo-deershwu." Although the assistance directed to be given by the sons, has reference to the time previous to her entering; yet it is not by that intended that they should cause her to enter the fire by persuasion, force, or other undue influence. The Mitakshura states, that the Shasters which treat of the act of sahamarana define the mode in which it ought to be performed, with respect to entering the fire, &c.; although, in pronouncing it to be rewarded by paradise, they make the act itself to be voluntary. With the exception of the rule which forbids the widow of a brahmin to burn on a separate pile from that of her husband, there is no other peculiar ordinance.

The following is the text of Apustumba, cited in the Shoodhee Futwa, Shoodhee Kounmoodee, and various other authorities, "The widow who leaves the funeral pile, or slips from it through want of firmness, shall expiate that sin by undergoing the penance prajapatya."

It is common for people to avoid the society of such persons as have sinned in having quitted the funeral pile, after making the declaration; and thus nullifying their vows, but as such conduct is not justified by the Shasters, for the offence being expiated, we cannot attach to it the power of disqualifying from the society of mankind, as would be allowable in the case of the most heinous crimes. It appears that the Shasters do not, with respect to the case of sahamarana, make any distinction among the tribes, from the following text of the Mitakshura, "This is the duty of all women who are not pregnant, nor have infant children, including even chundalees." The practice observable among the jogees and others to die with their husbands, by burying themselves, is peculiar to them; but the peculiar customs

customs of a tribe deserve to meet with respect. This custom appears moreover to be legal from the text of the *Mitakshara*, which, treating of the manner of making the sacrifice, says, "whether by ignition or otherwise."

From an examination of the authorities which treat of the subject under discussion, the following would appear to be the substance of the doctrines they contain.

The *Vishnu Smṛiti*, after having pronounced an opinion in the text, "after the death of her husband, a wife must practise austerities or ascend the pile after him," proceeds, "and like those abstemious men, a virtuous wife ascends to heaven, though she have no child, if after the decease of her lord she devote herself to pious austerity." Here the alternative of leading an austere life being mentioned, and any objection adverse to it being removed by the comparison cited in the text; this alternative seems evidently to be recommended by the favoured side of the argument.

In the texts of *Yogeeshwar*, treating of the duties of women, there is no mention made of the practices of *sahamarana* and *anoomarana*.

The commentator *Vijnaneshwar*, in making his remarks on that part which treats of the duties of women, takes an opportunity of mentioning the acts of *anoomarana* and *sahamarana*, by introducing the instance related in the *Mahabharat*, of the fearless *Ambarisa* dora who sacrificed herself on the death of her mate. He next declares it to be established from the authorities of *Shankar*, *Angiras*, and *Hari*, that both these acts are rewarded with paradise. With a view of proving the legality of the act of *anoomarana*, he cites an argument against it, which he subsequently declares to be his own opinion. His adversary alleges that the *Smṛiti* prohibits any one from wilfully curtailing life through desire; and that consequently the act of *anoomarana* must be unjustifiable. He replies, while life remains there remains also an opportunity for the attainment of absorption, with the eternal incomparable happiness of the divine essence, by the acquisition of holy knowledge. On this account it has been forbidden wilfully to shorten existence. But in a person who is careless about absorption, and who is desirous to attain a paradise or temporary and inconsiderable bliss, the act of *anoomarana* is justifiable as is the performance of any other voluntary act; but from this reasoning it appears evident, that the leading a life of austerity is preferred as the superior alternative, and that the act of *anoomarana* is held to be of inferior merit.

In conformity with this mode of considering the question, some have asserted that the injunction to perform the act of *anoomarana* extends to such women only as are impelled to commit suicide in defiance of the prohibition of the *Shasters*, from the violence of their desires to attain paradise; in the same manner as the particular incantation used for the destruction of an enemy, is enjoined to such men only as are impelled to destroy a fellow-creature, in defiance of the prohibition, through implacability of their anger.

On the subject of *anoomarana*, the *Shasters* exhibit a great variety of opinions; but no difference prevails with regard to the propriety of leading a life of austerity. The difference of opinion may be traced to this source: The followers of *Alimang-sak's* philosophy assert, that killing, although abstractedly considered it is a sinful act, yet ceases to be sinful if enjoined by any particular *Shaster*. The adherents to the *Sankhya* system, on the other hand, are of opinion, that wanton killing is sinful and superinduces punishment; but if sanctioned by the law is productive both of

reward and punishment. In the opinion of the former therefore, as each mode of conduct is attended with the same reward, to die by *anoomarana* or to live as a *brahmachari* is optional. In the opinion of the latter, to live as a *brahmachari* only is allowable, and not to die by *anoomarana*, as that act involves the crime of suicide.

According to the doctrine inculcated by the *Vedasta*, *Manya* acts, that is to say, those which are voluntary and performed with a view of reward, are to be avoided in as great a degree as those which are forbidden.

The species of suicide therefore termed *anoomarana*, being voluntary, ought, according to that doctrine, also to be avoided. Moreover, the following tale has been extracted from the *Poonenas* by *Calidasa*:—When *Kundurpa* was reduced to ashes by the fire of the anger of *Shau*, the virtuous *Ratee*, his wife, formed the resolution of accompanying him. With this view, she prevailed on *Madho*, a friend of her deceased husband, to prepare the pile and apply the fire; but just as she was about to perform the sacrifice, she was prevailed upon to desist by the gods,

* Because the sin of wantonly killing still remains. This is one of many instances which might be adduced of an act being according to the *Hindoo* metaphysicians legal, though immoral. According then to the *Sankhya* system, the act of *anoomarana* is lawful, in a temporal point of view, inasmuch as the law declares it attended with a temporary reward. In a spiritual point of view, it is held to be sinful, inasmuch as it involves the crime of suicide. The spiritual law appears among the *Sankhyas* to supersede the operation of the temporal one. The argument of the *Alimang* philosophers, on the other hand, is, that the act of *anoomarana*, although abstractedly sinful, yet the general law prohibiting it being superseded by a special law enjoining it, it becomes lawful. In the *Vedasta* it is decidedly prohibited.

so, in a voice from heaven, held out hopes to her of a reunion with her departed *id.*

From the above it would appear, that not the slightest offence attaches either to women who depart from their resolution, or to those who persuade them to relinquish their intention.

In the *Bhagaruta* also it is recorded, that *Kripa* (the widow of *Dronacharya*) did not accompany her deceased husband on account of the extreme affection she bore her infant son; and yet she was never considered culpable. It is therefore strictly legal, and in every respect unexceptionable in others, to endeavour by allurements of worldly pleasures, or by means of any other inducements, to smother a widow from the intention of sacrificing herself which she may have aimed; nor is she at all culpable should she be attracted by affection for her children, or any other worldly tie, from the fulfilment of her resolution.

As the act of *anoomarana* is purely voluntary, it cannot be an ordinance of the *Shasters*. A thousand *shasters* are not capable of inducing death; for that is an evil universally dreaded by the human species.

The directions of the *shasters* on this head apply only to such as are afflicted with pain arising from disease or separation, as consider death preferable to the sufferings they endure; and come forward voluntarily, with a firm resolution, of quitting a period to their existence. The act of dying is not enjoined; but merely a mode of it, as entering the fire, falling from a mountain, &c. The *Shasters* say, "you are obstinately bent on death at all events, put an end to yourself by such and such means; as a father, after all his admonitions to the contrary, had failed of reducing the desired effect, would point out to a son, who was obstinately bent on visiting a distant country, the proper path he should pursue." These observations apply equally to the suicide, (effected by falling from a mountain, drowning, &c.) in the case of persons afflicted with incurable diseases.

(A true translation.) (signed) *W. H. Macnaghten*, *etc. dep. reg.*

(1.)—Question proposed to the *Pundits* of the *Sudder Dewanny Adawlut*.

The papers connected with the case of *Sohawun* (as transmitted by the provincial court for the division of *Benares*) who was indicted on the charge of burning his father *Akbar*, on account of his being grievously afflicted with leprosy; as also, the papers connected with the case of *Pertaub*, who was indicted in the aforesaid court on the same charge, are delivered to the *pundits* of the *sudder dewanny adawlut*. They are desired to inspect the proceedings, and after an attentive consideration of the circumstances contained therein, to state whether or not the aforesaid *Sohawun* and *Pertaub* were justified by the *Shasters* in the commission of the acts above specified.

Reply to the above Question, recorded 7th August 1810.

Having perused the proceedings in the above cases, we proceed to submit a reply to the best of our ability.

It appears that *Akbar* being afflicted with a severe and incurable leprosy, with a view of promoting his spiritual welfare by entering the fire, as enjoined by the *Shasters*, ordered his son *Sohawun* to dig a pit and to fill it with fire; and that the very pit being accordingly prepared by the son, the father cast himself into the flames and expired. In this case no culpability attaches to *Sohawun* the son.

It appears also, that in the same manner *Pertaub* prepared a flaming pit, in conformity to an order received from his father to the above effect. In this case likewise the son *Pertaub* is not blameable; whether he pushed his father into the fire, having received his commands to do so; or whether his father cast himself into the flames. The above opinion is in conformity with the law as prevalent in *Benares*; and the authorities in support of it are as follow:—

Extracts from the *Brahm Peorawnee*. "Let the man who is afflicted with a grievous and incurable disease enter a burning fire, or procure his death by starvation, or by plunging into unfathomable waters, or by precipitating himself from an eminence, or by ascending to paradise by a respectful pilgrimage to the *Himalaya* mountains. Whoever relinquishes life (under these circumstances) by precipitating himself from the sacred river, (at *Pryage* (*Allahabad*), or his wife being consumed by herself, that high-minded person shall receive a great reward in a future state, and shall not be considered a suicide. Even although he may have been a great sinner, he shall meet with supreme bliss in paradise." The privilege of purchasing

practising the above-mentioned austerities is extended to the human species in general, without restriction either in regard to sex or tribe.

(signed) *Sree Chitrapute Sarmana,*
Sree Chatur Bhoo Sarmana.

(N° 10.)

(J.)—N° 7.—A Regulation for maintaining an observance of the Restrictions prescribed by the Shaster in the burning of Hindoo Widows on the Funeral Piles of their Husbands, or otherwise.

It is an invariable principle of the British government to protect the whole of its subjects in the free exercise of their religion, and in the performance of their religious ceremonies, as well as to show a just regard of established customs and usages, even in matters not directly connected with religious worship and duties. In pursuance of this fundamental principle, which has uniformly influenced the administration of the British government in India, the Hindoo inhabitants of Bengal, and the other provinces subject to this Presidency, have experienced a complete toleration in the performance of the rites of *sahamarama* and *anoomarama*, by which, under certain restrictions prescribed in the Shaster, a faithful widow, unwilling to survive her husband, and desirous of becoming a *suttee* on his death, is permitted (though not enjoined) to burn on his funeral pile, if present at the time of his obsequies, and not prevented by any legal impediment; or if absent, on receiving information of his demise, and not within any legal inhibition, to burn on a separate pile with the turban, sandals, or some other relic of the deceased. The suicide in these cases is not indeed a religious act, nor has it the sanction of *Memo*, and other ancient legislators revered by the Hindoos. On the contrary, *Memo* declares, that "a virtuous wife ascends to heaven, though she have no child, if after the decease of her lord she devote herself to pious austerity*." The texts of *Pana* and *Cat-yayana*, quoted in the *Vivada Bhagarnana* (or Digest of Hindoo Law,) "on the duties of widows choosing to survive their husbands," are also to the same effect†; and Vrihaspati adds‡, "whether she ascend the pile, or survive for the benefit of her husband, she is a faithful wife." It is moreover the evident duty of a mother to nourish her children who may require her maternal care; and accordingly it is further declared by Vrihaspati||, that "the mother of an infant child may not relinquish the care of her infant to ascend the pile." It appears also that some authors have condemned the suicide of widows altogether, as coming within a general prohibition against the wilful abridgment of human life; and proceeding from a desire of future sensual enjoyment, in preference to the more pure and perfect state of beatitude, promised for a life of virtue and piety. The practice thus condemned, however, though relinquished in Tirhoot and some other districts, having continued to prevail in a greater or less degree in different parts of the country, especially in the province of Bengal, the government, actuated by its general principle of toleration, however anxious for the voluntary discontinuance of a custom so repugnant to the feelings of humanity, deemed it proper, after ascertaining from the pundits of the sudder dewanny adawlut, the rules and restrictions prescribed by the Shaster on the subject, to authorize the interference of the public officers, so far only as appeared absolutely necessary, under experience of gross abuses and irregularities, for maintaining a more strict observance of the ordinances of the Hindoo law. These ordinances require that the sacrifice be, in all instances, perfectly voluntary; that the widow be of a competent age to judge and choose in matters of so much consequence to herself and children; that no drugs be administered to stupify or intoxicate her, and that no means of restraint be used to prevent her quitting the pile, if her resolution should fail, after having ascended it; but on the contrary, that she ought to be lifted off the pile in such cases, and allowed to return to her family; who are forbidden to maltreat her, or refuse to associate with her; on this account a penance only being enjoined, when she may retract her intention, after pronouncing the sunkulph and performing other ceremonies. It is further expressly declared in the Shaster, that women in a state of pregnancy or impurity, as well as those having infant children, shall not be permitted to burn; though a single commentator on the text of *Vrihaspati*, before cited, has expressed his opinion, that "if the infant can be nursed by any other person, in that case the mother is entitled to follow her deceased husband." Further, the wife of a brahmin is prohibited by the Shaster from burning on any funeral pile

* Text CXLII, cited in the Digest of Hindoo Law, book 4, chap. iii. sec. ii.

† Texts CXLIV and CXLV.

‡ Text CXXXII.

§ Text CXXVIII.

(chite) except that of her husband; and if the widow of a person of any other tribe, who may be absent from her husband at the time of his death, omit to perform the rite of *anoomarama*, on receiving information of his decease, she is not permitted to do it at any subsequent period. But it came to the knowledge of government, that frequent instances occurred of women being burnt in direct opposition to these rules and restrictions; some in a state of pregnancy, or of so tender an age that they could not exercise a sound discretion; others stupified or intoxicated, so that they knew not what they were doing; and many were prevented from retracting a hasty resolution, by being tied down with cords or pressed with bamboos to the pile, so that they could not avail themselves of the liberty expressly allowed by the Shaster. These and other abuses, which had no legal sanction, and violated every principle of justice and humanity, compelled the government to adopt measures for guarding, as far as possible, against a recurrence of them, by directing the police officers on receiving intelligence of an intended *suttee* to repair to the spot, and make such inquiry as might be requisite to ascertain the competency of the widow under the provisions of the Shaster to devote herself, as well as to use all practicable means for preventing any compulsion or other irregularity in performance of the act. Circular orders to the magistrates and police officers were accordingly issued for this purpose. In pursuance of the Government orders, with the sanction of the Governor-General in Council, in December of April 1817, and January 1818, and various regulations with relation to the same, the regulations of the law of the land of the sadder dewanny adawlut, were at the same time transmitted for full and general information of the provinces, which the instructions to the police officers were founded on. The object of these regulations has however been rarely frustrated by the commission of the families or persons, about to perform the rite of *sahamarama* or *anoomarama*, to give timely notice to the police darogah or other police officer of the jurisdiction, which has in many instances procured his attendance, and the possibility of ascertaining whether the ordinances of the Shaster have been duly observed or otherwise. It is therefore indispensably necessary to require that previous notice be given to the local police officer in every instance of an intended *suttee*; and the Governor-General in Council has ordered a paper to be the occasion of promulgating by a *darogah*, the rules established for the guidance of the magistrates and police officers, in maintaining a strict observance of the provisions of the Shaster relative to the burning of a Hindoo widow, who, without the body of her deceased husband, (declared, for the same reason, the existence of the principal restrictions contained in the Shaster, as expounded by the pundits of the sadder dewanny adawlut, and others of equal authority.) The following rules are accordingly enacted, to have force from the time of their promulgation, throughout all the provinces immediately subject to the Presidency of Fort William, and to supersede all former rules and orders which have been issued upon the subject therein mentioned.

II. *That*—Whenever a Hindoo widow, on the death of her husband, may be unwilling to survive him, and be desirous of devoting herself on his funeral pile by the rite of *sahamarama*; or if absent from him, and she be not the wife of a brahmin (who is forbidden to ascend a separate pile) may on receiving information of his death, desire to perform the rite of *anoomarama*, in the manner prescribed by the ordinances of the Shaster, and her situation may be such as to admit of her becoming a *suttee* under the restrictions contained in the Shaster, and declared in this Regulation, the principal persons of her own family or that of her husband, who may be on the spot, if unable to dissuade her from a sacrifice not enjoined as a religious or conjugal duty, but permitted only under certain circumstances as a voluntary and optional act, shall cause notice of her intention to be conveyed as speedily as possible to the police darogah, or other principal police officer of the jurisdiction in which the widow may reside, or in which it may be intended to perform the rite of *sahamarama* or *anoomarama*; and such rite shall not on any occasion be performed or commenced without the previous knowledge and attendance of the police darogah, or other local police officer, or the attendance of the *thahsil* *monurr* or *jenadar*, or without allowing full and sufficient time for such attendance after notice given, under penalty of all persons concerned in the irregular act being liable to a criminal prosecution before the village or city magistrate; and in cases of an aggravated nature, before the court of circuit.

Provided—If it appear in any instance after the promulgation of this Regulation, that a widow has been burnt without previous notice to the local police officer, as required by this section, the magistrate shall immediately make a full inquiry into the facts and circumstances of the case; and all persons convicted of having taken

any active part therein shall be deemed guilty of a misdemeanor, and be punishable by fine and imprisonment under the general powers of the magistrate; or if it appear that the widow had not attained her 16th year, or was not qualified to become a *suttee* under the provisions of the Shaster, and the rules declared in this Regulation, the offenders shall be committed for trial before the court of circuit, who, on conviction, will pass sentence upon them according to the nature and criminality of their offence; or if the case be referable, under the general Regulations, to the nizamat adawlat, will refer it for the final sentence of that court.

Third.—The principal persons of the widow's family, or that of her husband, who may be proved to have been on the spot, and may have neglected to give timely notice to the local police officers as required in the first clause of this section, shall also be liable to fine and imprisonment on conviction of such neglect before the magistrate, although they may not have taken any active part in the transaction.

III. The police darogahs, and all other officers of the police, are required to use every means in their power to obtain the earliest information of any intention to burn a Hindoo widow on the funeral pile of her husband, or on a separate pile; and if any subordinate police officer shall obtain such information, which may not have been conveyed to the police darogah, or other principal police officer of the jurisdiction, as required in the preceding section, he shall immediately communicate the same, and forbid the parties concerned to proceed with the rite of *sahamarana* or *anoomarana* until the police darogah or other principal police officer have been duly apprized and allowed sufficient time for his attendance, or that of the *thannah mohurrir*, or *jemadar*.

IV. Whenever a police darogah, or other principal officer of a police jurisdiction, may receive information of an intended *suttee* under either of the two foregoing sections, he shall, with the least possible delay, proceed himself to the spot; or if unable to go in person, shall depute the *thannah mohurrir* or *jemadar*, accompanied by a *burkundaze* of the Hindoo religion, to ascertain from the widow herself, and by every other practicable and proper means of inquiry, whether she have attained the 16th year of her age, and be in all other respects competent under the restrictive ordinances of the Shaster, declared in the preamble and sequel of this Regulation, to perform the intended rite of *sahamarana* or *anoomarana*; as well as whether she have given her free and full consent thereto, and be still desirous of the performance of it; in default of which, it is not sanctioned by the Shaster, and will be unlawful under the provisions of this Regulation.

V. The police officers, who may proceed to make the local inquiry directed in the preceding section, shall take with them a copy of this Regulation, and shall communicate the contents of it as far as may be necessary in each case to the widow, and to any persons of her own family or that of her husband who may be with her. They shall especially be careful that the widow is fully apprized of the liberty allowed her by the Shaster, and of the encouragement given to a life of virtue and piety, as declared by the authorities cited in the preamble to these Regulations.

VI. The result of the prescribed inquiry shall be taken down in writing, in the presence of three or more creditable persons, unconnected with the family of the widow or her husband; and shall be attested by their signatures. The particular points to which the attention of the police officers should be directed, will be suggested by the circumstances of each case, considered with the several restrictions under which the rites of *sahamarana* and *anoomarana* are allowed or forbidden, as stated in this Regulation. They shall, however, in all cases ascertain and specify in their report, for the information of the magistrate, the name, age and cast of the widow; the name, cast and profession of her husband, and the date and place of his death; whether the widow, as far as is known, be in a state of pregnancy, or in any situation which, under the ordinances of the Shaster, disqualifies her from becoming a *suttee*; whether she have any young children, and their respective names and ages; and lastly, whether she appear to be in a sound state of mind; and, on being questioned, have deliberately and freely, without any apparent influence of others, expressed her full consent and desire to perform the awful act of self-devotion according to the established rites.

VII. *First.*—The circumstances under which Hindoo widows are restricted from devoting themselves on the funeral piles of their deceased husbands, or on a separate pile, are specified for the guidance of the magistrates and police officers, as well as for general information, in the following clauses of this section.

Second.—If the widow at the time of her husband's death have not attained the age of puberty, viz. her 16th year, which is the age of maturity prescribed by the Shaster

Shaster for legal competency in all civil transactions, and is therefore the lowest age at which a young woman can be supposed capable of judging and acting for herself in a matter of so much importance as that of sacrificing her life.

Third.—If the widow, at the time of her husband's decease, be pregnant, or her pregnancy be doubtful; or, at the time of her performing his obsequies, she be in a state of bodily impurity, whether after child-birth, or from a periodical cause.

Fourth.—If the widow have an infant at the breast, or in the first stage of infancy, (during which he is termed *koomara*), viz. to the end of the fourth year.

Fifth.—If she have a child or children in the second stage of infancy, (when they are distinguished by the name of *sisoo* or *shishoo*), viz. from the commencement of the fifth to the end of the seventh year, and no person of sufficient responsibility be found to engage for the maintenance of such children.

Sixth.—If the widow be a *brahmince* (the wife of a *brahmin*) she cannot perform the rite of *anoomarana*, it being expressly declared in the Shaster, that "the wife of a *brahmin* must ascend no other pile than that of her husband."

Seventh.—If the widow of a person of any other tribe, who may be absent from her husband at the time of his death, do not perform the rite of *anoomarana* immediately on becoming acquainted with his decease, she is not considered a *patribrata*, (or devoted to her lord), and is not at liberty to burn at any subsequent period.

Eighth.—In like manner a widow present with her husband at the time of his death, and not then performing the rite of *sahamarana*, whether from a legal impediment or otherwise, is not allowed to burn at a future period.

VIII. Under the distinction stated in the fourth and fifth clauses of the above section, if the widow have a child at the breast, or in the first stage of infancy, viz. under four years of age, she is restricted from burning on the funeral pile of her husband, or on a separate pile. If she have no infant of so tender an age, but have a child or children in the second stage of infancy, which extends to the end of the seventh year, she is also restricted from leaving her children to become a *suttee*, unless some responsible person or persons will engage to provide a suitable maintenance for them; in which case, previous to the rites being performed, an engagement is to be executed in duplicate, on stamp paper, according to the form N^o 1 annexed to this Regulation; one counterpart of which shall be delivered to the nearest of kin of the child or children therein referred to, or to some other proper person on the spot; and the other shall be transmitted, with the police officer's report of the case, to the magistrate.

IX. The police officers who may be employed to make the inquiry, directed in the case of an intended *suttee*, are required to give particular attention to the circumstances specified in the two preceding sections; and, in the event of its clearly appearing, from the result of their investigation, that the widow is not competent, under any of the restrictions stated in this Regulation, to perform the proposed rite of *sahamarana* or *anoomarana*; or, though competent, is not perfectly willing and desirous to perform the sacrifice, in which case to proceed with it would be unlawful and criminal, they shall declare the illegality of proceeding therewith to the family of the widow, and of her husband, as well as to all other persons assembled on the occasion; and shall publicly forbid the ceremony, with a notification, that if persisted in after such prohibition, they will be liable to a criminal prosecution and punishment. The police officers shall, at the same time, be careful to explain the specific grounds on which the performance of the rite is forbidden; and that, whilst it is the uniform principle of the British government to allow the most complete toleration to every class of its native subjects, in all matters connected with their religion, justice and humanity forbid that a practice attended with the destruction of human life, and often productive of calamitous consequences to the children of the deceased, should be permitted beyond the extent of the rules and restrictions prescribed by the Shaster.

X. If, notwithstanding a public prohibition, as directed in the foregoing section, the persons assembled should proceed to burn a woman with or without the body of her husband, in opposition to this Regulation, the police officers present shall adopt all practicable measures for preventing the illegal act; and shall as soon as possible transmit, for the information and orders of the *zillah* or city magistrate, a full report of the case and of their proceedings, with the names of all persons actively concerned who may not desist on the requisition of the police darogah, or other principal officer of the police on the spot. The magistrate, on receipt of such reports, shall institute a full inquiry into the circumstances of the case; and all persons who may appear to have been guilty of any wilful act of criminality, done in

opposition to the provisions of this Regulation, shall, according to the nature and degree of the offence, be punishable on conviction by the magistrate, or committed for trial by the court of circuit under the general Regulations in force for the administration of criminal justice. Provided, however, in all such cases, if the woman have been actually burnt in defiance of the rules prescribed by this Regulation, it shall not be competent to the magistrate to pass sentence upon any person convicted of having been concerned in the offence, but all such offenders shall be committed for trial before the court of circuit.

XI. If it appear from the prescribed inquiry of the police officers that the widow, proposing to devote herself on the funeral pile of her husband, or on a separate pile, be above 15 years of age, and in every other respect competent to become a suttee under the restrictions declared in section VII. of this Regulation, and in the case of her having children above four, but not exceeding seven years of age, if an engagement for their suitable maintenance be executed by some responsible person or persons in pursuance of section VIII. and the widow, without any undue influence, and in full possession of her faculties, continue to declare herself willing and desirous to become a suttee, the police officers shall not interfere to prevent the performance of the rite, whether of *sahamarana* or *ancomarana*, in the mode prescribed by the Shaster; and any persons authorized to take part in it, provided it be regularly conducted according to the Shaster, shall not be liable to a criminal prosecution. By a *bewasta* from the *pundits* of the *sudder dewanny adawlut*, it appears that the books of the Shaster, which are held most authoritative in Bengal, direct the widow to ascend the funeral pile of her husband after fire has been applied to it by the son of the deceased; and the reason assigned is, that the son would otherwise be guilty of the crime of matricide. The same mode is also practised by persons of the *shoodra* cast in Benares, and the Western Provinces. But persons of the three higher casts in those provinces, considering it necessary that the funeral obsequies of the husband and wife should be simultaneous, allow the widow to ascend the pile, and place herself by the body of her husband, before the application of fire. It is, at the same time, expressly directed, on the authority of a passage in the Vedas, "that if the widow, after being laid on the funeral pile of her husband, be not desirous of performing the act of *sahagamana*, she must be lifted off." It is not the intention of government that the public officers should interfere in requiring any particular mode of performing the rite of *sahamarana* or *ancomarana*; but that every class of Hindoos, in the whole of the Company's territories, should, in the manner of performing these rites, be left to follow the established authority and usage of the province in which they reside. The *pundits* have declared, however, that "no authority permits any restraint to be used," on the person and liberty of the widow, by fastening her with cords to the pile, or pressing her down with bamboos, or in any manner preventing her at any stage of the transaction from retracting her intention to burn, if she be desirous of so doing, as expressly authorized by the Shaster. The police officers therefore, who may attend the rite of a suttee, shall remain on the spot till it is completed; and shall be vigilant to prevent any compulsory process not sanctioned by the Shaster, as well as to afford the widow the fullest protection and facility if she should be disposed to return to her house and family.

XII. *First*.—The *pundits* of the *sudder dewanny adawlut*, in a *bewastah* which was circulated to the magistrates and police officers on the 4th January 1815, have stated, that "if a woman declare her intention of burning, but afterwards recede from her declaration, without having pronounced the *sunkulph* and performed other ceremonies, she is not enjoined by the Shaster to undergo any *paraschit* or penance; neither is there any thing contained in the law prohibiting her relations from associating with her," also, that "if a woman, after pronouncing the *sunkulph* and performing other ceremonies, has not courage to proceed to the funeral pile, she may recover her purity by undergoing a *paraschit*, which is countable according to usage, and her relations may then associate with her."

Second.—The families of widows, and all other persons, are required to pay due regard to the above exposition of the Shaster; and any wilful deviation therefrom, tending to the degradation and injury of a widow who may have relinquished her intention of self-devotion, is hereby made punishable as a misdemeanor, by fine and imprisonment, on conviction before the *zillah* and city magistrate.

XIII. In every instance of a suttee which may take place with the knowledge of the police officers, the police darogah or other officer present shall be careful to record

record a full statement of all the circumstances of the case for the magistrate's information; and a report in each case shall be transmitted as soon as possible to the magistrate, accompanied with the engagement executed in pursuance of section VIII. when any such engagement may have been taken. The police darogahs shall also send, with their monthly reports to the magistrates, a monthly statement of the suttees that have taken place within their jurisdictions, or which may have been prevented from taking place by the interposition of the police officers, to be prepared according to the form N^o 2, annexed to this Regulation.

XIV. It having been ascertained that the Shaster contains no authority for a practice which has prevailed among the *jogee* tribe in some parts of the country, especially in the district of Tipperah, of burying alive the widows of persons of that tribe who may desire to be interred with the bodies of their husbands; and such practice therefore appearing to be equally illegal and inhuman,—it is hereby positively interdicted. The magistrates and police officers in every district, where the practice above-mentioned has been known to exist, shall be careful to make the present prohibition as publicly known as possible; and if any person, after being advised of it, shall appear to have been concerned in burying a woman alive in opposition thereto, he shall be apprehended and brought to trial for the offence before the court of circuit. The magistrates and police officers are further directed to use all practicable means for preventing any such illegal act; and an attempt to commit the same after the promulgation of this Regulation, though not carried completely into effect, shall on conviction be punishable by the *zillah* or city magistrate, or by the court of circuit, according to the degree of criminality and circumstances of the case.

XV. With a view to prevent the operation of any interested motive, in promoting the illegal and criminal destruction of the lives of women, by burning or burying them alive, in opposition to the restrictions and prohibitions contained in this Regulation; it is hereby declared, that if in any case it be established by judicial inquiry, that a woman has been burnt or buried alive after the promulgation of this Regulation, contrary to the rules therein prescribed, any property which may have devolved to the widow on the death of her husband, or which would have devolved to her if she had not been so burnt or buried alive, shall be at the disposal of government.

XVI. Besides the usual versions in the Persian and Bengalee languages, a translation of this Regulation shall be made and printed in the Hindoostanee language and Nagree character. A sufficient number of copies in the Persian and Bengalee languages shall be transmitted to the magistrates of the provinces of Bengal and Orissa, and in the Persian and Hindoostanee languages to the magistrate of Behar, Benares, and the Western Provinces. On receipt of these versions, the magistrates shall cause them to be published at their respective *cutcheries*, and at the *cutcheries* of the several police officers and *moonsiffs*, within their respective jurisdictions, for general information.

(signed) W. H. Turnbull, register.

N^o 1.—Form of Engagement to be executed on the stamp paper prescribed by Section XI, Regulation I, 1814, viz. on paper bearing a stamp of 8 or 10 rupees, according as the sum specified in the engagement may be for 5,000 or 10,000 rupees.

Whereas Mussumant, the widow of _____ is prohibited from devoting herself as a suttee, unless some person or persons shall engage to provide a suitable maintenance for her child (or children), named _____ and aged _____ I (or we) do hereby engage and bind myself (or ourselves) and my (or our) heirs in the sum of 5,000 (or 10,000) sicca rupees, to maintain and educate the said child (or children) in a manner suitable to his (her or their) rank and condition in life; and to act in every respect towards the said child (or children) as a guardian and father.

In the event of any failure or neglect on my (or our) part in fulfilling the engagement thus voluntarily undertaken, on proof thereof before the *zillah* or city magistrate, the sum above specified will be demandable from me (or us) and my (or our) heirs, and if not paid on demand will be recoverable by order of the magistrate from any property belonging to us; and shall be at the disposal of government for the benefit of the child (or children) above-named; or to be appropriated in such manner

manner as the Governor General in Council, on a report of the circumstances of the case, may judge it proper to direct.

Note.—This engagement is to be executed in the presence of the principal police officers who may attend the proposed suttee, to be signed by the party or parties executing the same, and to be attested by two or more credible witnesses, as well as by the police officers. If there be only one child to be provided for, the sum of 5,000 rupees is to be inserted in the engagement, or 10,000 rupees if there be two or more children.

N° 2.—Statement of Suttees ascertained to have taken place within the Police Jurisdiction of _____, during the month of _____.

Name and Cast of the Widow.	Her Age.	Name and Cast of her Husband.	Date of Husband's Death.	Date of Sutte.	REMARKS.
1.					

N. B.—Any particular circumstances, which may appear to deserve notice, should be inserted in the column of remarks.

Any instances of women having been prevented by the police officers from becoming sutties, in pursuance of this Regulation, should also be stated at the foot of the report, or on a separate paper, with a recital of the circumstances of each case, and the grounds on which the suttee was prohibited.

(signed) *M. H. Turnbull, register.*

N° 3.—Register of the Nizamut Adawlut to W. B. Bayley, esq.
Acting Chief Secretary to Government.

Sir,—In continuation of the report submitted to government on the 25th ultimo, I am directed by the court of nizamut adawlut to request you will lay before the honourable the Vice President in Council, the accompanying copy of a letter addressed by the magistrate of the city of Benares to the Benares court of circuit on the 23d July 1816, (but not forwarded to the nizamut adawlut with the statement of sutties in 1815, to which it refers), together with translations of the two bewastas which accompanied it.

2. The court direct me to observe, that the four additional rules proposed in paragraphs 8, 9, 10 and 11 of the magistrate's letter, the last, (viz. that specified in paragraph 11), has been included in substance in the 7th clause of section VII. of the Regulation submitted to government on the 25th June.

3. The object of the first additional rule proposed by Mr. Bird (in paragraph 8), is, the court think, sufficiently provided for by section II. of the Regulation, requiring previous notice to the police darogah or other principal police officer of the jurisdiction. And the court are apprehensive that an inconvenient delay would arise, in some instances, if the previous permission of the magistrate were required, as suggested by Mr. Bird. The police officers, however, might be instructed to send immediate notice to the magistrates whenever they obtain information of an intended suttee, with a view to enable the magistrate to adopt any special measures of precaution that may appear requisite and practicable.

4. The subject of the second additional rule (in paragraph 9 of the magistrate's letter) is, in the judgment of the court, provided for, as far as appears expedient, in section X. of the Regulation submitted to government.

5. With respect to the prohibition suggested in the 10th paragraph, although it is clearly inferable from the preamble and provisions of the Regulation, which suppose none but the faithful widow, legally married, privileged to become a suttee; yet, to prevent all possibility of doubt, and for the guidance of the police officers, the court recommend the insertion of an additional (or 9th) clause in section VII. to the following effect:—

Ninth.—"In all cases wherein a Hindoo widow is authorized by the Shaster to become a suttee, the wife legally married, and faithful to her husband, is alone intended. The authority does not extend to any woman not lawfully married; or though married, unfaithful to her husband."

6. With

6. With regard to the bewastas noticed in the 13th paragraph of Mr. Bird's letter, the court observe that they are in direct opposition to the bewasta of the pundits of the sudder dewanny adawlut recorded on the 11th November 1813*, and to the authorities therein cited, which are confirmed by the Digest of Hindoo Law, (vol. 2, of translation, page 574.)

Fort William, 16th July 1817. I am, &c. (signed) *M. H. Turnbull,*
register.

(Copy.)—To W. A. Brooke, C. Smith, C. Russell, and R. O. Wynne, esqrs.
Acting Judges of the Court of Circuit for the division of Benares.

1. Gentlemen,—I have the honour to transmit the prescribed report of the number of sutties that took place within my jurisdiction during the year 1815.

2. During the same year, there were three instances of women prevented becoming sutties. One under the rules contained in the instructions of the court of nizamut adawlut; and two under no particular rule at all, their cases not having been anticipated in those instructions.

3. The first of these three women was Buddhica Buncaine, the wife of Hingoo Bukkal of the village of Allinagar, who being only 12 years old at the time of her husband's death, was prohibited under the rule which forbids the burning of the females not yet arrived at the age of puberty. The other two were prohibited, because they were not the wives of the persons on whose funeral piles they designed to burn themselves.

4. Of these two, one named Chunder Kullah, a rajpootin, was the soorjah of Kasheenaath, a Bengallee, who fell in the massacre of the native police officers in Goruckpore, that gave rise in part to the late war with Nepal. On receiving information of this event, Chunder Kullah prepared to burn herself with the clothes of the deceased Bengallee; but as the Bengallee was not her husband, and as the privilege of becoming a suttee appears from the instructions of the court of nizamut adawlut, as well as from the bewastas of the pundits that accompanied them, to relate to the lawful wives of Hindoos and to no others, I forbid Chunder Kullah being burnt. I was aware that in the answer of the pundits, to the question submitted by the magistrate of Bundelcund, marked N° 5, in the instructions, it is declared "that the wife of a brahmin must ascend no other pile than that of her husband, but for women of other casts, it is even laudable to burn on piles other than of those of their husbands." Though Chunder Kullah was not a brahmin, nor the wife of a brahmin, yet as it was clear to me from the general tenor of the answer of the pundits in question, that the piles on which it is declared even laudable for women of other casts to burn, were not the piles of men other than their husbands, but piles of their husbands' implements, clothes, arms, &c. I had no hesitation to forbid the performance of the ceremony in this instance, and Chunder Kullah was thereby saved from meditated self-destruction, without any exertion of authority beyond that of simply informing her, that her application to be permitted to become a suttee could not be complied with.

5. The other of the two instances, above alluded to, differed only from the former in the degree of coercion to which it was necessary to have recourse to carry the prohibition of becoming a suttee into effect. Bahoo Daokes Mundan Sing, a man of considerable property and influence, left, besides a wife, a woman named Ghoorna, a gaudhurin, with whom he had long cohabited, and by whom he had a son now 19 or 20 years old; and this woman, as well as the wife, was preparing to burn herself on his funeral pile. The wife of course was allowed to burn; but the burning of Ghoorna I deemed it proper, for the reason stated in the case of Chunder Kullah, to prevent. My order for that purpose reached the officers, who were to execute it, as Ghoorna was actually on the way in a palanquin to ascend the pile; and she was brought back to her home, without any obstacle, by means of the very conveyance in which she had quitted it. This interference was not in the least objected to, or considered as an infringement on established usage, either by the immediate family of Bahoo Daokes Mundan Sing, or by the people at large.

6. It is obvious, however, that it was attended with a degree of coercion not exactly authorized by the instructions of the court of nizamut adawlut; but without that coercion the life of Ghoorna could not have been saved. Although the native officers of police are ordered in their instructions, "to prevent the ceremony when contrary to established usage from taking place, and to require those prepared to perform it to refrain from so doing," yet they are not authorized to have recourse

to actual coercion, but are to confine themselves to explaining, that, in "the event of their persisting to commit an act forbidden, they would involve themselves in a crime, and become subject to retribution and punishment;" but as it is not even necessary that any express leave or permission be required previously to the performance of the act of suttee, it is obvious that the explanation in question must be made on the spot where the ceremony is about to take place, and on which is already collected an applauding multitude; and an explanation under such circumstances, unsupported by any process of actual coercion, must necessarily in a city full of religious enthusiasm like this, be attended with no effect.

7. I beg leave to propose the following additional rules, with a view to check more effectually the performance of the odious and revolting ceremony now in question.

8. That no act of suttee shall be performed at the sudder station, or within the limits of the thannahs immediately adjoining the sudder station, without the previous permission of the magistrate.

9. That the magistrates be authorized and required to resort to coercive measures to prevent the performance of acts of suttee contrary to established usage.

10. That no woman who is not the acknowledged wife of a Hindoo shall become a suttee.

11. That every Hindoo widow, be her cast what it may, though it be lawful for her, by the Hindoo religion, to burn on a pile with the implements, clothes, and arms of her deceased husband, be restricted from so doing unless she does it immediately upon receiving information of her husband's death.

12. The last rule is, to put an end to a practice, not at all unusual, of becoming a suttee many years subsequent to the husband's death, in a fit of caprice or of worldly disappointment, after having in the first instance neglected to become a suttee; a practice, which I understand, is neither recognized or encouraged by the doctrines of the Hindoo religion.

13. I beg leave to remark, that the pundits of this place differ from the pundits below, in regard to the wife of a brahmin being allowed to ascend no other pile than that of her husband. I enclose, for transmission to the court of nizamat adawlut, copies of the bevastas of the rector of the brahminical college, and of the Hindoo law officer of the city court; in conformity to which, the wife of a brahmin was burnt in the year 1814; and I request that the subject may be taken into early consideration, for if this difference remains unadjusted, it is not unlikely to lead one day or other to considerable embarrassment.

I have, &c. (signed) *W. W. Bird*, magistrate.

Magistrate's Office, City of Benares, 23 July 1816.

(A true copy.) (signed) *M. H. Turnbull*, reg.

Bewasta delivered in the Benares Court by Ramauand, Head Pundit of the Benares College, to support his Declaration of its being competent to Ooma Bal (a brahmin) to burn herself four years after the death of her husband.

Suhngumun is allowed to women of the brahminical tribe, not anogumun. Women of the other tribes may do both, as appears from the text of Menu, cited in the Nirneya Sindho, "She should either lead the life of a brahmachari or enter the fire." The prohibitory verses, "She must not die," &c. have reference to the following text: "A brahmince may not depart ascending a separate pile; but this is a chief duty of other women." The above is a text of Oosuna.

The bones of the departed husband, or his effigy, being burnt, the culpability of departing on a separate pile does not attach; because these resemble the corpse; the former being a component part of it, and the latter its substitute. Nirneya Sindho.

Signed also by *Beereeshwer*, pundit.

Bewasta delivered in the City Court of Benares, by Ramkishen, Pundit, in support of his opinion, that a woman ought not to burn on mere hearsay evidence of her husband's decease.

The text of Vyasa Oosana, and others, cited in the Nirneya Sindho, Brahma Poorana, Shoodhee Eutwah, &c. are as follow:—"A brahmince cannot depart on a separate pile; but this is the chief duty of other women. Should her husband die in a distant country, the faithful wife, having purified herself and placing his sandals on

on her breast, may enter the fire." If she be only one day's journey from her husband at the time of his death, and determine to burn, the corpse must be kept until her arrival. The bones of the departed husband, or his effigy, being burnt, the culpability of departing on a separate pile does not attach.

A determination must not be formed solely on the authority of the Shaster, for by relinquishing reason virtue suffers an injury.

A woman, therefore, should not sacrifice herself, without being certain of her husband's decease.

(A true translation.)

(signed) *W. H. Macnaghten*,
acting dep^r register.

N^o 9.—Register of the Nizamut Adawlut to *W. H. Bayley*, esq.
Acting Chief Secretary to Government.

Sir,—In consideration of the subject of my letter, under date the 26th June last, forwarding the annual reports of suttees for 1815 and 1816, I am directed by the court to request you will lay before the honourable the Vice President in Council, the enclosed copy of a letter from the Benares court of circuit, dated the 4th instant, together with copies of the letters therein mentioned.

Fort William.

14th August 1817.

I have, &c.

(signed) *M. H. Turnbull*, register.

(Copies.)—To *M. H. Turnbull*, esq. Register of the Nizamut Adawlut,
Fort William.

Sir,—We enclose for the consideration of the nizamat adawlut an original letter to your address upon the subject of suttees, and subjoin a copy of the joint magistrate of Ghazepore's letter to this court, which accompanied it, bearing date the 2d instant.

Benares,

August 4, 1817.

We are, &c.

(signed) *W. A. Brooke*, 1st judge.
C. Smith, Acting judge.

To *W. A. Brooke*, officiating *C. Smith*, *W. Blount*, and officiating *J. B. Elliott*, esqrs.
Judges of the Court of Circuit, for the division of Benares.

Gentlemen,—In reply to your letter, under date the 15th ultimo, I have the honour to forward an original letter, and the papers relating thereto, which have been some time in preparation, to forward to the nizamat adawlut, in the hope that you may be pleased to take the subject into consideration, and to forward my letter, accompanied with such suggestions as your experience may supply, for effecting the necessary co-operation of the zemindars for the prevention of unlawful suttees.

It appears to me that letter supplies the explanation called for in the conclusion of Mr. Register Turnbull's address to your court, a copy of which was enclosed in your letter to me above referred to.

One of the cases now forwarded by me, will be found to be one of those noticed in the register's letter, as requiring an explanation.

Ghazepore, Magistrate's Office,

2d August 1817.

I have, &c.

(signed) *R. M. Bird*, magistrate.

To *M. H. Turnbull*, esq. Register of the Nizamut Adawlut, Fort William.

Sir,—I have the honour to forward my original proceedings in three cases of suttee, which I request the favour of your laying before the court of nizamat adawlut for its consideration and orders.

2. The court will observe, that in the first case the thannahdar of Reotee, in the pergunnah of Balleah, having proceeded on duty to the village of Hurdee, heard accidentally of a suttee having occurred in the village of Teeka Cheerpore, within his jurisdiction; and on proceeding to that village, learnt that Rikeebah, widow of Rughoobur Oopadhya, of the brahmin cast, aged 25 years, had burnt with a turban belonging to her husband, who had died 13 years before, when she was but 12 years of age. It appears that on the fire reaching the victim, she had fled from the pile, but had died in the course of the day, in consequence of the injury she had received. No information of this occurrence had been given at the thannah, though nearly a month had elapsed. This village is the property of Dilgunjum Deo of Balleah, who resides at Huldio; and is settled on his behalf with the mocuddunis resident on the spot. There was no goryte appointed.

Case of Rikeebah,
widow of Rughoobur
Oopadhya.

Case of Khutraneeah,
widow of Kunchurn,
alias Basdea Doobey.

3. The goryte of Misrowbar, in the pergunnah of Mohommudabad, distant five coss from the thannah, conveyed information to the thannah that Khutraneeah, the widow of Basdea Doobey, of the brahmin tribe, aged 27 years, whose husband is a sepoy doing duty with a corps at Barrackpore, had burnt with the turban of her husband, without having received any information of his death, at the hour of midnight.

Case of Khurteah,
widow of Doorka
Mier.

4. The goryte of Rajapore, pergunnah Mohommudabad, distant two coss from the thannah, gave information that Khurteah, widow of Doorka Mier, of the brahmin tribe, aged 10 years, had left her house with the intention of burning with the turban of her deceased husband, which the village barber had brought from a neighbouring village where her husband had died. The thannahdar immediately dispatched his mohurrir, and some burkundaizes, to make the prescribed inquiries; but, before they could arrive, the victim was consumed.

5. The court will observe, that in all these cases a woman of the brahmin cast burnt without the corpse of her deceased husband. That in two cases, it is highly improbable from the tender age of the widows, at the time of their husbands death, that they should ever have cohabited with them; that, in one case, an interval of 13 years had elapsed between the husband's decease and the immolation of the survivor. That, in another, his death had not even been reported. That, in the third, the victim was of tender years, not to be supposed capable of self-guidance. And that, in no one, was information received by the police in time to prevent the inhuman and illegal sacrifice.

6. The court will further observe, that the zemindars, in each of those cases, had nothing to allege, when called to account for neglecting to delay the ceremony and to convey timely notice to the police, but the most frivolous excuses.

7. It is necessary that I should also inform the court, that in no instance which has come under my notice of the occurrence of a suttee, since I have had charge of this district, have the police ever been informed of it in time to make the inquiries enjoined by the orders of the nizamat adawlat, under date 4th January 1815. In former cases, which have occurred this year (during which I have given particular attention, being before entirely unaware of the extent of the evil), I have contented myself with taking engagements from the zemindars to conform in future to the rule promulgated, as there appeared on investigation nothing in the cases themselves contrary to the law of the Shaster. In the three cases herewith forwarded, I have deemed it my duty to suspend passing any order; and await the instructions of the nizamat adawlat.

8. If it were desired to pourtray a scene which should thrill with horror every heart, not entirely dead to the touch of human sympathy, it would suffice to describe a father, regardless of the affliction of his tender child, in having already suffered one of the severest of the miseries which flesh is heir to, with tearless eye leading her forth a spectacle to the assembled multitude, who with barbarous cries demand the sacrifice, and unrelentingly delivering up the unconscious and unresisting victim to an untimely death, accompanied by the most cruel tortures. But this is not the place to make pictures, but to state facts. It will, I think, appear from what has been already stated, that it is in vain to enjoin upon the police officers the prevention of certain acts, unless means are found to obtain for them that information without which they must remain ignorant of their occurrence. From the barbarous inhabitants of this district, no voluntary co-operation for any purpose of police is to be expected. The public feeling is not opposed to the shedding of human blood generally; still less in instances which appear to them, however erroneously, to be derived from the superstition they profess. I am therefore of opinion, that nothing but a penal sanction can bring the orders of the government, on the subject of suttees, into activity and effect; and I request the instructions of the superior court, whether the provisions in the general Regulation, declaring the responsibility of the zemindars and village police, in regard to giving information of murders, can be considered applicable to the case of unlawful suttees; or generally, what means are to be adopted for enabling the police to obtain timely information of the probable occurrence of a suttee.

Ghazepore, Magistrate's Office, 31st July 1817. I have, &c. (signed) R. M. Bird, magistrate.

The following Rules have been prepared by the secretary.

N^o 10.—General Rules and Circular Instructions to the Magistrates and Police Officers, regarding Suttees, issued with the sanction of Government, and promulgated by the Court of Nizamut Adawlat, in pursuance of orders from the honourable the Vice President in Council, under date the 9th September 1817.

Preface.—It is an invariable principle of the British government to protect the whole of its subjects in the free exercise of their religion, and in the performance of their religious ceremonies; as well as to show a just regard of established customs and usages, even in matters not directly connected with religious worship and duties. In pursuance of this fundamental principle, which has uniformly influenced the administration of the British governments in India, the Hindoo inhabitants of Bengal, and the other provinces subject to this Presidency, have experienced a complete toleration in the performance of the rites of *sahamarana* and *anoamarana*; by which, under certain restrictions prescribed in the Shaster, a faithful widow, unwilling to survive her husband, and desirous of becoming a *suttee* on his death, is permitted (though not enjoined) to burn on his funeral pile, if present at the time of his obsequies, and not prevented by any legal impediment; or if absent, on receiving information of his demise, and not within any legal inhibition, to burn on a separate pile with the turban, sandals, or some other relic of the deceased. The suicide, in these cases, is not indeed a religious act; nor has it the sanction of *Atma*, and other ancient legislators revered by the Hindoos. On the contrary, *Menu* declares, that “a virtuous wife ascends to heaven, though she have no child, if after the decease of her lord she devote herself to pious austerity.”

The texts of *Yama* and *Catyayana*, quoted in the *Vivada Bhangamava*, (or Digest of Hindoo Law), “on the duties of widows choosing to survive their husbands,” are also to the same effect; and *Vrihaspati* adds, “whether she ascend the pile or survive for the benefit of her husband, she is a faithful wife.” It is, moreover, the evident duty of a mother to nourish her children, who may require her maternal care; and accordingly it is further declared by *Vrihaspati* that “the mother of an infant child may not relinquish the care of her infant to ascend the pile.” It appears also, that some authors have condemned the suicide of widows altogether, as coming within a general prohibition against the wilful abridgment of human life; and proceeding from a desire of future sensual enjoyment, in preference to the more pure and perfect state of beatitude, promised for a life of virtue and piety.

The practice thus condemned however, though relinquished in Tirhoot and some other districts, having continued to prevail in a greater or less degree in different parts of the country, especially in the province of Bengal, the government actuated by its general principle of toleration, however anxious for the voluntary discontinuance of a custom so repugnant to the feelings of humanity, deemed it proper, after ascertaining from the pundits of the sudder dewanny adawlat the rules and restrictions prescribed by the Shaster on the subject, to authorize the interference of the public officers, so far only as appeared absolutely necessary under experience of gross abuses and irregularities, for maintaining a more strict observance of the ordinances of the Hindoo law. These ordinances require that the sacrifice be, in all instances, perfectly voluntary; that the widow be of a competent age to judge and choose in a matter of so much consequence to herself and children; that no drugs be administered to stupify or intoxicate her; and that no means of restraint be used to prevent her quitting the pile, if her resolution should fail after having ascended it; but on the contrary, that she ought to be lifted off the pile in such cases, and allowed to return to her family, who are forbidden to maltreat her, or to refuse to associate with her on this account; a penance only being enjoined, when she may retract her intention after pronouncing the *sunkalp*, and performing other ceremonies. It is further expressly declared in the Shaster, that women in a state of pregnancy or impurity, as well as those having infant children, shall not be permitted to burn; though a single commentator on the text of *Vrihaspati*, before cited, has expressed his opinion that “if the infant can be nursed by any other person, in that case the mother is entitled to follow her deceased husband.” Further, the wife of a brahmin is prohibited by the Shaster from burning on any funeral pile (chite) except that of her husband; and if the widow of a person of any other tribe, who may be absent from her husband at the time of his death, omit to perform the rite of *anoamarana* on receiving information of his decease, she is not permitted to do it at any subsequent period. But it came to the knowledge of government, that frequent instances occurred of women being burnt in direct opposition to these rules and restrictions; some in a state of pregnancy, or of so tender an age that they could not exercise a sound discretion;

cretion; others stupefied or intoxicated so that they knew not what they were doing; and many were prevented from retracting a hasty resolution by being tied down with cords or pressed with bamboos to the pile, so that they could not avail themselves of the liberty expressly allowed by the Shaster. These and other abuses which had no legal sanction, and violated every principle of justice and humanity, compelled the government to adopt measures for guarding as far as possible against a recurrence of them; by directing the police officers, on receiving intelligence of an intended *suttee*, to repair to the spot and make such inquiry as might be requisite to ascertain the competency of the widow, under the provisions of the Shaster, to devote herself; as well as to use all practicable means for preventing any compulsion or other irregularity in the performance of the act. Circular orders to the magistrates and police officers were accordingly issued for this purpose by the court of nizamat adawlat, with the sanction of the Governor General in Council, in the months of April 1813, and January 1815; and Sanscrit copies, with translations in the vernacular languages, of the *bewastas* of the pundits of the sudder dewanny adawlat, were at the same time transmitted for full and general information of the grounds on which the instructions to the police officers were founded. The object of these instructions has, however, been partly frustrated by the families of persons, about to perform the rite of *sahamarana* or *anoomarana*, omitting to give timely notice to the police darogah, or other police officer of the jurisdiction; which has in many instances prevented his attendance, and the possibility of ascertaining whether the ordinances of the Shaster have been duly observed or otherwise. It is therefore indispensably necessary to require, that previous notice be given to the local police officer in every instance of an intended *suttee*; and the Vice President in Council has judged it proper to promulgate, by a new circular order, the substance of the principal restrictions contained in the Shaster, as expounded by the pundits of the sudder dewanny adawlat and others of equal authority, as well as the rules by which the magistrates and police officers are to be guided in maintaining a strict observance of the provisions of the Shaster relative to the burning of a Hindoo widow with or without the body of her deceased husband. The following Rules are accordingly issued for the guidance of the magistrates, police officers, and others whom they may concern, throughout all the provinces immediately subject to the Presidency of Fort William, and are intended to supersede all former rules and orders which have been issued upon the subjects therein mentioned.

First Head or Section.—The circumstances under which Hindoo widows are restricted from devoting themselves on the funeral piles of their deceased husbands, or on a separate pile, are as follow:—

1. If the widow at the time of her husband's death have not completed her 15th year and entered upon her 16th year, which is the age of maturity prescribed by the Shaster for legal competency in all civil transactions, and is therefore the lowest age at which a young woman can be supposed capable of judging and acting for herself in a matter of so much importance as that of sacrificing her life.
2. If the widow at the time of her husband's decease be pregnant, or her pregnancy be presumable.
3. If at the time of performing the husband's obsequies, the widow be in a state of bodily impurity, whether after child-birth or from a periodical cause.
4. If the widow have an infant at the breast or in the first stage of infancy (during which he is termed *koomara*), viz. to the end of the fourth year.
5. If she have a child or children in the second stage of infancy, (when they are distinguished by the name of *sissu* or *shissoo*), viz. from the commencement of the fifth to the end of the seventh year, and no person of sufficient responsibility be found to engage for the adequate maintenance of such children under specific and expressed particulars of obligation.
6. If the widow be a brahmin (the wife of a brahmin) she cannot perform the rite of *anoomarana*, it being expressly declared in the Shaster that the wife of a brahmin must ascend no other pile than that of her husband.
7. If the widow of a person of any other tribe, who may be absent from her husband at the time of his death, do not perform the rite of *anoomarana* immediately on becoming acquainted with his decease, she is not considered a *palibrata*, (or devoted to her lord); and is not at liberty to burn at any subsequent period.
8. In like manner, a widow present with her husband at the time of his death, and not then performing the rite of *sahamarana*, whether from a legal impediment, or otherwise, is not allowed to burn at a future period.

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9. In all cases wherein a Hindoo widow is authorized by the Shaster to become a *suttee*, the wife legally married, and faithful to her husband, is alone intended. The authority does not extend to any woman not lawfully married; or though married, unfaithful to her husband.

Second Head or Section.—The following Rules are adopted to secure the conveyance to the police officers of timely information of an intended *suttee*:—

1. Whenever a Hindoo widow, on the death of her husband, may be unwilling to survive him, and be desirous of devoting herself on his funeral pile, by the rite of *sahamarana*; or if absent from him, and she be not the wife of a brahmin (who is forbidden to ascend a separate pile), may on receiving information of his death desire to perform the rite of *anoomarana*, in the manner prescribed by the ordinances of the Shaster, and her situation may be such as to admit of her becoming a *suttee* under the restrictions contained in the Shaster, and detailed in the foregoing rules, the principal persons of her own family, or that of her husband, who may be on the spot, if unable to dissuade her from a sacrifice not enjoined as a religious or conjugal duty, but permitted only under certain circumstances as a voluntary and optional act, shall cause notice of her intention to be conveyed, as speedily as possible, to the police darogah, or other principal police officer of the jurisdiction in which the widow may reside, or in which it may be intended to perform the rite of *sahamarana* or *anoomarana*; and such rite shall not, on any occasion, be performed or commenced without the previous knowledge and attendance of the police darogah, or other local police officer, or the attendance of the *thannah mohurrir* or *jemadar*, or without allowing full and sufficient time for such attendance after notice given.

2. If it appear in any instance after the promulgation of these rules, that a widow has been burnt without previous notice to the local police officer, as required by the foregoing rule, the magistrate shall immediately make a full inquiry into the facts and circumstances of the case; and all persons convicted of having taken any active part therein, will be punishable for the misdemeanor by fine and imprisonment, under the general powers of the magistrate; or if it appears that the widow had not completed her 15th and entered upon her 16th year, or was not qualified to become a *suttee* under the provisions of the Shaster, as described in these orders, the offenders will be liable to be committed for trial before the court of circuit.

3. The principal persons of the widow's family, or that of her husband, who may be proved to have been on the spot, and may have neglected to give timely notice to the local police officer, as above required, will also be liable to fine and imprisonment, on conviction of such neglect before the magistrate, although they may not have taken any active part in the transaction.

4. The police darogahs, and all other officers of the police, are required to use every means in their power to obtain the earliest information of any intention on the part of a Hindoo widow to burn on the funeral pile of her husband, or on a separate pile; and if any subordinate police officer shall obtain such information, which may not have been conveyed to the police darogah, or other principal police officer of the jurisdiction, as required in the preceding section, he shall immediately communicate the same, and forbid the parties concerned to proceed with the rite of *sahamarana* or *anoomarana*, until the police darogah, or other principal police officer, have been duly apprised, and allowed sufficient time for his attendance, or that of the *thannah mohurrir* or *jemadar*.

Third Head or Section.—The following Rules are adopted for the guidance of the police officers and others, on receiving information of an intended *suttee*:—

1. Whenever a police darogah, or other principal officer of a police jurisdiction, may receive information of an intended *suttee*, he shall, with the least possible delay, proceed himself to the spot; or, if unable to go in person, shall depute the *thannah mohurrir* or *jemadar*, accompanied by a *burkundauze* of the Hindoo religion, to ascertain from the widow herself, and by every other practicable and proper means of inquiry, whether she have completed the 15th and entered upon the 16th year of her age; and be in all other respects competent, under the restrictive ordinances of the Shaster, as declared in these rules, to perform the intended rite of *sahamarana* or *anoomarana*, as well as whether she have given her free and full consent thereto, and be still desirous of the performance of it.

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2. The police officers, who may proceed to make the local inquiry directed in the preceding section, shall take with them a copy of these rules, and shall communicate the contents of them, as far as may be necessary in each case, to the widow, and to any persons of her own family, or that of her husband, who may be with her. They shall especially be careful that the widow is fully apprised of the liberty allowed here by the Shaster, and of the encouragement given to a life of virtue and piety, as declared by the authorities cited in the preamble to these orders.

3. The result of the prescribed inquiry shall be taken down in writing in the presence of three or more creditable persons, unconnected with the family of the widow or her husband; and shall be attested by their signatures. The particular points to which the attention of the police officers should be directed, will be suggested by the circumstances of each case, considered with the several restrictions under which the rites of sahamarana and anoomarana are allowed or forbidden, as stated in these rules. They shall however, in all cases, ascertain and specify in their reports for the information of the magistrate, the name, age and cast of the widow; the name, cast and profession of her husband, and the date and place of his death; whether the widow, as far as known, be in a state of pregnancy; or in any situation which, under the ordinances of the Shaster, disqualifies her from becoming a suttee; whether she have any young children, and their respective names and ages; and lastly, whether she appear to be in a sound state of mind, and on being questioned, have deliberately and freely, without any apparent influence of others, expressed her full consent and desire to perform the awful act of self-devotion according to the established rites.

4. It has been already declared, that if the widow have a child at the breast, or in the first stage of infancy, viz. under four years of age, she is restricted from burning on the funeral pile of her husband, or on a separate pile. If she have no infant of so tender an age, but have a child or children in the second stage of infancy, which extends to the end of the seventh year, she is also restricted from leaving her children to become a suttee, unless some responsible person or persons will engage to provide a suitable maintenance for them; in which case, previous to the rites being performed, an engagement is to be executed in duplicate, on stamp paper, according to the form N° 1. annexed to these rules, one counterpart of which shall be delivered to the nearest of kin of the child or children therein referred to, or to some other proper person on the spot; and the other shall be transmitted, with the police officer's report of the case, to the magistrate.

5. The police officers who may be employed to make the inquiry directed, in the case of an intended suttee, are required to give particular attention to the circumstances specified in the preceding rules; and in the event of its clearly appearing from the result of their investigation, that the widow is not competent under any of the restrictions stated in these orders to perform the proposed rites of sahamarana or anoomarana; or, though competent, is not perfectly willing and desirous to perform the sacrifice, (in which case, to proceed with it would be unlawful and criminal); they shall declare the illegality of proceeding therewith to the family of the widow and of her husband, as well as to all other persons assembled on the occasion; and shall publicly forbid the ceremony, with a notification that if persisted in after such prohibition, they will be liable to a criminal prosecution and punishment. The police officers shall, at the same time, be careful to explain the specific grounds on which the performance of the rite is forbidden; and that, whilst it is the uniform principle of the British government to allow the most complete toleration to every class of its native subjects in all matters connected with their religion, justice and humanity forbid that a practice attended with the destruction of human life, and often productive of calamitous consequences to the children of the deceased, should be permitted beyond the extent of the rules and restrictions prescribed by the Shaster.

6. If, notwithstanding a public prohibition as directed in the foregoing rule, the persons assembled should proceed to aid in or abet in the burning of a woman with or without the body of her husband, in opposition to these orders, the police officers present shall adopt all practicable measures for preventing the illegal act; and shall, as soon as possible, transmit for the information and orders of the zillah or city magistrate a full report of the case, and of their proceedings, with the names of all persons actively concerned, who may not desist on the requisition of the police darogah, or other principal officer of the police on the spot. The magistrate, on receipt of such report, shall institute a full inquiry into the circumstances of the case; and all persons who may appear to have been guilty of any wilful act of criminality,

done in opposition to these orders, will, according to the nature and degree of the offence, be liable to punishment on conviction by the magistrate, or to be committed for trial by the court of circuit under the general Regulations in force for the administration of criminal justice.

7. If it appear from the prescribed inquiry of the police officers, that the widow proposing to devote herself on the funeral pile of her husband, or on a separate pile, be above 15 years of age, and in every other respect competent to become a suttee under the restrictions specified in these orders, and the widow, without any undue influence, and in full possession of her faculties, continue to declare herself willing and desirous to become a suttee, the police officers shall not interfere to prevent the performance of the rite, whether of sahamarana or anoomarana, in the mode prescribed by the Shaster; and any persons authorized to take part in it, provided it be regularly conducted according to the Shaster, will not in such case be liable to a criminal prosecution.

8. It is not the intention of government that the public officers should interfere in requiring any particular mode of performing the rite of sahamarana or anoomarana, but that every class of Hindoos in the whole of the Company's territories, should, in the manner of performing these rites, be left to follow the established authority and usage of the province in which they reside. The pundits have declared, however, that "no authority permits any restraint to be used," on the person and liberty of the widow, by fastening her with cords to the pile, or pressing her down with bamboos, or in any manner preventing her at any stage of the transaction from retracting her intention to burn, if she be desirous of so doing, as expressly authorized by the Shaster. The police officers therefore, who may attend the rite of a suttee, shall remain on the spot till it is completed, and shall be vigilant to prevent any compulsory process not sanctioned by the Shaster, as well as to afford the widow the fullest protection and facility if she should be disposed to return to her house and family.

9. In every instance of a suttee which may take place with the knowledge of the police officers, the police darogah, or other officer present, shall be careful to record a full statement of all the circumstances of the case for the magistrate's information; and a report in each case shall be transmitted as soon as possible to the magistrate, accompanied with the engagement, executed according to the form N° 1. in the Appendix; when any such engagement may have been taken. The police darogahs shall also send, with their monthly reports to the magistrates, a monthly statement of the suttees that have taken place within their jurisdictions, or which may have been prevented from taking place by the interposition of the police officers, to be prepared according to the form N° 2. annexed to these orders.

Fourth Head or Section.—The following Rules, prohibiting widows of the jogee tribe from burying themselves alive with the bodies of their husbands, are published for general information:—

1. It having been ascertained that the Shaster contains no authority for a practice which has prevailed among the jogee tribe in some parts of the country, especially in the district of Tipperah, of burying alive the widows of persons of that tribe who may desire to be interred with the bodies of their husbands, such practice must necessarily be regarded as a criminal offence under the general laws and regulations of government.

2. The magistrates and police officers in every district, where the practice above-mentioned has been known to exist, shall be careful to make the present prohibition as publicly known as possible; and if any person, after being advised of it, shall appear to have been concerned in burying a woman alive in opposition thereto, he shall be apprehended and brought to trial for the offence before the court of circuit.

3. The magistrates and police officers are further directed to use all practicable means for preventing any such illegal act; and an attempt to commit the same, after the promulgation of these rules, though not carried completely into effect, will, on conviction, be punishable by the zillah or city magistrate, or by the court of circuit, according to the degree of criminality, and circumstances of the case.

Fifth Head or Section.—The following Rules are adopted regarding the promulgation of the foregoing orders:

1. A translation of these rules shall be made and printed in the Persian and Bengalee languages, and in the Hindoostanee language, and Nagree character.

2. A sufficient number of copies in the Persian and Bengalee languages shall be transmitted to the magistrates of the provinces of Bengal and Orissa; and in the Persian and Hindoostanee languages to the magistrates of Behar, Benares, and the Western Provinces.

3. On receipt of these versions, the magistrates shall cause them to be published at their respective cutcherries, and at the cutcherries of the several police officers and moonsiffs within their respective jurisdictions, for general information.

Appendix, N° 1.—Form of Engagement to be executed on the stamp paper prescribed by section XI. Regulation I. 1814, viz. on paper bearing a stamp of 8 or 16 rupees, according as the sum specified in the engagement may be for 5,000 or 10,000 rupees.

Whereas Mussumut ———, the widow of ———, is prohibited from devoting herself as a suttee, unless some person or persons shall engage to provide a suitable maintenance for her child (or children) named ———, and aged ———, I (or we) do hereby engage and bind myself (or ourselves) and my (or our) heirs, in the sum of 5,000 (or 10,000) sicca rupees, to maintain and educate the said child (or children), in a manner suitable to his (her or their) rank and condition in life, and to act in every respect towards the said child (or children) as a guardian and father.

In the event of any failure or neglect on my (or our) part, in fulfilling the engagement thus voluntarily undertaken, on proof thereof before the zillah (or city) magistrate, the sum above specified will be demandable from me (or us), and my (or our) heirs; and, if not paid on demand, will be recoverable by order of the magistrate, from any property belonging to us; and shall be at the disposal of government for the benefit of the child (or children) above-named; or to be appropriated in such manner as the Governor General in Council, on a report of the circumstances of the case, may judge it proper to direct.

Note.—This engagement is to be executed in the presence of the principal police officer who may attend the proposed suttee, to be signed by the party or parties executing the same, and to be attested by two or more creditable witnesses, as well as by the police officer. If there be only one child to be provided for, the sum of 5,000 rupees is to be inserted in the engagement; or 10,000 rupees if there be two or more children.

Appendix, N° 2.—Statement of Suttees ascertained to have taken place within the Police Jurisdiction of ———, during the month of ———.

Name and Cast of the Widow.	Her Age.	Name and Cast of her Husband.	Date of Husband's Death.	Date of Suttee.	REMARKS.

N. B.—Any particular circumstances which may appear to deserve notice, should be inserted in the column of remarks.

Any instances of women having been prevented by the police officers from becoming suttees in pursuance of these orders, should also be stated at the foot of the report, or on a separate paper, with a recital of the circumstances of each case, and the grounds on which the suttee was prohibited.

Note.—On the 9th September 1817, the secretary was directed to write the following letter to the register of the nizamat adawlut.

N° 11.—To the Register of the Nizamut Adawlut.

Sir,—I am directed by the honourable the Vice President in Council, to acknowledge the receipt of a letter from you, dated the 25th of June last, together with the under-mentioned documents.

N° 1 & 2.—Abstract and detailed reports of suttees, or Hindoo widows who were burnt or buried alive with their deceased husbands, in the several zillahs and cities, during the years 1815 and 1816, compiled from the reports submitted by the magistrates in pursuance of the circular orders of the 4th January 1815.

N° 3 to 8.—Copies

N° 3 to 8.—Copies of such letters, with enclosures from the courts of circuit and magistrates, as contain any information or remarks not copied in the above reports.

N° 9.—Extract from the proceedings of the nizamat adawlut of the present date, containing their remarks and resolutions on consideration of the above reports; also copies of the several papers referred to in those resolutions, marked (A.) to (I.) inclusive.

N° 10.—Draught of regulation prepared by the court, intituled, "A Regulation for maintaining an observance of restrictions prescribed by the Shaster in the burning of Hindoo widows on the funeral piles of their husbands, or otherwise."

2. I am also directed to acknowledge the receipt of your further letters in continuation of the same subject, dated respectively the 16th July and the 14th August last.

3. The total number of Hindoo widows reported to have sacrificed themselves as suttees, during the two years 1815 and 1816, appears from the statements submitted by the magistrates of the several districts under this Presidency, to have amounted to 820, of which number 542 took place in the districts comprised within the jurisdiction of the court of circuit for the division of Calcutta.

4. The Vice President in Council entirely approves the orders issued by the court of nizamat adawlut to the several magistrates, as noticed in the 8th, 9th, 12th, and 27th paragraphs of the court's resolutions; and he is happy to perceive that the powers exercised by the magistrates and their police officers, under the circular orders formerly issued under the sanction of government, have, in some instances, enabled those officers to prevent the illegal sacrifice of Hindoo widows, and to save the lives of several human beings.

5. It appearing from the circumstances stated in paragraph 27 to 31 of the court's resolutions, and from the tenor of the bewastas alluded to in those paragraphs, that the Hindoo law does not sanction the practice which prevails amongst the jogee tribe of burying the widow alive with the body of her deceased husband, the Vice President in Council entirely concurs with the nizamat adawlut, in thinking that the practice in question should be positively and entirely interdicted.

6. The circumstances under which Hindoo widows are restricted by the Hindoo law, from devoting themselves on the funeral piles of their deceased husbands, or on a separate pile, are specified in the seventh section of the draught of the proposed regulation which accompanied your letter of the 25th June. Adverting to the care with which those circumstances appear to have been ascertained by the nizamat adawlut, and to the principles by which government has been influenced, in the orders already issued for preventing the ceremony of suttee in unauthorized cases, the Vice President in Council has no hesitation in expressing his opinion, that the magistrates and police officers should be authorized and directed to prevent the performance of the ceremony of suttee, in all instances in which any of the circumstances specified in the section above adverted to may occur; and that the public should be duly apprised, that all persons aiding in and abetting the performance of such unauthorized ceremony, will render themselves liable to a criminal prosecution and punishment.

7. The Vice President in Council is also of opinion, that timely notice should be given to the police officers in every instance of an intended suttee; and that the rules proposed by the nizamat adawlut to enforce the regular communication of such notice, are generally proper and expedient.

8. But although the Vice President in Council concurs with the nizamat adawlut, in the expediency of carrying into effect the measures above adverted to, as well as of adopting several other rules connected with this subject, and included in the draught of the proposed regulation, he is of opinion that it is not advisable to introduce or promulgate those measures in the formal shape of a legislative enactment.

9. The papers recently submitted to government by the nizamat adawlut contain abundant proof that the information possessed by government regarding the rules of the Hindoo law, and the local usages prevailing in different parts of the country, as applicable to the ceremony of suttee, has hitherto been extremely imperfect.

10. Much light has been thrown on the subject by the able and judicious inquiries recently prosecuted by the nizamat adawlut, and by the circumstances which have been brought to the notice of the court and of government, in the

report from the magistrates, since the circular orders of the 29th April 1813, were first issued.

11. But although the abuses practised in the performance of the sacrifice of suttee, and the most appropriate means of preventing them, have been by degrees more accurately ascertained, the Vice President in Council is disposed to think that further experience will suggest many other points for consideration, and a further modification or extension of the rules which at present appear well suited to the objects contemplated by government; and that it would be premature to legislate at present on a subject in which it is so extremely desirable to proceed with caution, and to guard against the adoption of any erroneous principles.

12. The Vice President in Council conceives that the object of carefully restricting the sacrifice of Hindoo widows to those cases in which it is specifically sanctioned by the Hindoo law, as well as of preventing abuses and irregularities in its performance when so sanctioned, will be most conveniently attained by promulgating, in the form of circular orders, for the guidance of the magistrates and police officers, and for general information, such rules and explanations as may be deemed proper.

13. I am accordingly directed to request that you will lay before the court of nizamat adawlut the accompanying paper, which has been prepared from the draught of the Regulation submitted by the court, with such modifications as have appeared to the Vice President in Council to be expedient.

14. The 12th and 15th sections of the original draught have been omitted; the former, under the impression that it would not be practicable by any penal enactments to compel individuals to associate with others whom they (however erroneously) might consider to be degraded; and the latter, because persons who may aid in, and abet the performance of an illegal sacrifice, will be subject to punishment under the existing Regulations; and because the motive of government, in confiscating property in the manner proposed, might be liable to misconception. The motive by which government has been influenced, in omitting in the accompanying document some of the other provisions contained in the original draught, do not require any detailed explanation.

15. The Vice President in Council, however, will be glad to receive any suggestions which the court may be desirous of offering, as connected with the modifications above alluded to, or with any of the provisions and rules, as they are now expressed in the accompanying document, previously to their translation and circulation in the form of circular orders. With reference to the 2d and 3d rules, contained under the second head, the court will consider whether those provisions will legally authorize the magistrates to inflict punishment on persons neglecting to give the prescribed information.

16. It will be desirable that the circular orders, in the English language, should be printed; and that exclusively of the number of copies to be furnished to the nizamat adawlut, the courts of circuit, magistrates and joint magistrates, 100 spare copies should be printed for the use of government, and for transmission to the honourable the Court of Directors, and the government of Fort St. George and Bombay.

17. The translations in the native languages should also be printed, and a sufficient number struck off to supply one copy at least to every police darogah and moonsiff throughout the provinces.

I am, &c.
(signed) W. B. Bayley, sec^y to the gov^t.

Council Chamber, 9th Sept. 1817.

N^o 12.—Register of the Nizamut Adawlut to W. B. Bayley, esq. Secretary to Government in the Judicial Department.

1.—Sir,—I am directed by the court of nizamat adawlut to acknowledge the receipt of your letter, dated 9th instant, with the circular instructions regarding suttees which accompanied it.

2. The court have derived great satisfaction from knowing that the provisions contained in the Regulation submitted by them on the 25 June last, are in substance approved by government, with two exceptions only, viz. sections XII. and XV.

3. The former of those sections had in view the protection of widows who may relinquish their intention of burning on the funeral pile of their husbands, from the ill-treatment to which it is understood they have frequently been exposed on such occasions,

occasions, and the dread of which must operate to prevent a widow from receding after she has once declared her intention, though otherwise inclined to do so.

4. The object of the rule proposed in the 15th section, was to obviate and provide against a motive of personal interest, which is believed in some instances to have suggested the instigation of a widow to suicide, for the purpose of obtaining the property that had devolved to her on the death of her husband, as well as to enforce a strict observance of the general rules re-established for preventing the illegal sacrifice of women.

5. But it may be hoped, that the rules which the honourable the Vice President in Council has sanctioned and ordered to be promulgated, will sufficiently provide for the subjects above stated; and under the objections which exist against an immediate legislative enactment, the court trust that every substantial benefit to be expected from the proposed regulation, may be equally obtained by rules and instructions promulgated in the languages of the country, in the form and manner which government have been pleased to direct.

6. With reference however to the penalties attached to the non-observance of some of the intended rules; and to the provision in Regulation XLI, 1793, and I, 1803, "that the civil and criminal courts of justice shall be guided in their proceedings and decisions by the regulations framed and transmitted to them, as therein directed, and by no other;" the court beg leave to suggest the expediency of introducing into the regulation proposed by the superintendent of police in the Western Provinces, and reported upon by the nizamat adawlut on the 28th May last, a section under the head of "suttees," referring to the rules and instructions sanctioned by government on the 9th instant, and requiring an observance thereof on the part of the police officers, magistrates and criminal courts, as well as by all other persons.

7. The court observe that this expedient has already been adopted in section II, Regulation XIV, 1816, with respect to the gaol rules, and it appears unobjectionable with regard to any rules that cannot be conveniently promulgated in the form of a regulation, provided they are duly published in the current languages of the country for general information.

8. The court have only further to suggest a very few verbal additions which have been inserted in the circular instructions received from you, and are herewith submitted for the approval of the honourable the Vice President in Council before they are translated and printed.

Fort William, 18th Sept. 1817.

I am, &c.

(signed) M. H. Turnbull, register.

Note.—On the 23rd September 1817, the secretary was directed to write the following letters to the register of the nizamat adawlut and to the secretary to the Governor General.

N^o 13.—To the Register of the Nizamut Adawlut.

1.—Sir,—I am directed by the honourable the Vice President in Council to acknowledge the receipt of your letter of the 18th instant, and to return to you the draught of the proposed circular instructions which were forwarded in my letter of the 9th instant.

2. The verbal additions which have been inserted in that draught, appearing to the Vice President in Council to be unobjectionable, the court are requested to cause the circular instructions to be carefully translated in the manner stated in the last section of the orders. The Vice President in Council, however, desires, that neither the circular instructions, nor the translations, may be sent to the press, until the court shall be apprised of the sentiments of the most noble the Governor General, to whom a copy of the correspondence and of the proposed circular instructions has been transmitted, in conformity with the wish expressed by his lordship previously to his leaving the Presidency.

3. In the meantime the Vice President in Council will be glad to receive from the court, the draught of such provisions as they may deem sufficient for the legal attainment of the objects adverted to in the 6th and 7th paragraphs of your letter, in order that the provisions in question may eventually be incorporated in the regulation submitted by the superintendent of police, and reported upon by the nizamat adawlut on 28th May last.

I am, &c.

Council Chamber, 23d Sept. 1817.

(signed) W. B. Bayley, sec^y to the gov^t.

N° 14.—To John Adam, esq. Secretary to the Governor General.

Sir,—Previously to the departure of his excellency the most noble the Governor General from the Presidency, his lordship expressed a wish to be informed of the result of the deliberations of the local government regarding the enactment of a regulation, which had been submitted by the court of nizamat adawlut on the subject of "suttees," and which had been perused by his lordship.

2. I am now directed, by the honourable the Vice President in Council, to request that you will lay before His Excellency the under-mentioned documents, connected with that subject:—

Copy of a letter addressed to the register of the nizamat adawlut on 9th instant, together with a copy of the paper alluded to in the 13th paragraph of that letter.

Copy of a letter from the register of the nizamat adawlut, dated 18th instant.

Copy of a letter of this date addressed to the register of the nizamat adawlut.

3. His lordship will observe, that for the reasons stated in my letter of the 9th instant, the Vice President in Council was of opinion that the objects contemplated by the court of nizamat adawlut, would be more conveniently attained by promulgating the measures recommended by them, in the form of circular orders, than by a formal legislative enactment.

4. A draught of the proposed circular instructions was in consequence drawn up, under the orders of government; and having been forwarded to the nizamat adawlut for their consideration, the court have expressed an opinion, "that every substantial benefit to be expected from the proposed regulation, may be equally obtained by rules and instructions promulgated in the languages of the country, in the form and manner which government have been pleased to direct.

5. Under this view of the case, the Vice President in Council has desired the nizamat adawlut to cause translations to be prepared of the proposed circular orders; but they will not be printed or circulated until the local government shall be apprised of the sentiments which his lordship may entertain on this highly important and interesting subject.

I have, &c.

Council Chamber, 23d Sept. 1817. (signed) *W. B. Bayley*, sec^y to the gov^t.

N° 15.—Register of the Nizamut Adawlut to W. B. Bayley, esq. Secretary to Government in the Judicial Department.

Sir,—I am directed by the court of nizamat adawlut to acknowledge the receipt of a letter from you, dated 23d ultimo, returning the draught of circular instructions regarding suttees, with information that the verbal alteration suggested by the court, had been approved by government.

2. The necessary directions have been given to the translator, in conformity with the second paragraph of your letter; and due attention will be paid to the desire of government, expressed in the same paragraph, for suspending the printing of the circular instructions, till the receipt of a further communication on the subject.

3. In the meantime I am directed to submit the enclosed draught of a section, which has been prepared by the court, in conformity with the desire expressed in the concluding paragraph of your letter, to be included under the head of "suttee," in the police regulation therein referred to.

I am, &c.

Fort William, 2d Oct. 1817. (signed) *M. H. Turnbull*, register.

Proposed Section to be included in the Police Regulation, reported upon by the Nizamut Adawlut, on 28th May 1817, under the head of *Suttees*.

First.—It has been deemed advisable to revise the circular orders issued at different times by the court of nizamat adawlut, with the sanction of government, for the guidance of the magistrates and police officers relative to the practice of Hindoo widows burning themselves on the funeral piles of their deceased husbands, or, in certain cases, on a separate pile; and to promulgate, by a new circular order from the nizamat adawlut, bearing date the 1817, with translations in the current languages of the country, certain rules and instructions regarding suttees, which were approved by government on 9th September 1817; having in view to make known and maintain a strict observance of the restrictions prescribed in the Shaster, under which a faithful Hindoo widow, unwilling to survive her husband,

band, and desirous of becoming a suttee on his death, is permitted, though not enjoined, to burn on his funeral pile, by the rite of *sahamarana*, if present at the time of his obsequies, and not prevented by any legal impediment; or if absent on receiving information of his demise, and not within any legal inhibition, to burn on a separate pile by the rite of *anoomarana*, with the turban, sandals, or other relics of her deceased husband.

Second.—The police officers, magistrates, criminal courts, and all persons whatever, are hereby required to observe the rules and instructions above referred to, in like manner as if the same had been promulgated in the form of a regulation.

(signed) *M. H. Turnbull*, register.

N° 16.—Secretary to the Governor General to W. B. Bayley, Esq. Secretary to the Government in the Judicial Department, Fort William.

Sir,—I have had the honour to receive and to lay before his excellency the most noble the Governor General, your letter, N° 476, dated 23d ultimo, together with its several enclosures, on the subject of the measures which have for some time been in contemplation, to guard more effectually against the possibility of abuse in the performance of the suttee by Hindoo widows.

2. In reply, I am directed to acquaint you, that His Excellency entirely concurs in the opinion expressed by the honourable the Vice President in Council, in your letter to the register of the nizamat adawlut, dated 9th ultimo; the purport of which appears to have been, that however necessary it might be to guard more effectually against abuse in the performance of the suttee, the more judicious mode of obtaining this object was, for the nizamat adawlut to issue, under the authority of government, circular instructions to the several magistrates and police officers, pointing out to them, as precisely as possible, the mode in which their influence and authority should be exerted on every occasion; and the circumstances under which suttee might be legally performed, or the contrary. This course is obviously preferable to issuing a legislative enactment in the form of a regulation of the government, as recommended in the first instance by the nizamat adawlut.

3. His Excellency approves the rules and instructions prepared in conformity with the views of the honourable the Vice President in Council, for the purpose of being generally circulated; and ~~trust~~ they will have a very beneficial influence in checking the frequency of the instance of voluntary suttee amongst Hindoo women, by lessening the sense of obligation under which there is reason to believe many are induced to make this sacrifice of their lives, and showing that the practice is far from being inculcated as such by the most approved authorities of the Hindoo law. It is superfluous to add, that His Excellency has little doubt that the rules, if properly executed, will be an effectual bar to any irregular performance of the suttee, and thus completely answer the end more immediately in view in their formation.

Camp, Bilahra Mow,

I am, &c.

19th Oct. 1817.

(signed) *J. Adam*, sec^y to the governor gen^l.

N° 17.—Acting Register of the Nizamut Adawlut to W. B. Bayley, esq. Acting Chief Secretary to Government.

Sir,—I am directed by the court of nizamat adawlut, to request that you will lay before the honourable the Vice President in Council, the following papers:—

N° 1.—A detail statement of suttees, or of Hindoo widows who were burnt or buried alive in the several zillahs and cities during the year 1817, compiled from the reports of the magistrates.

N° 2.—An abstract statement of ditto.

N° 3.—Copies of letters from the Calcutta court of circuit, and magistrate of zillah Jessore, which accompanied the reports of the Calcutta division, and are the only letters received with the reports, which contain any general information or remarks, not included in the statement, (N° 1.)

N° 4.—An extract from the proceedings of the nizamat adawlut on this date, containing the court's observations and orders upon the statements above-mentioned.

I am, &c.

Fort William, 4th June 1818.

(signed) *P. M. Wynch*, act^y reg^r.

(N^o 1.)

N^o 18.—DETAILED STATEMENT OF SUTTEES, OR OF HINDOO WIDOWS WHO WERE BURNT OR BURIED ALIVE,
In the several Zillahs and Cities, during the Year 1817:—Compiled from the Reports of the Magistrates.

CALCUTTA DIVISION:		AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
ZILLAH.	NAMES.						
Fardwan 97.	1. Gunge Dossce	50	Buddlee	Sistyeed Kiborauz, bydeen	1 Jan. 1817	Culna.	
	2. Sunkuree Debee	50	Tellee	Ram Set, tellee	8 -	Ditto.	
	3. Sonmittra	60	Begut	Gorul Roy, blaut	16 -	Cotulpore.	
	4. Reep Moony	70	Angheory	Hydeenanti Hozia, angheory	25 -	Balkishur.	
	5. Rajteesury	56	Brahmin	Mohabur Bhattacharjee	7 Feb.	Culna.	
	6. Luckheeprea	64	Ditto	Ramseender Roy, brahmin	8 -	Coochut.	
	7. Ram Moony	35	Ditto	Cellee Chatterjee	20 -	Culna.	
	8. Russce	60	Chundal	Bialnooram, chundal	5 Mar.	Ditto.	
	9. Apouia	100	Tamokee	Bhangbut Kurr	17 -	Cutwa.	
	10. Steenutty	50	Brahmin	Georupushad Banderjee	20 -	Culna.	
	11. Pubutria	50	Soorie	Bancharam Kowd	21 -	Cutwa.	
	12. Bhugbutty	50	Kyeth	Doorgachurn Sing	21 -	Dignagore.	
	13. Gunga	90	Bourne	Haree Taradar	23 -	Cutwa.	
	14. Hooromanaui	86	Kyeth	Saumseender Aye	30 -	Mungte Cote.	
	15. Conul Munny	60	Ditto	Kishendund Chowdry	4 Apr.	Cotulpore.	
	16. Dossce	28	Brahmin	Ramchand Chuckerbutty	4 -	Culna.	
	17. Jessodah	70	Sulgope	Nitaye Muntle	6 -	Ditto.	
	18. Mingeomance	28	Brahmin	Ubbye Chatterjee	6 -	Kanpass.	
	19. Gobind Munee	42	Ditto	Mudden Paulit	12 -	Mungte Cote.	
	20. Gungo Munee	50	Kyeth	Badunath, dybuck	14 -	Ditto	
	21. Suchkee Munee	22	Dybuok	Nilleo Chatterjee	16 -	Cotulpore.	
	22. Rajteessury	86	Brahmin	Bulram Chuckerbutty	17 -	Culna.	
	23. Binda	40	Ditto	Ranumoo Paul	25 -	Cotulpore.	
	24. Gunga	48	Tellee	Sheebao	30 -	Culna.	
	25. Ram Munde	70	Dhole	Sant Coury	6 May	Mungte Cote.	
	26. Depco Muee	24	Swornokur	Kishen Sirar	7 -	Culna.	
	27. Klena	40	Kyeth	Ranjoy Auckeryed	9 -	Sondah.	
	28. Bhugbutty	30	Dybuok	Kishen Mahun Mokerjee	12 -	Cotulpore.	
	29. Bhugbutty	52	Brahmin	Joogul Daw	13 -	Coochut.	
	30. Saubhon	73	Bania	Bulgee bangdy	18 -	Kyeth	
	31. Tarnce	80	Najit	Bundeeran	25 -	Khund Ghose.	
	32. Keorany	72	Baugly	Portunamari Bhutacherjee	1 June	Cotulpore.	
	33. Konnuck	65	Myra		11 -	Poobhul.	
	34. Dizambury	30	Brahmin				

This woman was burnt before the police officers could get to the spot.

CALCUTTA DIVISION:	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
ZILLAH.						
36. Sutto Bhuna	50	Brahmin	Radhamohan Achikarry	14 June 1817	Cotulpore.	
37. Khondce	55	Angheory	Indernarin Sawant	17 -	Khund Ghose.	
38. Khodce	50	Tanty	Goland, tanty	21 -	Burdwan.	
39. Byroby	50	Angheory	Chytorechurn Dan	21 -	Burpass.	
40. Debrany	46	Tellee	Ranjoy Nundy	3 July	Suleenabad.	
41. Jugdeessury	28	Brahmin	Hurchander Chatterjee	19 -	Poobhul.	
42. Andoree	21	Sargoye	Dhurndess Ghose	24 -	Bursool.	
43. Depodee	80	Boma	Rugheonant Sirdar	1 Aug.	Culna.	
44. Sreenuitec	25	Kyeth	Gungarambess	5 -	Ditto.	
45. Cunlah	40	Chutan	Ramchand	9 -	Poobhul.	
46. Chaud Munee	80	Angheory	Bharal Roy	10 -	Coochut.	
47. Todmuntee	60	Ghard Emick	Manick Holder	13 -	Cotulpore.	
48. Calendery Dossce	60	Kyeth	Rudram	17 -	Culna.	
49. Depco Mace	26	Gundabumick	Ranchund Bumick	20 -	Poobhul.	
50. Rooknee & Corosna Mace.	40	Kyeth	Takere Doss Ghose	30 -	Culna.	
51. Rassa Munee	40	Angheory	Kurnauth	21 -	Cutwa.	
52. Bisropria	33	Ditto	Bhvrub Hozra	23 -	Sondah.	
53. Radhamunee	33	Tamolee	Nubbye Sing	29 -	Suleenabad.	
54. Soonderee	70	Myran	Neenyechem Mudduck	31 -	Cotulpore.	
55. Ramonee	40	Najit	Ranbhary Nye	11 Sept.	Ditto.	
56. Kishoorce	45	Ditto	Kinago, raupt	17 -	Culna.	
57. Snuprea	70	Kyeth	Narran Ghose	18 -	Cutwa.	
58. Upoorb Munee	50	Brahmin	Ramseender Butacherjee	19 -	Dignagore.	
59. Bhowany	60	Tanty	Chyton Sahoo	20 -	Burpass.	
60. Umert Munee	25	Ditto	Hurchund Banderjee	5 Oct.	Cutwa.	
61. Ditto	25	Ditto	Ditto	7 -		
62. Lot Munee	60	Sonar	Guddathur Doss	10 -	Burdwan.	
63. Conlah	49	Brahmin	Sumboo Ghosaul	14 -	Coochut.	
64. Purbutty	40	Bania	Budrahun Chatterjee	14 -	Culna.	
65. Goluck Munee	31	Bania	Rubeeochun Mullick	15 -	Cutwa.	
66. Depodee	60	Tellee	Ramkenye	19 -	Suleenabad.	
67. Jugdeessuree	70	Brahmin	Ramlochin Bhutacherjee	20 -	Poobhul.	
68. Gunga	80	Ditto	Punchonun Mocherjee	22 -	Khund Ghose.	
69. Kishen Munee	60	Sooree	Luckhun Sahoo	24 -	Culna.	
70. Gobind Munee	70	Ditto	Fackeer Ghose	30 -	Dignagore.	
71. Taranee	60	Brahmin	Ramlochin Gungoolce	31 -	Culna.	
72. Indranee	60	Sutgope	Gungaram Roy	2 Nov.	Cotulpore.	
73. Paurhutee	60	Kyeth	Kootjoo Santra	3 -	Suleenabad.	
74. Kerpa Moece	50	Brahmin	Ramseender Banderjen	3 -	Sumender Ghur.	
75. Relassee	50	Kyeth	Ramseender Juss	3 -	Cotulpore.	
76. Sonah	60	Haurce	Hurree, hauree	6 -	Suleenabad.	
77. Gobind Munee	40	Kyeth	Bistomuth Siree	7 -	Cutwa.	
78. Sandhoonee	60	Tanty	Godadhar Ruckheet	22 -	Ditto.	
79. Dokhuna	20	Brahmin	Hurpershad Butacherjee	22 -	Poobhul.	
80. Onno Dibbeh	60	Ditto	Bancharam Mokerjee	14 -	Culna.	
81. Ratten Munee	50	Kyeth	Bhugbutty Churn Ghose	15 -	Coochut.	
82. Sheeboo Soondary	50	Brahmin	Kerree Mokerjee	20 -	Ditto.	

Leaving an infant child under the protection of her sister, who executed the prescribed agreement on stamp paper.

Leaving an infant child under the care of her sister's husband, who executed the usual agreement on stamp paper.

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Calcutta Division - continued.	NAME.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Burdwan continued.	89. Derpo	20	Baigdy	Ramjoy	21 Nov. 1817	Culna.	
	90. Dasse	64	Telce	Rampersaud Krand	21	Ditto.	
	91. Derpo Mao	25	Brahmin	Ramjoy Mokerjee	22	Ditto.	
	92. Kurooa Mae	70	Kyeth	Ramburry Dutt	22	Coty.	
	93. Ruten Munce	40	Brahmin	Coniakunth Mokerjee	22	Cutwa.	
	94. China Munce Dabeh	60	Ditto	Hurrenram Mokerjee	24	Culna.	
	95. Anund Mae	33	Baigdy	Hurpersaud Bhutcherjee	29	Cutwa.	
	96. Dymace	50	Baigdy	Haree Surcar	1 Dec.	Bursool.	
	97. Dasse	40	Brahmin	Manickram	4	Munglee Cote.	
	98. Degumlarce	40	Brahmin	Radhakishen Chuckerbutty	3	Pekhdul.	Leaving an infant child under the care of the brother of the deceased, who executed the prescribed agreement on stamp paper.
	99. Sresimuty	40	Ditto	Tarakunth Chatteruck	5	Balkishen	
	100. Onno Munce	34	Ditto	Kishen Roy, brahmin	8	Cutwa.	
	101. Curo	56	Tamely	Ramcoor Sing	15	Ditto.	
	102. Kunuck	40	Sutgope	Nilloo Ghose	18	Cetapore.	
Cuttack 14.	103. Ram Munce	42	Kyeth	Berjmohun Sircar	24	Khund Ghose.	
	104. Derpode	32	Prevented from Burning.	Kenaram Roy	28 Aug.	Burdwan	This woman had a child under the age of 3 years, and was persuaded by the dargah, without difficulty, to relinquish her intention of burning.
	105. Muss' Padbah	-	Brahmin	Gangadhar Misser, brahmin	23 Jan.	Poorsootum Chatter.	
	106. Dito. Meche	55	Gowalla	Biaggee Barrick	28	Ditto.	
	107. Dito Chumppah	-	Brahmin	Goppee Misser	1 Feb.	Ditto.	
	108. The wife of Bhugwan	30	Ditto	Bhugwan Aucharge	26 Mar.	Pahrajepore.	
	109. Dito of Deenbandoo	60	Ditto	Deenbandoo Gaurund	9 May	Talnalkunba.	
	110. Miss' Ramoo Bye	60	Ditto	Monoo Pandit	30 Aug.	Town of Cuttack.	
	111. The wife of Bisno	60	Meltee	Bisno Mahpader	5 Oct.	Hurryharpore.	
	112. Muss' Sitrah Deblee	65	Brahmin	Saunuch Pandit	24	Poorsootum Chatter.	
	113. Dito Koododdy	18	Miltee	Nursing Putnak	3 Nov.	Ditto.	
	114. Dito Padbah	-	Ditto	Aurrit Mahabale	9	Ditto.	
	115. Dito Chondromah	52	Ditto	Karoon Sawhoo	19	Ditto.	
	116. The wife of Beeroo	-	Brahmin	Beeroo Misser	30	Ditto.	
Hooghly 112.	117. Miss.	72	Ditto	Mahdob Sawhas	16 Dec.	Ditto.	
	118. Muss' Mueche	32	Ditto	Mahdob Rula	30	Ditto.	
	119. Dito Annabehah	-	Kotoo	Colukkoloo	3 Jan.	Jehanabad.	
	120. Jeonoma Dasse	50	Telce	Ramconnye Sanwant	7	Baunsteria.	
	121. Sinkerec Dasse	60	Nye	Ramkaunt Doss	21	Byedbutty.	
	122. Sakhuna	70	Koonar	Churn Paul	22	Hooghly.	
	123. Tarrée	27	Brahmin	Shreejunder Banarjee	24	Pandabach.	
	124. Padmuree	-	-	-	-	-	
	125. -	-	-	-	-	-	
	126. -	-	-	-	-	-	
	127. -	-	-	-	-	-	
	128. -	-	-	-	-	-	
	129. -	-	-	-	-	-	
	130. -	-	-	-	-	-	

Calcutta Division - continued.	NAME.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Burdwan continued.	89. Derpo	20	Baigdy	Ramjoy	21 Nov. 1817	Culna.	
	90. Dasse	64	Telce	Rampersaud Krand	21	Ditto.	
	91. Derpo Mao	25	Brahmin	Ramjoy Mokerjee	22	Ditto.	
	92. Kurooa Mae	70	Kyeth	Ramburry Dutt	22	Coty.	
	93. Ruten Munce	40	Brahmin	Coniakunth Mokerjee	22	Cutwa.	
	94. China Munce Dabeh	60	Ditto	Hurrenram Mokerjee	24	Culna.	
	95. Anund Mae	33	Baigdy	Hurpersaud Bhutcherjee	29	Cutwa.	
	96. Dymace	50	Baigdy	Haree Surcar	1 Dec.	Bursool.	
	97. Dasse	40	Brahmin	Manickram	4	Munglee Cote.	
	98. Degumlarce	40	Brahmin	Radhakishen Chuckerbutty	3	Pekhdul.	Leaving an infant child under the care of the brother of the deceased, who executed the prescribed agreement on stamp paper.
	99. Sresimuty	40	Ditto	Tarakunth Chatteruck	5	Balkishen	
	100. Onno Munce	34	Ditto	Kishen Roy, brahmin	8	Cutwa.	
	101. Curo	56	Tamely	Ramcoor Sing	15	Ditto.	
	102. Kunuck	40	Sutgope	Nilloo Ghose	18	Cetapore.	
Cuttack 14.	103. Ram Munce	42	Kyeth	Berjmohun Sircar	24	Khund Ghose.	
	104. Derpode	32	Prevented from Burning.	Kenaram Roy	28 Aug.	Burdwan	This woman had a child under the age of 3 years, and was persuaded by the dargah, without difficulty, to relinquish her intention of burning.
	105. Muss' Padbah	-	Brahmin	Gangadhar Misser, brahmin	23 Jan.	Poorsootum Chatter.	
	106. Dito. Meche	55	Gowalla	Biaggee Barrick	28	Ditto.	
	107. Dito Chumppah	-	Brahmin	Goppee Misser	1 Feb.	Ditto.	
	108. The wife of Bhugwan	30	Ditto	Bhugwan Aucharge	26 Mar.	Pahrajepore.	
	109. Dito of Deenbandoo	60	Ditto	Deenbandoo Gaurund	9 May	Talnalkunba.	
	110. Miss' Ramoo Bye	60	Ditto	Monoo Pandit	30 Aug.	Town of Cuttack.	
	111. The wife of Bisno	60	Meltee	Bisno Mahpader	5 Oct.	Hurryharpore.	
	112. Muss' Sitrah Deblee	65	Brahmin	Saunuch Pandit	24	Poorsootum Chatter.	
	113. Dito Koododdy	18	Miltee	Nursing Putnak	3 Nov.	Ditto.	
	114. Dito Padbah	-	Ditto	Aurrit Mahabale	9	Ditto.	
	115. Dito Chondromah	52	Ditto	Karoon Sawhoo	19	Ditto.	
	116. The wife of Beeroo	-	Brahmin	Beeroo Misser	30	Ditto.	
Hooghly 112.	117. Miss.	72	Ditto	Mahdob Sawhas	16 Dec.	Ditto.	
	118. Muss' Mueche	32	Ditto	Mahdob Rula	30	Ditto.	
	119. Dito Annabehah	-	Kotoo	Colukkoloo	3 Jan.	Jehanabad.	
	120. Jeonoma Dasse	50	Telce	Ramconnye Sanwant	7	Baunsteria.	
	121. Sinkerec Dasse	60	Nye	Ramkaunt Doss	21	Byedbutty.	
	122. Sakhuna	70	Koonar	Churn Paul	22	Hooghly.	
	123. Tarrée	27	Brahmin	Shreejunder Banarjee	24	Pandabach.	
	124. Padmuree	-	-	-	-	-	
	125. -	-	-	-	-	-	
	126. -	-	-	-	-	-	
	127. -	-	-	-	-	-	
	128. -	-	-	-	-	-	
	129. -	-	-	-	-	-	
	130. -	-	-	-	-	-	

TILAH.	CUTTACK DIVISION.—continued.		AGE.	CAST.	NAME AND CAST of her husband.	DATE of Barring.	In what Police Jurisdiction.	REMARKS.
	NAMES.							
56.	Soobadrah -	80	Jogee -	Sundarra, jogee	-	13 Sept. 1817 -	Dewangunge.	-
57.	Russoo Dossee -	62	Sutgopee -	Ramschinker Nowgy	-	21 -	Baunsberiah.	-
58.	Rajee Dossee -	60	Teljee -	Panchab, Pad	-	23 -	Hooghly.	-
59.	Gossyn Munnee -	50	Brahmin -	Rammanand Sarna	-	25 -	Jehanabad.	-
60.	Joy Munnee -	52	Kali -	Doorgapersaud Mitter	-	27 -	Bredbutty.	-
61.	Russoo Mohi -	45	Chundal -	Ramabai, chundal	-	29 -	Ditto.	-
62.	Dossee -	22	Jelleeah -	Kalpepersaud Doss.	-	4 Oct. -	Ditto.	-
63.	Narranee -	60	Brahmin -	Juggurnaut Gungolee	-	8 -	Ditto.	-
64.	Ran Munnee -	64	Sutgopee -	Kailow, sutgopee	-	12 -	Hooghly.	-
65.	Tarnath Munnee -	20	Brahmin -	Kishen Narain Mookerjee	-	16 -	Baunsberiah.	-
66.	Radha Munnee -	50	Jelleeah -	Tunneo Doss -	-	19 -	Byedbutty.	-
67.	Jagg Munnee -	52	Poda -	Saugur, poda -	-	21 -	Baunsberiah.	-
68.	Ran Munnee -	50	Brahmin -	Sisteedin, Mookerjee	-	21 -	Dewangunge.	-
69.	Rissur -	20	Raipoot -	Arunnath Sing	-	27 -	Ghataul.	-
70.	Pudma Buttee -	65	Brahmin -	Rampersaud Gungolee	-	28 -	Chondercona.	-
71.	Upurnah -	61	Ditto -	Cosseant Chatterjee	-	29 -	Jehanabad.	-
72.	Ohilleah -	38	Nva -	Dusserut, nvee	-	30 -	Chonderconah.	-
73.	Sircemumtee -	25	Sutgopee -	Cosseant Ghose	-	31 -	Ditto -	-
74.	Rajesurree -	36	Kait -	Gaur Mohun Datt -	-	1 Nov. -	Jehanabad.	-
75.	Ryettee -	50	Kybet -	Kaunt Kulkah -	-	1 -	Rajespoor.	-
76.	Ranlutta Dehee -	50	Brahmin -	Ranmuhun Bonerjee	-	4 -	Ditto.	-
77.	Unlah -	60	Sutgopee -	Dehee Roy	-	7 -	Chundercona.	-
78.	Kumlah -	50	Brahmin -	Punchanand Mokerjee	-	7 -	Baunsberiah.	-
79.	Suklee -	70	Sekaree -	Ratachum, senkaree	-	13 -	Chondercona.	-
80.	Anioo -	50	Kait -	Doergaran Ghose -	-	18 -	Byedbutty.	-
81.	Tifoorah -	28	Brahmin -	Elyrabchunder Chakerbuttee	-	21 -	Ditto.	-
82.	Hooranee -	48	Sutgopee -	Georhurree Ghose -	-	23 -	Ditto.	-
83.	Huroo Soondoree -	35	Kait -	Tarncepersaud	-	25 -	Benipore.	-
84.	Kishen Presh Dibbeh -	70	Brahmin -	Cosseant Mookerjee	-	25 -	Rajespoor.	-
85.	Jannacee -	60	Tecor -	Kossoy, teeor	-	25 -	Bagedbutty.	-
86.	Meechah -	50	Brahmin -	Rajchender Mokerjee	-	26 -	Benypore.	-
87.	Offlak -	34	Kait -	Punchanand Mitter	-	27 -	Hurpaul.	-
88.	Kunjo -	70	Bennian -	Tyagar Sirdar	-	27 -	Rajpoor.	-
89.	Soobudrah -	50	Teljee -	Gokul Kund -	-	28 -	Rajonihant.	-
90.	Deurga -	79	Bengly -	Ranbury, bandy	-	29 -	Hooghly.	-
91.	Soobudrah -	25	Teljee -	Georopersaud Doh	-	30 -	Ditto.	-
92.	Gobhydh Dibbeh -	65	Brahmin -	Birabhan Chokerbutty	-	30 -	Rangulhaut.	-
93.	Kumlah Dibbeh -	75	Ditto -	Gokul Gungolee	-	12 -	Rangulhaut.	-
94.	Kharjungee -	85	Kybet -	Pedant Dharree	-	1 Dec. -	Hooghly.	-
95.	Purnamasurree -	82	Brahmin -	Bishnuram Shindal	-	3 -	Byedbutty.	-
96.	Hunuck -	50	-	Ranbury Paul	-	3 -	Benipore.	-
97.	Doerga Dibbeh -	45	Brahmin -	Cosseant Mozardar	-	4 -	Baunsberiah.	-
98.	Durpodie -	60	Chetar -	Nedee, chootar	-	7 -	Chondercona.	-

Left an infant under 3 years in charge of its uncle Gooropersaud Ghose, under the prescribed engagement.

No.	Name	Age	Religion	Occupation	Date of Death	Place of Burial	Remarks
99.	Dya Moha	56	Kait	Bowannychari Ghose	8 Dec. 1817	Bansberiah	The husband died at Calcutta on the 2nd August 5th December, his widow immediately on receiving the intelligence, resolved to perform the ceremony of anomarana with an article of wearing-apparel belonging to the deceased.
100.	Nobucc Jugun	19	Yegee	Kishen Monun, joogee	11	Benipore	This woman buried alive with her deceased husband, which practice is declared legal. Vide s. 11. of letter No 1, printed circular orders, page 25.
101.	Sewa	60	Kybert	Dyaram Khan	11	Baugan.	
102.	Geduck Munnee	59	Brahmin	Rajeblochan Muckerjee	13	Binipore.	
103.	Digumbrie	22	Ditto	Chandachern Meallunkar	13	Ditto.	
104.	Susok	60	Cheotar	Fukeerchand Mistree	13	Hooghly.	
105.	Sateerah	50	Nye	Kinnah, rye	15	Baipulhant.	
106.	Haradinee	48	Barroos	Ramonnay Biswas	19	Benipore.	
107.	Kummul Munnee	35	Kait	Doorgah Doss Bose	20	Byedbutty.	
108.	Umbeekah Dabee	60	Brahmin	Nedmonay Muckerjee	21	Pumdeeah.	
109.	Bowanny Dibbar	60	Ditto	Bhulachan	24	Hooghly.	
110.	Keera Munnee	65	Tamoolen	Bancharam Ghose	24	Byedbutty.	
111.	Ollokah	70	Sulgope	Dowlat Sah	27	Velatadad.	
112.	Thakoor Munnee	28	Sulgope	Guddadhar Ghose	27	Chotadronah.	
1.	Kanthannce	60	Kait	Sohsoram Dutt, kait	9 Feb.	Singah	From the report of the darogah, it appears that there was no objection, according to the Shaster, of her burning on the funeral pile of her husband, having no young children.
2.	Sanktee	50	Brahmin	Kinker Acharjee, brahmin	3 Mar.	Coteahandpore	Burnt without giving any notice to the thanmah; the darogah afterwards proceeded to the spot and made the subsequent inquiries, that there was no objection according to the Shaster, the widow having left 3 sons grown up. In consequence of the friends of the widow having allowed her to be burnt prior to the arrival of the police, they were summoned to attend at the office of the magistrate, when Ramdhone and Haddan were sentenced to pay a fine to government of 10 rupees each, or in default of their payment to be detained in confinement, without labour and fetters, for the period of 15 days.
3.	Deowry	40	Burdy	Cossynantschen, burdy	6 Aug.	Nayabad	From the report of the darogah, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband, having no young children.
4.	Ramunney	65	Kait	Ramiamuridin, kait	18 Sept.	Saltea	Ditto - ditto - the widow had no young children.
5.	Issary Decha	60	Brahmin	Manickchand, brahmin	18	Cavloppole	Ditto - ditto - the widow had no children.
6.	Parbatty	48	Kait	Kabirun Ghose, kait	27	Tallow	Ditto - ditto - ditto.
7.	Surbooya	39	Burdy	Tanayarsund Sait, burdy	16	Nayabad	From the report of the darogah, it appears that the husband of the widow died at Chally Ghaut, near Calcutta, on the 17th Bhader 1224, B. S.; which information she received on the second night of Assin last, and burnt "anomarana" on the following morning. From the inquiry made by the darogah, no objection existed, according to the Shaster, to her burning, as she had no young children.
8.	Teerporah	50	Gund bannick	Radakhassori, bannick	23	Nayabad	From the report of the darogah, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband. The widow had no children.
9.	Chauden Malla	55	Brahmin	Hareyram Battachjee, brahmin	21 Oct.	Mohonepore	Ditto - ditto - having no children.
10.	Korandamber Datta	46	Ditto	Meerunay Turkolunkar, brahmin	13	Mitool	Ditto - ditto - having no infant children.
11.	Musah	60	Bana	Somram Hoodjer, bana	19	Nayabad	Ditto - ditto - ditto

CALCUTTA DIVISION—continued.		NAMES.		AGE.	LAST.	NAME AND CAST of her husband.		DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Jailah continued.	Jessore.	12. Mohamayah	-	35	Buay	-	Sreedhar Sen, buay	25 Oct. 1817	Nayabad	From the report of the darogah, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband. The widow had 2 daughters, 1 of the age of 8 years, and the other 8 months. In conformity to the Hindoo law, Kerpauth Sen, buay, entered into an engagement to provide a nurse and suitable maintenance for the children.
		13. Yerpooah	-	80	Kammar	-	Karpurband, kammar	26	Nayabad	From the report of the darogah, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband.
		14. Ranyeeah	-	54	Buay	-	Karschunder Sen, buay	28	Ditto	Ditto - having 3 sons grown up.
		15. Ranyeeah Dasea	-	60	Kait	-	Rampersaud Ghose, kait	30	Ditto	Ditto - the widow had no young children.
		16. Obhoan	-	65	Baia	-	Uddayram Foldar	21 Nov.	Ditto	Ditto - the widow had no children.
		17. Kuroenah Mohey Dobe.	-	68	Brahmin	-	Uddayram Chowkerbatty, brahmin	4	Ditto	Burnt previous to giving the usual notice to the police thannah; afterwards, the darogah proceeded to the spot and made the usual inquires; from which it appears, that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband. In consequence of the friends of the widow being ordered to forward them to the sudder station; accordingly the darogah apprehended and forwarded Odyehund, Tilkechand and Issachund, who were ordered to pay a fine to government of 10 rupees each, or in default of payment to be detained in confinement, without labour and fetters, for the period of 15 days.
		18. Soobhalla	-	60	Kait	-	Ruggenath Nundee, kait	7	Nayabad	Burnt previous to giving the usual notice to the police thannah; afterwards, the darogah proceeded to the spot and made the usual inquires; from which it appears, that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband. In consequence of the friends of the widow being ordered to forward them to the sudder station; accordingly the darogah apprehended and forwarded Ramchund Nundy, Gopechund Ghose, Panchchand Ghose, Rankamny and Ramdhun Doss, who were ordered to pay a fine to government of 5 rupees each, or in default of payment to be detained in confinement, without labour and fetters, for the period of 15 days.
		19. Woima	-	42	Brahmin	-	Kasen Kumar Sircar	14 Dec.	Soken	From the report of the darogah, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband. The widow had no children.
		20. Ramsonah Dasea	-	30	Kait	-	Suddatund Moznecodur, kait	30 Nov.	Sejally	Burnt previous to the arrival of the police officers; from subsequent inquiry made by the Jemadar, it appears that there was no objection, according to the Shaster. The Jemadar not having made the inquiry, as directed by the circular orders of the sudder or this subject, to the several police officers, was dismissed from his situation.
		21. Moonyeah	-	60	Ditto	-	Ramram Boff, kait	11	Nayabad	From the report of the darogah, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband, having no young children.

Jangle Mili.		NAMES.		AGE.	LAST.	NAME AND CAST of her husband.		DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Jangle Mili.	43	1. Shurbane	-	80	Brahmin	-	Mudden Chokkerbatty, brahmin	20 Dec. 1815	Thannah Bissenpore	The reports of the darogahs in these three suttees were not received from the moulasi until January 1817, therefore they were not included in the statement for 1816.
		2. Panchmone	-	65	Lohar	-	Nesye, lohar	31	Ditto	
		3. Panchmone	-	65	Bumick	-	Ramchund, bumick	30	Ditto	
		4. Rutenkavery	-	80	Dhal	-	Radhachand, dhal	1 Jan. 1817	Thannah Roypore	
		5. Gangamone	-	60	Mul	-	Radhachand, mul	2	Ditto	
		6. Ulluck	-	52	Bowrie	-	Radhachand, bowrie	13	Ditto	
		7. Panchmone	-	52	Kammar	-	Nesye, kammar	24 Feb.	Ditto	
		8. Soorjapurnee	-	70	Brahmin	-	Ruggenath Banerjee, brahmin	12 Mar.	Ditto	
		9. Aurgore	-	50	Dome	-	Nesye, dome	14	Ditto	
		10. Chooda	-	50	Sawunt	-	Chandor Roy, sawunt	29	Ditto	
		11. Endee	-	50	Tuttee	-	Mohammod, tuttee	29	Ditto	
		12. Khotea	-	70	Koza	-	Gostid, koza	2	Ditto	
		13. Chander Monee	-	35	Aurgore	-	Ramchund, aurgore	2	Ditto	
		14. Manna	-	65	Sawunt	-	Gostid, sawunt	2	Ditto	
		15. Jasse	-	60	Bowrie	-	Ramchund, bowrie	2	Ditto	
		16. Phoolen	-	60	Mutuck	-	Ramchund, mutuck	2	Ditto	
		17. Panchmone	-	65	Brahmin	-	Ramchund, brahmin	2	Ditto	
		18. Chander Monee	-	60	Ditto	-	Ramchund, chander	2	Ditto	
		19. Gaur Monee	-	50	Bistone	-	Ramchund, bistone	2	Ditto	
		20. Gaur Monee	-	40	Bistone	-	Ramchund, bistone	2	Ditto	
		21. Panchmone	-	50	Culloo	-	Ramchund, culloo	2	Ditto	
		22. Manna	-	50	Brahmin	-	Ramchund, manna	2	Ditto	
		23. Manna	-	50	Brahmin	-	Ramchund, manna	2	Ditto	
		24. Manna	-	50	Brahmin	-	Ramchund, manna	2	Ditto	
		25. Manna	-	50	Brahmin	-	Ramchund, manna	2	Ditto	
		26. Manna	-	50	Brahmin	-	Ramchund, manna	2	Ditto	
		27. Manna	-	50	Brahmin	-	Ramchund, manna	2	Ditto	
		28. Manna	-	50	Brahmin	-	Ramchund, manna	2	Ditto	
		29. Manna	-	50	Brahmin	-	Ramchund, manna	2	Ditto	
		30. Manna	-	50	Brahmin	-	Ramchund, manna	2	Ditto	

CALCUTTA DIVISION—continued.	NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Midnapore continued.	5. Muss' Deygottia-	55	Brahmince	Bhadrud Pandah, a brahmin	1 Nov. 1817	Thaneah Muzal	—
	6. Muss' Purodhannce	59	Gowar	Koculul, a govar	17 Dec. —	Thaneah Muzal	—
	7. Muss' Purodhannce	55	Brahmince	Indheebur Chatterjee, a brahmin	29 —	De Tiggapooce	—
	1. Shidha Jessore	59	Kyrtartee	Clyctun Doss, a kyrtart	4 Jan. —	Hauch —	No objections.
	2. Parbattree	30	Brahmin	Bayerobe Mokerjee, a brahmin	5 —	Nuddeah —	Ditto.
	3. A. Minchah and	49	Brahmince	Sankur Chuckerbuthee, a brahmin	12 —	Santipore —	No children.
	4. Looce	65	Rajpootnee	Russant Sing, rajpoot	26 —	Ugandeep —	Ditto.
Midnapore continued.	5. Sankhaurah	18	Kyrtartee	Rodjehund, a kyrtart	26 —	Ditto —	Ditto.
	6. Kurri-nce Mokerjee	59	Brahmince	Caltepersaud Mokerjee, a brahmin	27 —	Santipore —	No objection.
	7. Sowjee Meno	19	Kyrtartee	Guagadhar Doss, a kyrtart	27 —	Nuddeah —	In this case the woman had a child under 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagements, on stamp paper, to take care of it.
	8. Tootree	40	Komarnce	Buliam Paul, a komar	26 —	Lebah —	No objection.
	9. Barh Jessore	20	Brahmince	Ramchand Bhat, a brahmin	3 Feb. —	Nuddeah —	No objection.
	10. Chupentree	35	Ditto	Bhyruchunder Putter, a brahmin	4 —	Hauch —	Ditto.
	11. Sakee	23	Sudjopence	Juggernauth, a sudjope	6 Mar. —	Ditto —	Ditto.
Midnapore continued.	12. Pudio	70	Brahmince	Gungarnauth Roy, a brahmin	7 —	Dowlutunge	Ditto.
	13. Suseenah	50	Ditto	Gungarnauth Roy, a brahmin	28 —	Sooksaugur	Ditto.
	14. Kurunah Mokerjee	49	Ditto	Buliam Bhutacharjee, a brahmin	30 —	Nuddeah —	Ditto.
	15. Anandee Mokerjee	55	Brahmince	Sarthi Sah, a soker	27 Apr. —	Ditto —	No children.
	16. Chandra Mokerjee	55	Brahmince	Bajeechun Chatterjee, a brahmin	28 —	Gowlutunge	No objections.
	17. Sunkure	50	Ditto	Ramchun Turdur, a brahmin	29 —	Santipore —	Ditto.
	18. Dourgh	60	Ditto	Rogarnauth Nade, a brahmin	11 May —	Ditto —	Ditto.
Midnapore continued.	19. Chubursee	60	Cundaleen	Fuquer Chund Chung, a chundal	13 —	Ugandeep —	Ditto.
	20. Oornah	45	Brahmince	Rudhanah Mokerjee, a brahmin	17 —	Santipore —	Ditto.
	21. Bhagunah	75	Brahmince	Gubid Chatterjee, a brahmin	26 —	Ditto —	Ditto.
	22. Mayna Mokerjee	50	Brahmince	Solubram Bhutacharjee, a brahmin	26 —	Sooksaugur	Ditto.
	23. Kundah	45	Brahmince	Ramchun Bhutacharjee, a brahmin	7 June —	Santipore —	Ditto.
	24. Rajendrakce	40	Brahmince	Rattun Gangoolce, a brahmin	9 —	Nuddeah —	Ditto.
	25. Paburjee	50	Ditto	Cashernauth Mokerjee, a brahmin	14 —	Santipore —	Ditto.
Midnapore continued.	26. Taronee	70	Brahmince	Kurvyram Mokerjee, a brahmin	15 —	Santipore —	Ditto.
	27. Raji Mokerjee	70	Kastee	Ramoolaul Mullick, a kast	22 —	Ditto —	Ditto.
	28. Porant	40	Brahmin	Rangapaul Mokerjee, a brahmin	2 July —	Sooksaugur	Ditto.
	29. Sorendhar	50	Brahmince	Caltee Roy, a brahmin	19 —	Nuddeah —	No objections.
	30. Dassee	35	Teyleen	Ramchun, a teylee	18 —	Ugandeep —	Ditto.
	31. Rascoe	42	Komarnce	Lachun Paul, a komar	8 Aug. —	Santipore —	Ditto.
	32. Unopoorah	70	Brahmince	Ramchand Sorendhar, a brahmin	8 —	Ugandeep —	Ditto.
Midnapore continued.	33. Solah Mokerjee	33	Ditto	Doyhee Surberjee, a brahmin	28 —	Hanscolly —	Ditto.
	34. Unopoorah	45	Moharce	Juggernauth Koorce, a mohar	1 Sept. —	Nuddeah —	Ditto.
	35. Moha Mokerjee	35	Brahmin	Ramchand Mokerjee, a brahmin	5 —	Sooksaugur	Ditto.
	36. Koorce	32	Brahmince	Ramchand Mokerjee, a brahmin	20 Sept. 1817	Santipore	This woman had a child under 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagements, on stamp paper, to take care of it.
	37. Basso Mokerjee	35	Brahmince	Ramchand Mokerjee, a brahmin	23 —	Nuddeah —	No objections.
	38. Bhagunah	45	Brahmince	Ramchand Mokerjee, a brahmin	23 —	Sooksaugur	Ditto.
	39. A. Sankuree	50	Brahmince	Caltee Sankur Chatterjee, a brahmin	26 —	Santipore	Both barren.
Midnapore continued.	40. Dassee	34	Brahmince	Ramchand Bang, a kast	30 —	Ditto —	No objections.
	41. Boudah	20	Kastee	Jyerran Chander, a kast	30 —	Gowlutunge	In this case the woman had a child under 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagements, on stamp paper, to take care of it.
	42. Somnuree	55	Brahmince	Calteechun Bhutacharjee, a brahmin	3 —	Hanscolly	No objections.
	43. Kundah	50	Brahmince	Pudde Lockun, Bhutacharjee, a brahmin	1 Oct. —	Nuddeah —	Ditto.
	44. Lurannee	60	Ditto	Tetoomun Bhutacharjee, a brahmin	5 —	Ditto —	Ditto.
	45. Ram Isouce	45	Ditto	Hammohun Bhutacharjee, a brahmin	7 —	Santipore	Ditto.
	46. Telee	28	Moharce	Lochun, a mohar	9 —	Ditto —	Barren.
Midnapore continued.	47. Jye Mokerjee	45	Brahmince	Budheendub Mokerjee, a brahmin	10 —	Lunah —	No objections.
	48. Mokerjee	65	Ditto	Caltee Mokerjee, a brahmin	12 —	Santipore	Ditto.
	49. Dejah Mokerjee	38	Brahmince	Caltee Bhutacharjee, a brahmin	14 —	Ugandeep	In this case the woman had a child under 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagements, on stamp paper, to take care of it.
	50. Koorce	55	Kastee	Ramkanya Dutt, a kast	14 —	Ditto —	No objections.
	51. Sorendhar	60	Brahmince	Pudheendub Bhutacharjee, a brahmin	14 —	Dowlutunge	Ditto.
	52. Teepoorah	20	Ditto	Ramkanya Dutt, a kast	14 —	Hauch —	Ditto.
	53. Unurth	40	Ditto	Budheendub Bhutacharjee, a brahmin	15 —	Santipore	Ditto.
Midnapore continued.	54. Sankuree	70	Ditto	Ramchun Bhutacharjee, a brahmin	24 —	Sooksaugur	Ditto.
	55. Chah	70	Brahmince	Gobindram Podo, a brahmin	27 —	Nuddeah —	Ditto.
	56. Padio	40	Brahmince	Budheendub Mokerjee, a brahmin	28 —	Santipore	Ditto.
	57. Parbattree	65	Kastee	Sankardat, a kast	30 —	Dowlutunge	Ditto.
	58. Koorce	45	Brahmince	Rajkeshore Mokerjee, a brahmin	30 —	Sooksaugur	Ditto.
	59. Dejah Mokerjee	74	Santipore	Coluck Mye, a santipore	31 —	Santipore	Ditto.
	60. Javokee	70	Ditto	Dutto Mye, a santipore	3 Nov. —	Santipore	In this case the woman had a child under 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagements, on stamp paper, to take care of it.
Midnapore continued.	61. Dejah Mokerjee	50	Brahmince	Indemah, a santipore	4 —	Santipore	No objections.
	62. A. Chander Mokerjee	25	Kastee	Cumolshenbure, a kast	7 —	Ditto —	Ditto.
	63. Gooce	60	Brahmince	Cashore Issore, Mokerjee, a brahmin	8 —	Ugandeep	Ditto.
	64. Dejah Mokerjee	70	Ditto	Ryendub Mokerjee, a brahmin	13 —	Ditto —	Ditto.
	65. Koorce	60	Brahmince	Ramchand, a kast	13 —	Dowlutunge	Ditto.

CALCUTTA DIVISION—continued.		NAMES.		AGE.	C.A.S.T.	NAME AND CAST of her husband.		DATE of Marriage.	Place of Marriage.	REMARKS.	
ZILLAH.											
Maddah continued.	65.	Sodgub	-	40	Brahmin	-	Ramkrishn Chatterjee, a Brahmin	14 Nov. 1817	Kutaila	No objections.	
	67.	Gorr Money	-	32	Ditto	-	Calcutta and Chittagong, a Brahmin	—	Chittagong	In this case the woman had a child: but previous to the sale, a near relative entered into the prescribed engagements, on threat of a fine, to take care of it.	
	68.	Sorenthia	-	54	Barooynee Brahmin	-	Chittagong, a Brahmin	—	Chittagong	No objections.	
	69.	Hetpora	-	50	Brahmin	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	70.	Satcha	-	23	Ditto	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	71.	Hupetha	-	41	Ditto	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	72.	Deemee Diba	-	45	Ditto	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	73.	Bangutty	-	18	Suckra	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	74.	Guadai	-	60	Brahmin	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	75.	Sadha, Mone	-	20	Brahmin	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	76.	Badia Mone	-	32	Tamben	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	77.	Camulak	-	32	Kostare	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	78.	Phylao	-	70	Julliaee	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	79.	Suresh	-	28	Gwallin	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	80.	Koorona Mone	-	49	Brahmin	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	81.	Doya Mone Diba	-	26	Ditto	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	82.	Permo Mone Diba	-	40	Ditto	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	83.	Tarah Sondino	-	55	Ditto	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	84.	Mone Diba	-	60	Ditto	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
Subala of Calcutta.	85.	Saunmali	-	60	Bauisee	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	1.	Sucka	-	60	Joogy	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	2.	Not ascertained	-	20	Brahmin	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	3.	Omoney	-	60	Mahakur	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	4.	Joymony	-	65	Coyet	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	5.	Kuetaah	-	60	Ditto	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	6.	Omah	-	26	Brahmin	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	7.	Raheruy	-	65	Joogy	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	8.	Urao	-	59	Ditto	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	9.	Mookah Dagen	-	67	Coyet	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	10.	Kabir Money	-	75	Coyet	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	11.	Conuck	-	77	Nanth	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	12.	Sonkumacy	-	16 or 17	Ditto	-	Chittagong, a Brahmin	—	Chittagong	Ditto	

CALCUTTA DIVISION—continued.		NAMES.		AGE.	C.A.S.T.	NAME AND CAST of her husband.		DATE of Marriage.	Place of Marriage.	REMARKS.	
ZILLAH.											
Maddah continued.	65.	Sodgub	-	40	Brahmin	-	Ramkrishn Chatterjee, a Brahmin	14 Nov. 1817	Kutaila	No objections.	
	67.	Gorr Money	-	32	Ditto	-	Calcutta and Chittagong, a Brahmin	—	Chittagong	In this case the woman had a child: but previous to the sale, a near relative entered into the prescribed engagements, on threat of a fine, to take care of it.	
	68.	Sorenthia	-	54	Barooynee Brahmin	-	Chittagong, a Brahmin	—	Chittagong	No objections.	
	69.	Hetpora	-	50	Brahmin	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	70.	Satcha	-	23	Ditto	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	71.	Hupetha	-	41	Ditto	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	72.	Deemee Diba	-	45	Ditto	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	73.	Bangutty	-	18	Suckra	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	74.	Guadai	-	60	Brahmin	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	75.	Sadha, Mone	-	20	Brahmin	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	76.	Badia Mone	-	32	Tamben	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	77.	Camulak	-	32	Kostare	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	78.	Phylao	-	70	Julliaee	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	79.	Suresh	-	28	Gwallin	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	80.	Koorona Mone	-	49	Brahmin	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	81.	Doya Mone Diba	-	26	Ditto	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	82.	Permo Mone Diba	-	40	Ditto	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	83.	Tarah Sondino	-	55	Ditto	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	84.	Mone Diba	-	60	Ditto	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
Subala of Calcutta.	85.	Saunmali	-	60	Bauisee	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	1.	Sucka	-	60	Joogy	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	2.	Not ascertained	-	20	Brahmin	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	3.	Omoney	-	60	Mahakur	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	4.	Joymony	-	65	Coyet	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	5.	Kuetaah	-	60	Ditto	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	6.	Omah	-	26	Brahmin	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	7.	Raheruy	-	65	Joogy	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	8.	Urao	-	59	Ditto	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	9.	Mookah Dagen	-	67	Coyet	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	10.	Kabir Money	-	75	Coyet	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	11.	Conuck	-	77	Nanth	-	Chittagong, a Brahmin	—	Chittagong	Ditto	
	12.	Sonkumacy	-	16 or 17	Ditto	-	Chittagong, a Brahmin	—	Chittagong	Ditto	

City of Dacca	3.	Cundee	40	Ditto	Doogam, soldier	20	May	2. Narayangee
	4.	Moharra	80	Ditto	Bhorgorah, soldier	17	June	Plunder Cherry
	5.	Bhargotee	40	Weaver	Rampersaud, weaver	21	—	Zorarsa, village
	6.	Sootia	54	Sewder	Harichand, soldier	2	Dec.	Mazra, hut
	7.	Dynamoe	40	Byde	Ramdhun Sein	7	Jan.	Payghary
	8.	Isencee	24	Ditto	Rangutty Sein	12	Feb.	Ditto
	9.	Long Jolly	20	Ditto	Neghany Goyt	12	—	Ditto
	10.	Aunumoye	63	Ditto	Oyndumain	4	Mar.	—
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It appears from the darog's report, that the woman was found subsequent to her husband's death at Mochhadadga, had no children. She burnt of her own free will and accord.

It appears from the darog's report, that the woman who was accused subsequent to her husband's death at Gaudatla, had no children. She burnt of her own free will and accord.

It appears from the darog's report, that Sombora had 2 sons and a daughter, from 25 to 30 years of age. She burnt of her own free will and accord.

It appears from the darog's report, that Sonborer had 2 sons and 2 daughters from 20 to 40 years of age. She burnt of her own free will and accord.

It appears from the darog's report, that Jandala had no children. She burnt of her own free will and accord.

From the report of the darog L. A. it appears that Komamoye Dasseo had an infant of 3 months; Leumay Choudan, zemti far, executed an elder to nourish the infant, and other children of the man and Komamoye Dasseo; and also of her own free will burnt subsequent with her husband.

PAPERS RELATING TO EAST INDIA AFFAIRS.

Dacca Division—continued.		AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
ZILLAH.							
Sylhet.	1. Probatty	35	Soodur	Ramhurry, sooder	23 Dec. 1816	Thurlah.	Buried alive with her deceased husband, he being a jogee (weaver cast).
	2. Sheetees	30	Jogee	Bulbram, jogee	5 Jan. 1817	Begumunge	
	3. Comolia	25	Jogee	— Nonc. —	7 Apr. —	Soodaram	
	4. Sooburnah	30	Ditto	Ramdoosy, ditto	27 — —	Begumunge	
	5. Dyneer	22	Ditto	Ramohun, ditto	7 June —	Ditto	
	6. Collie	60	Ditto	Seobaram, ditto	16 July —	Ditto	
	7. Narannee	35	Koist	Ramungah Soor	30 — —	Ditto	
	8. Uroopoonah	25	Ditto	Collychurn Soer	17 Aug. —	Cutwallie.	
	9. Dypurkee	30	Jogee	Ramhurry, jogee	22 — —	Begumunge	
	10. Sleobatty	60	Ditto	Lollickee, ditto	8 Oct. —	Ditto	
	11. Seobaidrah	25	Chung	Ramohun, chung	9 — —	Luckipore.	
	12. Faldittree	35	Jogee	Raje Deolub, jogee	17 — —	Begumunge	
	13. Monchurrah	34	Kaest	Ramsurven Dutt	26 Nov. —	Noornagur.	

MOORSHEBANAD DIVISION.

Peerbhuen	1. Radarnonee	70	Sunkaree	Pursad, sunkaree	6 Mar. 1817	Keogong	The darogah reports, that on the 6th of March, the chokedar of Mouzah Chutah, Bhagbut, informed him of the death of Pursad sinkaree, and that his widow intended to burn herself; he in consequence dispatched a burkundares to the spot, from whose inquiries it appeared that she had only 2 children, both grown up, and is of her own free will desirous of becoming a suttee; and there appeared none of the prohibitory reasons against her becoming a suttee.
	2. Noranar	60	Nace	Kishee, nace	11 Apr. —	Keogunge	
	3. Soomittiee	19	Labourer	Thakoordees Komar, labourer	9 Sept. —	Kushah	
	4. Pultara	60	Sutgoob ditto	Dhurmoooss, labourer	23 —	Keogong	

The darogah reports, that on the 23d September, when he was informed of the death of Mouzah Chutah, he in consequence dispatched the mohatir to the spot, who ascertained that she had no children, nor was she pregnant; and there appeared no reasons to prevent her becoming a suttee, which she voluntarily did on the body of her deceased husband, notwith- standing she was advised to the contrary.

The darogah reports, that on the 22d November, the chokedar informed him of the death of Kallee burn, and that his widow was desirous of becoming a suttee; he in consequence dispatched a burkundares to the spot, who ascertained that she had only 1 grown-up daughter, and that there existed no pro- hibitory reasons for her becoming a suttee, which she voluntarily did on the body of her deceased husband.

The darogah reports, that the chokedar of Mouzah Chutah informed him of the death of Seeran, and that his widow was desirous of becoming a suttee. The mohatir went to investigate, and ascertained that he had 3 sons and 1 daughter, one of the boys being only 19 months old; his mother, Great Ghose, had agreed to take charge of him, and had entered into a written engagement to that effect, which being on unstamped paper, the mohatir had been called upon for an explanation. The widow voluntarily became a suttee on the body of her deceased husband.

The darogah reports, that previous to the arrival of the police, she had become a suttee of her own free will, leaving a grown-up son; the persons who thus, contrary to orders, assisted in burning her, have been sent into the magistrato, and the case is under investigation.

The darogah reports, that on account of the death of her husband, the widow was desirous of becoming a suttee. The mohatir there- fore went to investigate, and ascertained that she had 1 son and 1 daughter, both grown up, and there existed no prohibitory reasons. She became a suttee on the body of her deceased husband voluntarily.

N. B.—In this year there were no other suttees; nor has any instance occurred of any woman having been prevented burning herself by the interposition of the magistrato or police officers.

Bhanganpore	1. Chundee	26	Brahmin	Sorannah Parree	25 Sept. 1817	Pohpore.
	2. Heolasee	80	Rajpoot	Kheedoo Sing	30 Apr. —	Ditto.
Join Magistrate at Meerugyr.	1. Narraine	80	Coldanah	Bul Bhador, goldsmith	17 Nov. —	Thannah of Meerugyr.
	2. Surraen	40	Pully	Bicootea, pully	2 May —	Thakooragan.
Dingapore	3. Nehr	20	Ditto	Namoon, ditto	9 —	Ramesunkole.
	4. Bhuggecurry	43	Ditto	Goolhora, ditto	24 July —	Ditto.
	5. Heolasee	50	Rajpoot	Chyun, ditto	7 Aug. —	Kollegur.
		16		Kisken Farand Sing, rajpoot	19 Sept. —	Blockahat.

HINDOO WIDOWS

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847- Babatourgence - It appears from the darogah's report, that on hearing of the suttee, he immediately went there, and according to the orders of the magistrate, he made every inquiry, but found no cause for stopping the suttee. The woman with her free will burnt herself with the body of her husband. She left 2 children; of which her father-in-law, and her husband's brother, took charge.

— - Kissengunge - It appears from the darogah's report, that on hearing of the suttee, he sent his jemadar to the spot, and according to the orders of the magistrate, he made every inquiry, but found no cause for stopping the suttee. The woman with her free will burnt herself with the body of her husband.

817 - Bahadurcorunge. It appears from the darogah's report, that on hearing of this suttee, he immediately went there, and according to the orders of the magistrate, he made every inquiry, but found no cause for stopping the suttee. The woman with her free will burnt herself with the body of her husband. She left a children: and her husband's brother, took charge.

It appears from the dargah's report, that on hearing of the suttee, he sent his jemadar to the spot, and according to the orders of the magistrate, he made every inquiry, but found no cause for stopping the suttee. The body of the deceased was taken to the house of her husband.

HINDOO WIDOWS, &c.

PATNA DIVISION :		— Note. —		
Behar	- - -	-	-	-
City Patna	- - -	-	-	-
5.	- - -	-	-	-
1. Roamin	- - -	22	Unmuntham, caweth	31 Jan. 1817
2. Phoolkoowur	- - -	24	Chew Cowry Misser, brahmin	1 Feb. —
3. Sudhee	- - -	75	Fukur Chund, tutterah	26 July —
4. Subodurah	- - -	20	Madho Misser, brahmin	18 Oct. —
5. Sobhankutee	- - -	50	Asman Sans, ditto	9 Dec. —
				Sheerpoor.
				Bickram.
				Sooltanguage.
				Futtooh.
				Bickram.

From the reports of the darogah, it appears that this woman was burnt with her husband, at her own desire, leaving 1 daughter aged 3 years, to the care of its relation.

This woman left no children, and was burnt at her own request.

From the report of the darogah, that this woman also was burnt with her husband, at her own request, leaving one married daughter, and a young child to its father's mother.

This woman also was burnt at her own request, leaving no children.

This woman also left no children, and was burnt at her own request.

This woman also was burnt at her own request, having no children, male or female.

This woman also burnt at her request, leaving her youngest children to the care of their eldest brother, aged 20 years.

This woman also was burnt at her own request, leaving no children.

This woman also was burnt at her own request, leaving no children.

This woman left no children, and was burnt at her own request.

This woman felt no children, and was burnt at her own request.

PAPERS RELATING TO EAST INDIA AFFAIRS.

PATNA DIVISION—continued.		AGE.	CAST.	NAME AND CAST of her husband.	DATE of Burning.	In what Police Jurisdiction.	R E M A R K S.
ZILLAHI.	N A M E S.						
Ranighur	1. Tuncouar	26	Kathi	Seonth Sing, Kathi	4 May 1817	Arrangabad	This woman appears to have voluntarily burnt herself, after her husband had been dead about a year, with his brother's turban. This woman appears to have burnt herself, after her husband had been dead a fortnight.
	2. Noulassy	59	Ditlo	Jynfingot Sing, ditto	12 Oct. —	Ditto	
Arum	1. Odiana	60	Koerin	Poorunder Koerin	21 Feb. —	Sewann	Voluntarily burnt herself on the funeral pile of her husband; she had no young children.
25	2. Siggun	60	Babin	Obenont Race, babin	5 Mar. —	Hoozoor	Voluntarily burnt herself on the funeral pile of her husband; she had no children.
	3. Bilezia	70	Kulvuria	Dindial, kulwor	15 —	Derouly	Voluntarily burnt herself on the funeral pile of her husband.
	4. Nugga	49	Rajpootin	Bhopwan Race, rajpoot	20 —	Chuprah	Voluntarily burnt herself on the funeral pile of her husband.
	5. Koolce	47	Bindia	Pargaud, bind	14 Apr. —	Bettia	Three days after the death of her husband, voluntarily burnt herself at Satevura.
	6. Chowa	25	Brahmin	Narence Pandaree, brahmin	3 May —	Chuprah	Musamat Ghayna's husband died at Nourung; on receiving the information of his death, voluntarily burnt herself with the turban of her husband; she had no children.
	7. Purbutea	16	Koerin	Blunjan, koeria	14 —	Fultchipoor	Voluntarily burnt herself on the funeral pile of her husband; she had no children.
	8. Ajnari	17	Ekarai	Sadmaise Race, ekaria	1 July —	Tajepoor	Sadmaise Race died at Bettiah. Muss' Ajnari was at her father's house, on receiving the information of the death of her husband, she returned to her own house and voluntarily burnt herself; she had no children.
	9. Wife of Ramu-wuckul Rae	90	Rajpootin	Ramurwuckul Race, rajpoot	8 —	Chuprah	Voluntarily burnt herself on the funeral pile of her husband.
	10. Harbatai	50	Ditto	Hlicia Race, ditto	16 —	Bunjeriah	Voluntarily burnt herself on the funeral pile of her husband, and had no children.
	11. Thieri	80	Brahmince	Parren Yewa Tewaire, brahmin	13 Aug. —	Thosapoor	Voluntarily burnt herself on the funeral pile of her husband; she had no young children.
	12. Nema	50	Ditto	Gondour Pandaree, ditto	20 —	Sewann	Voluntarily burnt herself on the funeral pile of her husband; she had no young children.
	13. Kibly	80	Mollean	Gufuac, mollee	20 —	Ditto	Voluntarily burnt herself on the funeral pile of her husband.
	14. Jreia	50	Koerin	Dilkoerue	25 —	Bunjeriah	Voluntarily burnt herself on the funeral pile of her husband; she had no young children.
	15. Gunggul	70	Dhaucokin	Khadoo, dhannok	7 Sep. —	Govindce Ganjee	Voluntarily burnt herself on the funeral pile of her husband; she had no children.
	16. Deala	80	Dossdeen	Adhar, dosain	10 —	Tajepore	Voluntarily burnt herself on the funeral pile of her husband; she had no children.
	17. Ugree	40	Kahamin	Securan Hajam	30 —	Gelding Gungee	Voluntarily burnt herself on the funeral pile of her husband; she had no children.
	18. Lagnee	90	Soharin	Neval, ashar	5 Oct. —	Derouly	Twenty-five years after the death of her husband, voluntarily burnt herself.
	19. Champee	50	Koerin	Sunaudi, koeria	10 —	Ditto	Voluntarily burnt herself on the funeral pile of her husband; she had no children.

20. Belase	-	70	Mulkain	-	-	10 Oct. 1817	Derouly	-	Five days after the death of her husband, voluntarily burnt herself; she had no children.
21. Mangree	-	70	Tellin	-	-	14 —	Ditlo	-	Voluntarily burnt herself on the funeral pile of her husband; she had no children.
22. Lachun Mani	-	80	Kaerin	-	-	19 —	Maniy	-	Voluntarily burnt herself on the funeral pile of her husband; she had no children.
23. Bechni	-	20	Kandin	-	-	24 —	Sewann	-	Voluntarily burnt herself on the funeral pile of her husband; she had no children.
24. Bhog Munia	-	23	Brahmince	-	-	27 Nov. —	Jagepore	-	Voluntarily burnt herself on the funeral pile of her husband; she had no children, nor was pregnant.
25. Rankowoor	-	115	Rajepooter	-	-	10 Dec. —	Futtlchipoor	-	Voluntarily burnt herself on the funeral pile of her husband.

Besides the 25 cases mentioned, a list is also annexed of women who have attempted to burn themselves with the bodies of their deceased husbands, but were saved from burning by the interference of the people of the village, or by the arrival of the police officers.

1st. From a report of the jemadar of the Manjee thannah, it appears, that on the 10th of April 1817, Moosceehy Gopal, pasban, died; and that Muss' Kunoce his wife, who has a daughter and a young child, attempted to burn herself, but was prevented by the jemadar of the thannah.

2d. A report of the darogah of thannah Durouly states, that on the 19th of May 1817, Musuby George, pasban, gave intelligence at the thannah of the death of Dhya Kownear, and of Muss' Harbansy his wife intending to burn herself, and that she was persuaded by the jemadar of the thannah to desist from her intention.

3d. From a report of the darogah of thannah Kuleapoor, it appears, that on the 6th of August 1817, Musaby Dirlaram, of the kayuth cast, died, and that his wife was about to burn herself with the corpse of her husband, but was dissuaded by the jemadar of the thannah from so doing.

4th. It appears from a report of the mohurrir of thannah Manibee, that on the 22d of September 1817, Musubly Rami Fehal Sing died, and his wife, being about to burn herself, was dissuaded by the people of the village from becoming a suttee.

5th. From a report and statement of the darogah of the Sewann thannah, it appears, that on the 22d of September 1817, Musceehy Uchumbhit Race died, and Muss' Kunya, his wife, having expressed an intention of burning herself, was prevented by the people of the village; and that on the night of the 26th September of the same year, being alone in her house, the said Muss' Kunya fastened a rope round her own neck, and hanged herself.

In this case, on the intimation of the pasban, the police officer proceeded to the village, and it was found that the wife of the deceased had sacrificed herself on her husband's funeral pile, on the preceding night, having a grown-up family.

It appeared from the report of the police officer, that in this instance the wife burnt on her husband's funeral pile, without waiting the attendance of the police officers, to render the necessary inquiry.

In this case the husband having died about 7 years ago, his widow offered up herself a sacrifice to his manes; her father-in-law, not having previously made known this her intention to the police officers, having been required to attend to answer for his conduct, and disobedience to the orders issued on the subject of women becoming suttees, after the necessary inquiry into the circumstances, he was discharged in consequence of extreme infirmity.

In this case, on the intimation of the pasban, the jemadar of the thannah proceeded to the village, and it was found that the wife had sacrificed herself on her husband's funeral pile, and that she had left an infant; her father-in-law, with other persons present at the ceremony of her sacrificing herself, were sent into the court by the police officers; after an inquiry into the circumstances, an order of confinement for the period of one and a half month, was passed on the father-in-law; and he was further required to enter into an engagement for the provision and maintenance of the infant left by the deceased.

Shahabad	1. Hereca	50	Tajeen	-	-	8 Mar. 1817	Moluncea	-	In this case, on the intimation of the pasban, the police officer proceeded to the village, and it was found that the wife of the deceased had sacrificed herself on her husband's funeral pile, on the preceding night, having a grown-up family.
14	2. Wife of Praunggah, name unknown.	70	Brahmince	-	-	17 —	Downtown	-	It appeared from the report of the police officer, that in this instance the wife burnt on her husband's funeral pile, without waiting the attendance of the police officers, to render the necessary inquiry.
	3. Soburnee	20	Loharin	-	-	22 —	Moluncea	-	In this case the husband having died about 7 years ago, his widow offered up herself a sacrifice to his manes; her father-in-law, not having previously made known this her intention to the police officers, having been required to attend to answer for his conduct, and disobedience to the orders issued on the subject of women becoming suttees, after the necessary inquiry into the circumstances, he was discharged in consequence of extreme infirmity.
	4. Rumoonce	30	Rajpooten	-	-	24 Apr. —	Salustan	-	In this case, on the intimation of the pasban, the jemadar of the thannah proceeded to the village, and it was found that the wife had sacrificed herself on her husband's funeral pile, and that she had left an infant; her father-in-law, with other persons present at the ceremony of her sacrificing herself, were sent into the court by the police officers; after an inquiry into the circumstances, an order of confinement for the period of one and a half month, was passed on the father-in-law; and he was further required to enter into an engagement for the provision and maintenance of the infant left by the deceased.

PAPERS RELATING TO EAST INDIA AFFAIRS.

PAPER DIVISION—continued.		AGE.		CASE.		NAME AND CAST.		DATE.		REMARKS.	
PAPER.		AGE.		CASE.		NAME AND CAST.		DATE.		REMARKS.	
S. 1. Subd. (1/2/1817)	7. Wife of Kinkya Lal, name unknown.	50	Asheer	-	-	Kunhya Lal, Korb	-	12 June 1817	-	In this case no intimation was given to the police officers of the wife's intention, and it was only casually learnt one month after the occurrence, by the acting darogah of the thannah.	
	8. Poulce	40	Gandhi	-	-	Judo, Golia	-	22 Aug.	-	In this case, the husband having died about 7 years ago, his widow offered herself a sacrifice to his manes; her brother-in-law having been required to attend to answer for his conduct, died in great distress during the necessary inquiries into the circumstances.	
	9. Unachee	30	Rajpotee	-	-	Giribaree Sing, Rajpotee	-	20 Sep.	-	In this case, on the 31st day after the death of Giribaree Sing, intimation was brought to the thannah of the widow's burning herself on her husband's funeral pile; the brother of the deceased, and the proprietor of the village, being called on to answer for their neglect and disobedience to the orders on this subject, the husband of the deceased was confined for 3 months, and the proprietor fined in the sum of 30 rupees.	
	10. Rankaller	50	Brahmin	-	-	Agrothia Pawate, Brahmin	-	8 Nov.	-	In this case the widow having been allowed to burn on her husband's funeral pile, without previous intimation of this her intention being given to the police officers, her brother-in-law, and two other persons who were present at the ceremony of her cremation, were required to attend to answer for their conduct after inquiry into the circumstances, an order of imprisonment for the period of one month was issued on them.	
S. 2. Subd. (1/2/1817)	9. Wife of Sunker, name unknown.	30	Loharee	-	-	Sunker, Lohar	-	4	-	In this case, on the day following the death of Sunker, intimation was brought to the thannah of the widow burning herself on her husband's funeral pile; the father, and the pashan, being called on to answer for their neglect and disobedience to the orders issued on the subject of women becoming suttees, the father was fined in the sum of 30 rupees, and the pashan punished with 25 stripes.	
	10. Tahmanuee	30	Rajpotee	-	-	Ulacon Sing, Rajpotee	-	13	-	In this case, the husband dying whilst absent from his home, his widow, on receiving information of this event, entered up herself a sacrifice to his manes; her relations not having been known this her intention to the police officers, having been required to attend to answer on this subject, was ordered to be confined 3 months.	
	11. Wife of Ruchia-chum, name unknown.	25	Brahmin	-	-	Ruchia-chum, Brahmin	-	15	-	In this case, the husband having died about 9 months ago, his widow sacrificed herself to his manes, leaving 2 infants; the father-in-law of the deceased, with other persons present at the ceremony of her sacrificing herself, being called on to answer for their conduct, after an inquiry into the circumstances, the father-in-law was required to enter into an engagement for the provision and maintenance of the infant left by the deceased.	
S. 3. Subd. (1/2/1817)	12. Wife of Horil, ditto	60	Celwarin	-	-	Horil, celwar	-	17	-	In this case the widow having been allowed to burn on her husband's funeral pile, without previous intimation of this her intention to the police officers, the relation of the deceased, the father of the village, and the pashan, having been required to attend to answer for their neglect and disobedience to the orders issued on this subject, the father was fined in the sum of 40 rupees, and the pashan threatened to be confined 2 months; the pashan punished with 20 rattans, and imprisoned for 1 month; a Bhatbarman issued for the attendance of the relation of the deceased, who was divorced.	

HINDOO WIDOWS, &c.

PAPER DIVISION—continued.		AGE.		CASE.		NAME AND CAST.		DATE.		REMARKS.	
PAPER.		AGE.		CASE.		NAME AND CAST.		DATE.		REMARKS.	
S. 1. Subd. (1/2/1817)	13. Nameau	80	Rajpotee	-	-	Khodoo Race, Rajpotee	-	21 Nov. 1817	-	In this case the husband had been absent from his home during the space of 15 years, and his wife becoming assured of his non-existence, intended to become a suttee to his manes; intimation thereof was brought by one of her relations to the thannah. The acting darogah, in the first instance, sent a burkundaze; and, on the evening of the 2d day, himself proceeded to the spot; from his report it would appear, he took the necessary step to prevent the suttee taking place, but from the depositions of the witnesses in the case, some neglect became evident; in consequence of which the acting darogah having in the meantime been discharged from his situation, was called on to answer for the said neglect, and on the 28th February further evidence was sent for.	
	14. Sahce	30	Ditto	-	-	Jysree Rae, Rajpotee	-	23 Dec.	-	In this case, on the 4th day after the death of Jysree Rae, intimation was brought to the thannah of the widow burning herself on her husband's funeral pile; the relation of the deceased, with other persons present at the time of her becoming a suttee, having been required to attend to answer; after an inquiry into the circumstances, the pashan of the village was punished with 15 rattans for his neglect and disobedience, in not having conformed to the orders issued on the subject of women becoming suttees.	
	1. Sonah	-	Soorarie	-	-	Randial	-	19 Oct.	-	Thannah Kurnowl.	
	2. Oodali	70	Brahmin	-	-	Gopaul Misser	-	17	-	Lollungge	
S. 2. Subd. (1/2/1817)	2. Buktca	22	Kait	-	-	Chooramun, kait	-	13 May	-	Bah	
	1. Kurye	25	Kulal	-	-	Bal Kishen, kulal	-	21	-	Thannah Saidabad.	
	2. Takooranee	30	Khetre	-	-	Radhakishen, khetre	-	23 Nov.	-	Hatras.	
	1. Bhurad	30	Kuhar	-	-	Suntoke, kuhar	-	22	-	Meergunge	
S. 3. Subd. (1/2/1817)	1. Gopika	60	Brahmin	-	-	Gopaul Pundit, Brahmin	-	26 June	-	Rithoor	

BAREILLY DIVISION:

Agra

1. Beta Hall

2. Buktca

1. Kurye

2. Takooranee

1. Bhurad

1. Gopika

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1. Kurye

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PAPERS RELATING TO EAST INDIA AFFAIRS;

BAKTELY DIVISION—continued.	NAME.	AGE.	CAST.	NAME AND CAST of her husband.	DATE of Death.	Place of Burial.	REMARKS.
Calcutta.	1. Doolary.	51	Brahmin	Radhah Tewary, Brahmin.	15 Aug. 1817.	Rungabhad.	Prostrated and burnt herself with the body of her late husband, and was a daughter aged 10 months. Previously to her burning, she delivered her third daughter to the thannah. The wife of her husband, to under the charge of her father, and the said daughter was given in an engagement to the grandfather of the infant. In consequence of this marriage, she left a son aged 10 years.
Elavah.	2. Doolary.	50	Brahmin	Kany Purand, Brahmin.	10 Sept.	Cannore.	The case does not appear to require any remark.
3.	4. Doolary.	48	Brahmin	Choonah, dhenuok.	14 Mar.	Blavah.	1. The case does not appear to require any remark.
Parruckabad.	5. Doolary.	48	Brahmin	Sumar Singh, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
6.	7. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
Northern Div.	8. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
son of Seha.	9. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
runpore.	10. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
6.	11. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
12. Doolary.	13. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
14. Doolary.	15. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
16. Doolary.	17. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
18. Doolary.	19. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
20. Doolary.	21. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
22. Doolary.	23. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
24. Doolary.	25. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
26. Doolary.	27. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
28. Doolary.	29. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
30. Doolary.	31. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
32. Doolary.	33. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
34. Doolary.	35. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
36. Doolary.	37. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
38. Doolary.	39. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
40. Doolary.	41. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
42. Doolary.	43. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
44. Doolary.	45. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
46. Doolary.	47. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
48. Doolary.	49. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
50. Doolary.	51. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
52. Doolary.	53. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
54. Doolary.	55. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
56. Doolary.	57. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
58. Doolary.	59. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
60. Doolary.	61. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
62. Doolary.	63. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
64. Doolary.	65. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
66. Doolary.	67. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
68. Doolary.	69. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
70. Doolary.	71. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
72. Doolary.	73. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
74. Doolary.	75. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
76. Doolary.	77. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
78. Doolary.	79. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
80. Doolary.	81. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
82. Doolary.	83. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
84. Doolary.	85. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
86. Doolary.	87. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
88. Doolary.	89. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
90. Doolary.	91. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
92. Doolary.	93. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
94. Doolary.	95. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
96. Doolary.	97. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
98. Doolary.	99. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.
100. Doolary.	101. Doolary.	48	Brahmin	Pundit, Brahmin.	10 Sept.	Lucknow.	1. The case does not appear to require any remark.

HINDOO WIDOWS, &c.

5. Serren Comar	21	Baniab	Lachman, Janich	25 Nov. 1817	Jewlapore	This suttee was performed voluntarily in the presence of the police officer, immediately after the death of the husband. They have left no children.
6. Bilaloo	30	Rajepoot	Goordoyah, Rajepoot	17 Dec.	Syneepore	This suttee was performed voluntarily in the presence of the police officer, immediately after the death of the husband. They have left no children.
1. Luchmi	18	Jogee	Roopa, Jogee	18 July	Sesant.	—
BENARES DIVISION:						
1. Deonee	80	Buncea	Hooles, buncea	10 Jan. 1818	Bhairatunge	She had 4 sons, adults, and burnt herself voluntarily on the funeral pile of her husband.
2. Jeece	30	Coe	Behoree, coe	10 Apr. 1817	Bara	She had no children, and burnt herself voluntarily on the funeral pile of her husband.
3. Radameea	38	Brahmin	Banball, Brahmin	27 Aug.	Sootam	She had a daughter of 8 years, and a son 5 years of age, and burnt herself voluntarily on the funeral pile of her husband, making over her children to the father of her deceased husband.
4. Jeema	70	Ditto	Mlad, Brahmin	27 Sept.	Jhooson	She had no child, and burnt herself voluntarily on the funeral pile of her husband.
5. Budna	50	Rajepoot	Chola Sing, Rajepoot	2 Oct.	Hadya	She had 4 sons, adults, and burnt herself voluntarily on the funeral pile of her husband.
1. Neehia	80	Kaot	Gharoo	3 Feb.	Kessurpore.	—
1. Moongryah	20	Brahmin	Purum, Brahmin	13 Jan.	Sronia	This suttee took place 4 months after the husband's death, the woman burning herself on the dube of the deceased; of which the zemindars of the village were in consequence summoned to answer for this neglect, and were made to enter into penalty bonds, for their future conduct in this respect.
2. Lallee	45	Ditto	Lallee, Brahmin	15	Mokohar	This case was not reported to the thannah till after the suttee. The watchman of the village, in which the occurrence took place, was in consequence punished for neglect by the magistrate.
3. Rummooheah	50	Rajepoot	Khoomah, Rajepoot	19	Tenduary.	—
4. Cherungceah	40	Brahmin	Girdary, Brahmin	2 June	Seconda.	—
5. Rookeah	47	Ditto	Sewglaun, Brahmin	5 Aug.	Chuboo.	—
1. Doolary	38	Kait	Pudum Sing, died 9 Jan. 1817	9 Jan.	Anond	Pudum Sing died at the village of Bhownoly, 5 miles distant from the thannah of Anond. The police officers, on receiving notice, attended at the place, but could not interfere, as she voluntarily committed herself to the funeral pile, and did not infringe any injunction of the Shaster. She had 2 daughters, 1 of 8 years old, and the other of 3 years, but she left them to the care of her grandfather.
2. Bourny Bechoo	40	Buneyah	Giness, died 27 March 1817	28 Mar.	Cosceopore	Giness died at the village of Anorah, 7 miles distant from the thannah. The police officers attended the place, but their interference proved in vain: she voluntarily committed herself to the funeral pile. She left no children, and was not in a state of pregnancy at the time of the sacrifice.

PAPERS RELATING TO EAST INDIA AFFAIRS.

BRANCH DISTRICT—continued	AGE	CASE	NAME AND DATE of last visit of her husband	DATE of Burning	Remarks
1. Female slave, Calcutta	60	Bengali	Mokund Singh, died 18 May 1817	10 May 1817	At the village of Mirah, being 4 miles distant from the village of Mokund Singh, died. The police officers, on receiving notice, committed her to the furnace pile. She had no children, and was in a state of pregnancy at the time of her death.
2. Female slave, Calcutta	60	Brahmin	Sandy, died 7 June 1817	7 June	At the village of Kachar, 2 miles from the village of Mokund Singh. The police officers, on receiving notice, committed her to the furnace pile. She had no children, and was in a state of pregnancy at the time of her death.
3. Female slave, Calcutta	40	Bengali	Mokund Singh, died 7 June 1817	7 June	At the village of Kachar, 2 miles from the village of Mokund Singh. The police officers, on receiving notice, committed her to the furnace pile. She had no children, and was in a state of pregnancy at the time of her death.
4. Female slave, Calcutta	60	Brahmin	Sandy, died 7 June 1817	7 June	At the village of Kachar, 2 miles from the village of Mokund Singh. The police officers, on receiving notice, committed her to the furnace pile. She had no children, and was in a state of pregnancy at the time of her death.
5. Female slave, Calcutta	60	Brahmin	Sandy, died 7 June 1817	7 June	At the village of Kachar, 2 miles from the village of Mokund Singh. The police officers, on receiving notice, committed her to the furnace pile. She had no children, and was in a state of pregnancy at the time of her death.
6. Female slave, Calcutta	60	Brahmin	Sandy, died 7 June 1817	7 June	At the village of Kachar, 2 miles from the village of Mokund Singh. The police officers, on receiving notice, committed her to the furnace pile. She had no children, and was in a state of pregnancy at the time of her death.
7. Female slave, Calcutta	60	Brahmin	Sandy, died 7 June 1817	7 June	At the village of Kachar, 2 miles from the village of Mokund Singh. The police officers, on receiving notice, committed her to the furnace pile. She had no children, and was in a state of pregnancy at the time of her death.
8. Female slave, Calcutta	60	Brahmin	Sandy, died 7 June 1817	7 June	At the village of Kachar, 2 miles from the village of Mokund Singh. The police officers, on receiving notice, committed her to the furnace pile. She had no children, and was in a state of pregnancy at the time of her death.
9. Female slave, Calcutta	60	Brahmin	Sandy, died 7 June 1817	7 June	At the village of Kachar, 2 miles from the village of Mokund Singh. The police officers, on receiving notice, committed her to the furnace pile. She had no children, and was in a state of pregnancy at the time of her death.
10. Female slave, Calcutta	60	Brahmin	Sandy, died 7 June 1817	7 June	At the village of Kachar, 2 miles from the village of Mokund Singh. The police officers, on receiving notice, committed her to the furnace pile. She had no children, and was in a state of pregnancy at the time of her death.

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REMARKS.

DEPARTMENTS	AGE.	CAST.	NAME AND CAST of her husband.	DATE of burning.	In what Police Jurisdiction.	REMARKS.
1. Litteroo	30	Bhat	Bojloo, Bhat	13 July 1817	Tajpurh.	This person, before the arrival of the thannah people, burnt with the corpse of her husband, and left no children.
2. Moice	35	Hajpoor	Lorvun Sing, rajpoot.	14 Oct. —	Purah.	This person, before the arrival of the thannah people, burnt with the corpse of her husband. She has left a son of adult age.
3. Spoddlee	40	Thaleum	Reekhye, taluk	3 Mar. —	Thannah Balesh	This person, 10 months after his death, burnt with a turban belonging to her husband. She has left a child.
4. Nunnee	70	Hazepootan	Adimroy, rajpoot	19 —	Thannah Nagra	This person, on the news of her husband's death, burnt with a cloth belonging to the deceased, there being no legal objection thereto.
5. Cargce	44	Casranee	Rudey, gurmatee	13 Apr. —	Ditto - Baliah	This person burnt with the corpse of her husband, and no legal objection was found thereto.
6. Nowlasee	20	Calvarine	Mohase, culvar	16 —	Ditto - Rewlee	This person burnt with the corpse of her husband, and no legal objection was found thereto.
7. Leeleah	13	Gurraeen	Mothoy, gurnaree	10 May —	Ditto - Basdee	This person burnt with the corpse of her husband, and no legal objection was found thereto.
8. Thazeekoor	60	Gowlum	Randeal Sing Suckeraur	5 June —	Ditto - Sautza	This person burnt with the corpse of her husband, and no legal objection was found thereto.
9. Indree	20	Maline	Tewahel, malce	15 —	Ditto - Rutsur	This person burnt with a turban belonging to her husband, who died at a distance from home.
10. Khateeh	10	Dichmeenee	Deeka Misy, brahmin	17 —	Ditto - Maho- mehabad.	This person was prohibited by the thannah people, but without effect; she burnt with the corpse of her husband. She has left 3 children of adult age.
11. Dalwee	40	Goren	Phakoo, gore	16 July —	Ditto - Nagra	This person burnt with the corpse of her husband, whose age was 100 years.
12. Sewnee	20	Alunee	Sunaste, alur	20 —	Ditto - Sewn- derpore.	This person burnt with the corpse of her husband, and no legal objection was found thereto.
13. Tullasee	55	Tuoria	Amsyem, tooria	19 —	Ditto - Balesh	This person burnt with the corpse of her husband, and no legal objection was found thereto.
14. Nundo	70	Brahmin	Hareman Tewary, brahmin	3 Aug. —	Ditto - Rusia	This person, 2 years after her husband's death, burnt herself, leaving no heirs.
15. Wochetee	25	Rajpootee	Gremhary, rajpoot	4 —	Ditto - Sedated	This person, 7 years after her husband's death, burnt herself, but on the flames reaching her, she fled half burnt; she was brought to the hospital, but died the next day.
16. Ugra	60	Brahmin	Chadon Doolay, brahmin	36 —	Ditto - Baliah	This person, before the arrival of the thannah people, burnt with the corpse of her husband.
17. Maneah	60	Randoo	Rapun, kandoo	5 Sept. —	Ditto - Gha- zeepore.	This person burnt with the corpse of her husband, and no legal objection was found thereto.
18. Zeerh	30	Kaith	Daserage, kaith	10 —	Ditto - ditto	This person burnt with the corpse of her husband. She has left no child of tender age, and no legal objection was found thereto.
19. Nowlee	17	Sonarine	Gandharee, sonar	17 —	Ditto - ditto	This person before the arrival of the thannah people, one day after her husband's death, burnt with a turban belonging to the deceased.
20. Para	60	Barce	Soost, barce	18 —	Ditto - Basdie	
21. Sookralee	55	Brahmin	Kavul Sookul, brahmin	23 —	Ditto - Patna	

This person burnt with the corpse of her husband.

This person attempted to pile to be burnt with the corpse of her husband, but was prohibited by the police officers, and the matter was brought to the court of the 17th Nov. 1817; at the latter hour the roof of the pile suddenly took fire, either by accident or design, and the victim was consumed, leaving the belief of a miracle.

This person burnt with the corpse of her husband, before the court could reach the thannah. No legal objection was found thereto.

This person burnt with the corpse of her husband, and no legal objection was found thereto.

This person burnt 4 months after her husband's death.

This person, before the arrival of the thannah people, burnt with the corpse of her husband. She left no child.

This person burnt without the corpse of her husband, but no legal objection was found thereto.

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N° 19.—ABSTRACT.

Zillahs and Cities.	Calcutta Division.	MOOREHEAD DIVISION.	Patna Division.	Barilly Division.	BENARES DIVISION.
Burdwan	105	105	105	105	105
Cuttack	105	105	105	105	105
Hooghly	105	105	105	105	105
Jessore	105	105	105	105	105
Jungle Mehals	105	105	105	105	105
Midnapore	105	105	105	105	105
Nadica	105	105	105	105	105
Suburbs of Calcutta	105	105	105	105	105
24 Pergunnahs	105	105	105	105	105
Total	105	105	105	105	105

(signed) P. M. H. 17/1817.

707.

TOTAL SIX DIVISIONS

(N° 3.)

N° 20.—To M. H. Turnbull, esq. Register to the Nizamut Adawlut, Fort William.

1.—Sir,—We have the honour to submit to the consideration of the nizamut adawlut, the reports of suttees, ascertained, by the magistrates of this division, to have taken place in their several jurisdictions during the past year.

2. The under-mentioned abstract statement of the comparative number of suttees, ascertained by the magistrates to have taken place in this division, since the adoption of the precautionary interference directed by the circular orders of the nizamut adawlut, dated the 4th January 1818, and the 25th June 1817,—

ZILLAS.	In 1815.	In 1816.	In 1817.
Burdwan	50	67	97
Jungle Mchals	34	39	43
Midnapore	4	11	7
Cuttack	9	9	14
Jessore	7	13	21
Nuddea	50	59	85
Hoghly	72	51	112
24 Pergunnahs	2	3	20
Suburbs of Calcutta	25	40	39
Total	253	289	438

Exhibits so very material an increase in the number of these human sacrifices, that it appears to us to confirm an apprehension, before expressed by this to the superior court, that any interference, save that of a total prohibition under the severest penalties, will only be productive of a mistaken jealousy and opposition, which hopes, by increasing the prevalence of this superstitious practice, to induce us to discontinue all interference.

3. It may be supposed that the mortality occasioned by the epidemic disease which has prevailed, has in some important degree occasioned an addition to the number of suttees during the past year. But this reason is unsatisfactory; for the epidemic disease has been, in this division, almost entirely confined to the districts of Cuttack, Jessore, 24 Pergunnahs, and suburbs; and the increase in the number of suttees, in the three first of these districts, is inconsiderable; and in the suburbs, and in Midnapore, the suttees have been fewer in the last, than in the year preceding.

4. As long as the Hindoo population persist in the present bigotry, and are generally so uncivilized and ignorant, we cannot hope that they will be otherwise than exceedingly dissatisfied at every interference on our part, which has any cognizance of their religious ceremonies; and however plain may be the proof, we adduce to them, that the interference we proposed is only in cases not countenanced by the tenets of their religion, and therefore justly liable to prohibition, we shall not by this, nor by any other means, gain their voluntary acquiescence in the propriety of such proceedings; nor shall we get them, for an instant, to be satisfied with a less degree of toleration than that which shall commit unconditionally to the discretion of their priests, and of themselves, the entire discretion and regulation of all matters connected with their religion and its customs.

We respectfully submit the foregoing observations; and we refrain from grounding on them any recommendation; as the superior wisdom, and more perfect, of the superior court, and of the government, will be best able to determine on so delicate and so difficult a subject.

We are, &c.

(signed) J. Pattle, off^r 1st judge.

J. M. Rees, off^r judge.

A. B. Tod, off^r judge.

Allypore, the 4th April 1818.

The officiating judge, Mr. J. M. Rees, signs this letter as a matter of form. He is not prepared to join in the opinion expressed by the officiating senior judge, Mr. Pattle.

(signed) J. M. Rees, officiating judge.

The officiating judge, Mr. A. B. Tod, being present in court, signs the letter; but does not wish to have it thereby understood that his sentiments are therein expressed.

(signed) A. B. Tod, officiating judge.

To R. W. Maxwell, esq. Register of the Calcutta Court of Circuit, Allypore.

Sir,—In obedience to the 4th paragraph of the circular orders of the nizamut adawlut, under date the 4th January 1815, I beg leave to transmit an English and Persian annual report of the Hindoo women who have burnt themselves on the funeral piles of their husbands in zillah Jessore, from the 1st January to the end of December 1817.

I am sorry to submit a statement containing such a number of human sacrifices, so repugnant to our feelings and to humanity; and I still more regret to remark that the observance of this horrid custom is becoming more prevalent. I am not prepared to assign any cause for the increase. The inquiries instituted on the spot by the police officers, prove that the sacrifices have been made in conformity to the rules circulated, and no single instance has occurred wherein the interference of the police has prevented the proceeding of the sacrifice. I am, &c.

Zillah Jessore, the 27th March 1818. (signed) G. Chapman, magistrate.

(A true copy.) (signed) G. Mainwaring, reg.

(True copies.) (signed) P. M. Wynd, act^g mag^r.

(N° 4.)

N° 21.—Extract from the Proceedings of the Nizamut Adawlut, under date the 4th June 1818.

1. The court of nizamut adawlut, having taken into consideration the reports of suttees, received through the courts of circuit, from the several zillah and city magistrates, for the year 1817, together with detailed and abstract statements prepared from those reports, record the following observations and orders:—

2. The court observe with concern, that the total number of Hindoo widows, ascertained to have been burnt or buried alive in 1817, considerably exceeds the number in each of the two preceding years; viz.

In 1815	378.
1816	442.
1817	707.

3. The court think it probable, however, that the above increase may be ascribed, not so much to an actual augmentation of suttees in the past year, as to greater activity and attention on the part of the police officers, in ascertaining and reporting to the magistrates the instances of suttees which took place within their respective jurisdictions, under the instructions issued to them for that purpose.

4. The court observe that the reports now before them, specify above 30 cases in which the suttees took place without previous notice to the local police officers; and cannot therefore but regret that the circular orders, which were proposed by the honourable the Vice President in Council, on the 9th September 1817, and reported upon by this court under dates the 18th September and 2d October last, have not received the final sanction of government for promulgation. The court respectfully submit the expediency of promulgating, as soon as possible, the rules which may be ultimately approved, for the guidance of the magistrates, who have in some instances inflicted punishment for neglect to inform the police officers of the intended suttees, though not strictly warranted in so doing by the rules in force.

5. The court are further concerned to observe, in the reports of 1817, the following irregular suttees, which appear to have taken place in opposition to the restrictions prescribed by the Hindoo law:—

1st. Mussumnut Soorjee, burnt on the 17th August 1817, in the district of Geruckpore, and stated to be 10 years of age only.

2d & 3d. Mussumnut Leesh, burnt on the 19th May, and Mussumnut Khateeah, burnt on the 17th June 1817, within the jurisdiction of the joint magistrate stationed at Ghazepore; the former stated to be 12 years of age, and the latter 10 only. Mussumnut Khateeah, though a brahminess, and consequently prohibited by the Shaster from burning except with the body of her husband, is stated, in the joint magistrate's report, to have been "burnt with a turban belonging to her husband, who died at a distance from home." The following additional information relative to this case, was given in a letter from the joint magistrate, dated 31st July 1817, and submitted to government on the 14th August following. The goyle of Rajpore, pergunnah Mohannadabad, distant two dross from the thetnah, gave information that Khateeah, widow of Doirka Mir, of the brahmin tribe,

tribe, aged 10 years, had left her house with the intention of burning with the turban of her deceased husband, which the village barber had brought from a neighbouring village, where her husband had died. The thannahdar immediately dispatched his mohurrir and some burkundaues, to make the prescribed inquiries; but before they could arrive the victim was consumed.

4th. The report of the joint magistrate stationed at Ghazeepore, also specifies the following melancholy circumstances, attending the case of Mussumut Mooneah, aged 60; viz. that contrary to an exposition of the Shaster, communicated through the courts of circuit, for the information and guidance of the magistrates, under date the 25th June 1817, she (on the 5th September following,) seven years after her husband's death, mounted the pile, to be burnt; but on the flames reaching her, she fled, half burnt. She was brought to the hospital at Ghazeepore, but died the next day.

6. The report of the acting magistrate of Shahabad, also states three instances of widows irregularly burnt, several years after the death of their husbands; and one, of a brahminess burnt nine months after her husband's death; viz. 1st, Mussumut Sobunnee, aged 20, a loharin, burnt on the 22d March 1817. The acting magistrate remarks, "In this case, the husband having died about seven years ago, his widow offered up herself a sacrifice to his manes; her father-in-law not having previously made known this her intention to the police officers, and having been required to attend to answer for his conduct and disobedience to the orders issued on the subject of women becoming suttees, after the necessary inquiries into the circumstances, he was discharged, in consequence of extreme infirmity."

2d. Mussumut Roudee, aged 40, a goalun, burnt on the 22d August 1817. "In this case, the husband having died about seven years ago, his widow offered herself a sacrifice to his manes; her brother-in-law having been required to attend to answer for his conduct, died in jail, during the necessary inquiries into the circumstances."

3d. Mussumaut Ramooa, aged 80, a rajpootin, burnt on the 21st November 1817. In this case, the acting magistrate remarks, "The husband had been absent from his home during the space of 15 years, and his wife becoming assured of his non-existence, intended to become a suttee to his manes. Intimation thereof was brought, by one of her relations, to the thannah. The acting darogah, in the first instance, sent a burkundaue; and on the evening of the second day, himself proceeded to the spot. From his report, it would appear he took the necessary steps to prevent the suttee taking place; but from the deposition of the witnesses in the case, some neglect became evident; in consequence of which, the acting darogah, having in the meantime been discharged from his situation, was called on to answer for the neglect; and on the 28th February further evidence was sent for."

4th. The widow (name unknown) of Ruchia Chond, brahmin, aged 25, burnt on the 15th November 1817. The acting magistrate remarks, "In this case, the husband having died about nine months ago, his widow sacrifices herself to his manes, leaving two infants. The father-in-law of the deceased, with other persons present at the ceremony of her sacrificing herself, being called on to answer for their conduct, after an inquiry into the circumstances, the father-in-law was required to enter into an engagement for the provision and maintenance of the infants left by the deceased."

7. Mussumut Bhugeeah, of the kahar cast, and aged 30, appears likewise to have been irregularly burnt, on the 22d November 1817, several years after the death of her husband, in the district of Barilly. The magistrate of that district reports, that "in this case the widow burnt herself seven or eight years after the decease of her husband. Information was laid at the thannah; but instead of proceeding to the spot, as he ought to have done, and putting a stop to the ceremony, the thannahdar delayed till the third day. In the meantime the suttee took place. The thannahdar was discharged from his office in consequence."

8. The magistrate of the city of Benares reports, also, the following irregular suttees; of Mussumut Sooneea, aged 30, a brahminess, burnt on the 7th October 1817, without the body of her husband. The widow, Mussumut Sooneea, burnt herself in opposition to the bewasta, N° 5, transmitted with the circular orders of the 4th January 1815, inasmuch as the body of her deceased husband, Iscedyal, a brahmin, was cast into the Ganges; and on the following day Mussumut Sooneea became a suttee, before measures could be taken to prevent her."

9. Besides

9. Besides the above 10 instances of unlawful suttees, which have taken place in the past year, the reports specify nine cases of women buried alive with the bodies of their husbands, (viz. eight in zillah Tipperah, and one in zillah Hoogly,) under a practice of the jogee tribe, which, not having the sanction of any direct authority in the Shaster, was proposed to be forbidden and prevented in future; in the draught of a regulation submitted by this court to government on the 25th June 1817, as well as in the circular orders subsequently approved by the honourable the Vice President in Council.

10. In the fifth paragraph of Mr. Secretary Bayley's letter, under date the 9th September 1817, the court were informed that, as the Hindoo law does not sanction the practice which prevails amongst the jogee tribe of burying the widow alive with the body of her deceased husband, the Vice President in Council entirely concurs with the nizamat adawlut in thinking that the practice in question should be positively and entirely interdicted. But it being expected that the circular instructions to the magistrates, which accompanied the letter above-mentioned, would be issued at an early period after receiving the final approval of government, the court did not think it necessary to issue any immediate and special orders relative to the unauthorized practice above-mentioned. It appears, however, to be highly objectionable that so inhuman a practice, without legal sanction, should be continued. The court take the present occasion of soliciting the permission of the honourable the Vice President in Council to furnish the magistrates with separate and immediate instructions for promulgating the irregularity of interring women alive with the bodies of their husbands, in conformity with the proposed circular instructions which accompanied Mr. Bayley's letter of the 9th September 1817, if any further delay should be likely to occur in publishing the whole of those instructions; or of such of them as may be ultimately approved by government, either in the form of a circular order, or of a separate regulation.

11. In addition to the three instances first-mentioned, of the sacrifice of minors, during the past year, the court observe, in the report of the magistrate of the Jungle Mchals, the case of Mussumut Doobie, burnt on the 22d September 1817, who had barely attained the age of majority fixed by the prevailing authorities of Hindoo law, viz. 15 years, and of 16 years, specified in the directions to the police officers, transmitted to the magistrates by the nizamat adawlut on the 29th April 1813. The zillah magistrate remarks on this case, and on that of Mussumut Derpodee, aged 16, as follows: "These two suttees took place before the arrival on the spot of the police officers. The parties who were present, and assisted in the ceremony, were punished by the magistrate."

12. The court further notice with concern, that the reports now before them specify eight other instances of young women, only 16 years of age, who were allowed to devote themselves on the funeral piles of their husbands during the past year, besides six whose age was not ascertained.

13. It must likewise be considered a cause of regret, that among the widows permitted by their relatives to burn themselves in the elapsed year, 24 are stated to have left young children under three years of age; though it is expressly declared by an indisputable authority of Hindoo law, "The mother of an infant child may not relinquish the care of her infant to ascend the pile;" and a single commentator only has inferred, "that if the infant is maintained by any other person, in that case the mother is entitled to follow her deceased husband."

14. The court have only further to remark, on the reports of suttees transmitted by the magistrates for the year 1817, that they specify the following cases of women being dissuaded or prevented from burning themselves:—

Zillah Burdwan.

Mussumut Derpodee, aged 32. "This woman had a child under the age of three years, and was persuaded by the darogah, without difficulty, to relinquish her intention of burning."

Zillah Dinagepore.

1st. "On the 30th March 1817, a woman named Surroofe came before the magistrate, exceedingly anxious to be permitted to destroy herself upon the funeral pile of her deceased husband. Excess of grief may have caused this female to look much older than she really was. Being questioned by the magistrate, she disclosed the circumstance of her being less than 16 years old; she was therefore not permitted to pursue her own pleasure on the occasion."

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2d. "Mussummut Mohissurry, widow of Andharoo Napit, not being disqualified for the purpose, was, dissuasions being ineffectual, permitted by the darogah of thannah Peergunge to commit herself to the funeral pile of her husband, who died 28th Asarh 1224, B.S. Being reached by the flames, she cried out to be rescued, as the darogah and other by-standers understood the purpose; and she was rescued accordingly; but not before being severely burnt. The darogah was summoned, that it might be ascertained whether or not due exertion had been made by him to dissuade her from the suicide. Mohissurry also was desired to come in, for the purpose chiefly of her receiving the care and remedy she stood in need of. When before the magistrate, she charged the darogah with having forced her from the pile against her will, she having merely been exclaiming, 'Hurree bol, ram bol,' and having caused her thereby to lose cast. Under these circumstances, a question was referred to the pundit of the court, by whom it was adjudged that she be readmitted to privilege of cast. Her cast-fellows at first demurred, in question perhaps of the soundness of the pundit's exposition of the Shaster upon the case; but afterwards consented to admit her. The sequel is, that she has turned byragnee, and is now doing well."

Zillah Sarun.

1st. "From a report of the jemadar of the Manjhee thannah, it appears that on the 10th of April 1817, Museehy Gopal, pasbaun, died; and that Mussummut Ranooee, his wife, who has a daughter and a young child, attempted to burn herself, but was prevented by the jemadar of the thannah."

2d. "A report of the darogah of thannah Durouly, states, that on the 19th of May 1817, Museehy Gouree, pasbaun, gave intelligence at the thannah of the death of Bhyro Rownear, and of Mussummut Hurbuney, his wife, intending to burn herself, and that she was persuaded, by the jemadar of the thannah, to desist from her intention."

3d. "From a report of the darogah of thannah Kulpanpore, it appears that on the 6th of August 1817, Museehy Dhirjaram, of the kayuth cast, died; and that his wife was about to burn herself with the corpse of her husband, but was dissuaded, by the jemadar of the thannah, from so doing."

4th. "It appears from a report of the mohurrir of thannah Manjhee, that on the 22d of September 1817, Museehy Ram Jehul Sing died; and his wife, being about to burn herself, was dissuaded by the people of the village, from becoming a suttee."

5th. "From a report and statement of the darogah of the Sewaun thannah, it appears that on the 22d of September 1817, Museehy Uchumbhit Raee died; and Mussummut Kunya, his wife, having expressed an intention of burning herself, was prevented by the people of the village; and that on the night of the 26th of September of the same year, being alone in her house, the said Mussummut Kunya fastened a rope round her own neck, and hanged herself."

City of Benares.

"During the year 1817, five suttees have been prevented: two under the bewasta of the pundits (N° 5.) which accompanied the circular orders of the 4th of January 1815; one under the bewasta (N° 4.) that accompanied the same orders; one under bewasta (N° 3.) subjoined to the circular orders of the 25th June 1817; and one for not being the lawful wife, but the sooryah, of the deceased. One woman was also prevented drowning, under the last-mentioned circumstances. The names of these women are Cublassee Bhooiharin, Rajhoor Brahming Jumnee, Mullahin, Nunkee Khetranny Soomutta Khusseah, and Heera Goshaine."

Zillah Moradabad.

"Mussummut Kishoree, of the weaver's cast, and residing at Vizier Gunge, pergunnah Bissowlee, was prevented sacrificing herself by the joint magistrate in the southern division of zillah Moradabad, (Mr. Boldero); her husband, at that time, being alive."

15. Resolved, That a copy of the foregoing remarks, with copies of the detailed and abstract statements prepared from the reports of the magistrates, and copies of such letters accompanying the reports, as contain any general information or observations, be transmitted, with a letter from the register, to the acting chief secretary of government.

16. Ordered,

16. Ordered, at the same time, that the magistrate of zillah Goruckpore, the joint magistrate stationed at Ghazeepore, and the acting magistrate of zillah Shahabad, be called upon, through the Benares and Patna courts of circuit, for explanations on the following points:—

17. The magistrate of Goruckpore to explain under what circumstances Mussummut Soorjee, though stated to be only 10 years of age, was allowed to be burnt on the 17th August 1817, in opposition to the circular orders of the nizamat adawlut, communicated through the court of circuit under date the 25th June 1817, and to the former circular instructions referred to, dated the 29th April 1813. The court desire that the magistrate will report specifically whether any and what inquiry took place, at the time of this occurrence being reported to him by the local police officer; and if an inquiry was made, why the result of it was not mentioned in the magistrate's report, which contains no explanation whatever on the subject.

18. The joint magistrate stationed at Ghazeepore, to be called upon for a similar explanation, respecting Mussummut Seeleeah, burnt on the 19th May, although stated to have been only 12 years of age.

19. Mr. R. M. Bird is further required to explain under what circumstances Mussummut Moonea was allowed to burn, seven years after the death of her husband, on the 5th September 1817, in opposition to the bewasta transmitted with the court's circular instructions of the 25th June 1817. An explanation of this case was, the court observe, particularly incumbent upon the joint magistrate, from the melancholy circumstances which attended it, and from the transaction's having taken place at or near Ghazeepore, where the joint magistrate resides.

20. With reference to the remarks of the acting magistrate of zillah Shahabad, on the case of Mussummut Roudee, burnt on the 22d August 1817, viz. "In this case, the husband having died about seven years ago, his widow offered herself a sacrifice to his manes. Her brother-in-law having been required to attend to answer for his conduct, died in jail during the necessary inquiries into the circumstances." The court think it necessary to call upon the acting magistrate for an explanation of the brother-in-law of Mussummut Roudee having been confined in gaol, instead of being admitted to bail during an inquiry into the circumstances of the case.

(True Extract.) (signed) P. M. Wynch, act^e magistrate.

(N° 22.)—Acting Register of Nizamut Adawlut to W. B. Bayley, esq.
Secretary to Government in the Judicial Department.

Para. 1.—Sir,—In continuation of the papers and proceedings respecting irregular suttees, during the year 1817, submitted to government on the 4th of June last, I am directed by the court of nizamat adawlut to submit the accompanying copy of a letter from the Benares court of circuit, with its enclosures, from the joint magistrate of Ghazeepore (Mr. R. M. Bird,) containing explanations respecting two irregular suttees, (viz. the cases of Mussummut Seeleeah and Mussummut Mooneeah,) which occurred in the district under his charge in the above-mentioned year.

2. The court desire me to observe, that Mr. Bird's letter of the 31st of July 1817 (to which he refers in the 2d paragraph of his letter now enclosed,) was submitted to government on the 14th of August following.

3. Copies of Persian and Hindoo versions of the bewasta, referred to in the last paragraph of Mr. Bird's present letter, were sent to the magistrate of Juanpore on the 11th September 1817; but through some inadvertence, do not appear to have been sent to the joint magistrate at Ghazeepore. The court have now furnished the joint magistrate with copies, and required his strict attention to the orders in force relative to suttees, until such time as he shall be furnished with further instructions by government, or a regulation shall be passed on the subject.

4. Until such regulation is passed, the court have informed Mr. Bird that they cannot invest him with the powers desired by him, to enforce transmission to the police officers of previous notice of intended suttees.

I am, &c.
(signed) W. Dorin, act^e reg.

Fort William, 13th August 1818.

N^o 23.—(Copies.)—To M. H. Turnbull, esq. Register of the Nizamut Adawlut, Fort William.

Sir,—We subjoin a copy of the joint magistrate of Ghazee pore's explanation, under date the 23d instant, respecting irregular suttees, furnished in obedience to the orders of the nizamut adawlut, dated the 4th ultimo.

We are, &c.

(signed) *W. A. Brooke*, sen^r judge.
W^m Cowell, 2d judge.
C. Smith, off^r judge.

Benares, 27th July 1818.

To W. A. Brooke, esq. 1st Judge, and the other Judges of the Court of Circuit, for the Division of Benares.

Gentlemen,—I have the honour to acknowledge the receipt of your letter under date the 18th current, covering an extract from an address of the register to the nizamut adawlut, to your court, and calling upon me for explanations respecting two cases of illegal suttee, which occurred during the last year.

Case of Peelah.

The first of those cases having occurred contemporaneously with, or rather precedent to, a still stronger case of illegal suttees, the circumstances of which are detailed in my address to the sudder dated 31st July 1817, forwarded through your court by a letter dated 2d August, and the chief points of each being the same, especially the circumstance of the police not being informed of the fact until after the victim had been consumed, I did not suppose it to be requisite that I should furnish any separate explanation. In my letter above referred to, as well as in that accompanying my yearly statement for 1817, dated 14th March 1818, I mentioned the impossibility of a stop being put to the practice of illegal suttees in this district, unless I were authorized to punish the zemindars and village police, for neglect in furnishing timely information, under the provisions of Regulation VIII. 1814; and I beg leave to repeat, that it is obviously impossible the police can prevent unlawful suttees, unless they are previously informed of the probability of their occurrence; and that such information will not be given, unless the zemindars and village watchmen are held responsible for furnishing it. For a fuller exposition of my opinion on this head, I beg leave to refer you to my letter of the 31st July 1817, above-mentioned; and I respectfully request the superior court will also be pleased to advert to that address, and to furnish me with such instructions as may appear to them best calculated to meet the difficulty complained of.

Vide 4th para. of
magistrate's letter to
nizamut adawlut,
dated 31 July 1817.
Case of Mussun-
maut Khutch.

With respect to the second case, if you will do me the favour to inspect the records of your office, you will observe that on the 30th July 1817, the same day in which it was received, I returned the translate of a bewasta, conveyed to your court under cover of a letter from the register to the nizamut adawlut, dated 25th June 1817, and forwarded to me through your court, on the ground of its being in the Bengallee language, and consequently not intelligible to the natives of this quarter. In reply to that letter, I received one from your court, under date 25th August 1817, covering a copy of a letter from the register to the nizamut adawlut, dated 14th August 1817, declaring the intention of the nizamut adawlut to furnish you with Persian and Hindoo translates, for the use of the magistrates in this province. No subsequent communication having been received, the proclamation has not of course been issued in this district.

Ghazee pore, Mag^{ist} Office,

23d July 1818.

I have, &c.

(signed) *R. M. Bird*, magistrate.

N^o 24.—Acting Register of the Nizamut Adawlut to W. B. Bayley, esq. Secretary to Government in the Judicial Department.

Sir,—In continuation of the acting register's letter to your address, under date the 4th June last, submitting to government an extract from the court's proceedings, containing the suttee statements and reports of 1817, I am directed by the nizamut adawlut to request that you will submit, for the information of his excellency the Governor General in Council, the accompanying copy of a letter from the Patna court of circuit, under date the 22d ultimo, enclosing an explanation from the acting magistrate of Shahabad, connected with the case of Mussunmaut Rawdee, called for by the court in pursuance of the 20th paragraph of the observations and orders above alluded to.

Fort William, 10 Sept. 1818.

I am, &c.

(signed) *W. Dorin*, act^g register.

To P. M. Wynch, esq. Acting Register, to the Nizamut Adawlut, Fort William.

Sir,—We have to acknowledge the receipt of your letter of the 4th June last, and to transmit to you, for the information of the court, the accompanying copies of a letter from the acting magistrate of zillah Shahabad, of the 18th instant, and its enclosure.

We are, &c.

(signed) *H. Douglas*, senior judge.
J. R. Elphinstone, 2d judge.
J. Sanford, 3d judge.

Patna Court of Circuit,
22d August 1818.

To G. Collins, esq. Register to the Court of Circuit for the Division of Patna.

Sir,—In reply to your letter of the 18th ultimo, with its enclosure, I beg leave to state, for the information of the court, that the brother-in-law of Mussamut Raudce, therein alluded to, was not confined in gaol, but immediately on his attending the court became very sick, was sent to the gaol hospital, and died shortly afterwards, as will appear by the accompanying report of the gaoler.

Zillah Shahabad,

I am, &c.

18th August 1818. (signed) *C. W. Smith*, act^g magistrate.
(True Copy.) (signed) *H. Douglas*, sen^r judge.
(True Copies.) (signed) *W. Dorin*, act^g reg.

N^o 25.—Register of the Nizamut Adawlut to W. B. Bayley, esq. Chief Secretary to Government, Fort William.

Sir,—I am directed by the nizamut adawlut to transmit to you, for the purpose of being laid before the most noble the Governor General in Council, the accompanying detailed and abstract statements, prepared in this office, from the reports of the several magistrates, of suttees which took place in their respective jurisdictions during the year 1818, together with the remarks and orders of the court thereon; and copies of sundry papers to which these remarks refer.

I am, &c.

Fort William, 21st May 1819.

(signed) *W. Dorin*, register.

PAPERS RELATING TO EAST INDIA AFFAIRS;

N^o 26.—DETAILED STATEMENT OF SUTTEES, OR HINDOO WIDOWS WHO WERE BURNT OR BURIED ALIVE WITH THEIR DECEASED HUSBANDS,

In the several Zillahs or Cites, during the Year 1818.—Compiled from Reports of the Magistrates.

CALCUTTA DIVISION:		AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
ZILLAS.	NAMES.						
Burdwan.	1. Suroosuttee	60	Mallee	Ramkunt, mallee	1 Jan. 1818	Coitee.	
	2. Besuennnee	60	Komar	Angur Punit	3	Sulemabad.	
	3. Soorjee	47	Aughooree	Suroopsham	5	Khund Ghose.	
	4. Rasoomai	70	Doollea	Nubby, dooleea	7	Sulemabad.	
	5. Gungamua	40	Brahmin	Sheelamund Bundeeja	9	Cutwa.	
	6. Sheebannee	75	Muddock	Jandub Doss	10	Khund Ghose.	
	7. Bhugbattee	50	Brahmin	Durpenarain Chutterjee	20	Culina. Ghose.	
	8. Sunkutree	65	Ditto	Ramkunt Bhutcherjee	26	Cochut.	
	9. Rasoo	59	Aughooree	Narain, aughoora	30	Balkishen.	Leaving a daughter of 7 years of age under the care of her brother, who executed the prescribed agreement on stamp paper.
	10. Shaun Soenderjee	25	Brahmin	Neemye Chooramun			
	11. Rasoo	50	Ditto	Bydenauth	1 Feb.	Culina.	
	12. Jewmunnee	60	Koith	Bhowannychurn Dutt	3	Ditto.	
	13. Comlah	30	Sutgopee	Ranchand Ghose	5	Cochut.	Leaving a daughter of 3 years of age under the care of her husband's brother, who executed the prescribed agreement on stamp paper.
	14. Dursumannee	33	Brahmin	Harsunk Mokerjee	11	Poolthul.	
	15. Tareence	72	Koith	Manik Bose	13	Coitee.	
	16. Shauckan	70	Aughooree	Shaulbran Sawant	13	Manglooto.	
	17. Purchee Dossce	80	Naipit	Nand Puramanick	16	Poolthul.	
	18. Birmai	50	Brahmin	Boehoo Mozoondar	19	Ditto.	
	19. Kuroonah	70	Ditto	Ramkishore Gungoly	28	Ditto.	
	20. Birjessuree	60	Tellee	Ramsunker Chutterjee	1 Mar.	Soudah.	
	21. Surbaunee	40	Sutgopee	Shauncharn Day	12	Culina.	
	22. Sreemutty	36	Aughooree	Narain Paul	17	Munglooto.	
	23. Gunra	45	Buddlee	Sheba, baudee	19	Coolpore.	
	24. Ulickannnee	50	Brahmin	Goculkubertay	24	Ditto.	
	25. Dossce	66	Ditto	Bholanaut Agerday	24	Biampass.	
	26. Khemah	60	Ditto	Shewram Mokerjee	27	Ditto.	
	27. Barcha Munce	65	Ditto	Jankeeran	3 Apr.	Cochut.	
	28. Sreemuttee	32	Ditto	Augustee Misser	7	Burdwan.	
	29. Gobindee	60	Muddock	Shaeloo Nylee	7	Ditto.	
	30. Jettod	50	Naipit	Gour, sootaur	9	Soudah.	
	31. Jewmunnee	70	Bumek	Joykishen Holdar	10	Khund Ghose.	
	32. Amundunnee	50	Seetaur	Bhaugbat	13	Dignagore.	
	33. Karyannee	75	Brahmin	Narain Mokerjee	13	Khund Ghose.	
	34. Amundee	65	Naipit	Goberdhum Nye	19	Ditto.	
	35. Doroman	33	Aughooree	Rantunoo Dutt	19	Balkishen.	

HINDOO WIDOWS, &c.

N ^o .	NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
36.	Bellasee	28	Aughooree	Rampershad Hazra	21 Apr. 1818	Coitee.	
37.	Pellee	60	Baugdee	Madhub	23	Coolpore.	
38.	Dyanai	32	Naipin	Karsenker Gungedy	23	Balkishen.	
39.	Jabooran	70	Gowalla	Pittain	24	Coitee.	
40.	Amundnai	50	Aughooree	Kishen Paul	30	Dignagore.	
41.	Tareence	50	Sutgopee	Doomil Ghose	8 May	Bansad.	
42.	Bien Pua	70	Brahmin	Woodyran Chutterjee	10	Ditto	Leaving a daughter of 3 years of age under the care of her husband's brother, who executed the prescribed agreement on stamp paper.
43.	Radharunnee	34	Sutgopee	Gopal Roy	10	Cochut.	
44.	Doorgunnee	45	Brahmin	Sodabudharay	10	Cutwa.	
45.	Gyanunnee	52	Ditto	Ratness Bhutcherjee	12	Coitee.	
46.	Sreemutty	28	Tantee	Senadir	14	Culina.	
47.	Medokah	50	Buddee	Sund vohubertay	14	Ditto.	
48.	Lakunnee	55	Sonar	Gobai sonar	14	Munglo Cote.	
49.	Chilrannee	50	Aughooree	Gohid Murali	16	Ditto.	
50.	Radharunnee	45	Ditto	Gudadhar Mandie	21	Balkishen.	
51.	Sukharree	52	Sonar	Gohid, sonar	23	Burdwan.	
52.	Bellasee	50	Kemar	Dasrut, kemar	11 June	Coolpore.	
53.	Chumba	80	Myrah	Takoredda	12	Khand Ghose.	
54.	Kemah	30	Brahmin	Juggermuth	12	Coolpore.	
55.	Parbuttee	60	Ditto	Burcharam Chuckerbutty	12	Culina.	
56.	Kirpamai	47	Ditto	Obheonam Bhutcherjee	15	Poolthul.	
57.	Bhugvuttee	40	Ditto	Raminohar Bhutcherjee	16	Soudah.	
58.	Kishmunnee	70	Brahmin	Purikhit, baugdee	27	Coolpore.	
59.	Unckmunnee	50	Aughooree	Cochill Gangooly	28	Ditto.	
60.	Amundnai	40	Koith	Debee Koar	29	Soudah.	
61.	Rasoo	32	Ditto	Kishenpershad	8 July	Coolpore.	
62.	Kishmunnee	60	Sutgopee	Kishenpershad	13	Ditto.	
63.	Rasoo	80	Koith	Murteen Ghose	14	Coitee.	
64.	Gochannnee Dossce	70	Brahmin	Rantunoo Ghose	18	Sulemabad.	
65.	Rackonunnee	60	Ditto	Rapabol Turkogoss	27	Khand Ghose.	
66.	Sheebannee	60	Ditto	Tickaram Bhutcherjee	27	Cochut.	
67.	Rasoo	30	Ditto	Woomacut Roy	28	Dignagore.	
68.	Bhowannee	80	Soree	Kheokurim	28	Ditto.	
69.	Amundnai	30	Brahmin	Khittoo Mokerjee	2 Aug.	Sulemabad.	
70.	Nello	60	Ditto	Ransoo der Ghosul	3	Dignagore.	
71.	Suttee	60	Sutgopee	Geere Kaurick	15	Coolpore.	
72.	Nyannee	50	Koith	Sheelchary	15	Culina.	
73.	Parbutty	70	Ditto	Mohadeesee	20	Poolthul.	
74.	Goluckmunnee	80	Tellee	Saulul Dhey	21	Coolpore.	
75.	Unopocma	80	Brahmin	Comlahuth Bhutcherjee	21	Cutwa.	
76.	Andrumunnee	30	Baugdy	Narhury	23	Ditto.	
77.	Dyanai	60	Sutgopee	Chooramun	23	Poolthul.	
78.	Jugrassuree	36	Ruddee	Purankishen	29	Culina.	
79.	Takoranee	40	Baugdee	Chuckee	1 Sept.	Coolpore.	
80.	Sukharree	60	Tellee	Chooramunee	2	Culina.	
81.	Kuryannee	70	Brahmin	Neyan Takore	4	Bansad.	
82.	Tareence	26	Ditto	Kenaran	6	Coolpore.	

CALCUTTA DIVISION—continued.		NAME S.	AGE	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
ZILLARS.	N ^o .							
Burdwan continued.	84.	Digambar	38	Brahmin	Gobind Bhuttacherje	9 Sept. 1818	Poobthul.	
	85.	Gandharv	32	Angboree	Konye	11	Cottore.	
	86.	Radhabinnee	45	Sodair	Sutoorghun	16	Cotulpore.	
	87.	Tootsee	70	Ditto	Loharan	18	Cutwa.	
	88.	Copalee	50	Brahmin	Sudhanand Ghutuck	18	Ditto.	
	89.	Bhyashee	32	Ditto	Rampershaad	21	Culina.	
	90.	Chootamunja	40	Ditto	Radha Gobind	24	Ditto.	
	91.	Radhabinnee	50	Chusa.	Ramjeeun	3 Oct.	Ditto.	
	92.	Meroka	31	Brahmin	Shreeboe Bhuttacherja	5	Ditto.	
	93.	Andharminnee	50	Sutgope	Budenzauth	5	Cochut.	
	94.	Jewminnee	50	Baddee	Golankubeerauj	6	Cotulpore.	
	95.	Hoonamai	50	Keith	Klooderam	8	Dignagore.	
	96.	Gourminnee	35	Eradmin	Cosseenaath	9	Dignagore.	
	97.	Jaakee	35	Dit	Doorgachurn Bhuttacherje	9	Dignagore.	
	98.	Sheebosondere	25	Ditto	Doorgachurn Bhuttacherje	9	Dignagore.	
	99.	Kishennunnee	24	Sooree	Mundoooodun	12	Soudahl.	
	100.	Khumadi	60	Tantee	Gobind, tantee	13	Culina.	
	101.	Sankuree	40	Keith	Doorgachurn Moromdar	14	Burpass.	
	102.	Beritomal	60	Brahmin	Doorgapershaad	16	Cochut.	
	103.	Freemcty	60	Ditto	Rausshelarry	16	Soudahl.	
	104.	Bingbuthy	40	Raupoot	Cosseenaath	17	Mungle Cote.	
	105.	Ulekah	50	Keith	Parankishon	19	Culina.	
	106.	Marpree	70	Tantee	Anundeeram	22	Ditto.	
	107.	Ratminunnee	50	Koomar	Tikeebund	24	Khumd Ghose.	
	108.	Khama Maidossee	70	Angchoosee	Kishen Sing Roy	26	Cutwa.	
	109.	Jewminnee	55	Sutgope	Lakhun	27	Mangle Cote.	
110.	Sceerohomee	50	Keith	Bissomath Dutt	31	Cochut.		
111.	Uloke	50	Brahmin	Punchanun Fakore	31	Soudahl.		
112.	Eshporee	40	Baroot	Gocul, baroot	7 Nov.	Poobthul.		
113.	Tripesoa Soudary	40	Brahmin	Nundikoomar Roy	13	Culina.		
114.	Sueklee	65	Ditto	Budram Gangooly	14	Cutwa.		
115.	Jogadhy	40	Ditto	Collee Sidheant	15	Ditto.		
116.	Unorogoonna	55	Ditto	Ramtuzoo Bhuttacherje	16	Cutwa.		
117.	Krengli	45	Napt	Ranjoy	17	Soudahl.		
118.	Jewminnee	40	Brahmin	Juggernaath Ghoenul	18	Cutwa.		
119.	Satubetra	60	Chassah.	Nundikoomar	20	Ditto.		
120.	Digambarra	28	Brahmin	Harchund Buttacherje	21	Poobthul.		
121.	Utergo	35	Sooree	Sonatan Roy	24	Burhwan.		
122.	Surtaunce	50	Kovergulla	Gourharry Roy	27	Murtisur.		
123.	Royminnee	27	Bustome	Sheebraun Doss	4 Dec.	Indes.		
124.	Chaud	65	Keith	Safulran	6	Poobthul.		
125.	Prem	28	Brahmin	Collepershaad	7	Ditto.		
126.	Anund Takoo-runny.	30	Ditto	Ranjoy Chutterjee	7	Cotulpore.		

Leaving a daughter of years of age under the care of her sister, who executed the prescribed ceremony without papers.

Leaving a daughter of years of age under the care of her sister, who executed the prescribed agreement on stamp paper:—

127. Sankurree	49	Sonar	-	Clayton	-	11 Dec. 1815	China.
128. Keeneepree	75	Napit	-	Fackerdunl	-	12	Hynab.
129. Mai Dessee	45	Sutgope	-	Kunkishen Koor	-	13	Sahmabad.
130. Soraunnee	35	Kumar	-	Rugboonauth	-	29	Indos.
131. Obhyah	60	Brahmin	-	Kisurunt	-	30	Celma.
132. Punclee	60	Langdeen	-	Kiauro, bangdee	-	31	Ditto.
-	17	Prevented	from burning:				
-	28	Koib	Punchanunmittar				Sulacnabad
-	67	Kumar	Muthoor, kumar				Sondah
-		Koth	Rausoo				Suteemabad
1. Musi ¹ Rahdee	60	-	Kulp Rawoot	-	2 Feb.	-	Muzakpore
2. Cowta	35	Chassah	Kinnasee Purinas	-	29	-	Assurassur.
3. -	15	-	Puroornin Punda	-	29 Apr.	-	Balsore.
4. -	50	Brahmin	Bundoomia; cast, brahmin	-	19 May	-	Ditto.
5. -	16	Mante	Jugamito Doss; cast, maintee	-	20 June	-	Panallunka.
6. -	75	Ditto	Chytnachurn Putuack, ditto	-	13 Sep.	-	Uruckpore.
7. -	60	Suraff	Hurreeahwloo; ditto, aural	-	3 Oct.	-	Bhedrach.
8. -	40	Chassah	Goorpe Behra; cast, chassah	-	15	-	Tamallunka.
9. -	15	Brahmin	Bhagwat Pundah; cast, brahmin	-	19	-	Ditto.
10. Joromunday	60	Mainee	Gopeneath; cast, maintee	-	27	-	Balsore.
11. Soothah	32	Dit o	Rushtechurn, ditto	-	19 Nov.	-	Tamallunka.
1. Bejooya	37	Kay	Bamochun Ghose	-	5 Jan.	-	Byadetty
2. Futbutty	50	Sutgope	Connye, sutgope	-	18	-	Ditto.
3. Amundomoch	90	Brahmin	Razchurn Bhur	-	25	-	Ditto.
4. Lukhee	65	Bagdy	Ramperschaud, bagdy	-	29	-	Ditto.
5. Anoopornah	66	Brahmin	Attarah Eonejee	-	32	-	Ditto.
6. Rajesaurree	70	Ditto	Nusseram Mookerjee	-	6	-	Banshetria.
7. Kurroone	70	Kay	Lochansen	-	10	-	Ditto.
8. Bhagbuttee	40	Brahmin	Kishenchutterjee	-	19	-	Ditto.
9. Kawsullah	48	Kay	Gunga Doss	-	17	-	Ditto.
10. Hokeenees	62	Boy l	Sumboochund Mazemdar	-	31	-	Ditto.
11. Bhownanee	70	Brahmin	Ramlochlunchutterjee	-	27	-	Banspore.
12. Umkichah	60	Dit o	Neelinooneemookerjee	-	18	-	Panduch.
13. Gonga	60	Dhob l	Rampaudit	-	26	-	Ghantangs.
14. Birumwch	22	Sutgope	Prankishennawgee	-	14	-	Hoogbly.
15. Chamnionee	45	Ditto	Jaggernaath Ghose	-	21	-	Ditto.
16. Dabee	60	Kay	Bhownanee Dose	-	19	-	Jaugran.
17. Annudo	60	Tantee	Goharmy Deh	-	12	-	Rajbalbant.
18. Kousullah	73	Koybert	Goorpe Dhas	-	14 Feb.	-	Dhannakallee.
19. Gundarree	25	Koloo	Nurharree Koloo	-	13	-	Jeharahad.
20. Chitum	75	Koy ¹	Jeetharun Ghose	-	14	-	Byedbutty.
21. Doorga	60	Brahmin	Rammohunchatterjee	-	12	-	Ditto.

* The darogah was reprimanded for allowing this suttee to take place, and strictly enjoined to prevent any similar instance in future. Having reason to believe that the rules in force on the subject are not sufficiently known in the district, I have recently directed their republication, accompanied by translation in the Ooreenli language.

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ZILLAH	CALCUTTA DIVISION—continued		AGE	CAST	NAME AND CAST of her husband	DATE of burning	In what Police Jurisdiction	REMARKS
	No.	NAMES						
Hooghly	22	Sunuliah	60	Tumolee	Surtuk Doh	26 Feb. 1818	Chundercoo	
	23	Ramchandra Debba	20	Brahmin	Gungapersaud Gogolee	17	Bausberia	
continued	24	Unopomah	50	Ditto	Purbutylam Butacheje	22	Ditto	
	25	Blowany Dossee	80	Sutgope	Ramedee Ghose	22	Hurpaul	
	26	Doorga Dossee	81	Gowalla	Kebulram	3 Mar	Jehanabad	
	27	Gyansurree	45	Tehlee	Lockun Paul	13	Ditto	
	28	Jumna Dossee	50	Sutgope	Santecan	12	Ditto	
	29	Joyah	70	Banglee	Biho, banglee	20	Ditto	
	30	Purest	60	Kelbert	Debutthullee	31	Byedbutty	
	31	Dhuaner	39	Ditto	Rhoobanumundel	10	Chattaul	
	32	Adhiramnee	32	Sutgope	Byekunt Roy	31	Ditto	
	33	Santoe	70	Telichee	Byreege Jalleah	25	Chundercoo	
	34	Candibero	40	Sutgope	Over Phomali	27	Ditto	
	35	Rockenee	45	Brahmin	Sugernauth Acharye	12	Bangnan	
	36	Suckree Dalbee	70	Ditto	Joyanain Mookerjee	17	Rajapore	
	37	Phattee in Dabee	75	Sutgope	Ganyekowar	3	Dhunnakallee	
	38	Turon	63	Jogo	Bir Jogo	4	Benipore	
	39	Devesh	85	Sutgope	Lokhand Paria	4	Ditto	
	40	Gourmonee	24	Brahmin	Ramkumar Mookerjee	3	Ditto	
	41	Rudamonee	50	Tehlee	Shamsowdseeth	3	Ditto	
	42	Unopomah	60	Ditto	Ramoondeh Kund	17 Apr	Hooghly	
	43	Parasurree	60	Nye	Safulhar, nye	29	Chattaul	
	44	Unopomah	28	Brahmin	Bisnagin Basar	17	Rajapore	
	45	Dauoch	50	Sutgope	K. Chohalmundie	14	Benipore	
	46	Deurga Dalbee	70	Brahmin	Rantuneeclukerottty	1	Ditto	
	47	Gourmonee	23	Ditto	Panchowree Binerja	19	Benipore	
	48	Unopomah	80	Brahmin	Gourkamt Nyahaggee	18	Dhunnakallee	
	49	Unopomah	46	Brahmin	Radharmohan Lab	19	Ditto	
	50	Tukhee	24	Byed	Bykant Roy	14	Bausberia	
	51	Subhadda	62	Nye	Ramgaun	2	Debangunge	
	52	Gunga	80	Tantee	Ramkanker	14	Ditto	
	53	Parhuttee	40	Brahmin	Kishenpersaud Ghutah	24	Hurpaul	
	54	Jaymanee	36	Dhoba	Gopee, dhoba	16	Chundercoo	
	55	Jaymanee	45	Byed	Byruchend Roy	18 May	Benipore	
	56	Subbannee	35	Kay	Randeenoo Sircare	19	Dhunnakallee	
	57	Jumna	40	Ditto	Dogepersaud Mozendar	30	Ditto	
	58	Lukkee Preeah	80	Ditto	Punchund Sircar	7	Rajbahaut	
	59	Shreenotee	18	Ditto	Nubmunde	26	Chattaul	
	60	Buddah	60	Sutgope	Pretnonoy	21	Jehanabad	
	61	Rajsurree	60	Kay	Komleant Mitter	23	Benipore	
	62	Gomulathie	50	Ditto	Komleant Pallet	3 June	Bausberia	
	63	Bannagurren	75	Sutgope	Gustakhaal Ghose	15	Ditto	
	64	Kartu Dossee	65	Kay	Kishenpersaudhoorn	23	Hooghly	
	65	Parhuttee	60	Kay	G. Kul Sircar	9	Byedbutty	

ZILLAH	CALCUTTA DIVISION—continued		AGE	CAST	NAME AND CAST of her husband	DATE of burning	In what Police Jurisdiction	REMARKS
	No.	NAMES						
Hooghly	66	Rasseo Dalbee	45	Sutgope	Bhyrub Roy	20 June 1818	Jehanabad	
	67	Phoolmunnee	70	Ditto	Ramundel	1	Chattaul	
continued	68	Mundee Deree	64	Ditto	Ramconoy Roy	24	Ditto	
	69	Rockree	95	Kay	Mockeram Ghose	6	Hurpaul	
	70	Durpaddee	75	Brahmin	Roopram Surbhoon	9 July	Benipore	
	71	Pranchee	70	Ditto	Nyan Uddikarree	15	Jehanabad	
	72	Gunga	30	Bangdy	Rampersaud, bangdy	24	Rajapore	
	73	Nyauco	80	Sutgope	Bendram Ghose	25	Ditto	
	74	Parhuttee	70	Kansarree	Tiloknunden, kansarree	3	Bausberia	
	75	Shobosonderee	45	Brahmin	Juggernoth Bedalunkar	11	Ditto	
	76	Unopomah	55	Ditto	Jugrohun Mookerjee	10	Dhunnakallee	
	77	Unopomah	25	Ditto	Randhonnabhoosun	16 Aug	Jehanabad	
	78	Anrud	30	Ditto	Kaleechattoorjeah	11	Debangunge	
	79	Lukhee	60	Kilbert	Radiachern Roy	16	Bangnan	
	80	Bhowanee	64	Tantee	Mannik Rukhet	16	Hurpaul	
	81	Ransona	70	Byed	Bholanath Sein	26	Byedbutty	
	82	Subuttra	64	Tumolee	Ramchender Seit	28	Ditto	
	83	Komla Dibbia	32	Brahmin	Ramjoy Mookerjee	17	Rajapore	
	84	Subudda	30	Kay	Rangopaul Mitter	24	Benipore	
	85	Radhamonee	71	Chundal	Bollyechung	27	Ditto	
	86	Gunga	21	Moyrah	Gungaran, moyrah	16	Dhunnakallee	
	87	Jumna	60	Kay	Bholanath, kay	27	Ditto	
	88	Ruttee	22	Ditto	Panchund Sing	1	Bausberia	
	89	Radhmonce	36	Ditto	Pertabnarrain Ghose	18	Ditto	
	90	Haromonee	50	Ditto	Thakordesshuttoorjea	18	Ditto	
	91	Ramonee Dibbee	30	Brahmin	Ramlochnumundy	31	Hooghly	
	92	Sunkeree Dossee	43	Tehlee	Gopaul chootar	13	Chundercoo	
	93	Panchlee	40	Clootar	Mohun Sircar	2	Bausberia	
	94	Benullah	39	Sutgope	Bhorut Banorjea	2	Ditto	
	95	Subasserree	50	Brahmin	Chorton Ghose	18	Ditto	
	96	Soorye Dossee	60	Kay	Nubkishar Mookerjee	20	Benipore	
	97	Joymonce	45	Brahmin	Kossinoth Bhuttacheje	9	Paundeah	
	98	Bhnyrubbee	35	Ditto	Bellyesain	26	Ditto	
	99	Shussee	40	Kay	Balukram Gowalla	26	Dhunnakallee	
	100	Suebrunee	80	Gowalla	Ramoonundy	4	Ditto	
	101	Rajessurree	40	Tehlee	Mockeram Roy	7	Jehanabad	
	102	Tarranonee	35	Brahmin	Hurreechorn Bose	3	Ditto	
	103	Rutessurree	50	Kay	Shumlecorum Dolloy	14	Chattaul	
	104	Chumpah	80	Bangdy	Saful, choolah	1	Chundercoo	
	105	Thakomunee	40	Chootah	Hurree, lohar	4	Ditto	
	106	Porna	40	Lohar	Puncharam, dhobah	21	Ditto	
	107	Gunga	23	Dhobah	Juggernoth Paul	27	Byedbutty	
	108	Una	46	Tehlee	Nuttanund Mookerjee	18	Hooghly	
	109	Anundmoh	70	Brahmin	Ramhun, sonar	8 Oct	Bausberia	
	110	Tarancee Dossee	30	Sonar	Ramram Ghose	28	Bausberia	
	111	Lukhee Prea Dossee	60	Sutgope	Hurroo Bedalunkar	28	Ditto	
	112	Anrud Mohi	60	Brahmin	Comnye Khan	31	Paundeah	
	113	Debbet	-	Gowalla	Joogul, doobah	14	Dhunnakallee	
	114	Gayah	32	Deebah	-	-	-	
	115	Ratnan	40	-	-	-	-	

CALCUTTA DIVISION—continued.		AGE.	C.A.S.T.	NAME AND CAST of her husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
ZILLAHS.	NAMES.						
Hoojly continued.	115. Champah	80	Bangley	Shoomborn Dolloy	14 Oct. 1818	Ghataul.	
	116. Mailkiah	80	Kyber	Bakharan Monna	21 —	Ditto.	
	117. Sooring Munde	50	Chundal	Doolaul Derreah	27 —	Ditto.	
	118. Bimao Mohie	20	Brahmin	Obhychern Banorjeeah	12 —	Chandercon.	
	119. Moes	28	Lohar	Mudden, lohar	15 —	Ditto.	
	120. Nyamue	27	Brahmin	Gungarain	18 —	Raipur.	
	121. Sarge	60	Boyroy	Gutteram, boyroy	3 —	Byelutty.	
	122. Ollungah	22	Kay	Rausbetry-Palet	5 —	Ditto.	
	123. Sudechee	30	Ditto	Ranchender Sircar	14 —	Ditto.	
	124. Cheeroo	150	Gowalla	Safidram Ghose	27 —	Ditto.	
	125. Kuroona Dossee.	60	Sutgope	Byednoth Ghose	30 Nov.	Bansderia.	
	126. Kiben Mooset Debia	45	Brahmin	Ranlochan Mookerjee	24 —	Ditto.	
	127. Deurga	70	Ditto	Ganpersaud Chatterjee	10 —	Hoorly.	
	128. Chakama Didea	70	Ditto	Ramsunder Chatterjee	25 —	Wardack.	
Jessore	129. Sunkarac Dossee.	60	Kay	Nurnarin Mookerjee	27 —	Pearpore.	
	130. Hoochunsee	80	Brahmin	Gokol Ghossul	10 —	Dumakallee.	
	131. Sukhree	70	Sutgope	Bulloy Mundell	2 —	Jehanabad.	
	132. Sadeboe	55	Ditto	Noh Cowree Haldar	16 —	Byelutty.	
	133. Komund	18	Kay	Tadumitter	6 —	Ditto.	
	134. Nalkomund	40	Brahmin	Kallachend Banorjee	13 Dec.	Hoorly.	
	135. Sukhree	50	Teer	Rogoonoth, teer	20 —	Ditto.	
	136. Deurga Dossee	64	Tebha	Sunker Paul	8 —	Ditto.	
	137. Kousallah	40	Kay	Raukaunt, moochee	22 —	Bansderia.	
	138. Lanoporna	50	Brahmin	Cossinoh Gougalee	2 —	Chundal.	
	139. Bhugrettee	60	Ditto	Juggernoth Mookerjee	29 —	Byelutty.	
	140. Kuroona	19	Bangley	Gebordhon, bangley	—	Ditto.	
	141. Foorye	—	—	Rankishorn Chuckerbutty	21 Jan.	Noalad	
	1. Sacrometty Deblea	25	Brahmin	—	—	—	From the report of the Magistrate, it appears that there was no ob- jection, according to the Shaster, to her burning on the funeral pile of her husband, having no young children.
2. Juckey	60	Kamar	—	9 —	Ditto	From the report of the Magistrate, it appears that there was no ob- jection, according to the Shaster, to her burning on the funeral pile of her husband, having no young children.	
3. Blangpusty Deblea	45	Brahmin	—	23 Mar.	Singa	From the report of the Magistrate, it appears that there was no ob- jection, according to the Shaster, to her burning on the funeral pile of her husband, having no young children.	
4. Bildea Dassee	60	Kay	Nilkant Ghose	5 —	Mahomedpore	Ditto	
5. Ram Prea	60	Brahmin	Cossyaanth Chuckerbutty	8 —	Noalad	Ditto	
6. Gunga	60	Brahmin	Tunaco, tunack	8 —	Ditto	Ditto	
7. Poeslee	70	Tely	Tenacoran, tely	16 —	Ditto	Ditto	
8. Umpoerna	40	Brahmin	Nursing Mookerjee	23 April	Cotechandpore	Ditto	
9. Pudda	25	Kay	Georgymann Bose	23 —	Noalad	Ditto	
10. —	40	Ditto	Bharat Chander Bose	23 —	Ditto	Ditto	

From the report of the darogah, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband, having no young children.

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11. Theeta Deblea	20	Brahmin	Raukan Chuckerbutty	14 May 1818	Noalad	From the report of the darogah, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband, having no young children.
12. Gunga Deblea	60	Ditto	Hurdachewerbutty	24 —	Ditto	Ditto
13. Bendeke	60	Chundul	Bacharan Sedar	9 June	Lohagura	Ditto
14. Sacrometty Deblea	60	Brahmin	Kinkerbkerbutty	20 July	Noalad	Ditto
15. Chamenoney	22	Sahar	Raufachant, suboo	26 Aug.	Lohagura	Ditto
16. Uroda	30	Buyed	Nilmooney Dass	—	Noalad	On inquiry, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband, having no young children. The police thannah, the darogah in consequence was ordered to forward them to the sadder station: Suramony Shaw, Doodranje Shaw, and others, were forwarded, and ordered by me to give a muschulka of 25 rupees each for their future guidance.
17. Rainsmoney Dassee	45	Kay	Bakcrain Deb	8 Oct.	Singa	From the report of the darogah, it appears that there was no objection, according to the Shaster, to her burning on the funeral pile of her husband, having no young children.
18. Rainsmoney	60	Ditto	Nundee all Dass	25 Sept.	Mahomedpore	Ditto
19. Joy money	30	Buyed	Deepchander Roy	15 Oct.	Noalad	Ditto
20. Karroonamoney	25	Kay	Fackachant Dutt	23 —	Cutwaly	Ditto
21. Jawsoda	40	Ditto	Madhoyam Deb	18 —	Noalad	Ditto
22. Javmabee	35	Buyed	Sumbhachander Sein	4 Nov.	Ditto	Ditto
23. Ransita	26	Ditto	Cumachant Doss	30 —	Lohagura	Ditto
24. —	—	—	—	—	—	From the report of the darogah, it appears that the husband of the widow died in the village of Collea, in this district, on the 11th of Aug., 1295, B. S., which information she received on the 16th Aug., 1295, B. S. and burnt on that very same day, no objection existed to the injury made by the darogah to her burning. She had 4 children, one of the age of 3 years, for which the grandfather has entered into a written engagement that he will provide a suitable maintenance.
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100. —	—	—	—	—	—	—

HINDOO WIDOWS, &c.

The report of the darogah in this suttee was not received from the mutsai until January 1818; therefore it was not included in the statement for 1817.

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NAME AND CAST	AGE	CAST	NAME AND CAST	DATE	REMARKS
1. Anna Mosey	35	Saunt	Sarassur Baboo	19 Feb. 1818	
2. Gungahporey	30	Brahmin	Kishorendra Ponce	21 -	Zemindary Amynagore.
3. Gungahporey	60	Sourcee	Sabarampandey	23 -	Ditto - Sootpore.
4. Katta	50	Kay	Subarnkat	25 -	Ditto - Pantnong.
5. Katta	47	Chutry	Kover Sateegun Shag	6 Mar.	Ditto - Pachet.
6. Katta	45	Raupoot	Bissen Sing	13 -	Thannah Pootpore.
7. Katta	60	Poda	Draochurn, podar	19 -	Ditto - Sootpore.
8. Katta	50	Brahmin	Ranjay Pottcherpe	24 -	Ditto - Sootpore.
9. Katta	80	Jogee	Gaul, jogee	26 -	Zemindary Pootpore.
10. Katta	70	Haree	Sadye, haree	2 Apr.	Thannah Ghos.
11. Katta	60	Chasah	Cocool Basking, chasah	4 -	Zemindary Sootpore.
12. Katta	45	Sonar	Narain, sonar	14 -	Thannah Sootpore.
13. Katta	50	Poda	Sonatin, podar	9 May	Ditto - Sootpore.
14. Katta	75	Sonar	Roop, sonar	18 -	Zemindary Pootpore.
15. Katta	75	Talee	Gunnese, talee	2 -	Ditto - Chas.
16. Katta	49	Brahmin	Seloo, brahmin	4 -	Zemindary Pootpore.
17. Katta	35	Brahmin	Kosse, brahmin	14 -	Ditto - Sootpore.
18. Katta	30	Khetry	Gopesh, Nalko	14 -	Ditto - Sootpore.
19. Katta	60	Brahmin	Ramkoye, Brahmin	15 -	Ditto - Sootpore.
20. Katta	60	Ditto	Chinkoram, Gosain	15 -	Ditto - Sootpore.
21. Katta	50	Munduk	Narain, munduk	15 -	Ditto - Sootpore.
22. Katta	45	Sourcee	Huttoo, sourcee	15 -	Ditto - Sootpore.
23. Katta	55	Barick	Jugrenath, barick	15 -	Ditto - Sootpore.
24. Katta	60	Susan	Saurack Paul	15 -	Ditto - Sootpore.
25. Katta	60	Brahmin	Lodhramdoss, carlee	15 -	Ditto - Sootpore.
26. Katta	31	Brahmin	Mundkornar, Brahmin	15 -	Ditto - Sootpore.
27. Katta	35	Chasah	Mudien Mohun Roy	15 -	Ditto - Sootpore.
28. Katta	43	Brahmin	Narain Gungah	15 -	Ditto - Sootpore.
29. Katta	59	Ditto	Ramkoye, Brahmin	15 -	Ditto - Sootpore.
30. Katta	70	Ditto	Solagay Surman	15 -	Ditto - Sootpore.
31. Katta	55	Ditto	Kachoo, Sany	15 -	Ditto - Sootpore.
32. Katta	50	Ditto	Jugrenath, dholee	15 -	Ditto - Sootpore.
33. Katta	65	Ditto	Munachatterjee	15 -	Ditto - Sootpore.
34. Katta	70	Brahmin	Mohun Dui	15 -	Ditto - Sootpore.
35. Katta	40	Raupoot	Orin Pater	15 -	Ditto - Sootpore.
36. Katta	50	Saunt	Saurack, kulloo	15 -	Ditto - Sootpore.
37. Katta	50	Kuloo	Draochurn, Chatterjee	15 -	Ditto - Sootpore.
38. Katta	50	Brahmin	Brahmin, Bhaut	15 -	Ditto - Sootpore.
39. Katta	73	Brahmin	Groochurn, Khat	15 -	Ditto - Sootpore.
40. Katta	32	Tantre	Jugrenath, dholee	15 -	Ditto - Sootpore.
41. Katta	80	Dholee	Kanchanarath	15 -	Ditto - Sootpore.
42. Katta	60	Saunt	Pudai Sing, Raupoot	15 -	Ditto - Sootpore.
43. Katta	32	Raupoot	Kanchanarath	15 -	Ditto - Sootpore.
44. Katta	60	Brahmin	Kanchanarath	15 -	Ditto - Sootpore.

57. Pauchomonee	59	Tante	Saugur, tante	27 Nov. 1818	Zemindary Amynagore.
58. Kiboree	55	Brahmin	Sihheebhatter	3 Dec.	Ditto - Sootpore.
59. Shomaree	60	Ditto	Chunderseebur Mohurpatter	5 -	Thannah Banooran.
60. Kiboree	59	Culoo	Punchye, culoo	12 -	Ditto - Sootpore.
61. Monae	26	Koye	Mandoo Newkey	17 -	Ditto - Sootpore.
62. Saubomonee	60	Brahmin	Nursing Deeberrid	20 -	Ditto - ditto.
1. Tante	60	Ditto	Neemye Bhoyan, brahmin	23 Jan.	Ditto - Kulmeegole.
2. Champce	50	Goolnee	Bydenath Ghose, goolah	6 April	Ditto - Sootpore.
3. Soolamonee	49	Brahmin	Bydenath Misur, brahmin	13 -	Ditto - Kaagunge.
4. Sursuttee	75	Tundin	Nittamunkur, tunolee	13 -	Town of Midnapore.
5. Rjessuttee	30	Brahmin	Gobardhanbatter, brahmin	17 -	Ditto.
6. Koornee	35	Kyburth	Churn Das, kyburth	6 May	Thannah Pootpore.
7. Peravee	40	Juleanee	Radhanath, juleanee	8 -	Betah Gurh.
8. Soolcedhra	60	Kyburth	Hurree Preah, kyburth	20 -	Thannah Kulmeegole.
9. Uncoopornah	30	Brahmin	Draochurn, Chatterjee, brahmin	11 June	Ditto - Pootpore.
10. Tarah	60	Ditto	Ramsunker Mookerjee, brahmin	22 -	Betah Gurh.
11. Radhamonee	40	Sutgope	Gour Paul, sutgope	10 July	Thannah Sootpore.
12. Bhovancee	40	Tanteen	Sedoo Churn, tanteen	10 -	Ditto - Sootpore.
13. Sukkece	27	Malanee	Oodub, malice	20 -	Ditto - ditto.
14. Soolcedhra	60	Charyya	Isauree Surtar, gurrye	20 -	Ditto - Kaagunge.
15. Bhovancee	80	Kyburth	Ugne Das, kyburth	29 -	Ditto - Numal.
16. Kinnee	50	Manjee	Sonatin, manjee	4 Aug.	Betah Gurh.
17. Nillee	30	Kyburth	Gobardhanbatter, kyburth	13 -	Thannah Pootpore.
18. Nundee	16	Sourcee	Gour, sourcee	4 Sept.	Betah Gurh.
19. Poonernah	33	Sutgope	Balekram Kulleea, sutgope	9 Oct.	Thannah Sootpore.
20. Neelamonee	60	Bugtee	Bercharun, bugtee	29 Nov.	Ditto - ditto.
21. Konteeah	60	Brahmin	Sunker Butacharge, brahmin	2 Dec.	Ditto - Pootpore.
22. Janbee	60	Brahmin	Nedum Pundah, brahmin	14 -	Ditto - Banooran.
1. Doorah	60	Korstnee	Bonemallee Dui, a koist	1 July	Dundumna - No objections, as this woman had no children under 3 years of age.
2. Surimungulla	24	Brahmin	Ramchurn Sutar, brahmin	4 -	Nuddah - Ditto.
3. Moolakeesee	24	Brahmin	Sereeputy Roy, brahmin	14 Jan.	Ditto - Ditto.
4. Unapeor	61	Ditto	Seebchunder Mookerjee, brahmin	25 -	Sootpore - Ditto.
5. Tarahmonee	21	Ditto	Seebchunder Mookerjee, brahmin	30 -	Ditto - Ditto.
6. Deegun	30	Gowalleen	Sunbhoo Ghose, gwallah	3 Feb.	Dowlut Gungo - In this case the woman had a child under 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagements, on stamp paper, to take care of it.
7. Rahmonee	50	Brahmin	Ramkashore Gossaul, brahmin	4 -	No objections, as this woman had no child under 3 years of age.
8. Kurvornamoe	46	Ditto	Kishen Deb Butacharge, D	7 -	Ditto.
9. Deegunduree	32	Gwallen	Ruten Ghose, gwallah	16 -	Ditto.
10. Juggater Issuree	50	Tanteen	Sutcechurn, tanteen	17 -	Ditto.
11. Unsoopornah Dasse	32	Koistnee	Rookeenackanth, koist	18 -	Ditto.
12. Unsoopornah	80	Brahmin	Sudda Seeb Chatterjee, brahmin	30 -	Ditto.
13. Purrujsun	31	Gwallen	Nusseram Ghose, gwallah	25 -	Ditto.
14. Soorjennuree	50	Brahmin	Kunleamath Bakshe, brahmin	25 -	Ditto.
15. Seebsoonduree	46	Bydeenee	Roopnarain Sein, bydeee	4 Mar.	Sootpore - No objections, as this woman had no child under 3 years of age.

PAPERS RELATING TO EAST INDIA AFFAIRS.

NAME	AGE	CASTE	NAME AND CAST OF NEAR RELATION	DATE OF DEATH	PLACE OF DEATH	REMARKS
16. Bomanee	26	Brahmanee	Sankarman Singh, Pandoo	11 Mar. 1818	Sooksaugur	In this case the woman had a child under 3 years of age, but previously to the death a near relation entered into the prescribed engagements, on stamp paper, to take care of it.
17. Sankar	64	Brahmanee	K. Ram and K. R. Mohan	18	Hurrah	No objection, as this woman had no child under 3 years of age.
18. Karaman	56	Brahmanee	1. Sankar, 2. Sankar, 3. Sankar	27	Nuddeah	Ditto.
19. Sankar	54	Brahmanee	1. Sankar, 2. Sankar, 3. Sankar	27	Ditto	Ditto.
20. Sankar	54	Brahmanee	1. Sankar, 2. Sankar, 3. Sankar	27	Sankar	Ditto.
21. Sankar	54	Brahmanee	1. Sankar, 2. Sankar, 3. Sankar	27	Sankar	Ditto.
22. Sankar	54	Brahmanee	1. Sankar, 2. Sankar, 3. Sankar	27	Sankar	Ditto.
23. Sankar	54	Brahmanee	1. Sankar, 2. Sankar, 3. Sankar	27	Sankar	Ditto.
24. Sankar	54	Brahmanee	1. Sankar, 2. Sankar, 3. Sankar	27	Sankar	Ditto.
25. Sankar	54	Brahmanee	1. Sankar, 2. Sankar, 3. Sankar	27	Sankar	Ditto.
26. Sankar	54	Brahmanee	1. Sankar, 2. Sankar, 3. Sankar	27	Sankar	Ditto.
27. Sankar	54	Brahmanee	1. Sankar, 2. Sankar, 3. Sankar	27	Sankar	Ditto.
28. Sankar	54	Brahmanee	1. Sankar, 2. Sankar, 3. Sankar	27	Sankar	Ditto.
29. Sankar	54	Brahmanee	1. Sankar, 2. Sankar, 3. Sankar	27	Sankar	Ditto.
30. Sankar	54	Brahmanee	1. Sankar, 2. Sankar, 3. Sankar	27	Sankar	Ditto.
31. Sankar	54	Brahmanee	1. Sankar, 2. Sankar, 3. Sankar	27	Sankar	Ditto.
32. Sankar	54	Brahmanee	1. Sankar, 2. Sankar, 3. Sankar	27	Sankar	Ditto.
33. Sankar	54	Brahmanee	1. Sankar, 2. Sankar, 3. Sankar	27	Sankar	Ditto.
34. Sankar	54	Brahmanee	1. Sankar, 2. Sankar, 3. Sankar	27	Sankar	Ditto.
35. Sankar	54	Brahmanee	1. Sankar, 2. Sankar, 3. Sankar	27	Sankar	Ditto.
36. Sankar	54	Brahmanee	1. Sankar, 2. Sankar, 3. Sankar	27	Sankar	Ditto.
37. Sankar	54	Brahmanee	1. Sankar, 2. Sankar, 3. Sankar	27	Sankar	Ditto.
38. Sankar	54	Brahmanee	1. Sankar, 2. Sankar, 3. Sankar	27	Sankar	Ditto.
39. Sankar	54	Brahmanee	1. Sankar, 2. Sankar, 3. Sankar	27	Sankar	Ditto.
40. Sankar	54	Brahmanee	1. Sankar, 2. Sankar, 3. Sankar	27	Sankar	Ditto.
41. Sankar	54	Brahmanee	1. Sankar, 2. Sankar, 3. Sankar	27	Sankar	Ditto.
42. Sankar	54	Brahmanee	1. Sankar, 2. Sankar, 3. Sankar	27	Sankar	Ditto.
43. Sankar	54	Brahmanee	1. Sankar, 2. Sankar, 3. Sankar	27	Sankar	Ditto.
44. Sankar	54	Brahmanee	1. Sankar, 2. Sankar, 3. Sankar	27	Sankar	Ditto.
45. Sankar	54	Brahmanee	1. Sankar, 2. Sankar, 3. Sankar	27	Sankar	Ditto.

HINDOO WIDOWS, &c.

NAME	AGE	CASTE	NAME AND CAST OF NEAR RELATION	DATE OF DEATH	PLACE OF DEATH	REMARKS
46. Tootoo	35	Talencee	Ramchunder, a brahmin	14 Aug. 1818	Nuddeah	No objections, as this woman had no children under 3 years of age.
47. Tarunnee	60	Brahmanee	Sunbhoo Bhutcherjee, a brahmin	18	Hurrah	Ditto.
48. Nandranee	50	Ditto	Ram Hurry Bidah Lunkar, a brahmin	28	Santipore	Ditto.
49. Indranee	40	Ditto	Brijkishore Mookerjee, a brahmin	30	Sooksaugur	Ditto.
50. Koonanee	30	Ditto	Hurrykishore Gangoolie, a brahmin	31	Santipore	Ditto.
51. Munnee	30	Gwallinee	Ramkishore Ghose, a gwallah	2 Sept.	Ditto	Ditto.
52. Parbhuttee	43	Koistnee	Sudhant Dutt, a koist	4	Hurrah	Ditto.
53. Dashee	29	Moyraanee	Cashenoth Coor, a moyrah	5	Sooksaugur	Ditto.
54. Kistromunee	22	Koistnee	Droopapersaud Bose, a koist	10	Hurrah	No children.
55. Luckhee Dossee	22	Ditto	Soodhkeemulick, a koist	18	Sooksaugur	No objections, as this woman had no children under 3 years of age.
56. Champah	60	Podeecee	Suttherghun, a podee	26	Sooksaugur	Ditto.
57. Chundermunee	23	Koybuntee	Ramchand Doss, a koyburho	10 Oct.	Ditto	Ditto.
58. Mundeerree	21	Koistnee	Camole Puth, a koist	11	Nuddeah	Ditto.
59. Delrannee	40	Brahmanee	Rajah Sumbhoo Chunder Roy, a brahmin	18	Sooksaugur	Ditto.
60. Deegumbarree	45	Banchanee	Rindaban Haldar, a bunniah	4 Nov.	Hurrah	Ditto.
61. Soobedharah	80	Brahmanee	Radhakanth Bhutcherjee, a brahmin	7	Santipore	Ditto.
62. Obyeah	75	Ditto	Fatechand Chattorjee, a brahmin	9	Hurrah	Ditto.
63. Luckhee Dossee	80	Mallownee	Kochohel Doss, a Mallow	9	Sooksaugur	Ditto.
64. Kerpahmoolhee	50	Brahmanee	Bashelure Rangjee, a brahmin	13	Ugurdoo	Ditto.
65. Anundmoolhee	40	Ditto	Gorach and Haldar, a brahmin	14	Sooksaugur	Ditto.
66. Radnee	40	Ditto	Bishenath Panerjee, a brahmin	15	Dowlutunge	Ditto.
67. Moishoree	40	Ditto	Hurrysoonder Bhutcherjee, a brahmin	16	Santipore	Ditto.
68. Unopornah	65	Ditto	Haurah Bhutcherjee, a brahmin	17	Dowlutunge	Ditto.
69. Parbhuttee	40	Ditto	Chundechurn Chattorjee, a brahmin	19	Sooksaugur	Ditto.
70. Chumlab Dossee	22	Ditto	Radachurn Roy, a brahmin	22	Ditto	Ditto.
71. Hurryprah	60	Ditto	Sambhoochunder Bhutcherjee, a brahmin	22	Nuddeah	Ditto.
72. Daurahmoolhee	60	Ditto	Golbaram Uggerdianee, a brahmin	24	Sooksaugur	Ditto.
73. Parbhuttee	80	Ditto	Rammanand Chattorjee, a brahmin	26	Nuddeah	Ditto.
74. Sanbhuttee	51	Cullanee	Gockool, a cullah	30	Sooksaugur	Ditto.
75. Brijessoree	60	Brahmanee	Ramdeoal Chattorjee, a brahmin	30	Ditto	Ditto.
76. Sudassurree	45	Ditto	Ramchen Chattorjee, a brahmin	7 Dec.	Ditto	Ditto.
77. Rulimunnee	70	Gwallinee	Lucken Gose, a gwallah	10	Santipore	Ditto.
78. Parbhuttee	60	Tallinee	Sunkereboudoo, a tallah	18	Hurrah	Ditto.
79. Setalassandery	45	Koistrennee	Settanand Mitree, a koist	27	Sooksaugur	Ditto.
80. Droograttee	60	Gwallinee	Lockun Ghose, a gwallah	28	Santipore	Ditto.
1. Mooktah	65	Gwallah	Nulminee, gwallah	14 Jan.	Tauzeerant	Leaving 1 son and 1 daughter, both above 35 years of age.
2. Soodhamcookah	45	Tantee	Luckun, tantee	25	Sulkeeah	Leaving 1 son and 1 daughter, both above 16 years of age.
3. Juggo Debbecah	30	Brahmin	Sunboochunder Mookerjee	23	Chitpore	Leaving 3 sons, both above 35 years of age.
4. Rutunmonee	80	Tantee	Buicram Bhur	11 Feb.	Ditto	Leaving 3 sons and 3 daughters, all above 35 years of age.
5. Moarally	60	Tantee	Kishen, tower	12	Tauzeerant	Leaving 1 daughter.
6. Goppe	28	Tantee	Rammohun Sein	20	Chitpore	
7. Komoleemoney	40	Kaist	Mooktaram Dutt	21	Tauzeerant	

Suburbs of Calcutta.

PAPERS RELATING TO EAST INDIA AFFAIRS;

CALCUTTA DIVISION—continued.		NAMES.		AGE.	CAST.	NAME AND CAST of her husband.		DATE of Burning.	In what Police Jurisdiction.	REMARKS.
Suburbs of Calcutta—cont.	Suburbs of Calcutta—cont.	8. Nubungo Debba	39	Brahmin		Ramnarain Mokerjee		23 Feb. 1818	Tauzeerut.	
	9. Curroonah	50	Koyberth			Peerbhooram Bewas		28	Sulkeeah.	
	10. Jugodissurry	60	Koist			Gornelhand Ghose		6 Mar.	Chitpore.	Leaving 1 son and 3 daughters, all above 25 years of age.
	11. Soosoolcah	65	Jooty			Benode, jooty		15	Tauzeerut	Leaving 2 sons and 3 daughters, all above 12 years of age.
	12. Polesteriah	70	Koist			Connoye Lasker		17	Ditto	Leaving 1 son, 3 years of age; and 2 daughters, 10 years of age.
	13. Seokmaue	35	Ditto			Muddumohur, koist		17	Tauzeerut	Leaving 1 son, 38 years of age.
	14. Rajasarry	60	Ditto			Coshaeram Sircar		21	Chitpore	Leaving 2 sons and 3 daughters, all above 25 years of age.
	15. Hurryperah	65	Ditto			Radhachurn Bose		25	Sulkeeah.	
	16. Sonnah	60	Brahmin			Jugernaithi Surkheil		25	Chitpore	Leaving 2 daughters, both above 24 years of age.
	17. Gungamee	50	Ditto			Ranchurn Bhutacharjee		30 Apr.	Chitpore	Leaving 2 sons, both above 16 years of age.
	18. Subutercab	50	Sudgope			Goluck Ghose		17	Tauzeerut	Leaving 2 sons; viz. first 16 years, and the other 10 years, of age;
	19. Capec Dessee	30	Culloo			Hurry, culloo		17	Notazaree	and also a daughter 1 year of age.
	20. Jussoodah	70	Gowallah			Sahasram, gowalla		29	Sulkeeah	Leaving 4 sons and 1 daughter, all above 20 years of age.
	21. Hurromonee	25	Brahmin			Ranjoy Banerjee		5 May	Tauzeerut	Leaving 2 sons; viz. one 11 years, and the other 18 years of age; and also 1 daughter, 3 years of age.
	22. Curroonah	40	Ditto			Durpanarain Mokerjee		14	Sulkeeah	Leaving 5 sons and 2 daughters, all above 11 years.
	23. Doolgah	60	Koist			Ramkaunt Ghose		14	Chitpore	Leaving 1 son and 1 daughter, all above 30 years of age.
	24. Baugobutty	55	Brahmin			Ramlochan Banerjee		10 June	Ditto	Leaving 1 son and 1 daughter, both above 20 years of age.
	25. Biugobutty	40	Koist			Ramachurn Bose		13	Ditto	
	26. Janky	70	Brahmin			Randoloh Battacherjee		26 July	Sulkeeah	Leaving 1 son and 3 daughters, all above 25 years.
	27. Sunkerry	50	Koist			Debypersaud Dutt		27	Chitpore	Leaving 2 sons and 3 daughters, all above 12 years of age.
	28. Cernny	59	Zargur			Fackarchand, zargur		28	Tauzeerut	Leaving 2 daughters, both above 14 years of age.
	29. Rookoney	45	Brahmin			Muddinackerjee		25 Aug.	Chitpore	Leaving 3 sons and 1 daughter, all above 12 years of age.
	30. Annud	50	Augoree			Punchoo Dutt, agoree		31	Tauzeerut.	
	31. Jeomoney	24	Koist			Obhoychurn Ghose		31	Chitpore	Leaving 1 son, 7 years of age.
	32. Lackeyperiah	80	Brahmin			Ramkishore, brahmin		1 Sept.	Sulkeeah	Leaving 4 sons and 1 daughter, all above 22 years.
	33. Goluckmoney	39	Ditto			Jugomolun Banerjee		9	Chitpore.	Leaving 2 sons and 1 daughter, all above 10 years of age.
	34. Neelloo	45	Sudgope			Jogal Ghose		22	Tauzeerut	Leaving 4 sons and 2 daughters, all above 20 years of age.
	35. Kheemee	70	Jooty			Sami, jooty		26	Chitpore	Leaving 4 sons and 2 daughters, all above 20 years of age.
	36. Neelloo Lakoorany	59	Brahmin			Conolakan Banerjee		11 Oct.	Tauzeerut	Leaving 1 daughter of 1 year old.
	37. Bhutosondery	50	Ditto			Gungarnarain Chuckerbutty		2 Nov.	Ditto	Leaving 1 son, 26 years of age.
	38. Dehee	43	Ditto			Samboo Mokerjee		2	Ditto	Leaving 1 daughter, 15 years of age.
	39. Susenokhee	40	Ditto			Rasbeharry Bhutacharjee		13	Chitpore.	
	40. Hurrow	39	Kybalh			Ramlochan Doss		30	Tauzeerut	Leaving 2 sons, both above 15 years of age.
	41. Rookmoney	40	Brahmin			Hurrykishen Gangoolly		7 Dec.	Ditto	Leaving 2 sons and 2 daughters, all above 26 years of age.
	42. Bo-bonessury	60	Brahmin			Ranjoy Chatterjee		7	Sulkeeah.	
	43. Bhocanny	70	Ditto							
24 Purganahs	1. Kowlah	32	Ditto			Neemoychurn Mokerjee		1 Jan.	Arryadeh.	
	2. Rookenny	75	Ditto			Ramkunt Mokerjee		3	Ditto	
	3. Padonawanny	55	Ditto			Rampersaud Chatterjee		18	Ditto.	
	4. Rookenny	70	Kaloo			Kecparum, kaloo		3	Ditto.	
	5. Steemuttee.	32	Brahmin			Chundachurn Gunzollce		2 Feb.	Ditto.	

HINDOO WIDOWS, &c.

Backergunge	6. Sreenutty	35	Kansaree			Kasheerant, kansaree		2 Feb. 1818	Arryadeh.	
	7. Rangurice	50	Brahmin			Randobkul Hakeir		19 Mar.	Ditto.	
	8. Myrthice	55	Ditto			Bybecumy Chatterjee		12 Apr.	Nyehauna.	
	9. Harprash	52	Ditto			Teeloke Mokerjee		17	Ditto.	
	10. Trakeor Deste	45	Ditto			Subramany		18	Arryadeh.	
	11. Rangasarry	39	Ditto			Benode Slinany		27 May	Ditto.	
	12. Sannasarry	49	Pully			Seesooram Chatterjee		6 June	Ditto.	
	13. Janarokee	65	Brahmin			Raakunt Chatterjee		8 July	Ditto.	
	14. Sunkerry	65	Ditto			Gowhurry, jooty		4 Aug.	Ditto.	
	15. Resso	32	Jooty			Kishen Mullick		15	Ditto.	
	16. Bhiegwanitce	60	Kyest			Ramhurry Biddalhoosen		2 Sept.	Ditto.	
	17. Ramnece	50	Brahmin			Kishenchunder Chatterjee		18	Ditto.	
	18. Narranny	55	Ditto			Gungapersaud Roy		7 Oct.	Nyehaunt.	
	19. Bonolali	20	Ditto			Luckynarain Banerja		15	Paseepore.	
	20. Must Ubiyah Dakce	60	Brahmin			Kishenmohun Bindur		2	Arryadeh.	
	21. Narrannee	60	Ditto			Macktram Chuckerbutty		1 Nov.	Ditto.	
	22. Ramannee	35	Kyest			Rudakunt Ghose		4	Ditto.	
	23. Joyannee	55	Ditto			Ranbhurry Mokerja		6	Ditto.	
	24. Uniojornah	75	Brahmin			Needheeran, jooty		29	Ditto.	
	25. Luckee	80	Jooty			Ram Jothree		30	Ramanagore.	
	26. Sreemuttee	35	Baverry			Ramkoornax Mokerjee		7 Dec.	Arryadeh.	
	27. Kumoliah	25	Brahmin			Gungaram Banerjee		7	Nyehauntce.	
	28. Seebassondery	65	Ditto			Ranjoy Chatterjee		24	Ramanagore.	
	29. Bideah	45	Ditto			Kishenmohun Bhattacharja		26	Ditto.	
	30. Unepcornah	33	Ditto			Ramkishen Niabhaagee		26	Ditto	
	31. Kunamoy	70	Ditto							
Dacca Division:	1. Must Chantecnee	60	Dhobee			Thakoorloss, dhobee		26 Mar. 1818	Tugrah	
	1. Scotishnah	65	Gowet brahmin			Kanoram, brahmin		8 Jan.	At darrah Poree	
	2. Kach	80	Jooty brahmin			Baruttee, jooty		14 Mar.	Ditto.	
	3. Bhojany	81	Sooder			Sokaram Mullce		5 Aug.	Rawoogun.	
	1. Surbasany	41	Brahmin			Sreecant Chuckerbutty		8 Jan.	Mulfigunge.	
	2. Oporajetta	18	Byde			Gopyrauth Doss		22	Ranbhary.	
	3. Joodah	05	Soderkolhet			Ranbhurry Dutt		26 Mar.	Mulfigunge.	
	4. Onthaka	20	Byde			Ramlochan Sein		24	Mulfigunge.	
	5. Onocpoorna	30	Brahmin			Oodoy Chund Chuckerbutty		1 Apr.	Mulfigunge.	
	6. Dangee	30	Carpenter			Ranjoy, carpenter		7	Solagave.	
	7. Belab	60	Sooder			Hurrykishen, sooder		25	Mulfigunge.	
Dacca	8. Paktutty	57	Byde			Ranjecunder Sein		29	Rajabary.	
	9. Kimrona	25	Brahmin			Gourysunker Mokerjee		3 May	Ditto.	
	10. Chanderneekthy	32	Byde			Kewulkishen Doss		12 May	Mulfigunge.	
	11. Dymoye	27	Ditto			Gopychunder			Ditto.	

it appears from a report of the darogah of Rajabary, that Musamat Ombaka was at her brother's house at Hazaibhug, on the 24th March 1818, that her husband died at Calcutta on the 13th of that month; she immediately on the same day performed the rite of anoomarana, by burning herself to death. The darogah reports, that on investigation, it appeared that no legal impediment existed to prevent her performing the rite in question.

PAPERS RELATING TO EAST INDIA AFFAIRS;

District	WILLIAMS	NAMES	AGE	CAST	NAME AND CAST of her husband	DATE of Burning	In what Police Jurisdiction	REMARKS
Dacca Division—continued.	WILLIAMS	12. Muss' Doorga	47	Brahmin	Ramesunder Ganguly	14 Apr. 1818	Rajshahy.	
		13. — Luchrah	40	Kahet	Dyabam Dutt	3 Aug. —	Solaghar.	
		14. — Omopona	60	Hindoo	Shamchunder Ghoo	27 May —	Pessore.	
		15. — Shreenutty	46	Kahet	Kishenwant Surma	12 Sept. —	Mulgaungye	
		16. — Suddessurry	40	Brahmin	Kannunick Mookhoooy	14 Oct. —	Ditto.	
		17. — Essury	31	Ditto	Rautchander Gopt	18 —	Ditto.	
		18. — Apundmye	23	Byde	Rautchander Gopt	23 Sept. —	Rajshahy.	
		19. — Rutenmoney	19	Brahmin	Rautchander Gopt	10 Oct. —	Solaghar.	
		20. — Oporicella	26	Byde	Rautchander Gopt	22 —	Rajshahy.	
		21. — Tarneo	60	Kahet	Cherjee Dew	1 Nov. —	Ditto.	
		22. — Radhamoney	30	Brahmin	Panchanand Surma	14 —	Eklaulla.	
		23. — Parbutty	40	Ditto	Panchanand Surma	20 —	Rajshahy.	
		24. — Treeporah	30	Byde	Kishore Doss	1 Dec. —	Solaghar.	
		25. — Radhamoney	40	Brahmin	Rautchander Surma	12 —	Solaghar.	
		1. Muss' Jusoda	47	Sakoo or sooree	Rautchander Saloo, sooree	13 June —	Hajee Gunge	It appears, from the darogah's report, that Muss' Jusoda had 5 sons, from 6 to 18 years of age.
		2. — Bokany	50	Brahmin	Rautchander Chowdry	22 July —	Shilchur	It appears, from the darogah's report, that Muss' Bokany had 2 sons, from 20 to 40 years of age.
		3. — Uleer	40	Ditto	Gungroo Muzoomdar, alias Dettarum	3 Aug. —	Mussoodpoor	Ditto — Ditto, that Muss' Uleer had 4 sons and a daughter.
		4. — Upurna	45	Ditto	Myatania Surma	4 Sep. —	Shilchur	Ditto — Ditto, that Muss' Upurna had a son, of the age of 1 year, whom she delivered in charge of her husband's brother, named Nuchary Surma, to nourish and educate him during his infancy and minority.
		5. — Urupoorna	75	Brahmin	Saty persaud Mokertea	24 —	Telana	It appears that Muss' Urupoorna had two sons, from 35 to 40 years of age.
		1. Muss' Kossulla Doss	23	Gurdo Bannick	Pachirchund Bannick	31 Oct. —	Fairchpore	From the report of the darogah, it appears that Kossulla Doss had left an infant 2 years and 6 months old. Raim Bannick, brother of the deceased Pachirchund Bannick, gave an ekkar, on stamp paper, to nourish the child of Kossulla Doss, who burnt herself on her own will with her husband.
		1. Muss' Bhowanny	20	Brahmin	Oomal Kunnath, brahmin	7 Nov. —	Rajinagar.	
		1. — Rookoonah	30	Kaest	Doorachura Sing	20 Dec. 1817	Catwallce.	
		2. — Channy	30	Shahoo	Lallaiah, shahoo	21 — 1818	Ditto.	
		3. — Saruddee	32	Baroye	Noowree, baroye	17 Jan. —	Begunungye.	
		4. — Joyance	30	Jogee	Dhannestany, jogee	25 —	Ditto.	
		5. — Chaudice	40	Soodur	Ruchallab, soodur	12 Mar. —	Thurialah.	
		6. — Oronce	35	Jogee	Sachara, jogee	11 Apr. —	Begunungye	Buried alive with her deceased husband, he being a jogee (weaver cast.)
		7. — Kurpoorah	16	Soodur	Rautchander Doo, soodur	7 —	Doodendy.	
		8. — Reepoolah	35	Sakoo	Narain Doss, sakoo	25 —	Cuslah Noornag.	
		9. Soodhun	35	Soodur	Bungseetah Doo, soodur	21 June —	Thurialah.	
		10. Raddhee	35	Sakoo	Moonyam, sakoo	13 July —	Cutwallce.	
		11. Mundadar	25	Soedur	Sampund Doo, soodur	23 —	Thurialah.	
			25			28 —	Doodendy.	

HINDOO WIDOWS, &c.

District	WILLIAMS	NAMES	AGE	CAST	NAME AND CAST of her husband	DATE of Burning	In what Police Jurisdiction	REMARKS
Dacca Division—continued.	WILLIAMS	13. Poorah	49	Brahmin	Rameonye, brahmin	3 Aug. 1818	Amargong.	
		14. Muss' Jugadumabali	45	Kaest	Ranjitram Burdhan	25 Sept. —	Nasseemag.	
		15. — Doyunnee	45	Soodur	Munglambud, soodur	22 Oct. —	Ditto.	
		16. — Faltoney	30	Ditto	Assaram, ditto	22 —	Cutwallce.	
		17. — Runchen	40	Jogee	Ondoyamrain Doo, ditto	22 —	Thurialah.	
		18. — Radah	25	Jogee	Sheelaram, jogee	2 Nov. —	Cuslah Noornag.	Buried alive with her deceased husband, he being a jogee (weaver cast.)
		19. — Onopoomah	22	Acharge	Ramaund, charge	3 —	Burkumab.	
		20. — Pulee	42	Chang	Nedeeam, change	5 —	Lucksaime.	
		21. — Sachunny	40	Soedur	Cally Khar	6 —	Cutwallce.	
		22. — Soofanah	40	Jogee	Sectaram, jogee	30 —	Luckepore	Buried alive with her deceased husband, he being a jogee (weaver cast.)
		1. Muss' Mangula	25	Chasin	Lolmohun Mundul, chasin	21 July 1818	Kashe	The darogah reports, that on the 21st July, Tirlochan Surmah, gonastah of the village of Wilatee, informed him of the death of Lolmohun, and that his widow intended to burn herself. He in consequence dispatched a burundaze to the spot, from whose inquiries it appeared that she was 25 years of age, barren, never having had any children, and there appeared none of the prohibitory reasons for her becoming a suttee, and that she of her own free will burnt herself on the body of her deceased husband.
		2. — Soodamnee	50	Brabournee	Radinmohun Chuterburty, brabournee	13 Feb. —	Mulbatce	The darogah reports, that on the 14th February, Ramkishan, kotal of the village of Seeteecong, informed him of the death of Radinmohun Chuterburty, and that his widow had burnt herself on the body of her deceased husband. The parties who performed the ceremony, and those who assisted at it, were forwarded to the magistrate, for not having given previous information. On investigation, it was proved that she burnt herself voluntarily on the body of her deceased husband, and that there existed no prohibitory reasons; that she had 3 sons, 2 grown up, who had received into their charge their young brother, for whose maintenance, &c. they signed the prescribed agreement.
		3. — Degumbarce	40	Chasin	Bongase Mundul, chasin	13 Apr. —		The darogah reports, that on the 13th April, the amla of the zemindar of the village Mongong, informed him of the death of Bongase Mundul, and that his widow intended to burn herself. He in consequence dispatched two burundazes to the spot, from whose inquiries it appeared that she had an only child, of the age of 2 years and 2 months, whom she made over to the charge of her deceased husband's brother, and for which he executed the prescribed engagement; and there appeared no prohibitory reasons for her becoming a suttee, and she of her own free will burnt herself on the body of her deceased husband.
		4. — Rasmunee	50	Mudduk	Balace Saha, mudduk	30 Nov. —	Keogong	The darogah reports, that on the 30th November, Haradun, hal-shana of Taleepoor, informed him of the death of Balace Saha, and that his widow intended to burn herself. He therefore sent 2 burundazes to the spot, from whose inquiries it appeared that she had 4 grown-up sons, and there existed no prohibitory reasons for her becoming a suttee, and she of her own free will burnt herself on the body of her deceased husband.

N. B.—In this year, 1 widow in Kishnapougur, and 1 in the Keogong (innah) jurisdictions, having first determined to burn themselves, but listening to the prohibitory persuasion of their friends, changed their minds, and are now alive and in society, enjoying their relative ranks. Besides the above there were no other suttees, nor has any instance occurred of any woman having been prevented burning herself by the intervention of the magistrate or police officers.

PAPERS RELATING TO EAST INDIA AFFAIRS;

MOONSHEDAR DIVISION—continued.	AGE	CAST	NAME AND CAST Of her husband.	DATE of Burial.	In what Police Jurisdiction.	REMARKS.
ZILAHS.	NAMES.					
Bhagulpore			None.			
Monghyr			None.			
Dinaghpore			None.			
Maldah	1. T. D. Anandee	Kahist	Ranabhai Doss Kahist	25 June 1818	Seetgong, under the joint magistracy.	
City of Moorshe- dadad.	1. Miss Ramminnee	Sutrope	Bhanganigrope Gowallah	31 Mar.	Bhurtpore	Nuffer and Hurreekishen have undertaken the management of a child under 3 years of age, left by Miss Ramminnee.
	2. Kishunnee	Brahmin	Rannarin	19 July	Ditto.	
	3. Kumudal Munnee	Ditto	Rankishore Laharey, brahmin	23 Sept.	Bhurtpore.	
	4. Huroon	Eoryah	Nandoomar Dey, bunyah	4 Dec.	Ditto.	
	5. Mussi Tikke	Khetree	Seetukhetree	9	Shahalgur.	
	6. Cundah	Brahmin	Norour Motree, brahmin	11	Gowaus.	Kassole Motree having taken charge of 3 young children, left by Mussi Cundah.
Purua	1. Miss Champah	Soree	Moterehund, sooree	8 Feb.	Thannah Kul- leengunge.	It appears from the darogah's report, that on hearing of the in- tended suttee, he sent the mohurrir of the thannit to the spot, but before his arrival it had taken place in the presence of the jemadar, Nuffor, who stated that the widow burnt herself of her own free accord on the funeral pile of her deceased husband, and that seeing no cause to prevent it he allowed the ceremony to proceed.
Rajshahye	1. Manick Mollah	Koyt	Ranakaunt; cast, koyt	20 Apr.	Pubeah.	
	2. Sumree	Koormee	Aijub Sing; cast, koormee	19 Oct.	Nattore.	
Rangpore	1. The wife of Hurree- her Surmah, deceased.	Brahmin	Hareeshur Surmah, brahmin	19	Dhaup	This woman burnt of her own accord on the funeral pile of her husband, leaving one young child, who drinks milk, and another son; both are supported by the relation of the deceased.
	2. Miss Baktree	Rajpanssee	Bhanteen Das, rajpanssee	19 Mar.	Beenakoonce	This woman burnt of her own accord; she left no children, neither was she with child.
	3. Soobraj	Ditto	Kaanth Ram Dose, rajpanssee	6 Chyite 1224, B. S.	Burbarree	Ditto.
	4. Kanesoree	Kyharit	Nidoo Daskyharit	26 Mar. 1818	Bodali	Ditto.
	5. Miss Kemat Dabla	Brahmin	Kishunmahan Surmah, brahmin	10 May	Shadollapore	Ditto.
	6. Shendoor	Ditto	Kallechurn Surmah, brahmin	6 Jye 1225, B. S.	Burbarree	Ditto.
	7. Sherddee	Hausee	Shookkoor, laucee	11 - Ditto	Ditto	Ditto.
	8. Roobeenree	Kahet	Delbechurn Deb, kahet	3 Bysate 1225, B. S.	Bodali	Ditto.
	9. Miss Abruhce	Rajpanssee	Raggoonath	29 May 1818	Beenakoorce	This woman burnt of her own accord, leaving one daughter who is of age.
	10. Rejossuree	Khen	Babcoram, khen	1 June	Walleepore	This woman burnt of her own accord.
	11. Deobla	Ditto	Cheekeram, ditto	24 May	Ditto	Ditto.
	12. Pudda	Ditto	Nyankishan, ditto	25 June	Rangpore	Ditto.

Joint Magistrate of Rangpore.	1. Suehee	60	Brahmin	Braun Narain Surmah, brahmin	25 June 1818	Peergunge.	This woman burnt of her own accord.
	2. Must Surahce Dedha	42	Ditto	Mandoo Surar	12 Assa 1225, B. S.	Burbarree	Ditto.
	3. Phinda	60	Khen	Needheeran, khen	11 Oct. 1818	Peergunge	Ditto.
	4. Baggce Dossa	20	Deobie	Gharpa, doobee	13	Moja Bhagadagah, perjunnah Bit- tergund.	The police officers report that Suehee, not being subject to any of the disabilities enumerated in the orders of the nizamat adawlut, voluntarily became a suttee.

PATNA DIVISION:

BEHAR	AGE	CAST	NAME AND CAST Of her husband.	DATE	In what Police Jurisdiction.	REMARKS.
1. Mussi Shwah	25	Rajpootan	Peerbhooosing, rajpoot	11 May 1818	Thannah De- woodhugur.	In addition to the suttees included in the above report, the widow of a Nipaleese brahmin, on a pilgrimage to this place, burnt at the sudder station, on the funeral pile of her husband, on the 19th of December last.
2. Teelashoonwur		Kayetin	Norungaul, kayet	21	Ditto	Previous to the ceremony taking place, I satisfied myself that no legal objection existed, and in consequence gave a verbal order to the darogah not to interfere in the prevention of it. The darogah, however, neglecting to furnish the prescribed report of the case, it has become impracti- cable to ascertain the age of the woman, or the names of herself and husband, for the purpose of being inserted in this report.
Patna City	1. Jyckoonwur	Brahmin	Sheopersam Kulluk, brahmin	22	Chathahajekullaw.	
	2. Purnah	Ditto	Sheopersam Sing, brahmin	21	Chowksekarpoor.	
	3. Talware	Caeth	Jeeental, caeth	21	Ditto.	
Ranghur	1. Radha	Borack	Shamsing, borack	2 Jan.	Chatterpoor	This woman appears to have voluntarily burnt herself with the body of her husband.
	2. Roopa	Sonar	Teerosca, sonar	11 June	Ikthora	Ditto.
	3. Name unknown	Unknown	Juggernath Sing	14	Leskeengunge	This woman appears to have voluntarily burnt herself 13 days after her husband had died in the Foujdary gaoi.
	4. Ditto	Sonar	Kasheeran, sonar	7 Nov.	Bishungliur	This woman appears to have voluntarily burnt herself with the body of her husband.
Saria	1. Doakiree	Channarin	Dubaree, clamar	24 Dec.	Derouly	Voluntarily burnt herself on the funeral pile of her husband, leaving a son aged 1 year.
	2. Furengree	Goalin	Goudour, gwalla	18 Jan.	Kullampore	Voluntarily burnt herself on the funeral pile of her husband; she had no children.
	3. Kowela	Brahmince	Caushee Teawaree, brahmin	23	Puroa	Ditto.
	4. Kubbessi	Kalwarin	Shewun, kalwar	18 Feb.	Tajepoor	Ditto.
	5. Laechee	Brahmince	Bhynpath Tewawaree, brahmin	24	Begha	Ditto.
	6. Kunchumnee	Bharrin	Bhichook, bhur	26	Sewann	Ditto.
	7. Birencee	Kunkurzin	Indurnan	6 Mar.	Derouly	Three days after the death of her husband, voluntarily burnt herself; left no children, nor was pregnant.
	8. Aujan	Brahmince	Eecopman Pautuck	7 May	Beggah	Arjun was at her father's house on receiving the information of the death of her husband, and voluntarily burnt herself on the banks of the Gunduck river.
	9. Borkhutee	Koormin	Cheeraman, koormin	1	Ditto	Voluntarily burnt herself; no children.
	10. Ajunssia	Bunnian	Shewun, bunnia	16	Sewann	Ajunssia, four days after the information of the death of her husband, voluntarily burnt herself; she had no children, nor was pregnant.

HINDOO WIDOWS, &c.

PAPERS RELATING TO EAST INDIA AFFAIRS;

PATNA DIVISION—continued.		NAMES.		AGE.	CAST.	NAME AND CAST of late husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
ZILLAS.									
Sarun	-	11. Rookmin	-	40	Brahmine	Bhagaul Misar, brahmin	31 May 1818	Tajepoor	Voluntarily burnt herself on the funeral pile of her husband; she left no children, nor was pregnant.
	-	12. Rookmin	-	40	Zamadar bakhmani	Dhujoo Ojha, zamendar bakhman	4 June	Ditto	Partly's husband died at Kishongunge. On receiving intelligence of his death she voluntarily burnt herself; she had no infant, nor was pregnant.
	-	13. Belasi	-	age unknown.	Brahmin	Nirgram Chouday, brahmin	4	Manjee	Voluntarily burnt herself on the funeral pile of her husband.
	-	14. Chaudun	-	Ditto	Rajepootin	Mudhe Race, rajpoot	7	Derouly	Voluntarily burnt herself on the funeral pile of her husband; she had no infant, nor was pregnant.
	-	15. Louga	-	Ditto	Ditto	Kutta Race, rajpoot	11	Kullianpoor	Voluntarily burnt herself on the funeral pile of her husband, leaving a son aged 4 years.
-	16. Ram	-	16	Brahmine	-	Girja Misar, brahmin	18	Pura	Voluntarily burnt herself on the funeral pile of her husband; left no children, nor was pregnant.
-	17. Champakeour	-	32	Zamindarin	-	Laul Sing, zamindar	19	Derculy	Burnt herself voluntarily, without the body of her deceased husband.
-	18. Moulasse	-	42	Kaethin	-	Parum Lau, kaeth	25	Kullianpoor	Voluntarily burnt herself on the funeral pile of her husband; left a son aged two years and a half, of whom the deceased's brother took charge.
-	19. Name unknown	-	59	Enjepootin	-	Dureo Race, rajpoot	6 July	Sewain	Voluntarily burnt herself on the funeral pile of her husband.
-	20. Unjunees	-	16	Koormin	-	Kamlayuckul; koormee	22	Banjarah	Voluntarily burnt herself; she had no children.
-	21. Gunnee	-	22	Brahmine	-	Laul Deobay, brahmin	29 Aug.	Derculy	Voluntarily burnt herself on the funeral pile of her husband; she had no children, nor was pregnant.
-	22. Chutcore	-	60	Bannawar	-	Boddhun Dendawar, bannia	16 Sept.	Ditto	Chutcore, on receiving the information of her husband's death, one year and a half after that event, voluntarily burnt herself with the corpse of her husband; left no children.
-	23. Sookmane	-	80	Toorhin	-	Koockoor, toorhin	18	Tajepoor	Voluntarily burnt herself on the funeral pile of her husband; she had no young children.
Shahabad	-	1. Wife of Gouresunker, name unknown.	-	32	Kaethin	Gouresunker, kaeth	19 Jan.	Doomrown	It appears, that in this instance the widow ascended the funeral pile of her husband, and burnt with the deceased, without awaiting the arrival of the police officers to make the necessary inquiry.
	-	2. Deekulsee	-	25	Anbeerin	Gopeo Goola, kulur	16 Feb.	Ditto	The widow having been allowed to burn on her husband's funeral pile, without previous intimation of her intention being given to the police officers, Churn Goola, her relation, was confined for three months; and the pashan of the village for one month.
	-	3. Kudma	-	20	Suarin	Bhorazurur	5 Mar.	Ditto	No notice being given to the police officers, Udheen, the relation, who superintended the funeral ceremony, was sent in: after an inquiry into the circumstances he was released.
	-	4. Unopra	-	80	Koormin	Huramin, koormee	15	Ditto	The widow having been allowed to burn without previous intimation being given to the police officers, the relation of the deceased was sentenced to three months imprisonment.
	-	5. Singurfee	-	30	Brahmine	Name unknown	27	Ditto	No intimation being given to the police officers, the father of the deceased was consequently required to attend; and after an inquiry into his conduct, was released.

HINDOO WIDOWS, &c.

6. Petamber	90	Byraghin	Kurtha Tewaree, byraghee	31 Mar. 1818	Doomrown	The widow having been allowed to burn without previous intimation to the police officers, her relation, who was present at the ceremony, was confined two months.
7. Soukulee	30	Raujpootin	Pertab Race, rajpoot	8 Apr.	Arrah	No notice having been previously given to the police officers, the relation of the deceased was summoned, but was released on account of his youth; and the pashan of the village was punished with 15 rattans.
8. Kulhasee	40	Huleaen	Tawukul, hulwace	20	Doomrown	No previous intimation being given to the police officers, the relation of the deceased, the proprietor of the village, and other persons present at the ceremony, were sent in by the darogah. An order of 3 months imprisonment was passed on the relation of the deceased, and he was further required to enter into an engagement for the maintenance of the children left by the deceased.
9. Wife of Bhoolal Ojha, name unknown.	20	Brahmine	Bhoolal Ojha, brahmin	13 May	Doomrown	The widow burnt herself without previous intimation being given to the police, and the relation of the deceased was summoned, but was unable to attend from sickness and old age.
10. Balkusee	50	Goslin	Baborce, goala	25	Arrah	No intimation having been given to the police officers, the relation of the deceased, and proprietor of the village, were summoned, and the proprietor was fined in the sum of 30 rupees.
11. Soodesee	30	Raujpootin	Soomungul Race, rajpoot	29	Doomrown	The widow having been allowed to burn without intimation being given to the police officers, the pashan of the village was sent in and punished with 15 rattans.
12. Gangugul	35	Brahmine	Bholanath Patack, brahmin	3	Belaunttee	The widow having burnt without previous intimation to the police, her relation and the pashan of the village were summoned; the relation was released in consequence of his youth, and the pashan punished with 25 rattans.
13. Wife of Churn Doobeh, name unknown.	50	Ditto	Churn Doobeh, brahmin	4 June	Doomrown	No previous notice being given to the police officers, the pashan of the village was required to attend; after an inquiry into his conduct, he was punished with 25 rattans.
14. Sootree	50	Ditto	Churn Doobeh, brahmin	11	Ditto	The darogah made the requisite inquiry previous to the burning of the widow, but finding no legal objection existed, and being unable to persuade her to give up her intention, he suffered the ceremony to take place.
15. Pultee	80	Sonarin	Gobind Zuryur	12	Ditto	No intimation being given to the police officers, the relation of the deceased was sent in by the thanahdar, and sentenced to 2 months imprisonment.
16. Bhackee	13	Burbacin	Chatter, burhace	24	Arrah	No intimation being given to the police, the relation of the deceased and the 2 pashans of the village were sent in by the thanahdar; and the former, with one of the pashans, were sentenced each to imprisonment for 3 months.
17. Kudmee	unknown	Babhunee	Merotundes, babhun	25	Belaunttee	No intimation having been given to the police officers, the relation of the deceased and the pashan of the village were sent in by the thanahdar; the former, being a child, was released, and the pashan punished with 25 rattans.
18. Mana	12	Burceam	Bhicbook, burcea	29	Arrah	The widow having been allowed to burn without previous intimation of her intention being given to the police officers, 2 relations of the deceased, and the pashan of the village, were sent in by the thanahdar; one of her relations was confined for 2 months, the other released, and the pashan punished with 20 rattans.
19. Subhoda	70	Brahminee	Dhoandhpandee, brahmin	1 July	Doomrown	No previous notice being given to the police, the relation of the deceased was sent in by the thanahdar, and imprisoned for 3 months.

PAPERS RELATING TO EAST INDIA AFFAIRS;

PATNA DIVISION—continued.		NAMES.		AGE.	C.A.S.T.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
ZILLAH.									
Shahabad continued.	N ^o .	20. Keenore	-	30	Koiteen	Ramsabae, koitee	23 July 1818	Mohunee	No previous intimation being given to the police officers, the father of the deceased husband, and the relation who attended the ceremony, as well as the pashan of the village, were sent in by the thannahdar: the two relations of the deceased sentenced to imprisonment each 3 months, and further required to enter into an engagement for the maintenance of the children left by the deceased; and the pashan punished with 20 rattans.
		21. Wife of Bukhtour Sing (name unknown.)	-	70	Kartheen	Bukhtour Sing, kaith	27	Sanwut	No information being given at the thannah, the relation of the deceased was called on to answer for his conduct, but was not found.
		22. Rama	-	90	Kaithin	Oomrao Das, kaeth	17 Aug.	Arrah	No notice being given to the police officers, the relation of the deceased was sent in by the thannahdar, and confined for 2 months.
		23. Juscea	-	50	Talan	Jconath, talee	13 Sept.	Kurunje	No intimation being given to the police, the relation of the deceased was sentenced to 2 months imprisonment.
		24. Boedheca	-	40	Kunkureen	Sookukunkur	18	Deenrown	No notice being given at the thannah, the pashan of the village was punished with 15 rattans.
		25. Dilba	-	30	Kaithen	Uchumelilal, kaith	10 Nov.	Barrown	No intimation being given to the police officers, the relation of the deceased, and the farmer of the village, were required to attend to answer for their conduct, but they have absconded.
Tirhoot	-	-	-	-	-	None.	-	-	-
Joint Magistrate at Monghyr.	-	-	-	-	-	None.	-	-	-

BAREILLY DIVISION:

Agrah	-	1. Radha	-	18	Brahmin	Seetul Purchaud, brahmin	15 Dec. 1818	Bah	The person reported was not of a description which called for the interference of the police.
Alligurrh	-	1. Doogved	-	20	Rajpoot	Dhun Singh, rajpoot	4 May	Thannahmut.	-
	-	2. Sireed	-	50	Lodha	Kesho, Lodha	20 June	Town of Coel.	-
Barilly	-	-	-	-	-	None.	-	-	-
Cawnpore	-	1. Subansau	-	40	Brahmin	Ramdin, brahmin	14 Jan.	Bithoor	Mussumaut Sabansau has burnt herself on hearing her husband died on the journey, and left no children.
	-	2. Khema	-	35	Ditto	Bukhshee, brahmin	5 May	Ditto	Khema has burnt herself with the body of her late husband, and left 2 sons: first son about 12 years of age, and second son of 10 years of age, whom Ramdin, the brother of her late husband, has undertaken the charge of bringing up.

HINDOO WIDOWS, &c.

Etawah	-	3. Chunah	-	40	Hazan	Bessawun, kajam	24 Aug. 1818	Sheotee	Chunah has burnt herself with the body of her late husband, and left 4 sons: first son about 15 years of age, second son 12 years of age, third son 8 years of age, fourth son 4 years of age. The sister of her late husband to take under charge of bringing up.
	-	4. Chunah, ad	-	60	Bhat	Nowlah, bhat	16 Sept.	Bilhore	Mussumaut Chunah has burnt herself with the body of her late husband, and left a son of age.
	-	5. Roopwitee	-	60	Brahmin	Buddowan, brahmin	6 Oct.	Ditto	Roopwitee has burnt herself with the body of her late husband, and left 2 sons, who are of age.
	-	1. Oomadee	-	90	Ditto	Chuseam, brahmin	4 April	Luckna.	-
	-	2. Monolee	-	60	Kait	Nundiali, kait	7	Etawah.	-
	-	3. Buckht	-	50	Soenar	Bhuwanee Sunker, soenar	4 Aug.	Phupound.	-
Farruckabad	-	-	-	-	-	None.	-	-	-
Mooradabad	-	1. Ruttono	-	40	Chouhar	Jyram, chouhar	24 Mar.	Diampoor	Notice of the intended suttee was sent to the thannah, but at so late a period, that the jemadar, on his arrival on the spot, found the bodies burning. Mussumaut Ruttonoo has left only one child, upwards of 15 years old. The nearest male relative to Mussumaut Ruttonoo was summoned by Mr. Chalmers, the joint magistrate, to answer for not having given, formally, notice to the thannah.
Meerut	-	-	-	-	-	None.	-	-	-
Boodudshahir, Joint Magistrate of Zillah Marut.	-	The wife of Huddar, brahmin, aged 25 years, was on the 16th October 1818, prevented from burning herself on the funeral pile of her husband, by the mohurrir of thannah Alhar, on the banks of the Ganges, in consequence of her having a child 6 months old, for which no person would undertake to provide.	-	-	-	-	-	-	-
Scharunpoor	-	1. Uhhloo	-	25	Brahmin	Heerah Lole, brahmin	6 July 1818	Jeeallapore	This suttee was performed in the presence of the police mohurrir immediately after the death of the husband, and at her own consent; they have left no childre.
Allahabad	-	1. Chieroujee	-	25	Brahmin	Soogruo Pandey, brahmin	30 April 1818	Kohror	She had a daughter of 2 years of age, and burnt herself voluntarily on the funeral pile of her husband, making over her daughter to the brother of her husband.
	-	2. Wife of Pursram Gachramechary.	-	70	Ditto	Pursram Ger, brahmin	8 May	Bharungunge	She had no child, and burnt herself voluntarily on the funeral pile of her husband.
	-	3. Mooneca	-	80	Ditto	Geardharjelli, brahmin	24 July	Duraband, in the town of Allahabad.	Ditto.
Futteepoor	-	1. Rutica	-	80	Moorie	Ramauth	2 June	Currah	The husband of Mussumaut Rutica died from illness, and she burnt herself with his body.
Rundecund	-	1. Maunkoomaur	-	50	Kait	Bunsheddur, kait	18 Feb.	Juspoora	This suttee was performed in violation of the rules of the Shaster, the woman who was burnt being only the concubine, and not the wife of the deceased, Bunsheddur, kait, with whom she had lived for 4 years. The thannahdar sent a burkandaze to prohibit the performance of the ceremony, and subsequently proceeded in person to the spot for the same purpose, but he did not interpose so effectually as to prevent the woman from being burnt, and he was in consequence dismissed from his office, and committed to stand his trial before the court of circuit, by which court he was sentenced to pay a fine of 50 rupees.

PAPERS RELATING TO EAST INDIA AFFAIRS;

NAMES		AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Birth.	In what Police Jurisdiction.	REMARKS.
ILLAH.	NAMES.						
second division.	1. Deole	50	Ahcer	Mendeh, suker	2 Apr. 1818	Mohokur	This suttie took place agreeably to the Shaster.
	2. Muneca	80	Sonar	Kurges, sozhar	9	Kamassin	" " " Ditto.
	3. Rance	50	Brahmin	Ganesh, brahmin	20	Mohokur	" " " Ditto.
	4. Teejen	40	Ditto	Oodwut, ditto	29 May	Sewrah	" " " Ditto.
	5. Teejen	40	Ditto	Oodwut, ditto	29 May	Sewrah	This suttie took place previously to the arrival of the thanmahdar on the spot, on which account the thanmahdar sent in the zemindars, and agreeably to the proceedings held by the court on the occasion, the karindah was fined 50 rupees, and the zemindars at 10 rupees, for neglect in giving timely information; the auvecks were released unpunished.
Magistrate Culpee.	6. Chakra	60	Nai	Summodhee, nai	21	Bandah	This suttie took place agreeably to the Shaster.
	7. Ralca	40	Bannea	Kheym, bannen	22	Dute	This suttie took place agreeably to the Shaster, but previously to the arrival of the thanmahdar on the spot; on which account Kamhiya, zemindar of the village, was fined 10 rupees, and the other zemindars were required to give mochuikas for their more correct observance of the rules of the police on such occasions in future.
	8. Ponce	40	Kait	Peereee Loll, kait	24	Ditto	This suttie took place agreeably to the Shaster, but previously to the arrival of the thanmahdar; on which account, the thanmahdar sent in the zemindars, who were released on mochuikas by the acting magistrate.
	9. Jaunea	41	Brahmin	Molee, brahmin	10 June	Mohokur	This suttie took place agreeably to the Shaster; the woman left a daughter aged 10 years.
	10. Syke	40	Ditto	Thakoordas, ditto	20	Terrocak	This suttie took place without any previous information having been given to the thanmahdar; in consequence, the zemindars were sentenced each to 2 months imprisonment without labour, and the auvecks each to receive 15 rattians.
	11. Lawee	25	Bannea	Muddan, bannea	23	Komassin	This suttie took place agreeably to the Shaster.
	1. Doolca	19	Brahmin	Pame, brahmin	17 Mar.	Mowdah	This suttie took place agreeably to the Shaster, in the presence of the jemadar and the mootsudee of the thanmah.
	2. Jasse	55	Kait	Porumsookh, kait	25 Apr.	Hameerpoor	This suttie took place agreeably to the Shaster, but previously to the arrival of the thanmahdar on the spot; on which account 4 zemindars were summoned by the joint magistrate, and they were fined each 10 rupees, and the thanmahdar 25 rupees, in consequence of his neglect in sending the zemindars to the court in the first instance.
	3. Rocknee	25	Brahmin	Laula, brahmin	26	Jalalpoor	This suttie took place agreeably to the Shaster, in the presence of the thanmahdar; the woman left 2 children, a male and a female, but they were delivered by the thanmahdar to the charge of their grandfather.
	4. Channboovar	70	Lodhee	Aujeet, lodhee	27	un warree	This suttie took place agreeably to the Shaster, in the presence of the zemindar and bukundaes of the thanmah.

HINDOO WIDOWS, &c.

Debate	1. Eshboon	2. Joyram	3. Lachmi Bye	4. Rudheena Bye	5. Balla Bye	6. Poorga	7. Shookhee Ditha	8. Balasree	9. Cushee Bye	10. Jagto	11. Soygarwar	12. Rama Bye	13. Ramku Bye	14. Oann Bye	15. Hurmont Shoochin	16. Suroowar	17. Lintahmoneah	18. Moogah	19. Jussuch	20. Fuchah	21. Moharee	22. Luchra	23. Karolah	24. Clunder	25. Fodmoneah	26. Fethujee	27. Riqwah	28. Gulce	29. Bacah	30. Bhagnure	31. Beypree	32. Huranttee	33. Harnan Chullee	34. Oedrattee	35. Soolugnah	36. Bhoojra	37. Bhurnuth	38. Rosun	39. Lagna	40. Jetooyee	41. Roopra	42. Dalgrah	43. Subhornuth	
	40	50	40	60	80	22	40	20	40	40	85	60	80	50	50	18	16	92	50	50	16	18	40	75	30	30	16	16	16	40	16	30	17	35	25	70	70	50	25	60	50	50	50	
	Brahmin	Rupjoolin	Brahmin	Ditto	Ditto	Khetranee	Brahmin	Bhuten	Brahmin	Ditto	Ditto	Bania	Bania	Brahmin	Bhoobarin	Coyth	Ditto	Brahmin	Ditto	Ditto	Ditto	Mallah	Boneah	Brahmin	Coormee	Ditto	Brahmin	Coormee	Ditto	Brahmin	Bhooyar	Culwar	Aleer	Coyth	Brahmin	Coery	Brahmin	Rupjool	Coery	Coery	Coery	Coery	Coery	Coery
	Ramchidhar, brahmin	Rambhuroo Sing, rajpoot	Nerane Bhutti, brahmin	Bastoo Bhuti, ditto	Ballam Bhuti, ditto	Busterran, khettree	Goonchurd, brahmin	Khosaleedun, bhutt	Unnaje Josee, brahmin	Buckitavur, ditto	Sreputchowlay, ditto	Shoobla, bania	Jawunt Roy, brahmin	Bhakt Singh, bhoobar	Jaggernauth	Sreekissen	Renneepershaud, brahmin	Sannomau Doleth	Nundoo Pandel, brahmin	Unknown	Jalalee, hallah	Parsaw, baneah	Beerehunder Tewary, brahmin	Nanoomul, coormee	Ghinoo, ditto	Jaggernauthmisser, brahmin	Bahoreecoor	Ojedheen, coormee	Ranjeevun, brahmin	Carree, bhooyar	Ghansam, culwar	Rumun, alcer	Bhagwan Doss, coyeth	Pryem Opedee	Kurreeh, coery	Hurnauth, brahmin	Tallamud, rupjool	Mauraj, coery	Jungut, coery	Bhugun, coormee	Kurreeh, alcer	Moojee, baneah		
	3 Mar. 1818	11	17 Apr.	27 May	31	31	8 July	12	18	31	10 Aug.	14	16	8 Oct.	14 Dec.	27 Apr.	24 May	50	3 Apr.	3 June	24 Aug.	8 Feb.	31 May	25 June	24 May	24	24	Unknown	Ditto	4 Feb.	7 Mar.	23	5 May	12 July	15 May	18 Aug.	13 Dec.	21 June	18 Aug.	28 Oct.				
	City.	Surryemoyne	City.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Cuttally, of the town of Goruckpore.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.

The widow Joyram was burnt herself in opposition to the beavasta N° 5, transmitted with the circular orders of the 4th January 1815, before measures could be taken to prevent her.

During the year 1818, 3 suttees have been under the circular order of the 4th January 1815; one under beavasta N° 4, of the same orders; and one was prevented by a alone of persanion. The names of these women are Subajah, brahmin, Cutwaroo, cast ranunnee, and Rughobhoushee, sonarin. Besides these 3, a woman named Danoo, cast brahmin, ran away in the pile after it was set fire to, and is still living.

PAPERS RELATING TO EAST INDIA AFFAIRS;

BENARES DIVISION—continued.			REMARKS.		
NAMES.	AGE.	CAST.	NAME AND CAST of her Husband.	DATE of Burning.	In what Police Jurisdiction.
1. Azimgulh					
2. Jeera					
3. Sheorancee					
4. Luchmunoo					
5. Soogunda					
6. Soobankoor					
7. Soobhee					
8. Pearee					
9. Resna					
10. Nathee					
11. Soometra					
12. Dhanee					
13. Hasseea					
14. Doeppah					
15. Cherounja					
16. Damunee					
17. Doolmee					
18. Reornee					
19. Gunga					
20. Luchooey					
21. Cowlee					
22. Choonea					
23. Gunasca					
24. Balasoo					
25. Chulasse	45	Coery	Budloo, coery	3 July 1818	Chowkee Domereabunge.
26. Munnoee	20	Brahmin	Rugundun Paluck, brahmin	19 —	Ditto - ditto.
27. Ghonoea	40	Tallee	Jokun, tallee	21 Mar. —	Thannah Nichloul.
28. Peerecali	30	Brahmin	Unknown	31 Aug. —	Ditto - ditto.
29. Bujowah	40	Coery	Pursun, coery	28 Nov. —	Ditto - ditto.
30. Rugunsee	56	Rajpoot	Sadho Doss, coyeth	31 Mar. —	Chowkee Belwah.
31. Sonah	25	Brahmin	Heroo Sing, rajpoot	9 Dec. —	Ditto - ditto.
32. Hurwaree	20	Ditto	Rhyromisser, brahmin	19 Apr. —	Ditto - Bhowalpora.
33. Berunjee	20	Ditto	Bhugwandut, ditto	22 May —	Ditto - ditto.
34. Goonea	56	Ditto	Shuipersaud, ditto	7 Oct. —	Ditto - ditto.
35. Hurwaree	36	Ditto	Prag Dutt, ditto	26 July —	Ditto - Casseah.
36. Hemah	36	Ditto	Udhansukool, ditto	25 Nov. —	Ditto - ditto.
37. Dhoemah	25	Moochee	Lassah Pandeh, ditto	25 Feb. —	Ditto - Bakherah.
38. Coleeah	60	Koornee	Pultunoochee	28 Apr. —	Ditto - ditto.
39. Lur	100	Koornee	Sorfrax Naik, brahmin	3 Aug. —	Ditto - Burkulunge.
40. Chundermance	12	Brahmin	Takoor, koornee	19 Feb. —	Ditto - Bhegulpoor.
41. Lurga	30	Ditto	Takoor Patuk	4 June —	Ditto - ditto.
42. Fokeeah	25	Kahar	Leur Sukool, brahmin	11 —	Ditto - Golalpoor.
43. Radoo	12	Culwar	Sirdha, kahar	21 —	Ditto - ditto.
44. Ruttee	15	Rajpoot	Bichook, kulwar	26 Oct. —	Ditto - ditto.
45. Rugun	15	Koornee	Unknown	6 Dec. —	Ditto - ditto.
46. Soofah	38	Burnawar	Joypal, koornee	24 May —	Gumbharpore.
47. Soeomawar	45	Rajpoot	Rangolan, burnawar	7 Aug. —	Ghoosee.
48. Laguee	28	Brahmin	Manroy, rajpoot	19 Mar. —	Tejgurh.
49. Aseeah	50	Brahmin	Publoo Singh Gontum, brahmin	15 May —	Kerakut.
50. Soomuniah	22	Brahmin	Takoordeat, Bhooskar brahmin	26 —	Budlapoor.
51. Soofee	60	Bhooghah	Isry Tewary, brahmin	24 Aug. —	Katghurh.
52. Noorey	40	Telin	Adhaur, bhooghah	11 Jan. —	Secunderpore.
53. Jeera	12	Kinwarin	Gunsum, telee	4 Feb. —	Bonslee.
54. Sheorancee	40	Kulwarin	Perboo Sing, kinwar	16 —	Ghazeepore.
55. Luchmunoo	30	Telin	Ramdebul, kulwar	16 Mar. —	Bonslee.

In this instance the husband was not dead, but the woman burned herself, being weary of life; no intelligence was given at the thannah till the suttee was over.

This person burnt with the corpse of her husband, no legal objection being found thereto.

This person burnt with the corpse of her husband before the deceased, and village zemindar and watchmen, were summoned: they denied, as usual, all concern with the case.

This person burnt with the corpse of her husband, no legal objection being found thereto.

This person burnt with the corpse of her husband, and she has left a daughter of tender age. The uncle of the child has entered into an agreement, upon stamp paper, for her maintenance.

HINDOO WIDOWS, &c.

5. Soogunda	35	Malish	Kote, mullah	12 Mar. 1818	Rasseah	This person, before the arrival of the thannah people, burnt with a dress belonging to her deceased husband, who died at Calcutta, and she left a daughter of 5 years of age. The grandmother of the child has entered into an agreement, upon stamp paper, for her maintenance.
6. Soobankoor	25	Brahmin	Athma Sookool, brahmin	15 —	Bonslee	This person burnt with the corpse of her husband, and left a boy of tender age. Pervana was sent to the thannah to take an agreement from the heirs of the boy for his maintenance, which was done accordingly.
7. Soobhee	50	Rajpootlin	Sheopur, rajpoot	16 —	Kamanjpur	This person burnt with the corpse of her husband, no legal objection being found thereto.
8. Pearee	35	Kaudee	Nukchade, kandoo	20 —	Reetepoor	This person burnt with the corpse of her husband, and left a child of 12 years, and a daughter of 12 years. Pervana was sent to the thannah, to take an agreement from the heirs for their maintenance.
9. Resna	50	Brahmin	Rumun Tewary, brahmin	31 —	Bonslee	This person burnt with the corpse of her husband, no legal objection being found thereto.
10. Nathee	30	Rajpootlin	Rambast, rajpoot	6 Apr. —	Chasaba	This person, before the arrival of thannah people, burnt with the sindoor, no legal objection being found thereto.
11. Soometra	90	Koornee	Assray, koornee	12 —	Nagra	This person burnt with the corpse of her husband, no legal objection being found thereto.
12. Dhanee	32	Brahmin	Doonger Pandey, brahmin	25 —	Bhorowlee	This person, 5 months and 18 days after hearing of the death of her husband, prepared to be burnt. Thannah restrained her, and made a report to the magistrate, an order was issued on no account to permit her to burn, and she consented to forego her purpose.
13. Hasseea	15	Kolrain	Doopun, koiree	26 —	Russura	This person, 6 days after her husband's death, before the arrival of thannah people, burnt with the kumrubund belonging to her husband, and left no children. The zemindars were summoned for inquiry.
14. Doeppah	25	Kulwarin	Burja, kulwar	9 May —	Nugra	This person burnt with the corpse of her husband, no legal objection being found thereto.
15. Cherounja	35	Brahmin	Uckrey Miser, brahmin	11 —	Sarainja	This person burnt with the corpse of her husband, no legal objection being found thereto.
16. Damunee	20	Soonarin	Mohun, soonar	22 —	Ratsur	This person burnt with the corpse of her husband, no legal objection being found thereto.
17. Doolmee	12	Kulwarin	Hurree, kulwar	29 —	Bonslee	This person burnt with the corpse of her husband, purwannah was sent to the thannah to inquire why he did not prohibit her from burning; the case is still under inquiry.
18. Reornee	20	Kulwarin	Gervur, kulwar	6 June —	Bhorowlee	This person, 8 days after her husband's death, burnt herself, and has left a daughter of 1 year and 6 months. The uncle of the child has entered into an agreement, upon stamp paper, for her maintenance.
19. Gunga	18	Kyathin	Takurebund, kyath	7 —	Nowabgunge	This person burnt with the corpse of her husband, no legal objection being found thereto.
20. Luchooey	40	Nooneain	Joba Noonea	8 —	Sarainja	Ditto - ditto - ditto.
21. Cowlee	35	Soonarin	Luchmun, sonar	9 —	Reetepoor	Ditto - ditto - ditto.
22. Choonea	50	Athin	Dana, ahir	13 —	Balleah	Ditto - ditto - ditto.
23. Gunasca	22	Kyathin	Owdhee, kyath	13 —	Bonslee	This person, 4 days after her husband's death, burnt herself.
24. Balasoo	70	Itownarain	Woodunt, rowneer	14 —	Ditto	This person burnt with the corpse of her husband, no legal objection being found thereto.

PAPERS RELATING TO EAST INDIA AFFAIRS;

BENARES DIVISION—continued.		NAMES.		AGE.	CAST.	NAME AND CAST of her husband.	DATE of Burning.	In what Police Jurisdiction.	REMARKS.
ZILLAS.									
Joint Magistrate of Ghazepore—continued.		26. Utpa	-	30	Brahmin	Doorka Panday, brahmin	14 June 1818	Bulleh	This person, before the arrival of the thannah people, burnt with the corpse of her husband, and left 2 children, a boy of 6 years, and a daughter of 4 months. Grandmother of the children has entered into an agreement, upon stamp paper, for their maintenance.
		26. Bellusa	-	30	Sonar	Dujoo, sonar	18	Ditto	This person, hearing of the death of her husband, burnt with a pair of cawlers belonging to her husband, and left twin sons; the relations of the children have entered into an agreement, upon stamp paper, for their maintenance.
		27. Rungoo	-	16	Kulwar	Rutton, kulwar	20	Mahomedabad	This person, before the arrival of the thannah people, burnt with the corpse of her husband, no legal objection being found thereto.
		28. Chourasee	-	20	Illegitimate kulin.	Dookhee, bastardi kaith	29	Sarainja	This person burnt with the corpse of her husband, no legal objection being found thereto.
		29. Thullussee	-	12	Brahmin	Laheraf, brahmin	30	Sadebad	This person burnt with the corpse of her husband, without this information of the thannah people; perwannah was sent to the zamindar for the apprehension of the zemindars and watchmen, who, on their appearance, denied, as usual, all knowledge on the subject.
		30. Sooga	-	50	Chamar	Ropun, chamar	8 July	Bulleh	This person burnt with the corpse of her husband, and left no children.
		31. Roochea	-	48	Kaith	Gamerchand, kaith	18	Nugra	This person burnt with the corpse of her husband, without the information of the thannah people, but no legal objection was found therein.
		32. Kowlee	-	90	Kormeen	Sobrunmul, kormee	23	Ditto	This person burnt with the corpse of her husband, no legal objection being found thereto.
		33. Kowla	-	25	Kandoin	Goburdhun, kandoo	25	Ditto	This person, 1 month after her husband's death, and before the arrival of the thannah people, burnt with a cloth belonging to the deceased, no legal objection being found thereto.
		34. Utpa	-	35	Brahmin	Mohetmiser, brahmin	31	Douslee	This person, 1 month 18 days after her husband's death, and before the arrival of the thannah people, burnt herself.
		35. Kogurneah	-	25	Akzin	Bridgeelaalahr	2 Aug.	Secunderpoor	This person, 9 months after her husband's death, and before the arrival of the thannah people, burnt with the <i>lathee</i> belonging to her husband; she left no children.
		36. Moonaee	-	80	Kouea	Gurrah, kouee	2	Ditto	This person burnt with the corpse of her husband, no legal objection being found thereto.
		37. Soelugna	-	60	Brahmin	Bowen Tewary, brahmin	29	Bhorowlee	This person burnt with the corpse of her husband, no legal objection being found thereto.
		38. Jeera	-	75	Rajpoothin	Poordil Sing, rajpoot	9 Sep.	Rutur	This person, before the arrival of the thannah people, burnt with the corpse of her husband, no legal objection being found thereto.
		39. Soukeea	-	35	Mallahin	Bastee, mallah	26	Zomonea	This person, before the arrival of the thannah people, burnt with the corpse of her husband, no legal objection being found thereto.
		40. Bundoolah	-	30	Chauhan	Thulkess, thur	5 Oct.	Banodee	This person burnt with the corpse of her husband, no legal objection being found thereto.
		41. Munnea	-	20	Brahmin	Rorabhaee, brahmin	9	Bhorowlee	Ditto
		42. Indree	-	70	Ditto	Meedia, ditto	21	Secunderpoor	Ditto

ABSTRACT.		ABSTRACT.	
Zillahs and Cities.	No. of Sutties.	Zillahs and Cities.	No. of Sutties.
CALCUTTA DIVISION:		PATNA DIVISION:	
Burdwan	132	Behar	9
Cuttack	11	Patna City	3
Howrah	143	Ranghur	4
Jessore Mehal	51	Sarun	23
Midnapore	30	Shahabad	25
Nuddea	42	Tirhoot	1
Subdvs of Calcutta	31	Joint Ditto, at Monghyr	1
42 Vengachalla		Joint Ditto, at Ghazepore	3
Total	544	Mirzapore	43
		Total	137
MOORSHEEDABAD DIVISION:		BAREILLY DIVISION:	
Beerbhous	4	Agrah	1
Bhaugulpore	1	Alighur	1
Ditto, Joint at Monghyr	1	Bareilly	5
Dinagore	1	Cawnpore	3
Ditto, Joint at Malah	1	Erawah	1
Moorsheebad City	1	Furuckabad	1
Purnea	1	Morabhad	1
Rajshahye	1	Mervat	1
Rangpore	1	Seharunpore	1
Ditto, Joint	1	Total	13
Total	30		
DOACLA DIVISION:		BENARES DIVISION:	
Berkhanga	2	Allahabad	1
Chittagong	3	Joint Ditto, at Patteeppore	1
Dacca City	25	Bundelcund	11
Dacca Jhalpore	5	Joint, at Calpee	4
Memensing	1	Benares City	15
Subject	1	Goruckpore	65
Upural	24	Joint Ditto, at Aungghur	2
Total	58	Joint Ditto, at Ghazepore	43
		Mirzapore	43
		Total	137

(signed) W. Davis, register.

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TOTAL SIX DIVISIONS

(Copies.)—N^o 28.—To William Dorin, esq. Register to the Nizamut Adawlut, Fort William.

Sir,—I believe it is my duty to lay before the court the accompanying copy of the proceedings regarding a suttee; because, as the woman's burning herself was directly contrary to the Hindoo law, the persons concerned in, and aiding and assisting at the ceremony, must be considered in the light of murderers, as much as persons concerned in putting an end to the intolerably miserable life of leprous persons;—a charitable duty, performed at the earnest entreaties of the wretched sufferer.

2d. In this case the marriage between the female and the deceased person, does not appear to have been ever consummated. They were both infants at the time of his death; and now, after a lapse of years, she suddenly resolves to become a suttee, and obtaining a fiddle from her intended husband's parents, burns herself with it on the pile; this being positively prohibited to her as a brahmince.

3d. I apprehend that the court may not feel disposed to pursue the parties concerned in her death to extremities. But I beg to observe, with all deference, that it might be attended with good effects, if some punishment were awarded; and operate as a check to the growth of this barbarous custom, which, though it was at one time wholly unknown in these provinces, appears, under the British government, to be gaining ground once more.

4th. So far as my limited experience extends, the practice of women burning in these provinces is yet so unfrequent, that if the British, in imitation of the Moghul government, were to lay an immediate and positive inhibition upon it, and would declare the parties aiding in the ceremony, indictable for murder, and proceed against them accordingly, it must totally die away; but if tolerated, under whatever restrictions, I do not hesitate to pronounce that it will, in a short term of years, become nearly as prevalent as it now is in Bengal.

Zillah Furruckabad,
15th April 1819.

I am, &c.
(signed) W^m Wright, magistrate.

Abstract Translation.

Baowannee, a bulahur, came to the thannah on the night of the 20th instat, and stated that a brahmince woman had resolved upon becoming a suttee next day:—I immediately dispatched two burkundauzes (Bagwunt Singh and Mohan Sing) with directions to use their endeavours to prevail upon the woman to relinquish her purpose; and, at all events, to delay the ceremony until I should arrive. Next morning I set out, &c. accompanied by the mohrie and thannah burkundauzes, and when four guries of the day had passed, arrived within 150 paces from the pile. The pile was then blazing; and before I could reach it (although I made all possible expedition) the woman was dead and her body consumed. The burkundauzes whom I had dispatched over night, informed me that they, as well as the villagers, had passed the whole night in endeavouring to divert her from the resolution she had formed; that their endeavours were perfectly fruitless, as she would not listen to the arguments made use of by them; and, in reply to them, continually made use of the expression, "All your remonstrances are perfectly unavailing; it is now necessary for me to become a suttee; if you persist in your remonstrances I will curse you." That in the morning her relations and the villagers were, by her solicitations, and through the dread of her maledictions, induced to construct a pile, when she performed her ablutions; and, after having seated herself on the pile, desired them to fire it; and that her relations and the villagers, regardless of their remonstrances, &c. set fire to the pile. I afterwards required Khyalee Ram, her brother, and Rhuancee Singh, with other zemindars, to explain all the circumstances attending the case to me. Meer Khyalee Singh narrated them as follows; in which he was supported by the rest:—"Mussumant Seeta, my sister, was left a widow at six years of age; she has, up to the present time, resided partly in my house and partly in that of her father-in-law. She had just completed her 15th year, and from that time she unceasingly occupied herself with poojas, &c.; she lost all appetite for food about a month ago; and one day intimated her desire to me of becoming a suttee, and requested me to procure for her a hooqu and a *saringhee*, or fiddle, which belonged to her late husband: I, and the other inhabitants of the house, remonstrated with her, but without effect; she continually replied to us, 'All your arguments, &c. are unavailing; why would you prevent me from performing a virtuous act?' Seeing

Report of the than-
nahdar of Benaspore,
Mahomed Morad
Khan, 21 Jan. 1819.

Seeing her mind fully determined on the performance of this ceremony, I procured the various articles requisite, &c. and acquainted her father-in-law with her resolution. Her mother-in-law and brother-in-law brought a fiddle (*saringhee*) here, which had belonged to her husband. I this day was prevailed on, by her urgent solicitations, to erect a pile for her; she about four guries before day-break performed her ablutions, and taking the *saringhee*, which had belonged to her husband, in her hand, she persisted in seating herself upon the pile, and said to us, 'Set fire to the pile; if you refuse to do so I will curse you.' We, being of the Hindoo persuasion, and dreading her maledictions, set fire to the pile. She being a widow since she was six years of age, has left no children; she never was pregnant, &c. The place where the suttee was burned is distant seven coss from the thannah, and situated in the zemindary of Khaunee Sing and Dursun Sing."

Ordered, That her relations, &c. be summoned.

8th February 1819.

"A brahmin. A ruqsa secte; was 19 years of age. She was married to a brahmin called Goolab, when she was seven years of age; her husband died the year after their marriage. About 14 days ago, my sister Seeta became a suttee; four or five days previous to that event, she desired me to procure a hooqu for her; intimating her desire of becoming a suttee to me at the same time. I shed tears and told her, 'I would cherish and protect her while I lived.' She replied, 'The divinity has, at this time, commanded me to become a suttee: I will therefore become a suttee. Don't prevent me from becoming one; nor remonstrate with me. My hopes of eternal beatitude depend on this.' Then, addressing herself to Subhee, a brahmin, and an inhabitant of the village, she said, 'Go to my father-in-law's house and fetch here any article, which may have belonged to my late husband, that I may burn along with it.' The brahmin, for a considerable time, refused compliance with her request. At length, she gave him two donas, and desired him to bring her mother-in-law and some of her husband's effects to her. He went; and returned, in company with the mother-in-law (also a ruqsa), bringing along with him a *saringhee* which had belonged to her husband. Her mother-in-law beseeched her to desist from her intention, and to pass the rest of her life in devotion and performing penance. She begged us to cease all further attempt to divert her from her resolution, as the deity had expressly ordered her to become a suttee. We fell at her feet, &c. but all our attempts at changing her mind proved ineffectual. We mentioned to the zemindar, Khaunee, that she was resolved on being a suttee; he also remonstrated with her, to which she repeated, 'My hopes of future happiness depend on my becoming a suttee, and I will become one; why do you prevent me?' The zemindar on this, dispatched Bhoomee, a bulahur, to give information at the thannah: the thannahdar sent two burkundauzes, but did not come that day himself. The burkundauzes did their utmost to divert her from her resolution, but ineffectually; she paid no attention to what they said. The next morning (the *busant punchance*), being the day she had resolved upon for burning, she said to the burkundauzes, 'Don't prevent me, and call out Ram! Ram!' The burkundauzes, in consequence, sent off the bulahur to call the darogah, as speedily as possible; and to inform him that the woman was utterly regardless of their remonstrances or those of others. The same morning Seeta first bathed in the Gungajee, and afterwards in cow's milk; when five guries of the day had passed, a pile was erected, and Seeta seated herself thereon, whereupon the numerous spectators who had assembled raised a shout. I then asked her to inform me what persons were to set fire to the pile; she replied, 'Let Brahmin's children set it on fire.'—I mentioned that the children had applied the fire, but that the pile had not yet begun to burn. On this she said, 'Seeing that it is lawful for me to burn, O fire, out of mercy, consume me.' The flames instantly blazed forth. I don't know that any other person applied fire to the pile. She was instantly burned to ashes. Four days previous to the ceremony, her body became hard as a piece of stone. She eat nothing since the 14th of Magh. On being interrogated as to the reasons for her not burning along with her deceased husband, he replied, 'She alone knows; no person can tell what passes in the mind of another. My sister was about ten years younger than myself. My brother-in-law, Seeta's husband, died nine or ten years ago; he was seven years older than my sister. My sister was married when she was seven years old. When she was eight years old, I sent her to her husband's house, according to the custom called '*Muklawa*,' and afterwards brought her back again, according to that called '*Chala*,' to my house. Goolab, at this time fell sick. My sister went to see him, and he died. Since his death, she has lived partly with his relations and partly with her own, but chiefly with her husband's relations. She

Deposition of
Khyalee Ram before
Mr. Wright, not on
oath. 12th Feb. 1819.

had been two and a half months in my house, previous to her death. She never, on any other occasion, expressed a desire to become a *suttee*. On being asked who could read, &c. in his house; he replied, "I can read my own hand-writing. There is no person in my house who can read the *Sástrás*. I never before saw the ceremony of *suttee* performed. My sister's mother-in-law and Munsá Ram, her husband's elder brother, were present at the ceremony, as well as myself, and my father and mother. When the ceremony was ended, my sister and her husband came out mournfully, and visited the pile." On being asked to name the brahmin who assisted at the ceremonies, &c. he replied, "I brought and gave my sister whatever she required of me."

"I am father of the *suttee*, and a brahmin. She became a *suttee* on the *bunsuntée punchmee*. She, four or five days previous to the performing the ceremony, said that the deity had ordered her to become a *suttee*; and when we prayed her to forsake the idea of becoming a *suttee*, and told her that we would always treat her with kindness, and provide for her whilst we lived, she only replied, 'My husband Goolab died vomiting blood from his mouth; his death was not occasioned by old age, and he had not attained eternal bliss: I have lived until now, in order to procure this blessing for him; I have, by my penances and devotions, at length procured this for him. The deity has now, in consideration of my devotions, desired me to become a *suttee*. Give me no advice: I am determined to become a *suttee*; my future happiness depends upon my becoming one.' She sent a brahmin with instructions to call her mother-in-law; she came, and brought a *saringhee*, on which the *suttee*'s husband used to play (for he was a *ruqus*); she burned herself on the pile along with this. She was 17 or 18 years of age" (he then repeated all the circumstances attending her marriage), and said, "when her husband died, she declared her intention of becoming a *suttee*. Her husband's parents persuaded her to forsake her resolution, by promising to regard her always in the light of their own child, &c. However, from that time until the present time, she devoted herself to religion, &c. and for four days previous to her death, she refused all sustenance. Seeing that she was resolutely bent on becoming a *suttee* on *busunt punchmee*, and that all reasoning with her was useless, we sent a *bulahur*, on the eve of that day, to the *thannah*. The *burkundauzes* came at night, the *darogah* in the morning. In the morning she ascended the pile. Grief and anguish of mind prevented me from witnessing the scene. I heard she was dead. I am ignorant as to the persons who fired the pile."

"I was sent to call the *darogah* previous to the ceremony of *suttee* being performed; he sent two *burkundauzes* that night along with me, strictly enjoining them to prevent the performance of the ceremony. I and the *burkundauzes* employed ourselves during the night in endeavouring to divert her from her purpose; but seeing that she was fully resolved upon her death, from the extraordinary colour and brightness of her face, I was again, during the night, dispatched for the *darogah*; I arrived at the *thannah* about midnight. The *darogah* set out along with me early in the morning; but before we could reach the pile, we perceived the flames; and although the *darogah* spurred on his horse, he was too late, for the body was consumed to ashes. I heard from the by-standers that a brahmin child had applied fire to the pile; but it would not burn until, as described in *Khyalee Ram's* deposition, she invoked the fire, and the pile instantaneously blazed forth."

Allowing the *bulahur* to withdraw; directing bail in 60 rupees to be taken from *Khyalee* and *Kalalee*; calling upon the *darogah* to explain his reasons for neither going himself in person, nor dispatching the *mohurrir*, as he had been enjoined to do on such occasions, by former orders; and directing him to make every inquiry tending to discover whether the woman had become *suttee* of her own free will and accord, or otherwise; and if the latter case, to ascertain by whose counsel and advice she had been instigated to burn herself; also to ascertain whether or not she had, on any other occasion since her husband's death, expressed a desire to become a *suttee*; and as there was no person versed in the *Shastras* in the village, to report who had pointed out the forms to be observed, &c.; and further directing him to send up some other relations of the *suttee*.

Sending up *suttee's* mother; stating that he will send up the relations, together with the report required from him, afterwards.

"About 50 years of age. *Mussumant Seeta* was my daughter, she was 16 years of age, (she then mentioned, as the others, the facts relative to her daughter's marriage,

Deposition of
Kalalee, brahmin
(not on oath);
12th Feb. 1819.
Before Mr. Wright.

Deposition of
Bhuannee Sing
Bulahur, (on oath);
12th Feb. 1819.
Before Mr. Wright.

Proceeding, 12 Feb.
1819. Mr. Wright,
acting magistrate.

Order of *Darogah*,
15th February.

Deposition of
Mussumant Seeta,
(not on oath);
15th February.
Mr. Wright.

marriage, and that she had become a *suttee*.) My daughter having rendered herself fit for the purpose by austerities, &c. became a *suttee* after her husband's death. She always devoted herself to religion, &c. and fasting. She used to say, whenever the deity would instruct her to become a *suttee*, she would become one; she lived in her husband's family; she lived in our house since last *Cartick*. Five days previous to her death, she said, 'My prayers have been granted. I will now become a *suttee*.' I, her father and others, endeavoured to dissuade her, &c. but she was deaf to our entreaties. She one day placed fire upon her hand, but it did not burn it. The next day, she again placed fire upon her hand, in the presence of many people, but it had no effect on it. She desired them to observe this, and in no manner to hinder her from becoming a *suttee*. On being questioned as to what pundit ministered at the ceremony, she replied, "She was burned in the manner in which she herself pointed out. *Bheenuee*, a brahmin, applied fire to the pile, which however did not catch fire. The *suttee* then addressed herself to the fire; when the flame burst forth, of its own accord. *Bheenuee* is no relation of my daughter, but resides in the same village." On being asked why *Bheenuee* set fire to the pile, in preference to the *suttee's* own brother, *Khyalee*; she replied, "The *suttee* asked him so to do. The flames consumed her in an instant. *Munsá Ram*, the brother of her husband, and her mother-in-law, came to see her; she was eight or nine years younger than *Khyalee*; she was married by the *bhowree* form of marriage, peculiar to brahmins. The ceremony of *mukhlawa* had not been performed. She resided at one time in my house, at another in her father-in-law's house; but in the latter for the most part. She used to occupy herself with cooking, grinding and spinning, &c. both in my house and in that of her father-in-law. I can say how she resolved upon becoming a *suttee*: she was directed by heaven to become a *suttee*, which is always the case."

Ordered, That the above woman withdraw, and enter into a recognizance of 20 rupees.

See proceedings of 12th February.

Excuses himself, on the plea that he did not expect the woman to have burned at night. Heard from the people of the place, that the woman had notified her intention of becoming a *suttee* during the month of *Cartick*; and burned, &c. of her own accord. That *Seeta* had herself instructed her relations, as to the forms, &c. necessary to be gone through in such cases, and that he had sent up some of the persons required.

"A brahmin and *ruqus*. *Mussumant Seeta* was the wife of my younger brother. *Seeta* came to our house two guries before my brother expired; but they had no conversation, as he was incapable of speaking; the "*sutpada shad*" to *Seeta* four days before she burnt; she then sent a man to call me. On coming to her I found she was resolved on becoming a *suttee*, and advised her to have the ceremony performed at her father-in-law's house. She, in objection, urged that the spot (where she burned) was on the banks of the *Ganges*, and she consequently preferred it; however much the people of the place expostulated with her, it was quite ineffectual; she said that she had received the commands of heaven for becoming a *suttee*, at the time she burned.—I had gone off to *Nwabgunge* to purchase pawn and meethaces."

"The *suttee*, my daughter-in-law. She was taken away from my house in *Cartick*, by her father; and she burned in *Magh*, on the *busunt punchmee*. I went to her along with *Munsá Ram*, to see her on the eve of that day. On meeting me she prostrated herself before me; I said to her 'Tell me why you intend to burn;' she was silent. All the inhabitants of the place asked her the same question, and advised her to abandon the resolution she formed, seeing that she had so many relations alive; she mentioned that she had been directed by heaven to burn. She used, in my house, to employ herself in cooking, spinning, &c. prayer and fasting; and she used, after performing her ablutions, to invoke the deity. When I arrived, I observed two government officers trying to persuade her to abandon her intention, &c. She instructed the people in the manner in which it was necessary to perform the ceremony; there was no ministering brahmin; my son had performed the ceremony of *mukhlawa*. I, *Munsá Ram*, her father and mother, as well as the *zemindars*, &c. of the village, were present at the time. I don't know when the articles for constructing the pile were procured. Fate had not decreed that she

Proceedings,
15th Feb. 1819.
Mr. Wright.

Perwannah to
darogah.

Report thereon,
16th February.

Deposition of *Munsá*
Ram, 10th Feb. 1819.

Mussumant
Seeta, 19th Feb.
1819.

should burn along with her husband." On being told that, according to the Sâstrâs, such a suttee was illegal, she replied, "God knows; can you suppose that a parent would willingly burn his own daughter?" She never before mentioned to me that she had any inclination of the kind."

Ordered, That the two above-mentioned persons be permitted to withdraw; that a perwannah be addressed to the thannahdar, requiring him to get a full account of all the circumstances attending the case, from the inhabitants of the place; and particularly to discover whether or not she had, previous to the day on which she burned, expressed to any one her intention of becoming a suttee; and what persons procured the wood, &c. necessary for constructing the pile, and whence these were brought; also, to ascertain what persons accompanied her from her house to the pile, and the manner in which she got thither; also, what ceremonies she performed previous to burning; and what persons set fire to the pile: and directs, that the following question should be proposed to the pundit of the court:—"The child of a brahmin marries and performs the ceremony of *mukhlawa*, but dies a minor, without having had connexion with his wife, who was with him at the time of his death. Ten years afterwards, the wife obtains from her husband's house a *saringhee*, which formerly belonged to him, and burns herself on the pile along with this:—You are required to deliver a *bewasta*, showing whether such a woman was a *lawful* suttee, under the Sâstrâs, or otherwise."

This is an order for the two prisoners being released, if they find persons willing to go bail for them.

Stating that some persons whom he had been required to send up, were absent from their homes; that he would send them up afterwards.

According to texts contained in the *Mitacshare*, *Yajnyawaleya*, and *Nurnee Sidhee*, &c. it appears that wives of every class of Hindoos (excepting of that of the brahmins), are at liberty to burn along with any articles which may have belonged to their dead husband; but that there is a prohibition against the wife of a brahmin burning on any other pile, than the funeral pile of her deceased lord along with him. It was therefore illegal for the wife of a brahmin to burn afterwards along with some article which belonged to her husband.

The magistrate directs pundit to answer the several points contained in the question.

That the marriage ceremony is completed by the performance of the *kinadan* and *heefibawen*, or the giving away the woman, and the bride and bridegroom being carried seven times round a circle; that the omission of the ceremony of *mukhlawa* does not invalidate the marriage; that the consummation of the marriage is not requisite; that a woman who has been married may legally perform the ceremony of suttee, (although she was present when her husband died), ten years after his decease, excepting the wife of a brahmin, who is prohibited from burning except along with the body of her husband, as in *Yajnyawaleya* and *Nurnee Sidhi* it is written: "It is not lawful for a brahminee woman to burn along with any of her deceased husband's property; but it is not contrary to the Sâstrâs, that a woman of another class should so burn."

Directing him to ascertain whether any person is willing to go bail for the prisoners, &c.

That a zemindar was willing to go bail.

&c. &c. &c.

See proceedings of 19th February.

Thousands of spectators assembled when she burned. She gave one day's previous notice of her intention to her relations, who sent for her husband's family, and a *saringhee* which had belonged to her husband. All her relations collected together wood, red cloth, cocoa nuts, ghee, sugar, &c. The neighbours also, according to the custom of the country, supplied wood, &c. Seeta, on the morning of the ceremony, walked to the pile alone by herself, after having bathed in the house; her relations and the spectators followed her. She did not bathe when she came near the pile. She performed the religious ceremonies of "*hom*" and "*agearee*," or kindling the fire under or near the pile; she next gave portions of sugar to the brahmins, and then she ascended the pile, and seated herself thereon. The pile was set on fire by the "*hom* and *agearee*," or fire kindled by her. No person whatever applied fire

to

to it. (He learned these particulars from several sumberdars, inhabitants of that place).

Returning the perwannah with the order endorsed thereon to the darogah, desiring him to explain how it was possible for the pile to be set on fire, without the application of fire to it; cautioning him to be more careful in future.

Assents to the justness of the judges remarks on his report; excuses himself, on the plea of being obliged to write down what he heard. States that he had subsequently learnt from the two burkundauzes, who were present when the woman burned, that a brahmin called Bheemee applied fire to the pile.

Orders thannahdar to send up burkundauzes and Bheemee, brahmin; and permits the prisoners to be discharged on the bail, &c. Surety to be responsible for six months.

Reports having sent up Bheemee and the burkundauzes.

"A brahmin and cultivator." On being asked whether or not he applied fire to the pile, he replied, "By Mussummaut Seeta's directions, I did set fire to the pile; I know nothing more about the business than this: that when she mounted on the pile, she addressed me and said, 'You are a brahmin, set the pile on fire;' I refused for some time compliance with her request; at length she threatened me with ruin, &c. and I applied fire to the pile; I was solely induced to set fire to the pile, from the consideration that it might be dangerous for me to refuse. Kumalee, sumberdar and myself, made her an offer of 10 bigahs of cultivated lands, as a maintenance for herself, if she would consent to live, but she paid no attention to us."

He states that Bheemee, brahmin, by the suttee's directions, set fire to the pile; he repeats all the circumstances attending his going to the suttee, &c. and the thannahdar's coming in the morning, in the manner above-mentioned; excepting that he says the *thannahdar*, himself, and thousands of persons, were (standing) present at the time the suttee burned herself.

He states as above; but says, that the thannahdar only witnessed the scene, and that the woman was 17 years of age.

Ordered, That the burkundauze be permitted to withdraw, and that Bheemee be discharged, on entering into a recognizance in 20 rupees for his appearance, whenever required.

Directing the assistant magistrate to keep Bhowannee in custody, unless he should give bail to the amount of 100 rupees, as he intended to refer the case for the consideration of the nizamut adawlut.

(A true abstract translation.) (signed) W. Dundas, assistant.

To the Magistrate of Zillah Furruckabad.

1. Sir, The nizamut adawlut have had before them your letter under date the 15th ultimo, with the copies of proceedings which accompanied it, connected with a case of suttee which took place in opposition to the established prohibitions.

2. Under the very peculiar circumstances of this case, the court are of opinion, that it would not be advisable to prosecute the matter further, and direct that the persons now held to bail by you be discharged.

I am, &c. (signed) W. Dorin, reg^r.

N^o 29.—To William Dorin, esq. Acting Register to the Nizamut Adawlut, Fort William.

Sir,—We have the pleasure to transmit the annual report of the number of Hindoo women who have burnt themselves on the funeral piles of their husbands in the zillah of Sarum, in the year 1818, which does not appear to require any further remarks from this court than what are contained in the enclosed copy of a letter to the acting magistrate, of the 9th instant.

We are, &c. (signed) H. Douglas, 1st judge. J. Sandford, 3d judge. W. A. Fleming, officiating judge.

Patna, Court of Circuit, 11th January 1819.

To H. Millett, esq. Acting Magistrate of Zillah Sarun.

Sir,—I am directed by the court to acknowledge the receipt of your report of women who have burnt themselves on the funeral piles of their husbands, in the year 1818, and to communicate to you the following observations:—

1. Moss' Dookhnee had a child, aged one year, and Moss' Anjion was a brahmince; and unless some person agreed to take charge of the child of Moss' Dookhnee, and if Moss' Anjion, being a brahmince, did not burn herself with her husband, their acts were illegal, and the darogah of police, under the circular orders of the nizamat adawlut of the 4th January 1815, ought to have prevented them; you will, therefore, be pleased to call on the darogah for an explanation.

Patna, Court of Circuit,
9th January 1819.

I have, &c.
(signed) J. Dewar, register.

To William Dorin, esq. Register to the Nizamut Adawlut, Fort William.

1. Sir,—Enclosed we transmit the annual report of the number of Hindoo women who have burnt themselves on the funeral piles of their husbands, in the year 1818, in Zillah Shahabad.

2. It is to be observed, that in almost every instance, the burning has taken place without previous intimation being given to the officers of police, and in consequence that many of the relations of the persons deceased have been punished with two or three months imprisonment.

3. We are not aware of any order having been issued by the court of nizamat adawlut, directing that previous information be given at the thanahs by the relations of the women who are to burn themselves; and if previous notice be necessary, we suppose that a regulation on the subject, and specifying the penalty of infringing it, will be requisite.

Patna, Court of Circuit,
26th Feb. 1819.

We are, &c.
(signed) H. Douglas, 1st judge.
J. Sanford, 3d judge.
W. M. Fleming, officiating judge.

To William Dorin, esq. Register to the Nizamut Adawlut, Fort William.

Sir,—We have the honour to submit to the consideration of the nizamat adawlut, with the exception of Zillah Cuttack, the report of suttees ascertained by the magistrates of this division to have taken place in their several jurisdictions, during the past year.

The following abstract statement of the number of suttees, ascertained by the magistrates to have taken place in this division (exclusive of Zillah Cuttack), since the adoption of the precautionary interference directed by the circular orders of the nizamat adawlut, dated the 4th January 1815, and the 25th June 1817:—

Abstract Statement, exhibiting the comparative number of Suttees ascertained by the Magistrates in this Division (exclusive of Cuttack) to have taken place in their several Jurisdictions, during the years 1815, 1816, 1817, and 1818.

ZILLAS.	1815.	1816.	1817.	1818.
Burdwan	59	67	97	135
Jungle Mahals	34	39	43	61
Midnapore	4	11	7	22
Jessore	7	13	21	22
Nuddeah	50	56	85	78
Hooghley	72	51	112	141
24 Pergunnahs	2	3	20	31
Suburbs of Calcutta	25	40	39	43
	244	280	424	534

Exhibits the frequency of these abominable sacrifices, so progressively and materially increased since the period above referred to, as to justify our being confirmed in the belief, before more than once expressed by this to the superior court, that any interference, save that of a total prohibition under the severest penalties, will even be productive of a mistaken spirit of jealousy and opposition, which will hope, by encouraging the prevalence of this superstitious usage, to induce us to discontinue altogether our interference.

It may be supposed that the mortality occasioned by the epidemic disease (the cholera morbus) which has so destructively prevailed, has in some material degree increased the number of suttees; but we are inclined to believe the result of a careful inquiry will remove this suspicion, and prove that from this cause a very unimportant accession to the number of suttees has been obtained.

As long as the Hindoo portion of the population continue so justly notorious for bigotry, and are, generally speaking, so uncivilized and illiterate, we cannot justly hope that the Hindoos will be otherwise than exceedingly dissatisfied at every interference on our part, which has any cognizance of their religious ceremonies; and however plain may be the proof we adduce to them, that the interference we propose is only in cases not countenanced by the tenets of their religion, and therefore reasonably liable to prohibition, we shall not by this, or by any other means, gain their voluntary acquiescence in the propriety of such proceedings; nor shall we get them, for an instant, to be satisfied with a less degree of toleration than that which shall commit unconditionally to the discretion of their priests, and of themselves, the entire discretion and regulation of all matters connected with their religion and its customs.

We respectfully submit the foregoing observations, and we refrain from grounding on them any recommendation, as the wisdom and more perfect experience of the superior court, and of the government, will be best able to determine so delicate, so interesting, and so important a question.

We are, &c.

Allypore, 6th March 1819.

(signed) J. Pattie, 1st judge.
C. T. Sealy, 3d judge.
A. B. Tod, officiating judge.

P. S.—The 3d judge, Mr. Sealy, signs the report as a member of the court. He is not at all disposed to encourage the government to interfere with the religious prejudices of the natives of India.

(signed) C. T. Sealy, 3d judge.

P. S.—The officiating judge signs this letter, as a member of the court present, but does not wish it to be understood that it contains his sentiments, which have not been called for.

(signed) A. B. Tod, officiating judge.

To William Dorin, esq. Register to the Nizamut Adawlut, Fort William.

1. Sir,—We have this day been favoured with your letter of the 12th instant, and in compliance with the order contained in the 3d paragraph of it, we submit as follows:—

2. We are of opinion that the statement establishes the probability, to say no more, for it is hardly worth while to go into the proof, that the epidemic has increased the number of suttees. From a reference to it, it will appear that there is a difference of 40 only in this province, in the year 1815 and 1816; but the number of suttees has increased greatly during the years 1817 and 1818, when the epidemic raged with such destructive violence throughout these provinces.

3. We do not conceive that the orders of government, which appear to be intended to ascertain if the sacrifices were voluntary, would induce the female portion of the inhabitants to destroy themselves, solely with the view of opposing the humane object of government. And we are of opinion, that suttees could not be prohibited, without interfering with the religious prejudices of the Hindoo community; an object which could never have been in the contemplation of the ruling power.

We are, &c.

Allypore, 17th March 1819.

(signed) C. T. Sealy, 3d judge.
A. B. Tod, officiating judge.

N^o 30.—(B).—Question proposed to Sree Rajachundra Turkulunkar, pundit of the provincial court of appeal for the division of Dacca, 15th August 1816.

Is it allowable, according to the Shasters, for a woman of the jogee tribe to become a suttee, and on the death of her husband to bury herself alive along with his corpse, or is it not allowable? Let a reply, in conformity to the Shasters, be furnished to the above question.

Reply to the above.

There is no authority for a woman of the jogee tribe to become a suttee (i. e. to die with her husband), and to bury herself alive along with the corpse of her deceased husband.

husband. This is an act which is founded merely on practice. There exists no authority which recognized the propriety of any other mode of *sahamarana* (or dying along with the husband) than that of ascending the flaming funeral pile. The practice of burying their dead is observable among a certain class of *sunyasses*. On this account, people of the *jogee* tribes, who conceive themselves to be descendants of those *sunyasses*, also bury their dead; and the wives of such *jogees*, observing this custom, when they are anxious to accompany their deceased husbands, bury themselves in the same graves with their corpses; but they are not justified by the *Shasters* in doing so; nay, it is even ordained in the *Soodhee Chentamunce*, that a certain description of *sunyasses* should be burnt after death; and therefore the wife of a *jogee*, consuming herself by fire, does not act repugnantly to the *Shasters* when she wishes to follow her deceased husband; but no authority is any where to be found which justifies a woman in putting an end to her life, by burying herself alive along with her deceased husband. (signed) *Sree Rajachandra Turkalunkar*.

They who form the tribe of *jogees* are born of a licentious *sunyasse*, cohabiting with a female of the *brahmin* tribe, during the period of her incense. Among these, some adopt red clothing, wear shell earrings, and travel about as *jogees*; others take to the trade of weaving and lead the life of a householder. These are called *jogee* and *nauth* indiscriminately. Some of these remain in mourning for ten days, others for a month. A *brahmin* will not assist at their religious ceremonies: their *poorohits*, or officiating priests, are selected from persons of their own tribe.

The *Shoodhee Futwa* specially recognises burning as the only legitimate way in which a woman can accompany her deceased husband. "When her husband dies, there is no alternative left for a virtuous woman, than precipitating herself into the fire. She who ascends the funeral pile along with her deceased husband, being equal in virtue to *Onoondhutee*, shall meet with reverence in paradise."

In the above sentence, by using the words "She who ascends," the author must have had in contemplation those who declined to do so.

Bishnoo ordains, that "at the death of her husband, a woman must either lead the life *brahmachari*, or mount the same funeral pile with him."

"I accompany my husband, by mounting the fiery funeral pile." This is a common expression, *Gandharee Madree*, *Keepotika*, and others, perished in this manner.

The *Mitakshura* declares that, as long as a woman at the death of her husband shall omit to consume herself by fire, so long shall she continue in the form of a woman. The *Mitakshura* further says, that a woman who is devoted to her lord will enter the fiery furnace, and that this is a duty common to all women who are neither pregnant or have infant children, even to *chundals*.

From the above quoted passages of the *Mitakshura*, it would appear that this was an act fit for all women to perform, even *chundals*; but no other mode of accompanying a deceased husband, except that of burning, is any where authorized.

(A true translation.) (signed) *Wm Hay Macnaghten*.

(C.)—Bewasta given by the Pundits of the Southern Division of Arcot, on the 29th July 1816.

On the demise of persons at present designated as of the cast of *jogees* (these, by some means or other, being the descendants of either the *vahudaca* or the *paramahansa* orders of *dhyana jogees*, devoted to abstract contemplation), although such persons do not practise religious contemplations; yet, under the *Shasters*, in conformity with the custom of their family, the burial of these is enjoined from the circumstance of burning having been forbidden, and interment directed, in the cases of the ancestors *Vahedaka* and *Paramahansa*, from whom they derive their origin. Hence the rule of burning those persons wives, who may be desirous of becoming *suttees*, with the bodies of their deceased husbands, is proper. In support of the above, may be adduced the following authorities.

The text of a *munee*, cited in the *Smrite*, *Arthosara Parasara*, *Nadhairya*, *Nirnaya Sindhee*, and other books. "For the solitary person devoted to abstract contemplation, neither burning nor mourning, nor oblation of water, is to be performed."

Also, the text of a *munee*, cited in the same books.—In the cases of the four following *sunyasses*, "let them burn the *rutichka*, bury the *vahudaca*; let the *hansa* be cast into the water; let them bury the *parahansa*."

Lastly, the text of the *muni*, "Whatever institutes of country, cast, or family, have originally

originally been established, are to be preserved; otherwise the ruin of the subject is incurred." (signed) *J. C. E. Sutherland*, acting deputy register.

(D.)—Opinion of the Pundits of the Sudder Dewanny Adawlut, in the *Jogee Case*; 23d May 1817.

The *Hindoo* law officer of the *Dacca* provincial court, in a *bewasta*, delivered by him, has stated that women of the *jogee* tribe are not authorized by the *Shaster* to commit the act of *sahamarana*, by burying themselves alive with the bodies of their deceased husbands. In a *bewasta*, delivered by the *pundits* of the *sudder dewanny adawlut*, holding a contrary opinion, they are said not to have specifically stated the authorities, according to the *Shaster*, which justify the practice in question. They were therefore required to furnish, in the space of one week, a *bewasta*, stating whether or not there are any authorities, according to the *Shaster*, which expressly justify women of the *jogee* tribe, or of any other class of *Hindoos*, in committing the act of *sahamarana*, by burying themselves alive with the bodies of their deceased husbands. They were further required to mention those authorities, if they exist.

Having examined the paper drawn up by the chief judge of this court, we proceed to furnish a reply to the best of our ability.

The *Shasters* do not enjoin any particular form to women of the *jogee* tribe, in committing the act of *sahamarana*; but that act is declared to be the special duty of such women as are devoted to their lords; and that devotion is exemplified by a widow's making choice of death after the decease of her husband. From time immemorial, the last offices for both males and females of this tribe, have been performed by burial; and for the accomplishment of the act of *subugumunee*, the same rite has even been resorted to. This practice has never met with any opposition. The tribe now known by the name of *jogees*, although not absorbed in the devotion, are traditionally descended from the class of abstracted mendicants, termed *Buhoodak* and *Purninhuasee*. They were forbidden to burn, and enjoined to bury their dead. The injunction of burial is the only one which, according to the *Shasters*, can be legally applied to their descendants. The application of the same injunction would seem to apply to widows who are desirous of performing the act of *subugumunee*. It is requisite that the act of *subugumunee* should be practised conformably to the manner in which the funeral rites of each tribe are practised. If this principle be denied, the funeral rites which have been in immemorial usage among the people of the *jogee* tribe, must lose their validity.

The proofs of the above opinion are as follow:—

"She, whose sympathy feels the pains and joys of her husband, who mourns and pines in his absence, and dies when he dies, is a good and loyal wife."

The text of various *moones*. The following text of different *moones*, contained in the *Paraana Madhuvceen*, *Nirnaya Sindhoo*, and other tracts:—

"Cremation, mourning, and ablutions of water, are not to be performed for him who has divested himself of every worldly desire, and is entirely absorbed in divine contemplation."

The following text, contained in the *Smrite*, *Arthur Tara*, *Parasara Madhuvceen*, *Nirnaya Sindhoo*, and other tracts:—

"Let the corpse of a *kooteehuk* mendicant be burnt; that of a *hansa* be cast into water; and that of a *buhoodak* and *purunhundee* be buried."

The following authentic text, "The long established usages, peculiar to a country, tribe or family, are to be respected, otherwise the people will be distressed."

(A true translation.) (signed) *Wm. Hay Macnaghten*, act^d dep^y regr.
(True copies.) (signed) *W. Dorin*, register.

N^o 31.—Extract from the Proceedings of the *Nizamut Adawlut*, under date the 21st May 1819.

Remarks and Orders of the Court on the *Suttee* Statements and Reports for the year 1818.

The court of *nizamut adawlut* having had before them the reports of *suttees*, received through the courts of circuit from the several *zillah* and city magistrates for the year 1818, together with detailed and abstract statements prepared from those reports, record the following remarks and orders:—

The court observe with concern, that the total number of *Hindoo* widows ascertained to have been burnt or buried alive in 1818, considerably exceeds the number reported in each of the three preceding years; viz.

In 1815	-	-	-	378	In 1817	-	-	-	707
- 1816	-	-	-	442	- 1818	-	-	-	839

The court are willing to believe that this increase may, in some degree, be ascribed to two causes; viz. 1st. To greater vigilance on the part of the police, in ascertaining and reporting suttees which take place, than formerly existed; and 2d. To the effect of the epidemic disease which has prevailed during the last two years. But still the fact of the increase, which appears to have been hitherto progressive, must, in the opinion of the court, unavoidably excite a doubt whether the measures publicly adopted, with the humane view of diminishing the number of these sacrifices, by pointing out the cases in which the Hindoo law is considered to permit them, and those in which that law forbids them, have not rather been attended with a contrary effect than the one contemplated. It is possible, indeed, that some cases in which the sacrifice may properly take place may be known now, which were not thought of before. If otherwise however, and if the two causes first noticed be not sufficient to account for the result, the court fear that the only other assignable cause is a spirit of fanaticism, rather inflamed than repressed by the interference of the public authorities.

It is observed that the cases in which the sacrifice was prevented, by persuasion on the part of the public officers or others, in the past year, were only six in number, and that the intended sacrifices prevented by authority, as not within the allowable cases, only amount to the number of five.

Notwithstanding the inefficacy of the measures which have been adopted to diminish the number of suttees, the court derive some satisfaction from the circumstances observable in the statements for the past year, now before them, that a great proportion of these acts of self-devotion have not taken place in youth, or even in the vigor of age; but at a period when life, in the common course of nature, must have been near its close. It is remarked, that of the widows who became suttees in 1818, 839 in number, 54 (according to the table given in the margin*) are reported to have been 80 years of age or upwards; 123 to have been 70 or upwards; and 98 only to have been of the age of 25 or under. After making due allowance for inaccuracy in the ages reported, they are still probably sufficient to distinguish the relative periods of life at which the sacrifices took place.

The court now proceed to notice the suttees which have taken place in opposition to the promulgated rules, and to record their remarks and orders on those of the magistrates reports which appear to require them.

The cases in which, under the rules and orders now in force, the ceremony of suttee is declared contrary to the Shasters, and to usage; and in which, accordingly, the officers of police are directed to interpose their authority for its prevention, after having proceeded to the spot on obtaining intelligence of the intended sacrifice; and after having ascertained the circumstances, and explained the illegality; are as follows:—

1st. Where the widow is not 16 years of age. 2nd. Where pregnancy is apparent or presumable; or where there is bodily uncleanness, from periodical cause. 3rd. Where the widow's assent to the act is not manifest; the exercise of her free will being counteracted by intoxicating or narcotic drugs, in any other way. 4th. Where the widow is of the brahmin cast, and burns on any other than the funeral pile of her husband. 5th. Where a woman of any other cast burns without the body of her husband, except she were absent from her husband when he died, and burn immediately on receiving intelligence of his death; or except she were merely disqualified at the time by periodical bodily uncleanness. 6th. Where the widow has a child under the age of three years, and a written engagement (in a certain prescribed form) is not entered into by some one to maintain and bring up the infant.

Burdwan, 132:—No particular remarks being subjoined by the magistrate, it is concluded that none of the numerous suttees reported from this district, were contrary to the prescribed rules. In the three cases noticed in the margin, of widows "prevented from burning," by the persuasion of the police officer, their performing the act, unless engagements to take charge of the children had been executed, would have been contrary to the established restrictions.

Cuttack, 11:—In this district, two widows seem to have burnt under the limited age; viz. Sitah and Odoyah, both aged 15. The magistrate remarks, as follows, on the latter case: "The darogah was reprimanded for allowing this suttee to take place, and strictly enjoined to prevent any similar instance in future.

"Having

TOTAL	Under 20	20 and upwards	30 and upwards	40 and upwards	50 and upwards	60 and upwards	70 and upwards	80 and upwards	90 and upwards
839	49	123	127	153	126	149	69	44	3

Aged 25 and under

Gunga Boster.
Radhamunnee.
Khemia Dasse.

N^o 3 and 9.

"Having reason to believe that the rules in force on the subject are not sufficiently known in the district, I have recently directed their republication, accompanied by translation in the Ooreeah language."

In the former case (of Sitah), the magistrate should have explained in his report how it happened that she was allowed to burn herself, and should now be called on for that purpose.

Hooghly, 141:—The suttees in this district are very numerous. No irregularity being noticed by the magistrate, it is concluded they were all according to the rules.

Jessore, 23:—The court observe, that in the case of Dhumony (N^o 15.) though the suttee was regular, the magistrate took criminal cognizance of the friends of the widow having allowed the act, without giving previous notice to the police. As the court are not aware of any existing order requiring them to give such information, a proceeding of this nature, for not giving that information, is not within the magistrate's competence.

Jungle Mehals, 61:—No particular remark appears requisite; except that one suttee, N^o 1, of those reported, belongs to the preceding year 1817, it having taken place in December of that year.

Midnapore, 22:—No particular remark.

Nuddea, 80:—One case will be observed in this report, in which three widows * * N^o 32, 33, 34. of one man (a brahmin) burnt themselves. Two of them had children under the age of three years, for the care of which the prescribed engagements were previously entered into by relations.

Suburbs of Calcutta, 43:—In the case of Komul Mony (N^o 7.) the magistrate should have specified the age of the daughter left by the widow; and in the case of Gopee Dasee (N^o 19.) it should have been specified whether any engagement was executed to take charge of the daughter, one year old; and if not, why the suttee was not prevented. The same remark applies to the case of Bhuboosondery (N^o 37.) The magistrate should now supply, as far as practicable, the omission in the report.

24 Pergunnahs, 31:—No particular remark.

It is observed, that the number of suttees in the past year, in the above districts, forming the Calcutta division (viz. 544), amounts to more than five-eighths of the whole number reported to have taken place in the provinces under this Presidency; that those in the districts of Burdwan and Hooghly alone, viz. 132 + 141 = 273, amount to nearly a third of the whole number; and that those in the single district of Hooghly (141), exceed the number (137), in the whole Benares division, including the city.

Backergunge, 1.
Chittagong - 3.
Dacca City, 25.

Dacca Division.

No particular remark requisite.

Dacca Jelalpor, 5:—In the case of Uloca (N^o 3.) the magistrate should have stated in his report the age of the daughter left by the widow. In the case of Upurna (N^o 4.) the magistrate should report, whether an engagement to take charge of the child was entered into in the manner prescribed by the court's circular order of the 4th January 1815.

Page 67, printed circular orders.

Momensingh, 1.
Sylhet - 1.

No particular remark requisite.

Tipperah, 22:—The court observe, that four instances occurred in this zillah, as noticed in the margin, of widows buried alive with their deceased husbands, according to a practice prevalent among the jogee tribe. This practice was alluded to in the 13th section of the draught of a regulation submitted by the court to government on the 25th June 1817; and was there proposed to be prohibited, on the ground of its not having any direct sanction in the Hindoo Shasters. Copies of the bewastas on which this opinion was founded, are annexed to these resolutions, for facility of reference. It is observable, that there is some analogy between these cases and the common instances of self-devotion of widows by burning; and that though there is no express sanction, the law opinions, as against the practice, were not very decided.

N^o 4. Joyonce.
N^o 6. Orlooma.
N^o 18. Radah.
N^o 22. Sectionah.

See bewasta (B.)
August 15th 1816.
See bewasta (C.)
also (D).

Moorshedabad
Division.

Beerbhoom, 4 :—In the case of Soda Manec, (N° 2.) it is observed, that the relations of the widow were sent into the magistrate, for not giving notice to the police of the intended suttee, which was not authorized under the existing rules.

This report mentions two instances of widows having intended to devote themselves as suttees, and being persuaded from it by their friends.

Bhaugulpore. } It is observed that in these districts no suttees are reported
Monghier. } to have taken place.
Dinagapore. }

Malda :—No particular remark requisite.

City of Moorshedabad, 6 :—It is observed, that the magistrate's report in the case of Kumlah, (N° 6.) is defective, in not specifying the age of the children left by the widow, and whether the person who took charge of them entered into the prescribed engagement.

Purnea - 1 } No particular remark.
Rajeshahye, 2. }

Rungpore, 16 :—In the case of the widow of Hurrechur Surma, (N° 1.) the magistrate's report should have stated the age of the children, and whether the prescribed engagement was executed.

Patna Division.

Behar - 2. } No particular remark required.
Patna City, 3. }

Ramghar, 4 :—In the case of the widow, (N° 3.) name unknown, it should have been specified whether the suttee took place on the widow's hearing of her husband's death, or how soon afterwards, in pursuance of the court's circular order of the 25th June 1817.

Sarun, 23 :—In the case of Dooknee, (N° 1.) it should have been specified in the magistrate's report, whether the prescribed engagement was entered into for the care of the son, one year old.

In the cases of Berencha (N° 7.) and Ajnussia (N° 10.) in the former of which three days, and in the latter four days, from the husband's death elapsed, before the suttee took place, it should have been specified in the report, (with reference to the circular order of the 25th June 1817), what were the reasons of the delay, to enable the court to judge how far the suttees were regular, according to the rules promulgated.

In the cases of Belassi, Chundan, Lounga, (N° 13, 14, 15.) the court regret the ages of the widows were not ascertained.

In the case of Chundpa Koonwur, (N° 17.) a brahmin widow, who burnt herself without the body of her husband, the sacrifice was irregular, yet the magistrate has made no remark on the circumstance.

In the case of Nunlassi, (N° 18.) it should have been stated whether the prescribed engagement was executed by the person who took charge of the child left by the widow.

The magistrate will supply the necessary information, in the cases above noticed, as far as may be now practicable; and will be more careful in framing his future reports.

Shahabad, 25 :—In the cases of Deokulee (2.) Unoopee (4.) Petumba (6.) Kublasee (8.) Pultee (15.) Subhooda (19.) Keenooa (20.) Rama (22.) Juscea (23.) which cases are 10 in number, the court regret to observe that the relations of the widows were sentenced to imprisonment by the acting magistrate (Mr. W. C. Smith), some for two and others for three months, for not giving previous intimation to the police of the intended suttees; in other words, for omitting to do that which no existing law or rule required them to do.

The court of circuit of the division, in transmitting the report of zillah Shahabad, make some allusion to the circumstance above noticed; but it would have been more satisfactory to the nizamat adawlut, if that court had taken an opportunity of revising the proceedings in these cases, and rescinding the orders of the acting magistrate, founded, according to the report, merely on the circumstances of previous notice not having been given to the police.

The relations also appear to have been sentenced to imprisonment by the acting magistrate, in the cases of Bhekea, (N° 16.) and Mance, (N° 18.) on the same ground of intimation of the intended suttees, not having been given to the police. From

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the ages of these widows, however, one having been only 13, and the other only 12 years of age, the sacrifice was in each case irregular; but the court are not prepared to say, without knowing the circumstances more distinctly, how far the relations concerned were fit objects of punishment. The cases might have differed materially from that in which the relations should criminally persevere in assisting at a suttee, after having had due notice, and being warned by the police, that it is contrary to the existing rules.

The court regret that the periods of imprisonment, in all the above cases, being expired, it is too late for them to afford any remedy; that they direct, that the late acting magistrate will render them an account of the grounds of his orders in these instances; and in the meantime, the court desire that the proceedings in each case be transmitted for their inspection.

The court cannot avoid remarking that, as out of 25 cases of suttee which occurred in the district of Shahabad in the year 1818, previous notice of not one appears, according to the report, to have reached the police officers, (or to have been acknowledged by them); this circumstance argues either a want of ordinary vigilance or a wilful neglect of duty on the part of those police officers.

The court must further notice the case referred to in the margin, in which the proprietor of the village or local landholder was fined on the same ground as that on which imprisonment was adjudged to the relations of the widows in the cases above adverted to. Where fines have been imposed, however, the court are happy that it is still in their power to direct a refund. The court desire to see the proceedings in the case in question.

Bulkusee, N° 10

Cawnpore, 5 :—The court observe that, in the instance of Sobunsia, (N° 1.) a widow of the brahmin cast, who burnt without the body of her husband, the sacrifice was within the prohibited cases, and the report should have explained the circumstances more fully.

Bareilly Division.

Moradabad, 1 :—The court observe that in the case of Ruttunnoo, the only case which occurred in this district, the acting magistrate, Mr. Chalmer, summoned the nearest male relation to answer for not having given previous notice to the police. The court desire to know what orders the joint magistrate passed on the occasion.

Allahabad, 2 :—In the case of Chesongee, (N° 1.) the magistrate should have reported whether the prescribed engagement was entered into to take charge of the widow's child, under three years of age.

Benares Division.

Bundlecund, 11 :—In the case of Maunkomar, (N° 1.) the court have observed the steps taken with regard to the police officer, for want of sufficient exertion towards preventing an illegal suttee.

In the cases of Tejea, (N° 5.) Rajea, (N° 7.) Rannec, (N° 8.) and Syke, (N° 10.) the court regret to observe that the acting magistrate adopted the same mode of proceeding as the acting magistrate of Shahabad. In these cases the court desire to have the acting magistrate's proceedings, with an explanation by him, under what authority he took criminal cognizance of the conduct of the local zemindars and others in these cases, because previous notice of the intended suttees was not given to the thannahdar, or because the sacrifice took place before the thannahdar's arrival; particularly in the fourth case, in which the local zemindars appear to have been imprisoned for two months. The court regret this last case did not come under revision by the court of circuit.

Calpee, 4.—(Joint Magistracy.)—The same order is applicable to the case of Jassee, (N° 2.) and the same explanation is desired.

In the case of Rooknee, (N° 3.) the age of the children, and whether the prescribed engagements were entered into, or required, should have been specified.

City of Benares, 15 :—It appears that three suttees were prevented in this city; two by authority, as illegal, and one by persuasion; and that one widow ran from the pile, after ascending it, and is still living.

Muss' Sahajah,
brahmin.
Muss' Coowarod, case?
rudgance.
Muss' Rughobund-
shce, cut sonarin.

Goruckpore, 50 :—In the cases of Lungee, (N° 46.) and Rutnee, (49.) both aged 12, and Rugbunsee, (50.) aged 15, these having been irregular suttees, the report should have specified under what circumstances they took place. The magistrate will supply the omission.

Juanpore, 4 :—The court observe that the case of Sorya, (N° 4.) was an instance of irregular suttee, the husband not being dead.

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F f

Ghazeepore,

Ghazee-pore, 43 :—The case of Jeera, (N° 2.) appears to have been an irregular suttee, the widow having been only 12. The court desire to know what proceedings were adopted towards the relations, the local zemindar, or watchmen, who appear to have been summoned.

In the case of Soogundee, (N° 5.) the report should have specified, whether she burnt herself immediately on learning her husband's death.

In the case of Sobarun Roomour, (N° 6.) it should have been stated what was the age of the boy left by the widow; and with respect to taking an agreement from the relations to support him, it is doubtful whether this could properly have been done, under an order from the criminal court, issued subsequently to the suttee, though it might have been made the condition (if the boy were under three) of the suttee being allowed to take place.

The same remark is applicable to the case of Pearea, (N° 8.)

The case of Dhunea, (N° 12.) appears to have been erroneously stated, as a suttee. It was a case in which the act, as being illegal under the circumstances, was prevented by the police.

In the case of Hussea, (N° 13.) more explanations would have been proper. The court desire to know, whether the widow was absent from her husband when he died, or what were the circumstances. The court also desire to know what steps were taken respecting the local zemindars.

The instance of Deolmee, (N° 17.) 12 years of age, was within the prohibited cases of suttee. The court desire to be informed of the orders passed relative to the police officer.

In the case of Gunnasea, (23.) the suttee having taken place four days after the husband's death, the circumstances should have been more fully specified.

The case of Thullasea (29.) was an irregular suttee, the widow having been only 12. The court regret, however, that the local zemindars should have been apprehended for not giving information; and desire to know what order was passed respecting them.

In the cases of Ulpa and Phoolgusea, (N° 34, 35.) it should have been specified whether the widows were absent from their husbands at the time of the act of suttee, or what were the circumstances.

In the case of Perewa, (N° 44.) she being of the brahmin cast, and having burnt without the body of her husband, the act was unauthorized. The magistrate will report his orders, in the case of the jemadar of the thannah, for not preventing the act. The court trust that, under the circumstances, no unnecessary severity has been used towards him.

The case of Jurea, (N° 45.) is an instance of a suttee prevented by the police, as within the prohibited cases.

The court observe that the joint magistrate has not been so careful as he ought to have been in preparing his report; and that the points are numerous in which further explanation is required from him. Ordered, That the several magistrates be called on, through the courts of circuit, to furnish further explanation where their reports have been found deficient.

The view which the court have taken of the suttee reports for the past year, does not suggest the expediency of further measures of interference, with regard to the ceremony of suttee, being now promulgated; except, in so far as the operation of the existing rules may require occasional explanation or control from the court. That those rules should be done away, the court are not prepared to recommend. Whatever may have been their effect, the policy of rescinding them, under present circumstances, appears a very different question from that of their original publication. Ordered, That a copy of the foregoing remarks, with copies of the detailed and abstract statements prepared from the reports of the magistrates, and copies of such letters, as contain any general remarks or information, be transmitted, with a letter from the register to the chief secretary to government.

Ordered further, That a copy of a letter from the magistrate of Furruckabad, dated the 15th ultimo, with an abstract translation of the proceedings which accompanied it, and a copy of the orders of the nizamat adawlut thereon, be at the same time submitted for the information of government, as exhibiting a case of irregular suttee, in which the relations of the widow assisted, notwithstanding being warned by the police that the sacrifice was within the prohibited cases, but in which, under all the circumstances, and in consideration of the degree of influence from superstition and almost

almost absence of free agency under which the parties who assisted appear to have acted, the nizamat adawlut have not considered it fit that further criminal cognizance of their conduct should be taken.

(signed) W. Dorin, register.

N° 3.—(A.)—Acting Superintendent of Police in the Lower Provinces to W. B. Bayley, esq. Secretary to Government in the Judicial Department.

1. Sir,—Although the subject of the present address does not properly belong to my department, and although the subject has been taken into consideration, and instructions regarding suttees have been issued to the magistrates by the nizamat adawlut, under the authority of government, still I trust that I shall be pardoned for intruding my opinion and observations on a matter so important to the interests of humanity.

2. I shall now proceed to consider the nature of the sacrifice, the expediency of abolishing the practice altogether, and the probable consequence of such proceedings.

3. I know it is generally supposed that a suttee takes place with the free will and consent of the widow, indeed that she frequently persists in her intention to burn, in spite of the arguments and entreaties of her relations. But I submit that there are many reasons for thinking that such an event, as a voluntary suttee, very rarely occurs; that is, few widows would ever think of sacrificing themselves, unless overpowered by force or persuasion; very little of either is sufficient to overcome the physical or mental powers of the majority of Hindoo females; and a widow who would turn with natural and instinctive horror from the first hint of sharing her husband's pile, will be at length gradually brought to pronounce a reluctant consent; because distracted with grief at the event, without one friend to advise or protect her, she is little prepared to oppose the surrounding crowd of hungry brahmins and interested relations, either by argument or force. Accustomed to look on the former with the highest veneration, and to attach implicit belief to all their assertions, she dares not, if she was able to make herself heard, deny the certainty of the various advantages which must attend the sacrifice: that by becoming suttee, she will remain so many years in heaven, rescue her husband from hell, and purify the family of her father, mother and husband; while, on the other hand, that disgrace in this life, and continued transmigration into the body of a female animal, will be the certain consequence of refusal. In this state of confusion, a few hours quickly pass; and the widow is burnt before she has had time even to think on the subject. Should utter indifference for her husband and superior sense enable her to preserve her judgment, and to resist the arguments of those about her, it will avail her little,—the people will not, on any account, be disappointed of their show; and the entire population of a village will turn out to assist in dragging her to the bank of the river, and in keeping her down on the pile.

4. Under these circumstances, nine out of ten widows are burnt to death. And having described the manner in which these sacrifices are generally performed, I shall now proceed to show that they are more frequently offered to secure the temporal good of the survivors, than to ensure the spiritual welfare of the sufferer or her husband.

5. I have already stated that the widow is scarcely ever a free agent at the performance of a suttee, and therefore her opinion on the subject can be of no weight, and whether she appear glad or sorry, stupid, composed or distracted, is no manner of proof of her real feelings; her relations, her attendants, and the surrounding crowd, men, women and children, will be seen to wear one face of joy and delight; none of the holy exultation which formerly accompanied the departure of a martyr, but all the savage merriment which, in our days, attends a boxing-match or a bull-bait. Nor can this be otherwise amongst those present: her relations are directly interested in her death; if she had a son, he may perhaps wish to be relieved from the expense of maintaining a mother, and the trouble of listening to her unreasonable advice; if she has none, her husband's male relations will take care that she stand not in their way, by claiming his estate for life, which is her legal right. The brahmins are paid for their services, and are of course interested. The crowd assemble to see a show which, in their estimation, affords more amusement than any other public exhibition with which they are acquainted; and the sacrifice is completed,

completed, because the family is anxious to get rid of an incumbrance, and the brahmins desirous of a feast and a present.

6. Very properly anxious to avoid all interference with the religious prejudices and customs of the Hindoos, the government has not thought it advisable to prohibit the practice of suttee. But I submit, that it has little or no connection with their religion. If the relations chance to bestow a thought on the consequences of the sacrifice, it will be directed to the benefit which may thereby accrue to themselves, in this world or the next. The future happiness of the sufferer and her deceased husband, is much too disinterested a consideration to deserve one thought. The practice is strongly recommended by the Shasters, but nothing more; and Munoo (together with other authorities of great respectability), prescribes the duties of a widow, without hinting that burning herself is one of the most important. The recommendation even is addressed to the widow; and her relations are no where told that they are to induce her to become a suttée, either by force or persuasion. Now, it is well known that the education of Hindoo females, of all ranks, precludes the possibility of their having, of themselves, any acquaintance whatever with the contents of the Shasters; and consequently, on all subjects connected with them, they must be compelled to trust implicitly to the guidance of others. These, as I have already said, are all, in one way or another, directly interested; and must be gainers by the widow's death. It is not very probable that they will state suttées to be nothing but a praise-worthy act, left to the discretion of the widow. They will of course represent it as an absolute duty; the neglect of which must be punished by disgrace, both in this world and the next.

The nizamat adawlut in a letter to government, dated 5th June 1805, makes use of the following terms, "is a sufficient ground for supposing that most unwarrantable means are sometimes used to give the appearance of a voluntary act to that which the woman neither intended nor consented to."

7. From a consideration of all these circumstances, I submit that, in permitting or indeed authorizing suttées, we are by no means showing a proper forbearance towards the religious customs or long established prejudices of the Hindoos; but that we are virtually sanctioning the sacrifice of widows, by their relations; an act no where enjoined by any of the Shasters; on the contrary, a crime which their own laws would punish with death; and only tolerated by our government because we overlook the impudent imposition which has transformed a recommendation to the widow to accompany her husband, into an order which the relations must carry into effect, if she should evince symptoms of disobedience.

8. I admit, that supposing the practice to be expressly prohibited, one voluntary and legal suttée, perhaps, out of a hundred murders, will be prevented; and the widow, in consequence, feel miserable for the rest of her life. But I call a voluntary and legal suttée, one, in which the widow is fully aware that she is going to perform, not a prescribed, but a recommended duty; and I imagine that a case of this nature scarcely ever occurs.

9. The practice of suttee may be almost called local; for it will be seen from the enclosed statement, that during the years 1815, 1816, and 1817, 864 suttées were performed in the five zillahs of Burdwan, Hooghley, the Jungle Mehauls, Nuddea, and the Suburbs of Calcutta; and that in the same period, only 663 took place throughout the remainder of our extensive empire, including the holy city of Benares, in which only 41 sacrifices of that nature were performed, although its population is almost exclusively Hindoo, and it is a place where every meritorious act is of double value. I cannot attempt to account for the great prevalence of suttées in some districts, and the rarity of it in others; but it is a proof that it is a custom seldom thought of in the greater portion of our dominions.

10. We have frequent instances of illegal suttées being prevented by the police officers, some even in the holy city of Benares; and we do not find that this interference has ever excited any feeling of dissatisfaction. Now those who superintended these unlawful sacrifices, must either have known that they were so, or have been ignorant of the rules of the Shasters: if the first, it is a proof that suttee is not performed according to law; and because recommended in those books as a meritorious act, but for the sole purpose of getting rid of the widow. In the second case, if they erroneously thought they were acting according to prescribed form, and nevertheless quietly submitted to the police authorities, we may fairly conclude that they would be equally obedient on other occasions, when acting in strict conformity to the rules of the Shasters.

11. But I meet with frequent instances of the interference of government in matters intimately connected with the prejudices of the Hindoos. The repeal of the law prohibiting the capital punishment of brahmins at Benares. The laws against infanticide; the rules prohibiting dhurma; and the sweeping clause, section III. Regulation

Regulation VIII. 1799, in which even suttee may be included. And although I am aware that the exposure of infants at Saugor and at other places, and the murder of their female offspring by the rajkoomars, are neither of them duties either directly enjoined or authorized by the Shasters; yet I submit, that the exposure of infants is, in consequence of vows made by the mother, for the purpose of obtaining some favour from the gods; and that the fulfilment of such is meritorious in the highest degree. The practice of the rajkoomars is, I have reason to think, but little checked by the enactment above alluded to. It is a custom founded on immemorial usage; and, as such, does not require the aid of either religion or law to give it support. The practice of the widows of jogees is not sanctioned by the Shaster; yet they will undoubtedly continue to prefer burying to burning, because it is the custom of their cast; and we may as well attempt to direct the mode of disposing of the husband's corpse, as prescribe rules for the conduct of the widow. I have noticed these cases, not to prove that legal prohibition will have no success in opposing customs, but as instances of our interfering with the prejudices of the Hindoos, without exciting any symptoms of dissatisfaction. It may be said that the people are aware that these practices are not authorized by the Shasters, and therefore submit quietly; but it is well known that not one man in a thousand knows anything of the contents of the Shasters; or if they are aware of these rules, why persist in illegal acts, if custom was not, in their eyes, paramount to law?

12. I have submitted the above remarks for the consideration of his Lordship in Council, not with the hope that I can have afforded any new information on a subject so frequently discussed by the higher authorities, but only to offer the grounds of my opinion, that the barbarous custom of suttee may be prohibited, without exciting any serious or general dissatisfaction among our Hindoo subjects.

13. It is with great diffidence that I venture to offer an opinion on the orders issued to the magistrate for the guidance of the police officers, in interfering with suttées. It appears to me that if the practice is allowed to exist at all, the less notice we take of it the better, because the apparent object of the interference of the police is to compel the people to observe the rules of their own Shasters (which, of themselves, they will not obey), by ascertaining particular circumstances of the condition of the widow. The first of these is her age, which will always admit of dispute; the natives seldom being within five or six years of the truth. The second her pregnancy, equally difficult to ascertain, and, as well as the third, calculated to excite extreme disgust. The fourth and fifth are easily evaded, because relations, neighbours, all are interested in the performance of the suttée, and in deceiving the darogah. But all these inquiries open another door for the extortion of the police officers; and it is the opinion of the magistrate of a district in which suttee is particularly frequent (and I entirely concur with him) that few are now reported in which the darogah has not been paid, either for speedy attendance to prevent the additional horror of the state of the corpse, or for permitting an illegal sacrifice. If (as I cannot for a moment suppose) the object of the interference was gradually to deter the people from the practice of suttee, by subjecting the widow and her family to disgrace or extortion, it does not appear to answer the proposed end; for with the same means of obtaining information, the number of widows burnt in 1817, far exceeds that in the preceding years.

14. The following were the sentiments of the nizamat adawlut, in the year 1805:— "Under this information, the court apprehend that it would be impracticable at the present time, consistently with the principle invariably observed by the British government, of manifesting every possible indulgence to the religious opinions and prejudices of the natives, to abolish the custom in question; whilst such a measure would in all probability excite a considerable degree of alarm and dissatisfaction in the minds of the Hindoo inhabitants of these provinces. The court are accordingly of opinion, that the immediate adoption of a measure of the above nature, would be highly inexpedient. It appears however to the court, that hopes may be reasonably entertained, that this very desirable object may be gradually effected, and at no distant period of time." These hopes, I am sorry to say, have not been realized; nor do we appear nearer to the abolition of suttee, than we were at the above period. It is true, that the interference of the police may, in some cases, have induced compliance with the rules of the Shaster; but the official attendance of the darogah stamps every regular suttee with the sanction of government; and I must humbly submit, that authorizing a practice is not the way to effect its gradual abolition.

Office of Sup^r, Lower Provinces,
Calcutta, 18th Nov. 1818.

I have, &c.
(signed) W. Exer, act^g sup^r of police,
Lower Provinces.

How should we act if human sacrifices to the goddess Kalee were frequent? They are declared by the Kalika Poorana to be highly meritorious

PAPERS RELATING TO EAST INDIA AFFAIRS;

STATEMENT of the Number of Hindoo Widows burnt and buried alive, during 1815, 1816 and 1817.

	1815	1816	1817
Burdwan	50	67	98
Chinsurah and Chandernagore	9	9	14
Cuttack and Balasore	72	51	112
Hooghley	7	13	21
Jessore	34	39	43
Jungle Mehals	4	11	7
Midnapore	50	56	88
Nuddea	25	40	39
Suburbs of Calcutta	2	3	20
24 Pergunnahs	1	5	9
Backergunge	5	5	6
Chittagong	4	6	13
City Dacca	1	1	5
Dacca Jelalporo	—	—	1
Mymensing	—	—	—
Sylhet	20 (a)	7 (b)	13 (c)
Tipperah	1	3	9
Beerbhoom	3	—	2
Bhaugulpore	—	—	1
Bhaugulpore, Joint at Monghyr	1	4	6
Dinapore	—	1	1
Joint Magistrate at Maldah	3	7	7
City Moorshedabad	2	2	4
Purneah	1	5	11
Rungpore	—	—	—
Ditto Joint	—	—	1
Raujeshye	—	—	—
Behar	2	3	5
City Patna	2	—	2
Ramghur	12	16	25
Saron	4	9	14
Shahabad	—	1	3
Tirhoot	3	2	5
Allahabad	—	—	1
Ditto, Joint at Futtehporo	13	12	16
City Benares	7	6	5
Bundelcund	—	—	9
Ditto, Joint at Calpee	14	23	24
Goruckpore	—	—	9
Ditto, Joint at Uzumghur	1	3	2
Jaunpore	8	15	27
Ditto, Joint at Ghazee-pore	2	4	5
Mirzapore	—	1	2
Agrah	—	—	2
Allypurgah	2	1	1
Bareilly	—	—	3
Cawnpore	5	—	3
Etawah	4	not received	1
Furruckabad	1	—	—
Moradabad	3	—	1
Scharunpore, Southern Division	—	—	6
Scharunpore, Northern Division	—	7	—
	378	442	707

	1818
Hooghley - 9 months	14
Burdwan - 10 ditto	15
Jessore - 10 ditto	19
Jungle Mehals - 10 ditto	54
Suburbs of Calcutta - 10 ditto	38
City of Dacca - 10 ditto	21

(signed) W. E. Esq., actg sup^t of police,
Lower Provinces.N^o 31.—(B.)—Acting Superintendent of Police in the Lower Provinces,
to W. B. Bayley, esq. Secretary to Government in the Judicial Department.

Sir,—Actuated by a desire to obtain the best information on the subject of suttee, and to assist my opinion by that of the local authorities, I addressed a circular letter to the magistrates, of which, and of the several replies now received, I now submit copies for the information of the most noble the Governor General in Council.

2. I regard Mr. Molony's opinion as particularly valuable, that gentleman having, as he states, paid great attention to the subject of my letter, and founded his arguments not on theoretical speculation, but on actual observation of the conduct of the widow and the attendants at the time of the sacrifice; and I am much gratified in finding that the arguments in favour of the abolition of suttee, submitted in my letter dated the 18th ultimo, have met with so able a supporter as the acting magistrate of Burdwan.

3. Mr. Oakeley's letter is to me equally satisfactory; and his view of the nature of the act of suttee exactly coincides with the opinion I have already had the honour to submit. The origin of the custom will most probably be found in the voluntary sacrifice of a widow inconsolable for the loss of her husband, and who resolves to accompany him on the pile, not with any idea that such an act could be acceptable to the gods, or of any benefit to herself in a future existence; but solely because her affection for the deceased made her regard life as a burden no longer to be borne. The example of this heroine, if it had remained the only incentive to suttee, would have been rarely followed; but it of course excited admiration as a novelty, and in a short time the brahmins began to perceive, that if properly managed, suttee might be made a very productive source of emolument; and the most esteemed authors of the age were induced to recommend it as a most meritorious act, productive of good effects to the souls of the widow and her husband, and to those of the surviving members of their families; they also prescribed forms and ceremonies in which the attendance of brahmins was of course indispensable. Interest now began to whisper to the husband's relations, that the widow had a right to exclude them from his property during her life, but that she might be persuaded to accompany him; it was also suspected, that as the ties of affection and grief might not always be sufficiently strong to bind her to the corpse, bamboos and ropes might be used to assist her resolution. Munoo, and the most ancient and respectable writers, do not notice suttee; it was therefore, in their time, either unknown or not approved of. If the former, how comes it to be recommended in the more modern shasters, if the origin of the custom was not of the nature which I have supposed? For no modern law-giver would have ventured to praise an act not mentioned by his predecessors, if an example had not occurred, and been received with universal praise, though a novelty and an innovation. If known, but not mentioned, because not approved by Munoo, the authority of the modern shaster is not sufficient to give any merit to the sacrifice. In the first case, we do not find that the practice originates in the law; but that the law is the consequence of the practice; and that sacred authority is subsequently produced to enforce the merit of an act originating on the mortal feelings of affection, grief, despair, or some other passion of the mind, equally incapable of affording a hope that it could be acceptable in the eyes of the deity. Such can never become religious; but if, notwithstanding its low origin, the recommendation of the Shaster is supposed to make it so, the almost involuntary act of living becomes a still more sacred and religious duty, being enjoined by more ancient and more respectable authority; a position obviously absurd. After all, I allow it may be said that the practice of suttee may not be enjoined by the religious code of the Hindoos, but that they think it is, and therefore we are not to abolish it; but if we compel them to follow the laws of the Shaster in one instance, we may in another.

4. Mr. Oakeley's opinion on the cause of the prevalence of suttee in the vicinity of Calcutta, appears to me to merit attention; for however mortifying the reflection may be, my own observation compels me to admit, that in proportion as we approach the Presidency, the character of the natives become deteriorated, and the frequency of suttee increases. With regard to the influence of the worship of Kalee, I beg leave to quote the translation of a conference concerning suttee, which appeared in the Government Gazette of the 24th December last:—"But, by witnessing from your youth the voluntary burning of women amongst your elder relations, your neighbours, and inhabitants of the surrounding villages, and by observing the indifference manifested at the time, when the women are writhing under the torture of the flames, habits of insensibility are produced; for the same reason, when men or women are

suffering the pain of death, you feel for them no sense of compassion. Like the worshippers of the female deities, who, witnessing from their infancy the slaughter of kids and buffaloes, feel no compassion for them in the time of their suffering death, while followers of Vishnu are touched with strong feelings of pity.

5. Suttee appears to be little known in this zillah; and had not Mr. Morrieson appeared to have paid considerable attention to the subject, it could have required no observations.

6. The acting magistrate states three leading causes for the practice having subsided. He has not yet given any foundation for his belief in the first; nor does he say what new faith is by degrees supplanting the Hindoo. In the meantime, it appears to me that the degeneracy of any religion, unless caused by the ascendancy of a better, must make a people morally worse. The second will, if it operates at all, most probably have some effect; but, if the third has any, it must be equally felt all over the country, which is not the case. Indeed, I cannot perceive how the existing laws, affording protection to the heirs of the deceased husband, can in any manner deter a widow from becoming suttee.

Mr. Morrieson deserves great credit for inducing the people of the district under his charge, to understand that the government, by authorizing the practice of legal suttee, wished to effect its abolition; but I cannot agree with him, that "enforcing the established and prescribed rules laid down in the Shasters can have tended to shake the weakened superstition of the already half-doubtful Hindoo;" because those laws are the main support of the superstition which is to be shaken by enforcing them. Mr. Morrieson entertains a very correct idea of the feelings of the crowd at a suttee, when he states that they look on the sacrifice as an alluring idea, and an "applauded spectacle." I cannot perceive that we can found the decline of the practice of suttee in Beerbhoom, "on a religious and moral basis," if, as observed by the acting magistrate, in the 6th paragraph, "religion is in a most impure and degenerate state." Nor can I see how the second cause of decrease (para. 4.) can have any effect; if, as stated in the 6th, the two incitements of precept and example are almost wanting. The wives of the pundit, mentioned in this paragraph, appear to have been prohibited becoming suttee; and Mr. Morrieson does not state that this interference provoked any signs of disapprobation. And it is with great pleasure that I quote his opinion (para. 10.) that the people only want the excuse of a law to induce them "to evade the suttee bhud of their little read and less understood Shaster."

7. The magistrates of these districts do not appear to have turned much of their attention to the subject of suttee; and their letters demand no particular observation.

8. Mr. Chapman entirely agrees with Mr. Oakeley, that the interference of government has been a cause of the increased prevalence of suttee; and I do not perceive that the remaining letters require any particular observations.

Office of Sup^t, Lower Provinces,
Calcutta, 11th Jan. 1819.

I have, &c.
(signed) W. Ewer, act^g sup^t police,
Lower Provinces.

To W. Ewer, esq. Acting Superintendent of Police, Lower Provinces,
Fort William.

1. Sir,—I have the honour to acknowledge the receipt of your letter, dated the 7th current, proposing six questions relative to the rite of suttee.

2. As the practice of suttee is almost unknown in this district, and as I never resided in any part of the country where it prevailed, I am of course not qualified to give satisfactory answers to your queries. I should not however deem it improbable, that the interference of the police officers, under the orders of government, may have tended to increase the practice, by acting as a stimulus, in the same manner that the interference of European governments with the religious tenets of my sect, has always tended to increase the zeal and confirm the prejudices of the sectaries.

3. With regard to a law for abolishing the practice of suttee, alluded to in the 8th query, I am of opinion that it would be impolitic and dangerous, and contrary to the avowed principles of the British government,—to allow the most complete toleration in religious matters, to all classes of its subjects.

Zillah Sylhet,
17th December 1818.

I have the honour to be, &c.

(signed) J. Ewing, mag^{ist}rate.

To W. Ewer, esq. Acting Superintendent of Police, Lower Provinces,
Fort William.

Sir,—I have the honour to acknowledge the receipt of your letter, under date the 7th instant, and to transmit the following replies to the interrogatories therein contained.

Interrogatory 1.—1st. Suttees have increased within this jurisdiction during the last three years; the records of this office exhibiting the number of three in the year 1816, five in 1817, and three in the present year.

Interrogatory 2.—2ndly. The increase is doubtless attributable to the mortality occasioned by the epidemic, which prevailed in this, in common with other parts of Hindostan, during a portion of the period adverted to.

Interrogatory 3.—3rdly. I am not aware that the authorized interposition of the police, has in any way tended either to diminish or increase the sacrifice of lives.

4thly. The concluding question is not easy to answer. The enactment of a law for the abolition of suttees, I should think would be inadvisable, inasmuch as it would be interfering with the religious customs of the natives which the legislature hitherto regarded as inviolate.

Magistrate's Office, City of Patna,
21st December 1818.

I have the honour to be, &c.
(signed) W. H. Tippet, magistrate.

To W. Ewer, esq. Acting Superintendent of Police, Lower Provinces, Calcutta.

Sir,—I have the honour to acknowledge the receipt of your letter of the 7th instant, and to transmit the following replies to the interrogatories contained therein.

1. The practice of suttee has not increased in this district during the last three years, as will have appeared by the statement enclosed in my letter of the 21st ultimo. On the contrary, it appears to have decreased; though, as it is by no means frequent, perhaps the decrease in the present year up to the present period may be attributed to accident, and not to any particular prevalence to relinquish the custom.

2. This question is answered by the reply to the preceding one.

3. The interference of the police officers has been of no effect, as far as I can observe.

4. No increase having taken place, the interference of police officers cannot be said to have legalized the practice; though I doubt not, that if the natives found it convenient, they would pervert the orders of government into a pretence for doing so.

5. This question is already answered.

6. It is proper, in reply to this question, to observe generally, that the greater portion of the inhabitants of this district are of the mussulman persuasion, and that the Hindoo part of the population is not, as far as I can judge, much bigoted nor fastidious with respect to the observance of the ceremonies and customs of its religion; neither are the Hindoos of high cast, in general. For these reasons, I do not think that much if any difficulty would be experienced, in abolishing the custom suttee, if a law for that purpose were to be established. The landed property is held by the proprietors in such small portions generally, that the middling classes of the population are much more independent of the influence of the superior classes than in other districts, and as the people are continually at variance with each other, they are not likely to be united in offering resistance to any measure such as the one proposed.

I am, &c.
Zillah Chittagong, 15th Dec. 1818. (signed) W. P. Peckell, magistrate.

To W. Ewer, esq. Acting Superintendent of Police, Lower Provinces.

1. Sir,—I have the honour to acknowledge the receipt of your letter of the 7th instant, and to furnish my opinion on the questions therein required.

2. The practice of suttee has very much decreased in this district, since the orders of government, of the 4th October 1814, were issued by the magistrates to the police darogahs, and by them published in their respective jurisdictions. In 1816, five suttees were ascertained and reported by the police. In 1817, nine; and in the present year, only one has been brought to the magistrate's knowledge of having taken place. During the whole of the three years the Hindoo women who burnt themselves on the funerals of their husbands were of mature age, none under 20 years, but mostly from 50 to 70 years old. It is therefore supposed, that the

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persuasive means generally possessed by brahmins, in bringing their abstruse doctrines of religion in aid to their bigotry, to influence the weak minds of the innocent victims to a ready compliance of becoming a suttee, have not been practised.

3. The Hindoo inhabitants of this district, of every description, generally pique themselves on being (koolins), heads of their different sects. Accordingly, suttees were very frequent; but from the few which have occurred, it appears, that the salutary measures adopted by government, and promulgated by the magistrates, have tended to diminish their prevalence.

4. I have hardly sufficient experience to calculate upon the effect of a law abolishing suttees; but should think the natives would deem it an encroachment, and unjust interference with religious privileges, and would either petition government, or privately effect the accomplishment of suttees. The measures adopted have tended apparently to check any undue influence, in making converts to their custom; and this seems all that can be done. I have, &c.

Zillah Backergunge,

(signed) J. Harrington,

acting magistrate.

4 Dec. 1818.

To W. Ewer, esq. Acting Superintendent of Police, Lower Provinces.

Sir,—I have the honour to acknowledge the receipt of your letter, dated the 7th instant, and to reply to the questions contained therein.

Question 1st.—Whether the practice of suttee has increased or decreased in this district?—The following abstract of the reports, submitted annually, will show that the practice has increased, and more particularly during this and the preceding year.

Abstract from 1815 to 1818.

YEARS.	BURNT.	PREVENTED.
In 1815	60	1. Jumped off the pile and rescued by the police officers.
In 1816	67	None.
In 1817	98	1
Up to the 10th Dec. 1818	112	5

Question 2d.—If the practice has increased, what has been the cause of the increase?—I think the increase during this and the preceding year must be attributed to the great mortality which has prevailed throughout the country during that period; I form this opinion from having observed in the darogah's reports for these years, that the greater proportion of persons whose wives have become suttees, have died of the cholera morbus. Antecedent to 1817, I do not perceive that the increase has been such as to be considered attributable to any particular cause.

Question 3d.—What has been the effect of the interference of the police officers, under the orders of government, by which regular suttees are allowed?—One effect has I think been produced by the interference of the police officers; and that is, that several women have been prevented from burning, who certainly would have been burnt, had not the police officers been on the spot. In 1815, one woman jumped from the pile after it had been set fire to: she was rescued by the burkundazes, and sent into Burdwan; but she had suffered so much that she died the following day. In 1817, one woman, after having repaired to the spot for the purpose of burning, was prevailed upon to relinquish her design, and is, I understand, now living with her relations on good terms. During the present year five women have been prevented from burning themselves, in consequence of having children under the prescribed age. I have not the slightest doubt that every one of the women would have been burnt had not the police officers attended.

Question 4th.—Whether the interference of the police has, by legalizing the practice, been accused of the increased number of suttees; or has it acted to the same effect in any other manner?—In my answer to the second question, I have stated the mortality during this and the preceding year to have been the cause of the great increase in these years compared with preceding years. In 1816 there appears to have been only an increase of seven, which is so trifling as to be hardly worthy

worthy of notice. I have indeed heard it remarked, that the attendance of police officers has, by adding to the parade of the ceremony, been a cause of the increase; but I have never heard this opinion expressed by the natives, nor have I myself observed anything which affords sufficient ground to warrant such a conclusion.

Question 5th.—If the practice is less frequent than formerly, to what do you attribute the decrease?—The practice having increased in this zillah, no answer is requisite to this question.

Question 6th.—What would be the effect of a law abolishing the practice of suttee?—After having attended at several suttees myself, for the purpose of gaining as much information as possible on the subject, and having paid considerable attention to it ever since I have been in this district, and after having attentively considered the doctrines under which it is sanctioned, the circumstances attending the actual performance of the sacrifice, and the terms upon which those who have been prevented from burning have subsequently lived with their relations and neighbours, I am decidedly of opinion that the abolition of the practice by law would not be attended with any evil consequences: on the contrary, I think the enactment of such a law is dictated by every principle of humanity; nor does it appear to me, that the abolition of the practice is altogether inconsistent with the spirit of toleration which has ever distinguished the British government. I shall even venture to make the doctrine of the Hindoo law, under which the practice is allowed, the groundwork of my argument on this subject. The ideas of the Hindoos regarding this ceremony are evidently the same as in regard to penances; that is, they think that the superior resolution of the woman who can relinquish worldly attachments, and endure the pain of fire, will entitle her and her husband to happiness hereafter. The pundits have also declared the free consent of the woman to be absolutely necessary. Now, admitting this free will to be necessary, and adopting the reasoning of the pundits, that it is the superior resolution of the woman which entitles her and her husband to such happiness, I think it must be admitted that this resolution ought to be formed by the free agency of the mind of the woman who wishes to become a suttee, and every word of insinuation or persuasion on the part of brahmins, which tends to influence her mind one way or the other, must be considered as illegal, and contrary to the Shasters. This exclusive free agency of the mind is plainly implied in the bewastas of the pundits; for they declare, 1st, That no blame attaches to any woman who does not become suttee; 2dly, That a woman who recedes from her declaration of becoming a suttee, before pronouncing the sunkulp, is also held blameless; and, 3dly, That even if, after she has pronounced the sunkulp, she has not courage to ascend the pile, she may recover her purity, undergoing a severe penance. These doctrines of the law, admitting a recovery of character, evidently show that human nature is considered too frail to expect that the generosity of women should be enabled to form the high-minded resolution of burning themselves. The next point to be considered is, whether the intention to burn, expressed by so many women, is the genuine offspring of their own reasoning powers, or proceeds from the insinuations and persuasions of the brahmins, who flock around them upon the death of their husbands, and often before their dissolution. It is needless here to remark, the influence which education has upon the reasoning powers of the human mind; the total want of any thing like a system of education among the natives is also well known. I firmly believe, that if 100 Hindoo men were asked to state what it was that constituted the merit of a suttee, 98 would be unable to answer; they would perhaps say that they know it to be a laudable act, but they could not tell why it is considered so. We have known, that whatever little education is given to the males is never extended to the female sex; I have never met an instance of a Hindoo woman, of whatever rank, who could write even her name. If, therefore, we find that the greater proportion of the men are unable to give a reason for the performance of the sacrifice, it is surely fair to infer that the women are not better informed on the subject; and therefore it is fair to suppose that the resolution to become suttees cannot proceed so much from their having reasoned themselves into a conviction of the purity of the act itself, as from a kind of infatuation produced by the absurdities poured into their ears by ignorant brahmins, most of whom, if asked, would be found unable to give a reason for the doctrines which they inculcate. This mode of arguing may be considered theoretical; but at every suttee at which I have been present, I have met with nothing which has tended to controvert it: on the contrary, having seen the performance of the ceremony has convinced me more and more of the truth of what I have advanced; and I am persuaded, in my own mind, that 99 out of 100 women sacrifice them-

selves more under the influence of this infatuation than from any conviction of their own minds.

These persons, who sacrificed their children at Sangor, also acted under the influence of infatuation; they threw their children to the sharks because they thought it right and religious, but they could give no reason for so doing. The only difference between this sacrifice and that of a suttee is, that the one is recognized, and the other not recognized, by doctrines of which the people are kept in ignorance. But the impulse under which they act is the same in both cases; and if this impulse is considered contrary to the principles of humanity in one instance, why should it not in the other? I should hardly suppose that any pundit would give a bewasta, declaring it legal to persuade a woman either directly or indirectly to become a suttee.

I do not think any evil effects are to be dreaded from the enactment of a law abolishing this sacrifice. A few instances of opposition to the regulation might occur at first, but none of a serious nature, or more than may be expected in every change of custom; and, after the regulation became generally known, the practice would be totally laid aside. I give this opinion, however, as applicable only to this part of the country; it is impossible for me to judge what might be the effect produced at a place like Benares.

Zillah Burdwan,
the 14th December 1818.

I have, &c.
(signed) *E. Molony*, acting magistrate.

To W. Ewer, esq. Superintendent of Police, Lower Provinces.

1. Sir,—I have the honour to acknowledge the receipt of your letter, dated the 7th instant, containing queries relative to the practice of suttee.
2. The frequent occurrence of these horrid sacrifices in zillah Hooghly has for a considerable time attracted my attention, and induced me to take into serious consideration the causes of their increasing prevalence, and the possibility of checking so horrid a custom, without exciting any general feeling of dissatisfaction amongst the Hindoos. The importance of the subject must serve for my apology, should the present address seem of unreasonable length and of irregular form.
3. The statement which I lately furnished at your request, will show that the practice of suttee has of late become much more frequent in Hooghly than formerly; and although the fatal epidemic which visited the district during the two last rains, may be supposed to have caused the increase, yet this conclusion is not supported by facts; for, in the first four months of the present year, when the epidemic did not prevail, there were, respectively, 17, 10, 14 and 17 suttees; and in July, August and September, 16, 16 and 16; we must therefore seek other causes for the increased prevalence of the custom.
4. Previous to 1813, no interference on the part of the police was authorized, and widows were sacrificed, legally or illegally, as it might happen; but the Hindoos were then aware that the government regarded the custom with natural horror, and would do any thing short of direct prohibition to discourage and gradually to abolish it. The case is now altered. The police officers are ordered to interfere, for the purpose of ascertaining that the ceremony is performed in conformity with the rules of the Shasters; and, in that event, to allow its completion. This is granting the authority of government for burning widows; and it can scarcely be a matter of astonishment, that the number of sacrifices should be doubled, when the sanction of the ruling power is added to the recommendation of the Shaster.
5. But while I am entirely convinced that the interference of the darogahs has been the principal cause of the late increase in the number of suttees, I can by no means agree that his superintendence generally effects its intended object, that of preventing the suttee if not performed agreeably to the rules of the Shaster; for the magistrate will on this, as well as on most other occasions, receive a report, true or false, as the interest of the darogah may dictate. The necessity for his attendance must, unless he is hastened by a present, frequently occasion considerable delay; and the corpse become putrid before the widow can be burnt with it. Altogether, the instructions to the darogah, besides augmenting the number of sacrifices, and of disgusting the Hindoos by a string of inquiries into the state of the widow, appear to me to have had no effect, excepting that of affording them another means of extortion.
6. I have been informed, on good authority, that suttee is comparatively little known beyond the districts in the vicinity of Calcutta; and I have in vain endeavoured

voured to trace a satisfactory cause for this difference. It is, I know, supposed by some to be an act enjoined by the religion of the Hindoos. If so, why does it prevail in one place more than in another? and why is that one place in the immediate neighbourhood of the Presidency? The worship of the principal Hindoo deities are tolerably equal, wherever the religion extends. In one quarter one may prevail, and another in another; the forms of worship appropriated to each, and the pilgrimages and penances by which they are to be propitiated, are the same throughout India; and if suttee was really an act enjoined by religion, it would be universally meritorious, and equally observed, wherever that religion is followed; but as it is not, we must look for its prevalence among the Hindoos in the neighbourhood of Calcutta; not to their superior strictness in observing religious and moral duties in general, but to some peculiar circumstances affecting their moral character. It is notorious, that the natives of Calcutta and its vicinity exceed all others in profligacy and immorality of conduct, and (barbarous, as at best it is,) we find the Hindoo superstition, in its most degraded and darkest state, in the very part of our empire, where the influence of our manners most first be felt, and to which we must first look for the dawn of morality and civilization. The idol of the drunkard and the thief (Kallee) is of comparatively modern invention, and scarcely to be met with in the distant provinces; and there even, when a few of its worshippers are to be found, they perform their ceremonies in darkness and secrecy; and none but the most abandoned will openly confess that he is a follower of Kallee. In Calcutta, we find few that are not. The murderer, the robber, and the prostitute, all aim to propitiate a being, whose worship is obscenity, who delights in the blood of man and beast, and without imploring whose aid no act of wickedness or debauchery is committed or even contemplated. The worship of Kallee must harden the hearts of her followers; and to them scenes of blood and crime must become familiar. By such men, a suttee is not regarded as a religious act, but as a choice entertainment; and we may fairly conclude that the vicious propensities of the Hindoos in the vicinity of Calcutta, are a cause of the comparative prevalence of the custom. But I am utterly unable to assign a cause for this local depravity, and for the prevalence of a worship despised and abhorred by every Hindoo of respectable character.

7. Regarding the prevalence of suttee as the effect of local immorality, instead of general religious prejudice, I do not hesitate in offering my opinion that a law for its abolition would only be objected to by the heirs, who derive worldly profit from the custom, by brahmins, who partly exist by it, and by those whose depraved nature leads them to look on so horrid a sacrifice as a highly agreeable and entertaining show; at any rate, the sanction of government should be withdrawn, without delay. The adoption of this measure will most likely be followed by a decrease in the number of suttees. It will, at all events, deprive the darogah of the power of making them a means of extortion; and the magistrates feelings will not be outraged, as they frequently are at present, by compelling him to so barbarous a custom.

Zillah Hooghly,
the 19th Decr. 1818.

I have, &c.
(signed) *H. Oakely*, magistrate.

To W. Ewer, esq. Acting Superintendent of the Police for the Lower Provinces,
Calcutta.

1. Sir,—I was duly favoured by the receipt of your letter, bearing date the 7th instant, upon the subject of the increase or decrease of the practice of suttee in this district.
2. On the 13th November last, I forwarded a statement showing the relative number of suttees which appeared to have taken place during the last three years; since which date I have received information of one more suttee in the jurisdiction of Keagong, making in all four in 1818, nine in 1817, three in 1816.
3. From the general observations I have made throughout the year, I can decidedly give it as my opinion that the practice of suttee is on the decline in this zillah.
4. Before the decided interference of the police, the practice of suttee had of itself very much subsided, (a change from former times), which, I think, may be attributed to three leading causes: first, the degeneracy of Hindooism; second, to the fact of many of the high, rich and powerful zemindars being either muslmen or Hindoos, not of high cast, of obscure birth, and of a new creation; and thirdly, to the moral certainty of the heirs of the deceased husband being maintained in the possession and enjoyment of life, honour and property by the existing laws and justice of government.

Suttee is not known in zillah Behar, the worship of Vishnoo at Gaya keeping all bloody sacrifices at a distance.

5. The well-understood wish of government to put a stop to the practice, and the uniform interference of the police, by throwing many obstacles in the way, and obliging the people to walk by ceremonies of form and punctuality, observe those established and prescribed rules laid down in the Shaster, have no doubt still further greatly tended to shake the weakened superstition of the already half-doubtful Hindoo; and by throwing the dark shade of disapprobation of legitimate authority on the once alluring idea of admired fortitude, and the applauded spectacle of the self-devoted human sacrifice, to wean the misguided and superstitious mortal from an unnatural and heart-renting act.

6. Next to religion, the precept and example of superiors prove to be the most powerful incentives to the actions of man. In this district the first is in a most impure and degenerate state, and the two latter incitements are almost wanting; nay, the tide may be looked upon as turned, and the strength of the current against the inhuman practice of suttee is scarcely to be stemmed, by what Hindooism remains.

7. It is not to be expected that a few years is to put a stop to a religious practice which has continued for so many centuries; the custom will, no doubt, continue to vacillate. But one month with another, and each succeeding year, will, I should conceive, evince an irregularity, demonstrative of a superstitious practice on the wane; and like the expiring flame from the funeral pile itself, though it may for a moment blaze up with apparent vigour, yet will each successive effort tend but to hasten its final extinction.

8. From the above, it will appear my opinion is, that the cause of the decline of the practice of suttee is not accidental, but founded on a religious and moral basis, which from its nature will secure a further diminution of an act so generally repugnant to the human heart. Whether the wished-for crisis would be soonest attained, by leaving matters to follow a more slow, but ultimately sure course, or by at once attempting to force obedience by penal enactment, is a question which I should deem, in the present state of affairs, most ill-timed; for sooner would a real good Hindoo family, who pride themselves on the number of sutties counted on their annals, consent to suffer the temporary penalty of the law, than forego the the believed internal benefit arising from the observance of the religious rite of suttee.

9. I do not believe there is in this district a single instance, certainly there is not upon record, where the interference of the police has been deemed a legalizing of the practice, and that the cause had been the means of inducing any one to become a suttee, who otherwise would not. On the contrary, my report to you of the 18th November, contains the intimation of two widows who had formed the pious resolution of becoming sutties, but were subsequently induced to forego their own, and comply with the wishes of their friends and the solicitations of the police. (The pundit of this court died lately. He was a learned man and very respectable Hindoo, of a good family, and not a very old man. His wives listened to the voice of prohibition, and are still alive).

10. The interference of government is well understood to be the christian wish of humanity. The rajah of this place is a *musulman*; and the Hindoos seem generally willing to embrace the excuse of the will of the reigning power to evade the suttee, believed of their little read and less understood Shaster.

Zillah Sory Burthom, 18th Dec. 1818.

I have, &c.

(signed) R. Morrison.

To W. Ewer, esq. Acting Superintendent of Police in the Lower Province.

Sir,—In reply to your letter of the 7th December, I beg leave to submit my opinion on the several questions proposed by you, relative to the practice of suttee.

1st. Question.—The statements which I have the honour to submit with this letter, show an increase of the practice of women burning themselves on the funeral piles of their husbands, especially within the last three months; which may partly be accounted for from the unusual number of deaths caused by the cholera morbus, and the general unhealthiness of the season.

2d Question.—I find it difficult to assign a sufficient reason for this increase, unless it may be presumed that the orders of government, for the attendance of the police officers, encourage the act by legalizing the practice of it.

3d and 4th Questions.—The attendance of the police officers gives a legal sanction to this practice; and, by so doing, enhances the reputation of the family of the person

person who devotes herself. But this interference, with the exception of giving it a greater degree of publicity, I consider almost nominal. The police officer receives intimation from some part of the family, that the widow wishes to burn herself on the funeral pile of her husband. He, in consequence attends; a statement is drawn up, by setting forth the woman voluntarily devotes herself; that there is no obvious objection, and all is conducted in conformity to the orders of government and the Shasters. The consent is obtained, evidently previous to information being given, and all the necessary preparations made. Supposing the woman wished to withdraw the consent already given, what time has she for it? All is bustle and confusion; the poor creature suffering under the distress and agitation of mind caused by the recent death of her husband; the corpse before her; and the surrounding friends and relatives calling upon her to devote herself; praising her resolution and pointing out the bliss declared to be awaiting her on the consummation of this act. Considering these circumstances, can it be wondered that so many instances occur? Who are these women; and what opportunity has the magistrate of ascertaining the real facts of the case? The suttee invariably takes place before the official inquiry is sent, after its conclusion who will come forward to point out any illegal act during the performance of the ceremony? Besides, who are those persons who sign their names to the paper, stating the woman, of her own free will, devotes herself?

5th Question.—The statements show an increase.

6th Question.—A law might doubtless be promulgated for the abolition of this practice, without causing any serious disturbance. It has already been done in regard to the sacrifice of children at Saugor, and elsewhere, as well as the practice of destroying female infants, and the burying alive of women. Why, if these customs, which were also generally practised, have been abolished by a humane government, should not the practice of suttee be abolished? The destruction of a woman or of a child, in the eye of the law, is equal; the free consent alleged in palliation of the sacrifice appears to me inadmissible; that is, no fair judgment can be passed upon a person *non compos mentis*, assenting to the performance of this act; for can a person be called actually in a sound state of reason and of mind, under the agitation of grief? and would a person's deposition under this state of mind, be received in a court of justice, in a case where life and death were at stake? Is the practice of suttee in any part of the Shasters insisted upon? or is it only recommended? Can the performance of this ceremony be in truth called a voluntary act? Is the custom prevalent throughout India? or is it confined in a great degree to the districts adjacent to the Presidency? Look at the statements; they exhibit a class of people who must have been generally ignorant of the Shasters.

I trust you will pardon any freedom of remark, in giving my opinion on this subject to the best of my judgment.

I have, &c.

Zillah 24 Pergunahs.

(signed) E. Lee Warner, act^g mag^r.

To W. Ewer, esq. Acting Superintendent of Police in the Lower Provinces, Calcutta.

Sir,—In compliance with your request, I have the honour to submit the following answer to the questions contained in your letter of the 7th instant.

Question 1st: Whether the practice of suttee has increased or decreased in the district under your charge, during the last three years?—The practice of suttee has increased during the last three years; three cases having occurred in the present year, and none in the two preceding.

2d. If the practice has increased, what has been the cause of the increase?—From the information I have been enabled to obtain, sutties have never been very prevalent in the district; and the cases above noticed are the only instances which have occurred since the circular orders, respecting the performance of those ceremonies, were issued by the nizamat adawlut in 1813; and I cannot attribute these to any particular cause.

3d. What has been the effect of the interference of the public officers under the orders of government, by which regular sutties are allowed?—In two instances the women burnt before any intimation of their intention was received at the thannah; and in the third case, no legal objection appearing to exist, the suttee took place with my permission, the husband of the woman who ascended the funeral pile being a Nepaulese brahmin, who died at the sudder station a few days since. The interference of the police never having been exercised in any other instance, it cannot be said to have had any particular effect.

4th. Whether the interference of the police has, by legalizing the practice, been in your opinion a cause of the increased number of suttees, or has it acted to the same effect in any other manner?—The interference of the police, by legalizing the practice, has not certainly in my opinion been a cause of the increased number of suttees, neither has it operated to the same effect in any other manner.

5th. If the practice is less frequent than formerly, to what do you attribute the decrease?—The answers given to the foregoing questions render any reply to this unnecessary.

6th. What would be the effect of a law abolishing the practice of suttee?—Much as I would wish to see the total abolition of a practice so repugnant to the feelings of humanity, I should consider the prohibition by law of a ceremony which is encouraged by the Shaster, as an infringement of that system of complete toleration in matters of religion, declared to be a fundamental principle of the British government in India, which might tend to shake that confidence at present reposed in it by all classes of its native subjects, and be eventually productive of dangerous consequences.

I have, &c.

Zillah Behar, 30th Dec. 1818. (signed) *R. B. Gardiner*, magistrate.

To Walter Ewer, esq. Superintendent of Police in the Lower Provinces, Calcutta.

Sir,—I have the honour to acknowledge the receipt of your letter of the 7th instant, containing several inquiries relative to the practice of suttee in this district.

I am inclined to think that it is much less frequent than formerly, but am unable to form an accurate comparison, having no documents to exhibit the actual number of sacrifices previous to the year 1815.

And from the information collected, I am willing to suppose that the interference of police officers, far from legalizing the act, has conducted in a great measure to check the practice, which has uniformly been conducted, in consequence, without the coercion and cruel means formerly resorted to.

It is true, that a material increase is to be discovered during the present, compared with preceding years; and the inclination to perform this act of supposed meritorious suicide, appears to have been more assiduously cultivated amongst the inferior castes.

The increase of suttees among the brahminical cast, I attribute principally to the recent extraordinary mortality; but with reference to other orders, I am induced to ascribe it sometimes to pride, sometimes to indiscretion, frequently to timidity, and perhaps occasionally to enthusiastic idiotism.

But I do not maintain that the victim is ever actuated by such principles, I rather impute them to the surviving relations of the deceased.

With respect to the last question, I am of opinion that the nature of our government provides against any serious tumult; but popular discontent may, with reason, be anticipated.

It has been the practice of government to profess the most perfect toleration as to the religious prejudices of natives. It has been the object, whenever opportunity occurred, to impress on their minds how decidedly such interference was objected to. Here then would be a direct violation of such protestations, and the Hindoos would, with justice, continue distrustful of every future act of the legislature.

Fouj' Depart^t, City of Dacca,

12th December 1818.

I have, &c.

(signed) *John Master*, act^t mag^r.

To W. Ewer, esq. Acting Superintendent of Police, Lower Provinces, Calcutta.

1.—(Foujdary adawlut).—Sir,—I have to acknowledge the receipt of your letter of the 7th instant.

2. In reply to the 1st paragraph, it appears from the annual statement submitted to the sudder nizamat, that the practice of suttee has increased in a very considerable proportion. The cause of the increase I chiefly attribute to the interference of the government, as enforced by the circular orders of the nizamat adawlut, issued to the several magistrates on the 29th April 1813, 4th January 1815, 25th June and 11th September 1817.

3. The police, in no instance within my recollection, has been able to prevent the prosecution of a suttee; as care, no doubt, has always been previously taken by those interested in the advancement of it, that no irregularity should appear authorizing any interference on the part of the police.

4. The

4. The interference of the police has, by legalizing the practice, increased the number, by withdrawing from all the terror of any penalty. Prior to the promulgation of the circular orders, the practice of the suttee was known by all natives to be particularly obnoxious to the government, and universally condemned by every European serving under it, however high or low his situation in life might be.

5. Any law, abolishing the suttee, would be attended with no other effect than it should have under every good system of government, the immediate and due observance of its enactments. I would most willingly undertake to promulgate any orders regarding its abolition, throughout the district under my charge, without dread of any ill consequences arising from the interference of government.

Zillah Jessore,

23d December 1818.

I am, &c.

(signed) *C. Chapman*, magistrate.

N^o 32.—(A.)—Resolutions.

The Governor General in Council observes that the receipt of the various documents submitted to government by the nizamat adawlut, with their register's letter of the 25th June, 16th July, and 14th August 1817, regarding the number of Hindoo widows who had performed the ceremony of suttee during the years 1815 and 1816, including the draught of a regulation for restricting the performance of that sacrifice, was acknowledged in a letter from the secretary of the 9th September 1817.

On that occasion it was observed, that although the Vice President in Council concurred with the court of nizamat adawlut, in the expediency of many of the measures suggested by them, he was of opinion that it would not be advisable to introduce or promulgate those measures in the formal shape of a legislative enactment.

This opinion was founded on the insufficiency and inaccuracy of the information possessed by government, relative to the rules of Hindoo law, and to the local usages prevailing in different parts of the country, as applicable to the ceremony of suttee.

It was supposed that further experience would suggest many points of consideration, not provided for in the draught submitted by the court of nizamat adawlut; and would show the expediency of modifying or extending the rules proposed by them; and that it would, in consequence, be premature to legislate on a subject in which it was so desirable to proceed with caution, and to guard against the adoption of any erroneous principles.

It was conceived, therefore, that the objects contemplated by the court would be more conveniently attained by promulgating such measures as might be judged proper, in the form of circular orders, for the guidance of the magistrate and police officers; and a draught of such orders, having been prepared in the secretary's office, (9th Sept. 1817,) was transmitted to the nizamat adawlut for consideration, and for any further suggestions or remarks which that court might be desirous of offering on the subject. The draught in question was subsequently, (viz. on the 23d September 1817,) referred to the consideration of the Governor General, who was then absent in the Upper Provinces.

At the period, (viz. the 5th November 1817,) when his lordship's sentiments concurring in the proposed arrangements were received, the state of our political relations with the Mahratta states, the extensive military operations carrying on in central India, and the disturbances prevailing in Cuttack, rendered it, in the judgment of the Vice President in Council, expedient to postpone the promulgation of the regulations in question, until a period of greater tranquillity.

The further documents subsequently received from the nizamat adawlut, and from the acting superintendent of police in the Lower Provinces, connected with this subject, which are noticed in the margin, have tended to excite considerable doubts with regard to the actual effects which have been produced by the circular orders heretofore issued under the authority of government, and by the interposition of the judicial authorities, with a view to diminish the prevalence of the practice of suttee.

The number of sacrifices of this nature, reported to have occurred in the several districts immediately subordinate to the Presidency of Fort William, during the year

1815, was 378.	In 1817 - - 707.
In 1816 - - 442.	- 1818 - 839.

Vide letter from the nizamat adawlut, dated the 4th June, 13th August, 10th Sept. 1818, the 21st May 1819; and from the acting superintendent of police, dated the 8th Nov. 1818, and the 11th Jan. 1819.

On the subject of this progressive augmentation in the number of suttees, the court of nizamat adawlut, in their report of the 21st May last, have observed as follows:—

"The court are willing to believe that this increase may, in some degree, be ascribed to two causes; viz. 1st, to greater vigilance on the part of the police, in ascertaining and reporting suttees which take place, than formerly existed; and, 2ndly, to the effect of the epidemic disease, which has prevailed during the last two years; but still the fact of the increase, which appears to have been hitherto progressive, must, in the opinion of the court, unavoidably excite a doubt whether the measures publicly adopted, with the humane view of diminishing the number of sacrifices, by pointing out the cases in which the Hindoo law is considered to permit them, and those in which that law forbids them, have not rather been attended with a contrary effect than the one contemplated. It is possible, indeed, that some cases in which the sacrifice may properly take place may be known now, which were not thought of before. If otherwise, however, and if the two causes first noticed be not sufficient to account for the result, the court fear that the only other assignable cause is a spirit of fanaticism, rather inflamed than repressed by the interference of the public authorities."

The Governor General in Council concurs in the foregoing sentiments of the court of nizamat adawlut, and he is reluctantly led to express his apprehension that the greater confidence with which the people perform this rite under the sanction of government, as implied or avowed in the circular orders already in force, combined with the excitement of religious bigotry by the continual agitation of the question, may have tended to augment, rather than diminish, the frequency of these sacrifices.

If, notwithstanding the cessation of the epidemic disorder, the reported number of suttees should continue to augment, or should not indeed be diminished, the last-mentioned causes of the progressive increase since 1815 will acquire a high degree of probability; and it may eventually become proper to prohibit the officers of government from exercising that active interposition in cases of this description, which has for some years past been authorized by government.

At all events, the Governor General in Council is satisfied with reference to the information submitted by the nizamat adawlut in their last report, that it would be inexpedient to promulgate the circular order prepared in the year 1817, until the doubts which now exist in regard to the causes of the increased prevalence of the sacrifice shall be removed.

Ordered, That a copy of the foregoing resolutions be sent to the court of the nizamat adawlut, and to the superintendents of police in the Western and Lower Provinces, for their information respectively.

Ordered, That a copy of the resolutions be likewise sent for the information of the government of Bombay, in continuation of the papers transmitted on the 30th December 1817.

Extract BENGAL Judicial Consultations, 5th November 1819.

Extract Letter from the Register to the Nizamut Adawlut, dated 3d Sept. 1819.

Para. 1. THE nizamat adawlut request that you will lay before his excellency the most noble the Governor General in Council, the accompanying copy of a letter from the 4th judge of the Calcutta court of circuit, dated the 5th ultimo.

10. The concluding remarks of Mr. Forbes, on the subject of suttees, do not seem to call for any particular remarks from the nizamat adawlut at present, with reference to the late annual report submitted to government on the 21st May last, and the resolutions of government of the 30th July last, received in reply. Copies of both those documents have been forwarded to the courts of circuit generally, for their information.

11. On the abstract question of the propriety of abolishing the practice under which Hindoo widows devote themselves on the funeral piles of their husbands, if the existing prejudices of the native subjects of the government were ascertained to be in a state to admit of it, the court must of course express their concurrence with Mr. Forbes. That the measures of its abolition, by authority, would be so easy as Mr. Forbes understands, the court do not consider themselves warranted in concluding from the information they hitherto possess on the subject.

12. The court having been given to understand, that certain late answers to interrogatories on this subject, from the magistrates of the Lower Provinces, are in the possession

possession of government, His Excellency in Council is requested to transmit those documents for the court's perusal.

Extract Letter from Mr. G. Forbes, 1st Judge of the Calcutta Court of Circuit, to the Register to the Nizamut Adawlut, dated 5th August 1819.

12. Having been absent on circuit when the yearly statements of the number of suttees ascertained to have taken place in the division was submitted by this court, and which exhibits an awful increase in the number of human sacrifices, I take this opportunity to express my concurrence in the opinion which I found to prevail with the judicial officers at the several stations with whom I conversed on the subject, that the practice of Hindoo women burning themselves on the funeral pile of their deceased husbands, if prohibited by government, might be effectually suppressed, without apprehension of any serious obstacles.

11. It appears from the reports furnished by the magistrates, that the practice is prevalent among the most ignorant and deluded of the people, while the numerous instances of the widows of the higher classes, continuing to live in affluence and respectability, afford the most satisfactory evidence that there is no imperious call to submit to, no dire disgrace attending the rejection of the dread alternative.

12. It may be worthy of remark, that there are no less than 57 civil suits, involving property amounting to four lacks of rupees, now pending in this court, in which Hindoo widow ladies are parties.

13. At the foreign settlements of Chundernagore, Chinsurah, and Serampore, suttees are not permitted by the local authorities, nor were they during the period that these places were in our possession; I lately learnt from the gentleman at the time in charge of the government of Chundernagore, that finding his humane intentions almost invariably frustrated by the parties removing without his jurisdiction, he was discouraged in resisting the evil; but that he had determined to use means to prevent the interested relatives of the widow conveying their unhappy victim for the purpose of immolation to British territory.

14. I am happy however in being able to adduce an instance of effectual interference in the suppression of this barbarous custom under British authority. In the territory of Delhi, the late resident, Mr. Metcalfe, never, when apprised of the intention, permitted the burning of a widow to take place, and was prepared to prevent the practice, whenever necessary, by forcible interference, but which was requisite only on one occasion that came under his immediate observation.

15. Without attempting to enter into a discussion of this interesting question, I have considered it a duty merely to state such circumstances, connected with the subject, as have presented themselves in the course of my official duties; and I have been induced to mention the instance of successful interference by the resident at Delhi, as affording an example which I believe nearly every magistrate in the country would, if authorized, be most happy to follow; and in order to show that there appears no insurmountable obstacle to a measure, with regard to the exigency of which, if shown to be practicable, I conceive there can be but one sentiment.

Ordered, That the chief secretary write the following letter to the register of the nizamat adawlut.

6.—(Extract).—I am directed to transmit to you, for the use of the court, the accompanying copies of documents adverted to in the last paragraph of your letter.

* Crim. Cons.
30th July 1819.
Nº 31. (B.) and 32.
L. P.

Extract Letter from the Governor General in Council to the Court of Directors, in the Political Department; dated 15th January 1820.

Para. 174. Captain Pottinger, the provisional collector and magistrate of Ahmednuggur, under the authority of Mr. Elphinstone, having, in the most cautious and judicious manner, interfered, although unsuccessfully, to prevent a Hindoo woman at that place from performing a suttee, and his proceedings having been submitted to our notice, we deemed it a fit occasion for communicating to Mr. Elphinstone our sentiments on the subject generally. We directed our opinion to be stated, that the greatest caution was requisite on the part of the officers of our government, in dissuading widows from the performance of the ceremony, in order to avoid the imputation of interfering with the religious opinions of the inhabitants, to which the government of a brahmin prince could not be liable. We however thought that, keeping this necessary caution in mind, the local officers might still have influence to

1818.
Pol. Dep. Cons.
3d October, Nº 11,
12, 13, 14, 15.

246 PAPERS RELATING TO EAST INDIA AFFAIRS; [Bombay
able Company, and as affording an example of the success attending a judicious
exercise of authority in checking an observance which revolts humanity, and
is destructive of the welfare of society.

Tannah, I have, &c.
17th October 1817. (signed) S. Babington, judge and magistrate.

Proposed Order by the Governor.

Acknowledge the receipt, and express the satisfaction of government at the
humane interposition of Mr. Hockley on the occasion adverted to, which has been
the means of preserving the life of this respectable native.

(signed) Evan Nepean.

Minute of Mr. Prendergast.

It was chiefly owing to the indiscreet zeal, in what was considered the cause of hu-
manity and religion, that the Portuguese lost Basseen. If we are bound to govern the
natives by their own laws, if the public faith is pledged, as I believe it to be under
the injunctions of the legislature, to secure to the natives the free and undisturbed
exercise of their religious ceremonies, I, for my own part, cannot see how the pro-
ceedings reported in this letter can, upon any view or consideration of them, receive
the sanction or the approbation of government, consistently with a just adherence
to the obligations of political interests and public faith. I have no doubt of the
rectitude of Mr. Hockley's intentions, but I think his zeal led him a great deal too
far, and that the local authorities should be restrained from noticing or at all inter-
fering with the natives in the exercise of any of their religious ceremonies.

(signed) G. L. Prendergast.

Minute by the Governor.

I think that before we come to a final decision on this question, we should ask
the supreme government what has been the practice there.

I think it will be found that the practice has been positively prevented within the
British dominions under the authority of government.

Mr. Prendergast's long residence in India ought to have enabled him to form a
more accurate judgment than I can of the cause of the loss of Basseen by the
Portuguese, and his observation may probably be correct; but I have understood
that one of the principal grounds was not for interfering in the religious ceremonies
of the natives, but by using compulsory means to induce them to adopt the christian
religion.

If we were to adopt the principle to the full extent suggested by Mr. Prendergast,
we should certainly avoid any interference in the practices of the bhats, or of the
practice of infanticide; but I confess my opinion differs entirely with Mr. Prendergast
on these subjects.

(signed) Evan Nepean.

Minute of Mr. Bell.

I think the reference proposed by the right honourable the Governor should be
made. I believe it has for many years been the practice to use every endeavour to
discourage self-immolation, and in the present instance the effect it seems to have
had on the mind of the unfortunate woman, would rather encourage us in our
endeavours to do so than otherwise.

(signed) A. Bell.

Minute of Mr. Prendergast.

The practices alluded to by the right honourable the President, of murders by
bhats and infanticide, although tolerated by the native governments, which imme-
diately preceded ours, have not the sanction of any religion, or of any law; they
are perpetrated without the free consent of the sufferers, with violence, and purely
from temporal motives. The opinion, therefore, which I took the liberty of offering
on the report of the late proceedings of the assistant magistrate at Basseen, can by
no means, I respectfully submit, be applied to the case of the bhats, or infanticide;
on the contrary, I am ready to acquiesce in the most direct and decided interposi-
tion of the authority of government towards preventing, or for securely punishing
the perpetration of them within our territories. But I am greatly mistaken, and
have been so for many years, if the same decided interference would be justifiable
in the case of a suttee. And with all possible deference for the opinion of the right
honourable the President, and of my honourable colleagues, I beg to offer my
acknowledgments.

Bombay.]

HINDOO WIDOWS, &c.

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acknowledgments for their suspending the final decision upon this certainly impor-
tant question, pending a reference to Bengal; a consideration which the opinion of
so young a member of the government as I am can lay no claim to.

(signed) G. L. Prendergast.

Further remark by the Governor.

As we are unanimous in our opinion, that it would be right to ask the Bengal
government to let us know the extent of the interference adopted in that Presidency
on similar cases, it is not absolutely necessary that I should say a word more on
the subject, but I must be allowed to add, that, although recently raised to a situa-
tion of a member of government, his acknowledged talents and experience must
always entitle his opinions to a favourable consideration.

(signed) Evan Nepean.

Resolved, That the following letter be written to the chief secretary to the Bengal
government.

To W. B. Bayley, esq. Secretary to the Government at Fort William.

1. Sir,—A case having occurred within the honourable Company's recently acquired
territories in the Northern Concan, wherein the widow of a Hindoo of some respect-
ability, lately deceased, formed the resolution of becoming a suttee; preparations were
accordingly made for her being burnt with the remains of her deceased husband,
when the local magistrate interfered to prevent the exhibition of so shocking a
spectacle. The woman, it is said, was brought into Basseen in a perfectly frantic
state, and was placed under restraint until her mind should become in some measure
tranquillized.

2. At first she avowed a resolution to destroy herself by other means, if she was
not permitted to accomplish her original purpose, but she was deprived of the
means of doing herself any injury, at the same time that every precaution was taken
to provide her with food, such as she might partake of without the danger of violat-
ing any of the rules of her religion.

3. By these means the magistrate at length succeeded in preserving the life of an
infatuated woman, who was thus restored to calmness and reason, and quitted Basseen
with a strong feeling of gratitude towards the magistrate, whom she is said to regard
as her preserver.

4. The Governor in Council cannot but rejoice in the success which has attended,
in this instance, the humane interposition of the civil authority, in preserving the life
of a respectable native; but being apprehensive how far it might be wise that govern-
ment should appear to interpose its authority in preventing the practice of self-
immolation within its districts, however revolting to humanity, in the eyes of a
christian community, is desirous of being informed how far the officers of government,
under the Presidency of Fort William, are authorized to interfere in preventing or
discouraging the observance of such practice, within the territories subordinate to
that Presidency.

I have, &c.

Bombay Castle, 5th Nov. 1817.

(signed) W. Newnham,

secretary to government.

Resolved, That a similar reference be made to the Madras Government.

Extract BOMBAY Judicial Consultations, 26th November 1817.

Read the following Letter from the Judge and Magistrate, Northern Concan,
to Mr. Chief Secretary Warden, dated 19th instant.

Sir,—I AM concerned to have occasion to report that advantage has been taken
at Basseen of the absence of the register on account of illness, and of the first
assistant to the collector, who was called on duty to Tannah, to perform the ceremony
of burning a widow with the remains of her deceased husband.

I conceive that if any notice is taken of this occurrence it should be treated as a
serious offence, both on the part of the instigators of the suttee and of the local
police officer who permitted it to take place; but not having yet been favoured with
a reply to my former report upon this subject, I feel that I should be incurring a
very heavy responsibility by proceeding against the offenders without authority from
government for so doing.

I am, however, at the same time of opinion, that the practice may, without danger
to our interests, be checked within our own limits, if the government should be dis-

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posed

posed to support me in firmly resisting it, although I am sensible that the present is an unfavourable moment for opposing the prejudices of our new subjects.

Tannah, 19th Nov. 1817.

I have, &c.

(signed)

S. Babington,
judge and magistrate.

Minutes, 24th Nov.—Ordered Mr. Babington be informed, that the Governor in Council has delayed replying to his former address of the 17th ultimo, under a doubt that existed of the policy of preventing widows from burning themselves with the remains of their deceased husbands, until a reference had been made to the supreme government; and until a reply be received, it would be inexpedient to prohibit these ceremonies.

Extract BOMBAY Judicial Consultations, 28th January 1818.

Read the following Letter from the Secretary to Government at Fort St. George, to Mr. Secretary Newnam, dated the 16th ultimo, with enclosure.

Sir,—I AM directed by the right honourable the Governor in Council, to acknowledge the receipt of your letter of the 5th ultimo, relative to the case of a Hindoo widow who was hindered from sacrificing herself on her husband's funeral pile, by the interference of the magistrate of the district.

2. The general practice, of which this is one instance, was brought to the notice of this government a few years ago; and the sentiments then entertained on the subject, are stated in a letter to the magistrate of Combeconum, of which the enclosed is a copy.

3. The Governor in Council is of opinion, that independently of other objections to any forcible interference of the officers of government, for the prevention of a practice which could not exist unless held in high veneration, such an exertion of authority, like other attempts to coerce public opinion, might produce an effect contrary to what is intended. The Governor in Council has reason to think that the practice is giving way to the natural feelings of the human mind, and, in these territories, is now of very rare occurrence. Any measures, therefore, which might attract more of the public attention to it, and possibly enhance the superstitious regard with which it may sometimes be viewed, are, in the judgment of the Governor in Council, particularly to be deprecated.

Fort St. George,
16th December 1817.

I have, &c.

(signed) D. Hill, secretary to government.

To the Acting Magistrate in the Zillah of Combeconum.

Sir,—I am directed to acknowledge the receipt of your letter of the 14th instant, and to state that his excellency the Governor in Council would consider it an object of the highest importance to the cause of humanity and good morals, if the practice, of which an instance is reported by you to have recently taken place in your zillah, were suppressed, and accordingly approves of your using all practicable means to dissuade the widows themselves, and their kinsfolk, from continuing it; considering, however, the force of the impressions by which the unhappy victims of this practice must be actuated, and the misconception to which the interposition of the authority of government might be liable, His Excellency in Council entertains doubts how far the measure of expressly prohibiting the discharge of what (when discharged at all) must be regarded as the most sacred of human duties, would be entirely consistent with propriety, and would prove effectual, and would be free from the danger of worse consequences, than those against which it is meant to provide.

2. The Governor in Council desires to be informed, what number of widows have sacrificed themselves on their husbands funeral piles, in each year, since the establishment of the courts in Tanjour.

Fort St. George,
31st August 1813.

I am, &c.

(signed) D. Hill, secretary to government.

(A true copy.)

(signed) D. Hill, secretary to government.

Minutes, 23d January.—Ordered, That the above letter lie for consideration till the receipt of the reply from the Bengal government, to the similar reference made to it under date the 5th November last.

Extract BOMBAY Judicial Consultations, 18th March 1818.

Read the following Letter from the Judge and Magistrate in the Northern Concan, to Mr. Chief Secretary Warden, dated 26th ultimo.

Sir,—It becomes my duty to apprise the right honourable the Governor in Council, that the native police officer at Bheemry, who, as the government are aware, is also a revenue servant, has reported to the collector that the widow of a brahmin, who died yesterday, had expressed an intention of becoming a suttee, and that he had prohibited the ceremony, as at variance with the laws of the British government, until he was furnished with specific instructions for his guidance.

2. The 1st assistant to the collector, in charge at Callian, has very judiciously avoided any decision on the case, informing the police officer that he could give him no permission to allow the suttee to be performed, and in consequence of this answer, an application has been made to me on the part of the deceased's friends, to sanction the ceremony.

3. The present case therefore comes before me in the form of a direct application to obtain permission for a woman to immolate herself with the remains of her deceased husband, and is one which could not, I conceive, have been contemplated by the Governor in Council, when he directed me to be informed, that until a reply had been received to a reference made to the supreme government, it would be inexpedient to prohibit these ceremonies.

4. After bestowing on the subject every consideration which I am capable of giving it, I have determined to inform the person who has made the application, that I cannot give my sanction to the suttee taking place; but if in returning this answer, I should, in the opinion of the right honourable the Governor in Council, have acted contrary to the spirit of his instructions, I trust that my conduct will not be attributed to a wilful disobedience of orders, but to a belief on my part, that the intention of government is confined to avoiding any general prohibition of suttees till the decision of the supreme government is known; but that I should not be warranted by my duty as a magistrate and justice of the peace, in avowedly consenting to the commission of an act of suicide within my jurisdiction.

Tannah,

I have the honour, &c.

26th February 1818.

(signed)

S. Babington, judge and magistrate.

Minutes, 14th March.—Wrote the following reply to Mr. Babington.

Stephen Babington, esq. Judge and Magistrate, Northern Concan.

Sir,—I am directed to acknowledge the receipt of your letter, dated the 26th ultimo, acquainting me for the information of the right honourable the Governor in Council, that the native police officer at Bheemry had prohibited the ceremony of a suttee, as at variance with the laws of the British government, until furnished with specific instructions for his guidance; and that in reply to an application made to you on the part of the deceased's friends, to sanction the ceremony, you had informed them, "that you could not give your sanction to the suttee."

2. In reply thereto, I am directed to acquaint you, that in conformity with the instructions conveyed to you in my letter of the 24th November last, namely, that "until a reply be received from the supreme government, it would be inexpedient to prohibit these ceremonies," any interference beyond measures of persuasion by any of the public officers of government, ought not to have been offered, and that the police officer at Bheemry should therefore have been informed that he was not authorized to impose any prohibition of the nature he had reported.

3. I am directed, on this occasion, to transmit to you the copy of a letter* from the secretary to government of Fort St. George, dated 16th December last, showing the caution observed by that government against any public interference in ceremonies of this nature, and a similar degree of caution should also be observed, within your jurisdiction, until the further orders of the governor shall be communicated to you.

I have the honour, &c.

Bombay Castle, 14th March 1818.

(signed)

F. Warden, chief secretary.

* Cons.
1810.
570.

posed to support me in firmly resisting it, although I am sensible that the present is an unfavourable moment for opposing the prejudices of our new subjects.
Tannah, 19th Nov. 1817. I have, &c. (signed) S. Babington,
judge and magistrate.

Minutes, 24th Nov.—Ordered Mr. Babington be informed, that the Governor in Council has delayed replying to his former address of the 17th ultimo, under a doubt that existed of the policy of preventing widows from burning themselves with the remains of their deceased husbands, until a reference had been made to the supreme government; and until a reply be received, it would be inexpedient to prohibit these ceremonies.

Extract BOMBAY Judicial Consultations, 28th January 1818.

Read the following Letter from the Secretary to Government at Fort St. George, to Mr. Secretary Newnham, dated the 16th ultimo, with enclosure.

Sir,—I AM directed by the right honourable the Governor in Council, to acknowledge the receipt of your letter of the 5th ultimo, relative to the case of a Hindoo widow who was hindered from sacrificing herself on her husband's funeral pile, by the interference of the magistrate of the district.

2. The general practice, of which this is one instance, was brought to the notice of this government a few years ago; and the sentiments then entertained on the subject, are stated in a letter to the magistrate of Combeconum, of which the enclosed is a copy.

3. The Governor in Council is of opinion, that independently of other objections to any forcible interference of the officers of government, for the prevention of a practice which could not exist unless held in high veneration, such an exertion of authority, like other attempts to coerce public opinion, might produce an effect contrary to what is intended. The Governor in Council has reason to think that the practice is giving way to the natural feelings of the human mind, and, in these territories, is now of very rare occurrence. Any measures, therefore, which might attract more of the public attention to it, and possibly enhance the superstitious regard with which it may sometimes be viewed, are, in the judgment of the Governor in Council, particularly to be deprecated.

Fort St. George, I have, &c.
16th December 1817. (signed) D. Hill, secretary to government.

To the Acting Magistrate in the Zillah of Combeconum.

Sir,—I am directed to acknowledge the receipt of your letter of the 14th instant, and to state that his excellency the Governor in Council would consider it an object of the highest importance to the cause of humanity and good morals, if the practice, of which an instance is reported by you to have recently taken place in your zillah, were suppressed, and accordingly approves of your using all practicable means to dissuade the widows themselves, and their kinsfolk, from continuing it; considering, however, the force of the impressions by which the unhappy victims of this practice must be actuated, and the misconception to which the interposition of the authority of government might be liable, His Excellency in Council entertains doubts how far the measure of expressly prohibiting the discharge of what (when discharged at all) must be regarded as the most sacred of human duties, would be entirely consistent with propriety, and would prove effectual, and would be free from the danger of worse consequences, than those against which it is meant to provide.

2. The Governor in Council desires to be informed, what number of widows have sacrificed themselves on their husbands funeral piles, in each year, since the establishment of the courts in Tanjour.

Fort St. George, I am, &c.
31st August 1813. (signed) D. Hill, secretary to government.

(A true copy.) (signed) D. Hill, secretary to government.

Minutes, 23d January.—Ordered, That the above letter lie for consideration till the receipt of the reply from the Bengal government, to the similar reference made to it under date the 5th November last.

Extract BOMBAY Judicial Consultations, 18th March 1818.

Read the following Letter from the Judge and Magistrate in the Northern Concan, to Mr. Chief Secretary Warden, dated 26th ultimo.

Sir,—It becomes my duty to apprise the right honourable the Governor in Council, that the native police officer at Bheemry, who, as the government are aware, is also a revenue servant, has reported to the collector that the widow of a brahmin, who died yesterday, had expressed an intention of becoming a suttee, and that he had prohibited the ceremony, as at variance with the laws of the British government, until he was furnished with specific instructions for his guidance.

2. The 1st assistant to the collector, in charge at Callian, has very judiciously avoided any decision on the case, informing the police officer that he could give him no permission to allow the suttee to be performed, and in consequence of this answer, an application has been made to me on the part of the deceased's friends, to sanction the ceremony.

3. The present case therefore comes before me in the form of a direct application to obtain permission for a woman to immolate herself with the remains of her deceased husband, and is one which could not, I conceive, have been contemplated by the Governor in Council, when he directed me to be informed, that until a reply had been received to a reference made to the supreme government, it would be inexpedient to prohibit these ceremonies.

4. After bestowing on the subject every consideration which I am capable of giving it, I have determined to inform the person who has made the application, that I cannot give my sanction to the suttee taking place; but if in returning this answer, I should, in the opinion of the right honourable the Governor in Council, have acted contrary to the spirit of his instructions, I trust that my conduct will not be attributed to a wilful disobedience of orders, but to a belief on my part, that the intention of government is confined to avoiding any general prohibition of suttees till the decision of the supreme government is known; but that I should not be warranted by my duty as a magistrate and justice of the peace, in avowedly consenting to the commission of an act of suicide within my jurisdiction.

Tannah, I have the honour, &c.
26th February 1818. (signed) S. Babington, judge and magistrate.

Minutes, 14th March.—Wrote the following reply to Mr. Babington.

Stephen Babington, esq. Judge and Magistrate, Northern Concan.

Sir,—I am directed to acknowledge the receipt of your letter, dated the 26th ultimo, acquainting me for the information of the right honourable the Governor in Council, that the native police officer at Bheemry had prohibited the ceremony of a suttee, as at variance with the laws of the British government, until furnished with specific instructions for his guidance; and that in reply to an application made to you on the part of the deceased's friends, to sanction the ceremony, you had informed them, "that you could not give your sanction to the suttee."

2. In reply thereto, I am directed to acquaint you, that in conformity with the instructions conveyed to you in my letter of the 24th November last, namely, that "until a reply be received from the supreme government, it would be inexpedient to prohibit these ceremonies," any interference beyond measures of persuasion by any of the public officers of government, ought not to have been offered, and that the police officer at Bheemry should therefore have been informed that he was not authorized to impose any prohibition of the nature he had reported.

3. I am directed, on this occasion, to transmit to you the copy of a letter * from the secretary to government of Fort St. George, dated 16th December last, showing the caution observed by that government against any public interference in ceremonies of this nature, and a similar degree of caution should also be observed, within your jurisdiction, until the further orders of the governor shall be communicated to you.

Bombay Castle, 14th March 1818. I have the honour, &c.
(signed) F. Warden, chief secretary.

* Cons. 28th Feb. 1818. Folio 5 576.

Extract BOMBAY Judicial Consultations, 1st July 1818.

Read the following Letter from the Acting Chief Secretary to Government at Fort William to Mr. Secretary Newnam, dated 30th December last, forwarding copy of the printed circular orders of the Courts of Nizamut Adawlut and Sadder Dewanny Adawlut.

Sir,—I AM directed by the honourable the Vice President in Council to acknowledge the receipt of a letter from you, dated the 5th ultimo, and in reply to forward to you, for the information of the right honourable the Governor in Council, the accompanying printed circular orders of the courts of nizamut adawlut and sadder dewanny adawlut, and to refer you to pages 74 and 81 of the orders of the first-mentioned court, which contain the rules at present in force in the territories under this Presidency regarding suttees.

2. I am likewise directed to observe, that government have now under their consideration some further general rules on the subject above alluded to, and that the result of their deliberations will be duly communicated to the government of Bombay.

I have the honour, &c.
Fort William, 30th Dec. 1817. (signed) W. B. Bayley, act^g chief secy.

Ordered, That the government at Fort William be informed, in reply to the preceding letter, that the Governor in Council will be thankful for three additional copies of these orders, if they can conveniently be spared.

Extract LETTER from the Governor in Council of Bombay to the Court of Directors in the Judicial Department, dated 29th July 1818.

Para. 243. THREE instances of suttees have occurred in the Northern Concan, since its annexation to this government, the particulars of which we have now the honour to report.

244. In the month of October last, the judge and magistrate reported, that a Hindoo of some respectability having died at Agasez, on the island of Bassee, his widow had formed the resolution of becoming a suttee, and the preparations were made for her being burnt with the remains of her deceased husband, but information of the circumstance having been conveyed to Mr. Hockley the register, then stationed at Bassee, he took immediate steps to prevent the exhibition of so shocking a spectacle. The woman was brought into Bassee in a perfectly frantic state, and placed under restraint until her mind should become in some measure tranquilized.

245. At first she avowed a resolution to destroy herself by other means, if she was not permitted to accomplish her original purpose, but was deprived by Mr. Hockley's orders of the power of doing injury; at the same time every precaution was taken to provide her with food, such as she might partake of without the danger of violating any of the forms of her religion.

246. By these means the register succeeded in preserving the life of an infatuated woman, who was at length restored to calmness and reason, and quitted Bassee with a strong feeling of gratitude towards Mr. Hockley, whom she regarded as her preserver.

247. Although we could not but rejoice in the success which had attended the humane interposition of the civil authority in preserving the life of a respectable native, we were nevertheless doubtful how far it might be prudent that government should become a party by approving the register's proceedings, and interposing its authority in preventing the practice of self-immolation within its districts, however revolting to humanity it might appear in the eyes of a christian community. We therefore thought proper, in the first instance, to apply to the Bengal and Madras governments for information how far the officers of those governments were authorized to interfere in preventing or discouraging the observance of such practices within the territories subordinate to those Presidencies.

248. In the following month the magistrate reported, that advantage had been taken of the absence of the register from Bassee on account of illness, and of the first assistant to the collector, who had proceeded to Tannah on duty, to perform the ceremony of burning a widow with the remains of her deceased husband; on which occasion Mr. Babington observed, that if any notice were to be taken of the occurrence, it should be treated as a serious offence, both on the part of the instigators of the suttee, and of the local police officer who permitted it to take place;

but

Cons. 1817. N° 49.
5th Nov. Folio 4193.

Cons. 1817. N° 52.
25 Nov. Folio 4193.

but not having been favoured with a reply to his former letter upon the subject, he felt that he should be incurring a very heavy responsibility by proceeding against the offenders without authority from government for so doing.

249. Mr. Babington, at the same time, stated his opinion that the practice might without danger to our interests be checked within our own limits, if government should be disposed to support him in firmly resisting it, although he was sensible that the time was unfavourable for opposing the prejudices of our new subjects.

250. In reply to this communication, we informed the magistrate that we had delayed the reply to his former letter, under a doubt that existed of the policy of preventing these ceremonies, until a reference to the supreme government had been made, and that pending this reference it would be inexpedient to prohibit their observance.

251. Before we could obtain an answer to the references thus made to the other Presidencies, the magistrate, in the month of February, informed us that the native police officer at Bheemry (who was also a revenue servant) had reported to the collector that the widow of a brahmin, who had died on the preceding day, had expressed an intention of becoming a suttee, and that he (the native police officer) had prohibited the ceremony, as at variance with the laws of the British government, until he was furnished with specific instructions for his guidance.

252. The first assistant to the collector, in charge at Callian, informed the police officer, that he could give him no permission to allow the suttee to be performed, and in consequence an application was made to the judge and magistrate, on the part of the deceased's friends, to sanction the ceremony.

253. A direct application being thus made to the magistrate, to permit a woman to immolate herself with the remains of her deceased husband, Mr. Babington conceived it to be a case not contemplated in our former instructions, and informed the person who made the application that he could not sanction the suttee.

254. This reply being at variance with the object of our former instructions, viz. "that until a reply be received from the supreme government, it would be inexpedient to prohibit the ceremonies," we informed Mr. Babington that any interference beyond measures of persuasion, by any of the police officers of government, ought not to have been offered, and that the police officer at Bheemry ought therefore to have been informed that he was not authorized to impose any prohibition of the nature he had reported.

255. We have since been favoured with the information solicited from the other governments, and find that the rules prescribed by them for the guidance of their officers in respect to suttees, are such as we anticipated, and consistent with the principles which regulated our proceedings in the instances above reported. By these rules, the interference of the public officers is limited to powers of argument, and other means of dissuading the infatuated widows and kinsfolk from adopting the practice, except in particular cases where the controlling power of the magistrate is allowed to be exercised. These cases are so clearly laid down in the printed circular instructions from the nizamut adawlut, at Fort William, that we shall have no difficulty in framing suitable orders for the guidance of our magistrates under this Presidency, as soon as we shall have received some further information from the Bengal government, which it has promised to afford.

256. As connected with this interesting subject, we have the honour of acquainting your honourable court, that the widow of Futeh Sing Guicowar has been induced to forego the observance of the practice of immolating herself on the funeral pile of her deceased husband.

Cons. 1818. N° 5.
Jan. 28th. Folio 578.

Extract BOMBAY Judicial Consultations, 7th October 1818.

Read the following Letter from the Resident at Fort Victoria, dated the 27th July 1818, to Mr. Chief Secretary Warden.

Sir,—THE widow of the banian at Mahar having been with difficulty dissuaded from performing the ceremony of suttee, that is to say, sacrificing her self to the manes of her deceased husband, I request to be favoured with the orders of the right honourable the Governor in Council as to the degree of interference on my part which would be approved of in the event of the recurrence of any similar circumstance.

I have the honour, &c.
Fort Victoria,
27th July 1818.

(signed) J. H. Pelly, resident.

*The circular orders here referred to are contained in the proceedings of the Bengal government of the 5th Dec. 1815, 17th April 1816, and 4th Oct. 1817, and 21st March 1818.

Minutes, 1st October.—Ordered, That one hundred copies of the circular orders, issued at Fort William* regarding suttees, having been received from the news, the resident be furnished with a copy; and that copies be circulated to every Zillah magistrate for his private information and guidance, and to the court of circuit, and the superior tribunal of the Governor in Council.

Extract BOMBAY Judicial Consultations, 8th September 1817.

Read the following Letter from the Chief Secretary to the Supreme Government to Mr. Acting Chief Secretary Newnham, dated the 20th July last, with Enclosures.

Sir,—I refer to the second paragraph of my letter of the 20th Dec. 1817. I am directed by his excellency the most noble the Governor General in Council, to transmit to you for the information of the right honorable the Governor in Council, the accompanying copy of resolutions, the 3rd passed by government, regarding the ceremony of suttee.

Fort William, (Signed) W. B. Bayley, chief secretary to Govt.
30th July 1816.

Extract from the Resolutions of His Excellency the most noble the Governor General in Council in the Judicial Department, dated 30th July 1816.

The Governor General in Council observed, that the receipt of the various documents submitted to government, by the nizamat adawlut, with which, viz. the letters of the 25th June, 16th of July, and 11th August 1817, regarding the number of Hindoo widows who had performed the ceremony of suttee during the years 1815 and 1816, including the draught of a regulation for restricting the performance of that sacrifice, was acknowledged in a letter from the secretary of the nizamat, dated 18th 7.

On that occasion it was observed, that although the Vice President in Council concurred with the court of nizamat adawlut in the expediency of many of the measures suggested by them, he was of opinion that it would not be expedient to introduce or promulgate those measures in the formal shape of regulations. This opinion was founded on the insufficiency and inaccuracy of the information possessed by government relative to the rules of Hindoo law, and to the local usages prevailing in different parts of the country as applicable to the ceremony of suttee.

It was supposed that further experience would suggest an opportunity for consideration not provided for in the draught submitted by the court of nizamat adawlut, and would show the expediency of modifying or extending the rules proposed by them, and that it would in consequence be expedient to refer to an authority in which it was desirable to proceed with caution, and to give weight to the adoption of any measures principles.

It was considered, therefore, that the object contemplated by the court would be more conveniently attained by promulgating such measures as might be judged proper, in the form of circular orders to the judges in the Magistrate and Police officers, and a draught of such orders having been prepared in the secretory office, was transmitted (10th September 1817) to the nizamat adawlut for consideration, and for any further suggestions or remarks which that court might be desirous of offering on the subject. The draught in question was subsequently (viz. on the 23d September 1817) referred to the consideration of the Governor General, who was then absent in the Upper Provinces.

At the period (viz. 3th November 1817) when his lordship's return to England in the proposed arrangements, were received, the state of our political relations with the Mahatta states, the extensive military operations carrying on in central India, and the disturbances prevailing in Canara, rendered it, in the judgment of the Vice President in Council, expedient to postpone the promulgation of the rules in question until a period of greater tranquillity.

The further documents subsequently received from the nizamat adawlut, and from the acting superintendent of police in the Lower Provinces connected with this subject, which are noticed in the margin, have tended to excite considerable doubts with regard to the actual effects which have been produced by the circular orders heretofore issued under the authority of government, and to the propriety of the judicial authorities, with a view to diminish the prevalence of the practice of suttee.

Visa letters from the nizamat adawlut, dated the 11th Dec. 1817, 17th April 1818, and 10th Sept. 1818, the 21st May 1819, and from the acting superintendent of police, dated the 10th Nov. 1818, and the 11th Jan. 1819.

The number of sacrifices of this nature, reported to have occurred in the several districts immediately subordinate to the Presidency of Fort William, during the year — 1815, was 378. 1817 - - 707.
1816 - - 442. 1818 - - 839.

On the subject of this progressive augmentation in the number of suttees, the court of nizamat adawlut, in their report of the 21st May last, have observed as follows:—

“The court are willing to believe that this increase may in some degree be ascribed to two causes; namely, 1st, to greater vigilance on the part of the police, in ascertaining and reporting suttees which take place, than formerly existed; and, 2dly, to the effect of the epidemic disease which has prevailed during the last two years; but still the fact of the increase, which appears to have been hitherto progressive, must, in the opinion of the court, unavoidably excite a doubt whether the measures publicly adopted with the humane view of diminishing the number of these sacrifices, by pointing out the cases in which the Hindoo law is considered to permit them, and those in which that law forbids them, have not rather been attended with a contrary effect than the one contemplated. It is possible, indeed, that some cases in which the sacrifice may properly take place may be known now, which were not thought of before. If otherwise, however, and if the two causes first noticed be not sufficient to account for the result, the court fear that the only other assignable cause is a spirit of fanaticism, rather inflamed than repressed by the interference of the public authorities.”

The Governor General in Council concurs in the foregoing sentiments of the court of nizamat adawlut, and he is reluctantly led to express his apprehension that the greater confidence with which the people perform the rite under the sanction of government, as implied or avowed in the circular orders already in force, combined with the excitement of religious bigotry, by the continual agitation of the question, may have tended to augment, rather than to diminish, the frequency of these sacrifices.

If, notwithstanding the cessation of the epidemic disorder, the reported number of suttees should continue to augment, or should not indeed be diminished, the last-mentioned causes of the progressive increase since 1815, will acquire a high degree of probability, and it may eventually become proper to prohibit the officers of government from exercising that active interposition in cases of this description, which has for some years past been authorized by government.

At all events, the Governor General in Council is satisfied, with reference to the information submitted by the nizamat adawlut in their last report, that it would be inexpedient to promulgate the circular orders prepared in the year 1817, until the doubts which now exist with regard to the causes of the increased prevalence of the sacrifice shall be removed.

Ordered, That a copy of the foregoing resolutions be sent to the court of nizamat adawlut, and to the superintendents of police in the Western and Lower Provinces, for their information respectively.

Ordered, That a copy of the resolutions be likewise sent for the information of the government of Bombay, in continuation of the papers transmitted on the 30th December 1817.

(A true extract.) (signed) W. B. Bayley,
chief secretary to government.

Minutes, 4th Sept.—Ordered, That copies of the resolutions passed by the supreme government, regarding the ceremony of suttee, be transmitted to the several criminal judges and magistrates under this Presidency, in reference to the circular of the 5th October last, with direction to state what effect has been produced in their respective zillahs under any proceedings that may have been adopted by them on this subject.

Extract BOMBAY Judicial Consultations, 1st November 1819.

Read the following Letters from the several Criminal Judges and Magistrates under this Presidency, viz.

From the Criminal Judge in the Northern Concan, dated the 18th September last, to Mr. Acting Secretary Simpson.

Sir,—I HAVE the honour to acknowledge the receipt of your letter of the 4th instant, furnishing me with copy of resolutions passed by the supreme government on 749. I i 3 on

on the whole, I think, regarding the regulations, I called, and calling upon me to state what effect has been produced in this zillah under any proceedings that may have taken place in the past, and in the future.

3. Still it is, I presume, upon the whole far preferable that suttees should be conducted under the existing regulations, than that the magistrates should possess no specific authority for active interference, though probably nothing short of an enactment rendering the aiding in, or abetting them highly penal, will at present materially diminish their number. In some parts of India, where the natives are of a different race, character, and disposition from those of this zillah, (who are principally low Mahrattas), such a measure might be attended with hazard, but I should apprehend none from it in the Southern Concan.

Southern Concan, Coll' and Magist' Office, 22d September 1819. I have, &c. J. F. Petty, magistrate.

From the Magistrate of Broach to Mr. Acting Secretary Simson, dated the 25th September last.

1. Sir,—Your letter dated the 4th I received, on the 23d instant, transmitting me a copy of the resolutions passed by the supreme government regarding the ceremony of suttee, and desiring me to state what effect has been produced in my zillah under any proceedings which I may have adopted on the subject.

2. As it is some years since a suttee has occurred in this zillah, I considered it advisable not to promulgate any order on the subject.

Broach, 25th September 1819. I have, &c. C. Shubrick, zillah magistrate.

From the Magistrate in the Eastern Zillah, North of the Myhee, to Mr. Acting Chief Secretary Newnham, dated the 25th September 1819.

Sir,—In reference to the government circular of the 5th October last, and to your letter of the 4th instant, transmitting copy of resolutions passed by the supreme government on the 30th July last, regarding the ceremony of suttee, and calling upon me to state what effect has been produced in this zillah under any proceedings that may have been adopted by me on this subject, I have the honour to request you will inform the right honourable the Governor in Council, that no suttees have occurred in this zillah since the police was transferred to my charge on the 1st of August last year; and that instances of such sacrifices are but very rarely heard of; I do not indeed recollect above two or three having occurred since the year 1804, since which I have been constantly employed in this quarter.

Eastern Zillah, North of the Myhee, Magistrate's Office, 25th September 1819. I have, &c. A. Robertson, magistrate.

From the Magistrate in the Northern Concan to Mr. Acting Chief Secretary Newnham, dated the 25th September last.

1. Sir,—I have the honour to acknowledge the receipt of Mr. Acting Secretary Simson's letter of the 4th instant, transmitting to me copy of resolutions passed by the supreme government on the 30th July last, regarding the ceremony of suttee, and calling upon me to state what effect has been produced in this zillah under any proceedings which may have been adopted by me on the subject.

2. The importance and delicacy of this subject must be my apology for soliciting the particular attention of the right honourable the Governor in Council to this communication, which contains the detail of one fact that I have no hesitation in saying, merits his most deliberate consideration.

3. On the 5th of October last circular letters were sent to the magistrates, defining the points of interference necessary to be observed by the police in respect to the suttee sacrifice.

4. In carrying into execution instructions of government, I conceive that it is left to the authorities to whom they are addressed, to enforce them in such manner as shall ensure the observance of the principle upon which such instructions are formed.

5. The principle of these under notices was to allow the practice of the suttee in cases wherein no particular prohibition is directed by the Hindoo law; and what is considered by the supreme government to form such prohibition is clearly defined in the printed instructions, which were on the 5th October last sent to me.

6. After having weighed, with every deliberation, the mode of carrying into effect the intention of government, I became most fully satisfied, that if the prohibitory

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3. Still it is, I presume, upon the whole far preferable that suttees should be conducted under the existing regulations, than that the magistrates should possess no specific authority for active interference, though probably nothing short of an enactment rendering the aiding in, or abetting them highly penal, will at present materially diminish their number. In some parts of India, where the natives are of a different race, character, and disposition from those of this zillah, (who are principally low Mahrattas), such a measure might be attended with hazard, but I should apprehend none from it in the Southern Concan.

Southern Concan, Coll' and Magist' Office, 22d September 1819. I have, &c. J. F. Petty, magistrate.

From the Magistrate of Broach to Mr. Acting Secretary Simson, dated the 25th September last.

1. Sir,—Your letter dated the 4th I received, on the 23d instant, transmitting me a copy of the resolutions passed by the supreme government regarding the ceremony of suttee, and desiring me to state what effect has been produced in my zillah under any proceedings which I may have adopted on the subject.

2. As it is some years since a suttee has occurred in this zillah, I considered it advisable not to promulgate any order on the subject.

Broach, 25th September 1819. I have, &c. C. Shubrick, zillah magistrate.

From the Magistrate in the Eastern Zillah, North of the Myhee, to Mr. Acting Chief Secretary Newnham, dated the 25th September 1819.

Sir,—In reference to the government circular of the 5th October last, and to your letter of the 4th instant, transmitting copy of resolutions passed by the supreme government on the 30th July last, regarding the ceremony of suttee, and calling upon me to state what effect has been produced in this zillah under any proceedings that may have been adopted by me on this subject, I have the honour to request you will inform the right honourable the Governor in Council, that no suttees have occurred in this zillah since the police was transferred to my charge on the 1st of August last year; and that instances of such sacrifices are but very rarely heard of; I do not indeed recollect above two or three having occurred since the year 1804, since which I have been constantly employed in this quarter.

Eastern Zillah, North of the Myhee, Magistrate's Office, 25th September 1819. I have, &c. A. Robertson, magistrate.

From the Magistrate in the Northern Concan to Mr. Acting Chief Secretary Newnham, dated the 25th September last.

1. Sir,—I have the honour to acknowledge the receipt of Mr. Acting Secretary Simson's letter of the 4th instant, transmitting to me copy of resolutions passed by the supreme government on the 30th July last, regarding the ceremony of suttee, and calling upon me to state what effect has been produced in this zillah under any proceedings which may have been adopted by me on the subject.

2. The importance and delicacy of this subject must be my apology for soliciting the particular attention of the right honourable the Governor in Council to this communication, which contains the detail of one fact that I have no hesitation in saying, merits his most deliberate consideration.

3. On the 5th of October last circular letters were sent to the magistrates, defining the points of interference necessary to be observed by the police in respect to the suttee sacrifice.

4. In carrying into execution instructions of government, I conceive that it is left to the authorities to whom they are addressed, to enforce them in such manner as shall ensure the observance of the principle upon which such instructions are formed.

5. The principle of these under notices was to allow the practice of the suttee in cases wherein no particular prohibition is directed by the Hindoo law; and what is considered by the supreme government to form such prohibition is clearly defined in the printed instructions, which were on the 5th October last sent to me.

6. After having weighed, with every deliberation, the mode of carrying into effect the intention of government, I became most fully satisfied, that if the prohibitory

points to the sacrifice were to be determined by native police officers, the practice of that awful rite would shortly multiply manifold.

7. That opinion was partly founded upon the venality of the natives in general, in this case rendered more likely by the augmentation of their consequence, occasioned by their decision being declared unalterable in the disposal of life; and partly, because it was the prevalent opinion amongst the natives that this sacrifice would not be tolerated by the British government.

8. Under these circumstances, to have given the instructions to my people would at once have informed the community, that the sacrifice of the suttee is allowed by the British government, and that therefore it might have been performed with impunity. It would also have opened a source of emolument to such native officers as are corrupt enough to sell their authority at the expense of the sacrifice of a human victim. With the confidence which would thus have been given to its performance, and with the inducement which I have mentioned to the police officers to encourage the practice, I am certain the number of victims would have greatly increased; and I may here observe, that my opinion has been verified by occurrences in Bengal, for in the papers now acknowledged, it is stated that the number of victims have greatly increased since the promulgation of the "circular orders" to the police officers; and it is recorded under the 30th of July, as the sentiments of the Governor General in Council, that he is reluctantly led to express his apprehension that the greater confidence with which the people perform the rite under the sanction of government, as implied or avowed in the circular orders already in force, combined with the excitement of religious bigotry, by the continual agitation of the question, may have tended to augment rather than diminish the frequency of these sacrifices. I would humbly add, in addition to these causes of the increase, the one mentioned in the commencement of the preceding paragraph.

9. With this view of the subject, the right honourable the Governor in Council will not, I trust, expect that I promulgated the circular instructions to my people, but that I rather adopted the resolution of having my own mind satisfied by actual personal examination, as far as delicacy would allow, that each votary to this tremendous sacrifice was not restricted from immolating herself by any of the prohibitory clauses set forth in the "circular instructions," and I now have the happiness of believing that the course which I have adopted has been the means of saving many one, infatuated, or intoxicated females from destruction.

10. It would be sacrilege against humanity to suppose that there exists a civilized being who would sanction this outrage against nature, when he possessed justifiable means of preventing even a single sacrifice; and I can hardly suppose that it will be thought that I wish to arrogate to myself any superior sagacity or merit, because I have entered into the preceding detail; and because I state as my decided opinion, that if the British government do consider it right to recognize the sacrifice of the suttee, the less frequently the subject is brought before them so much the better for the cause of humanity, and the consequent civilization of mankind. If the practice be tolerated by government, the magistrates may still, by personal exertion, often prevent it; and to their discretion must the police look for its prevention upon every possible occasion, when such does not directly militate against the principle of toleration.

11. The effects of my measures have been, that since the receipt of the "circular instructions" in October last, only two applications have been made for the sacrifice, but as they were not made in the mode which I prescribed, they did not take place. A third votary was actually sacrificed a short time since without any application being made; and for this breach of police law the parties concerned have been punished by me, and I have no doubt that the measure will be attended with very good effects.

Tannah, 25th Sept. 1819.

I have, &c.

(signed) S. Marriott, magistrate.

From the Acting Criminal Judge at Ahmedabad to Mr. Acting Chief Secretary Newnham, dated the 25th September last.

Sir,—I have the honour to acknowledge the receipt of Mr. Acting Secretary Simson's letter of the 4th instant, calling upon me to report what effect had been produced by any proceedings which might have been adopted in this zillah regarding suttees.

2. Since the letter from government, dated the 5th October last, no instance of a suttee has occurred within this jurisdiction. One woman, in the month of July preceding,

preceding, burnt herself on her husband's funeral pile. The magistrate on this occasion took the necessary measures to ascertain that she was not compelled by force, or worked upon by intoxication, to take the step which she adopted.

3. The practice prevails in so trifling a degree in Guzerat, that interference to the extent above mentioned, on the part of the judicial authorities, does not seem to be likely to be attended with those bad effects which are thought to have resulted from it in Bengal, the cases are too few to allow of the public mind receiving any bad impression from it, and if on the score of policy this investigation is important, it becomes the more a duty in the name of humanity.

4. This inquiry, therefore, to be instituted whenever a case may arise, seems to be all that can prudently be done; the subject is one which ought certainly not to be needlessly obtruded on the notice of the Hindoos; and any public notification regarding it, even if containing doctrines only in which they themselves must concur, would on this ground be far from desirable.

Ahmedabad Adawlut,

25th Sept. 1819.

I have, &c.

(signed) C. Norris, act^l crim. judge.

From the Criminal Judge in the Eastern Zillah, North of the Mynee, to Mr. Acting Chief Secretary Newnham, dated the 27th of September last.

Sir,—I have the honour to inform you, in reply to Mr. Acting Secretary Simson's letter of the 1st instant, that the ceremony of suttee has not been performed in this zillah since the establishment of the adawlut.

From the inquiries I have made, I find that the ceremony has only been performed at Kaira three times within the memory of man, and indeed that it is a ceremony of very rare occurrence at all in this part of the country.

Adawlut, Eastern Zillah,

North of the Mynee, 27 Sept. 1819.

I have, &c.

(signed) G. W. Anderson, crim. judge.

From the Criminal Judge at Surat to Mr. Acting Chief Secretary Newnham, dated 27th September last.

Sir,—In answer to Mr. Acting Secretary Simson's circular letter, dated the 4th instant, I have the honour to state no suttee has taken place in any family resident within the city of Surat and town of Haudier, subsequent to the date of the government circular of the 5th October last.

It being the duty of the kotwal at all times to report if any occurrences of this nature were likely to happen, it does not appear that any new instructions were given in consequence of the last quoted circular.

Surat Court of Adawlut,

27th Sept. 1819.

I have, &c.

(signed) T. M. Keate, crim. judge.

From the Judge at Broach to Mr. Acting Secretary Simson, dated the 29th September last.

Sir,—In acknowledging the receipt of your letter of the 4th instant, I have the honour to state that suttees have been always so rare in this zillah, as to preclude forming any opinion on the point in question. I do not believe that any measures that could be adopted for purposes of prevention would be likely to attract Hindoo bigotry, at this zillah, to self-immolation; at the same time, there is no call for their adoption.

I have, &c.

Broach Adawlut, 29th Sept. 1819.

(signed) T. Barnard, judge.

From the Judge in the Southern Concan to Mr. Acting Chief Secretary Newnham, dated the 4th of October last.

Sir,—I have the honour to acknowledge the receipt of Mr. Acting Secretary Simson's circular letter, dated the 4th ultimo, transmitting copy of resolutions passed by the supreme government on the 30th of July last, and calling on me to report what effect has been produced in this zillah under any proceedings which may have been adopted by me regarding the ceremony of suttee.

2. I beg you will have the goodness to acquaint the right honourable the Governor in Council, in reply, that I have been for some time past employed in collecting the requisite materials to enable me to frame a report regarding the extent to which

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this practice prevails in the Southern Concan at present, compared to what it did under the late Mahratta government; but as I do not anticipate that I can be possessed of full information on this subject till towards the close of the year, to enable me to form a correct judgment of the general effects, throughout the zillah, of the regulations now in force, I consider it would not be proper delaying till then to reply to the call now made upon me. I shall therefore proceed to submit to the right honourable the Governor such observations as I have thus far had an opportunity of making, together with the conclusions I have drawn as to the probable ultimate efficacy of the rules laid down for the guidance of magistrates in the printed orders accompanying your letter of the 5th of October last year.

3. These observations, as applicable at present to a very limited extent of territory, I trust the right honourable the Governor will receive with indulgence, more particularly if the inferences I have drawn from them should differ from the opinion generally entertained on the subject by many high authorities, whose means of forming a correct judgment are more extended than mine have hitherto been.

4. I was much gratified on finding, on my first arrival in this part of the Concan, that the ceremony of suttee, at no time so commonly practised as in most parts of British India, had, on the institution of the honourable Company's government, entirely ceased, apparently caused by a very general opinion which prevailed among the natives, though certainly without reason, that the performance of this sacrifice was totally repugnant to the laws, as well as to the feelings of government; in short, that it would not be permitted.

5. This sentiment, particularly as no specific rules at that period existed for the guidance of magistrates, and as no bad effect apparently was the result of it, I did not most certainly take the smallest pains to remove; contenting myself, in the very few instances where my permission was applied for, by neither giving or withholding my consent, declaring, as was then literally the case, that I was ignorant whether the usage was permitted by the government or not.

6. The state of doubt in which these evasive answers left the minds of the applicants, I found had all the effect I could have hoped for, and in a very short time I heard no more of them; the result being, that within the boundaries of the late Malwan residency, not a single case of suttee has ever occurred, at least not in my time; and I believe I am correct when I add, neither within the four years my predecessor was stationed there, at all events if there has, it must have been performed (a very improbable circumstance) with such secrecy as to preclude the possibility of its coming to the knowledge of the local authorities.

7. Since the accession of the Paishwa's conquered districts, where the practice was undoubtedly very prevalent formerly among the Mahrattas, as well as brahmins, I have only known of two cases of suttee, and they took place before the institution of the British regulations, and at a time when the inhabitants had been apprised that the customs and usages of the late government were still in force; they are now aware of the contrary, and the rules regarding suttees have been promulgated, since which I have heard of no instance of it; but whether this desirable effect has been accomplished by a fear that may at first exist of transgressing the laws by their being indistinctly understood by the population at large, or to a real desire on the part of the natives to adhere to the known wishes of the government, in opposition to their own bigoted customs, I cannot at this early period venture to pronounce; sufficient it is for the present, whatever be the cause, that the effect is good, and that it is as yet unattended by any visible bad consequences.

8. A circumstance, which occurred in one of the cases of suttee above alluded to, and which took place in the Vizadroog province eight or nine months ago, affords a tolerable instance in support of the latter remark, and of the disposition of the inhabitants. A young officer who commanded the fort, hearing of the intended sacrifice, and acting no doubt from motives of humanity, and being also ignorant probably of the established usage, took means to prevent its accomplishment, chiefly as he relates through the persuasive interposition of a brahmin; whatever however were the means the attempt was abandoned, and although the occurrence was subsequently reported to me, it did not appear to be complained of, and I am informed the intended victim is now living and thankful for her escape.

9. Notwithstanding the former extensive prevalence of this custom in the Paishwa's territories, it appears very evident some restrictions against it were in force, as I find it was always considered indispensable to obtain, previous to the performance of the ceremony, the sanction of the local authorities; and what is a still more favourable feature in their government, persuasions were generally used against

against it; and in the neighbouring state of Sawunt Warree, these restrictions were carried at one period to much greater lengths, since we find during the reign of Kew Sawunt a positive prohibition against the practice, which altogether existed for 10 or 12 years, and this too without creating any disturbance, or any outward marks of discontent; affording, if the tradition be not greatly exaggerated, a most favourable instance of what might be done, and what the people would submit to, without considering their religious prejudices too much shocked.

10. The right honourable the Governor I hope, therefore, will be of opinion, that it may fairly be inferred from the foregoing, that religious fanaticism, as regards the practice of suttees, has at all times existed to an extent in the Concan far short of what prevails in the Bengal province; and that the sentiment which I had originally tacitly permitted to remain, of its being contrary to the laws of the British government, has been productive of all the advantage to be hoped for; and that however many victims may, it is hoped, be saved in the newly acquired provinces under the present regulations, yet that from the disposition of the inhabitants much stronger restrictions, not to say a total prohibition, would be submitted to without much danger.

11. Exclusive of the fact, that this disposition quietly to submit to this innovation on their customs does exist, I think the case may in a great measure be accounted for, first, from the circumstance of the practice not having been encouraged by the late government; and secondly, from the inhabitants being accustomed, in some degree, to an occasional alteration in their laws, from the number of revolutions the Concan has undergone, probably more than any part of India within a given time. The governments of Angria, Colapere, Sawunt Warree, the Paishwa, and now the British, having, within no very extended period, each held the ruling power, at least over part of the country, whence, although during all the former governments the Hindoo laws prevailed, yet as each occurred some change of system was always looked for and expected, and revolution became in a manner habitual.

12. Thus on the late accession of the British authority over nine-tenths of the extent of the territory under this zillah, and until the laws and regulations become more generally promulgated and comprehended, it may naturally be supposed that in all doubtful cases, such as the subject now under discussion, where it is considered possible they might be transgressed, a timidity will exist of incurring the punishment, and this may act as the cause of the present decrease of suttees in the new districts; but it is greatly to be feared, unless the sentiment alluded to in the conclusion of my 7th paragraph prevails, as I still hope may be the case, that as soon as the provisions of existing rules are thoroughly and distinctly understood, and that it becomes universally known that free toleration of this awful ceremony is acknowledged, strictly according to the tenets of the Shaster, that the custom will again revive; for although a considerable number of suttees must necessarily be annually prevented under the present restrictions, yet it remains a question whether the clear exposition of the Hindoo law, as given by such high authorities as the pundits of the sudder dewanay adawlut, at Fort William, and now promulgated, may not excite an emulation among those who by its provisions are permitted to burn, to adhere more closely to those tenets than they would otherwise have done, from a large proportion of the population probably never having read, still fewer understood them.

13. I am still more inclined to fear, that if the practice revives at all (having now literally, as far as my observation goes, ceased) that it will speedily reach its former height from the impression. I cannot avoid entertaining, that the force of example is a great predisposing cause, and that, therefore, it is a case where no medium will be found to exist, for when the practice is found to prevail at all, there will never be wanting fanatics to emulate their predecessors, whether they may be stimulated by a desire to obtain the same proportion of posthumous fame, or the same happiness which is promised in the Shaster hereafter to all those self-devoted victims.

14. The provinces however late under the Malwan residency have now for a number of years been freed from this barbarous custom, that I entertain hopes it is permanently eradicated in that part of the country; and as there is no reason for supposing that the mode of proceeding which answered the intended purpose so well at Malwan, in the first instance, should not equally well succeed throughout the zillah, probably the right honourable the Governor will be of opinion the experiment might with safety be made, provided the existing rules, as I have expressed my fears may be the case, should fail in the desired effect.

15. In conclusion, I trust the right honourable the Governor will, if I have in this

dispatch exceeded the limits of the report called for, accept my excuse, and attribute it to an interest on the subject, which it is impossible for any person to be wanting in, especially placed in the situation which I hold.

Southern Concan Adawlut,
4th Oct. 1819.

I have, &c.

(signed) V. Hale, judge.

From the Magistrate of Anjar to Mr. Acting Chief Secretary Newnham,
dated the 10th ultimo.

Sir,—In acknowledging the receipt of Mr. Secretary Simson's circular letter in this department, of the 4th ultimo, with its enclosure, relative to the practice of suttee, I beg to report that there has been only one instance of a woman desiring to burn herself in our district, in Cutch, since 1816. In that instance I proceeded to her house, and as she appeared firm in her resolution, I could only persuade her to delay the ceremony for a few days, promising that at the expiration of that time, if she persisted in her wish, she should meet with no hindrance.

2. As might be expected, 24 hours produced a total change in her mind, instead of the hysterical grief with which she was before affected, tears came to her relief, and she declared her resolution not to burn. Her relations and friends were extremely anxious that she should be dissuaded from burning.

3. One woman and a man, the former by cast a dher, and the latter a carpenter, insisted on being interred alive; and as they would not be dissuaded, they were both buried with the usual ceremonies. The woman was of a very advanced age, and the man was afflicted with a severe malady.

Camp, Bhooj,
10th October 1819.

I have, &c.

(signed) J. M. Murdo, magistrate of Anjar.

Minute of the Governor on Mr. Marriott's Letter of the 25th September,
in which Mr. Bell concurs.

It appears to me that he has exercised a sound judgment, in refraining to place the power, to which he alludes, in the hands of his native establishment, which, if done, would, in my opinion, have been attended with the consequences he anticipated, and so he should be told.

(signed) E. Nepean.

Minute by Mr. Prendergast, Bombay, 30th September 1819.

I think Mr. Marriott should, in reply to his letter of the 25th instant, be informed, "That it is not the intention of government to check or forbid any act, authorized by the religion of the inhabitants of their dominions, or even to require that any express leave or permission be required, previously to the performance of the act of suttee." That consequently, "the police law" he has taken upon himself to enact is as unwarrantable as the punishments inflicted by him, as noticed in his last paragraph, are illegal, and consequently that the first must be forthwith rescinded, and the latter, under no pretence whatever, repeated.

That rigidly adhering to this principle of complete non-interference of any officer of government, unless in cases wherein they shall have previously, positively ascertained that the intended act is accompanied by circumstances not authorized by the religion and laws of the people, government have no other objection to Mr. Marriott's 4th paragraph, as to the manner in which he may think proper to conduct his previous inquiries; that those doubts which have been excited in the minds of the board, from the strength of language in which he has expressed himself; from the general subject of the difficulty he may himself find in confining his zeal within those bounds of policy and propriety, beyond which government cannot permit it to be indulged, without endangering every public interest intrusted to his charge; and from the sensation which may have been occasioned by Mr. Marriott's indiscreet interference in the instances that have occurred, calculated to excite a spirit of martyrdom, and increase rather than diminish the evil, and create a feeling of alarm from any proceedings of his, which would not, under a different line of conduct on his part, be felt, and is not so in other parts of our possessions, wherein no difficulty is opposed by either the officiating brahmins or others to those inquiries being made by proper persons, such as Hindoo officers of respectability, or even by our European magistrates themselves, when on the spot; and it is clearly understood, that no interference with their ceremonies is justifiable, or at all authorized.

rized by government, excepting on positive proof of their being attended with circumstances prohibited by their own religion and law.

That the brahmins are themselves aware, unless the act is free and voluntary on the part of the woman to the last moment, and unaccompanied by any circumstance of illegality, the sacrifice would, according to their religion, be not only unavailing and unacceptable, but would also involve every person concerned in it in a crime, for which they would become subject to retribution and punishment. That in every instance in which it has occurred in Surat, Broach, Baroda, and throughout our territories under this Presidency, wherein the most complete previous inquiries have been made by our European and native officers, even of the victim herself, when every argument has been used, which, with the offers of pension and provision for herself and family if she would refrain, was refused, even when the torch was in her hand, and at the moment of entering the funeral pile, the officiating brahmins, so far from obstructing those offers and arguments, were forward to aid in explaining them, and in proving that no illegal means were used. It is so far presumable that improper means are seldom resorted to; and that exceeding the bounds of prudence and good policy is less necessary and less justifiable in the previous inquiries.

The necessity of some such communication as I have here suggested to be made to Mr. Marriott, will, I think, sufficiently strike the board, when I add that Mr. Marriott's "police law" would, in most cases, amount to positive prohibition, because a "suttee" must, if at all, take place within a certain time, and that a very short one after the death of the husband, which, when it occurs at a distance from where Mr. Marriott might happen to be, would render any previous application to him personally wholly impracticable; and if that well-meaning gentleman had for his object to put down the practice by the strong hand of power, I know no plan he could have adopted so effectually for that purpose, as that of his "police law;" excepting, that if government will follow his example, and order that no suttee shall take place without the previous permission of government in every instance, this, as there would never be time to apply for and obtain it, would of course completely annihilate the religious ceremony, until we should, from causes I do not wish to suggest, be forced to return to that wise policy to which we chiefly owe our dominion in India, and by which alone it can be maintained, to which, if Mr. Marriott's feelings on the subject will not admit of his adhering, valuable as his revenue services may be, he must be an improper person to be employed in the interior, or any where but at the Presidency.

(signed) G. L. Prendergast.

Minute by Mr. Warden, delivered in during his seat at the Board.

I also think that the collector has exercised a sound judgment in not promulgating the circular orders regarding the performance of suttee.

Whilst I am fully aware of the delicacy of this important question, I am at the same time equally convinced of the practicability of abolishing, not only this, but also every other sanguinary practice of the Hindoos, and without endangering either the popularity or the security of our supremacy.

The wisest mode of proceeding appears to be, for the government studiously to refrain from countenancing it in any way. It is the police law, or the custom of the country, to apply for the permission of the ruling authority previously to the performance of the suttee, and that check should in my opinion continue; it has in fact been exercised in more than one instance by the collector with success, upon whose discretion I am entirely disposed to rely on this occasion.

4th October 1819.

(signed) F. Warden.

Further Minute by the Governor, 5th October 1819.

The subject now before us is one of great delicacy, and the forming any decision on the course to be adopted for preventing the recurrence of this dreadful practice, is attended with considerable difficulty. It must be our object to abolish it, if possible; but the question is, whether it would be most likely to be effected by permitting its free exercise, or by endeavouring to check it by the imposition of restraints?

I have heretofore understood that no suttee could take place under the native government, without the assent of the ruling authority, and should that be the case, I think the exercise of such discretion should still be restrained, as occasions may occur wherein it may be proper to avail ourselves of it.

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Circumstances

Circumstances must frequently occur to prevent the possibility of obtaining such permission within the time prescribed for the performance of the ceremony, and when it may so happen, I should consider it an unwise policy to notice it, and still more so to punish any officer of government for permitting it to take place for the want of such permission.

With strong impressions on my mind, that these sacrifices were encouraged by the religious orders, I was struck with the observations of Mr. Prendergast, by which it would appear that the impressions I had formed were erroneous; and disposed as I must be to rely on his information, it would lead me to think that the officer of government should be cautious in laying restraints, if he was fully convinced that it was a voluntary act of the widow, since the imposition of restraints might be productive of consequences contrary to what we must all be desirous of effecting, and which seems to have been proved by the test of experience on the other side of India.

I really do not understand how far the custom of the country may be considered a *police law*, or otherwise. If any doubts on that question should exist, it would be unwise to allow its exercise, especially as we have it in our power to establish any salutary regulation that may be required, by legal enactments.

(signed) E. Nepean.

Further Minute by Mr. Prendergast.

The check suggested by Mr. Warden, and ordered by Mr. Marriott of his own authority, of requiring the permission of the ruling authority to perform religious acts which cannot be refused, amounts in my opinion to nothing more than a show of impotent opposition, just sufficient to increase the propensity it is so desirable to suppress; and whilst I agree in the suggestion, that the wisest mode of proceeding will be studiously to refrain from countenancing this practice, or that of idolatry, or self-immolation by drowning, burying alive, or throwing themselves to be crushed under the carriage wheels of the idols, or self-torture, I cannot see the consistency or necessity of the ruling power being required, as seems to be suggested, to grant its formal licence and sanction, for acts authorized by the religion of the inhabitants of our dominions; which, however grating to our feelings, we cannot consistently with our legislative enactments interfere with or obstruct. Where any of those acts are *not* strictly authorized by the religion of our native subjects, the law is abundantly strong to punish every person concerned in it, and where it is so sanctioned by law and religion previous permission cannot and ought not to be necessary. I think it very likely that it would be nearly as grating to the feelings of Mr. Marriott to put his hand to a formal sanction of the act, as it would be to our bishops, archdeacons, or divines to grant daily licences under their hands to our native subjects, to proceed to their idolatrous temples, and to worship graven images.

All the reports lately received, and now on our table, from every zillah authority, clearly shows that under a system of complete non-interference, the practice in question has actually altogether ceased in most, and decreased in all our provinces under this government; a fact strongly corroborative of the soundness of the opinions which have lately been communicated to us by the supreme government.

Mr. Marriott's zeal appears to be quite mistaken, and ought, I still think, to be checked and confined within those bounds of prudence and good policy which have so beneficially been observed in all our other zillahs. If "the permission of the ruling power" means government itself, I have already shown it never can be obtained, and that Mr. Marriott's "*police law*" requires what is in most cases equally impracticable; and that gentleman himself sees objections to allowing local authorities present on the spot, to grant the previous permission; this in truth is the only permission that can be obtained, but I am of opinion it would only amount to an irritating and unnecessary interference, and ought not to be declared necessary.

The quotation in the first part of my former minute, underlined by the governor, is taken from the regulation of the supreme government on the very point in question, and I am of opinion it ought to be our guide; and a communication, something to the effect I suggested, be made to Mr. Marriott.

(signed) G. L. Prendergast, 8th October 1819.

Third Minute by the Governor, 12th October 1819.

Notwithstanding the discussions which have taken place, I do not know that I can offer any farther opinion on this delicate subject than that I have already given.

It

It is one of those subjects in the decision of which difficulties present themselves on every side, and doubts must remain of the effect which any course of proceedings may produce.

The supreme government tell us, the test of experience has shown that restraints have been attended with a contrary effect to that which could be wished, while Mr. Marriott would lead us to believe that their exercise has tended to save the lives of individuals who would otherwise have been sacrificed. The conclusions, however at variance they may be, may be correct as applicable to local situations.

I beg to be understood, that the observations contained in my last minute were not intended to hold out any recommendation of legal enactments applicable to suttees, but to police law generally; because I should feel disposed to interfere as little as possible with the delicate question now before us, excepting by the prevention of the exercise of any system of police that might not be legally authorized. If, therefore, Mr. Marriott has in any instance exceeded the powers delegated to him, I think a check should be given to his proceedings; he is an active, zealous man, and the slightest hint will stop him if he should have gone too far.

(signed) E. Nepean.

Agreed, That the following reply be returned to Mr. Marriott.

To Saville Marriott, esq. Magistrate in the Northern Concan Tannah.

Sir,—I am directed by the right honourable the Governor in Council to acknowledge the receipt of your letter, dated the 25th September last, reporting the proceedings you have adopted under the circular order dated the 5th October 1818, defining the points of interference necessary to be observed by the police in respect to suttees.

2. The subject in question is one of great delicacy, and the forming any decision on the course to be adopted for preventing the recurrence of this dreadful practice is attended with considerable difficulty. It must be the object of government to abolish it, if possible; but the question is, whether it would be most likely to be effected by permitting its free exercise, or by endeavouring to check it by the imposition of restraints?

3. It has been satisfactorily ascertained by the reports which have been received from the several judicial and magisterial authorities, that the practice had become one of very rare occurrence in the territories subordinate to this Presidency, whilst in many portions of them it has altogether ceased.

4. It is understood that no suttee could take place under the native government, particularly in the Mahratta states, without the assent of the ruling authority; and should that be the case, the exercise of such discretion should still be retained, as occasions may occur in which it may be necessary to avail ourselves of it.

5. Circumstances however must frequently arise to prevent the possibility of obtaining such permission within the time prescribed for the performance of the ceremony; and in such cases the Governor in Council would consider it an unwise policy to notice it, and still more so to punish any officer of government for permitting it to take place, for the want of such permission. Too great caution cannot be observed by the officers of government in laying restraints on such sacrifices, when fully convinced that they are the voluntary acts of the persons sacrificed, since the imposition of restraints might be productive of consequences contrary to what the Governor in Council must be desirous of effecting, and which seems to have been proved by the test of experience on the other side of India.

6. Under these observations, the Governor in Council approves of your having abstained from promulgating the circular instructions of the 5th October 1818, within the districts under your charge; but would have been more pleased had you refrained from punishing the persons concerned in the sacrifice which lately took place without previous application to your authority, however contrary such proceeding may have been to the prevailing law of the country. I have, &c.

Bombay Castle, 1st Nov. 1819. (signed) W. Neenham, secretary to gov^t.

Minute, 1st November.—Ordered, Mr. Hale be informed, in reply to his letter of the 11th October, that it is not desirable he should institute any further inquiries in regard to the extent to which the practice of suttee prevails in the Southern Concan, because they could only lead to doubts of what our intentions may be, when under the impressions formed of its being repugnant to our feelings the effect would be likely to be produced, and care should be taken to remove them.

Mr. Hale is, at the same time, to be furnished with a copy of the preceding letter to Mr. Marriott, of which transcripts should also be communicated to the different judicial and magisterial authorities.

Ordered, That copies of the several reports, and of the replies returned to Messrs. Hale and Marriott, be communicated to the supreme government.

Extract BOMBAY Judicial Consultations, 24th November 1819.

Read the following Letter from the Acting Commissioner in the Deckan to Mr. Chief Secretary Warden, dated the 4th instant, with enclosures.

Sir,—I HAVE the honour to forward for the information of the honourable the Governor in Council, a copy of a letter under date the 3d instant, from the provincial collector of Poona, together with a copy of my reply of this day's date.

Poona, I have the honour, &c.
4th November 1819. (signed) *W. Chaplin*, acting commissioner.

William Chaplin, esq. &c. &c. &c.

Sir,—I had the honour to report on the * last, that Gunnes Narrain Saney, widow, had been prevailed on not to burn herself with the body of her deceased husband, in consequence of an offer from me of providing for her future maintenance, should she renounce her declared intention.

I now beg leave to acquaint you, that I have fixed her allowance at 200 rupees per annum, until her eldest son, now 14, shall arrive at the age of 18 years, when it is to be reduced to 180 rupees per annum; and when her youngest son, now 12, shall attain his 18th year, it is to suffer a further reduction of 30 rupees, leaving her at the end of six years a pension to support her mother, two daughters and herself of 12½ rupees per month, or 150 rupees per annum. I hope you will consider this donation to have been conferred with as little expense to government as is consistent with its wish in such a case.

Poona, I have the honour, &c.
3d November 1819. (signed) *H. D. Robertson*, P. collector.

Captain H. D. Robertson, &c. &c. &c.

Sir,—I have the honour to acknowledge the receipt of your letter, dated 3d instant.

The arrangement you have adopted regarding the widow of Gunnes Narrain Saney, who has been dissuaded from becoming a suttee in consequence of your offer of providing for her maintenance, is very satisfactory; and I have much pleasure in confirming, subject to the pleasure of the honourable the Governor in Council, the allowance of 200 rupees, which (with certain reductions to be made hereafter) you recommend for the support of the widow and her family.

Poona, I have the honour, &c.
4th November 1819. (signed) *W. Chaplin*, acting commissioner.

Minutes, 18th November.—Resolved, That the pension granted by the provincial collector at Poona, to the widow of Gunnes Narrain Saney, who was dissuaded from becoming a suttee, be sanctioned in the present instance, as connected with proceedings sanctioned by competent authority, previous to the transfer of the deckan to this government; but Mr. Chaplain be required to instruct Captain Robertson and the magistrates at Candeish, Ahmednuggur and the southern Mahratta country, to abstain from interfering in similar cases until further orders; since it may establish a precedent which may prove highly injurious, as it may lead persons to pretend a resolution to sacrifice in the hope of being thus paid for desisting.

As connected with the printed circular transmitted to Mr. Elphinstone on the 10th February last,—Resolved, that copies of the dispatch from the chief secretary to the supreme government be recorded under date the 4th September last.

Mr. Chaplain is to be informed, that in the territories subordinate to this Presidency, the practice of Hindoo females sacrificing themselves on the funeral piles of their husbands, is of very rare occurrence, whilst in some portion of the territory it is hardly known to exist, and we are of opinion that the less we interfere in the practice the better.

Ordered, That a copy of the letter addressed to the magistrate in the Northern Concan, be communicated to Mr. Chaplain.

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Wrote the following letter to the chief secretary to the supreme government.

To W. B. Bailey, esq. Chief Secretary to the Supreme Government.

Sir,—As connected with the subject of my dispatch of the 1st instant, I am directed by the honourable the Governor in Council to transmit to you the accompanying copies of one from the acting commissioner in the Deckan, dated the 4th following, and of its enclosures; and to acquaint you for the information of his excellency the most noble the Governor General in Council, that as connected with proceedings sanctioned by competent authority before the transfer of the Deckan to this government, the pension granted by the provincial collector at Poona to the widow of Gunnes Narrain Saney, who has been dissuaded from becoming a suttee, has been sanctioned in the present instance; but the Governor in Council is at the same time of opinion, that if such pensions were generally to be sanctioned, it would establish a precedent which might prove highly injurious, and lead to persons pretending a resolution to sacrifice themselves in the hope of being thus paid for desisting; he has accordingly directed the issue of such reward or provision to be henceforth discontinued.

2. Mr. Chaplin has also been furnished with a copy of your letter of the 30th July 1819, and resolutions accompanying it regarding suttees, and advised of the almost entire discontinuance of the system within the territories subject to this Presidency, which may in a great degree be attributed to the circumstance of government abstaining from all manner of interference.

Bombay Castle, I have the honour, &c.
18th November 1819. (signed) *W. Newnham*, secy to government.

Extract BOMBAY Judicial Consultations, 8th December 1819.

Recorded the following Letter from the Commissioner in the Deckan to Mr. Chief Secretary Warden, dated the 28th ultimo, with enclosure.

Sir,—I HAVE the honour to acknowledge the receipt of your letter of the 18th instant, and to forward for the information of the honourable the Governor in Council, a copy of my circular instructions of yesterday's date in consequence.

Poona, I have, &c.
28th Nov. 1819. (signed) *W. Chaplin*, commissioner.

Circular.

Sir,—The policy of attempting to dissuade widows from sacrificing themselves on the funeral piles of their deceased husbands, being exceedingly doubtful, I have received the instructions of the honourable the Governor in Council to desire that you will, until you shall have received further orders, abstain from all interference in such cases, lest it should have the injurious effect of leading persons to feign a resolution to burn themselves in the hope of being paid for desisting; at the same time, that it may excite a spirit of fanaticism, which may be rather inflamed than repressed by the interposition of the public authorities, a result which would appear from experience to have proceeded from the humane endeavour to prevent such immolations.

You will of course instruct the local officers under you to leave these sacrifices to take their course, without either sanctioning or disapproving of them.

Poona, I have the honour, &c.
27th Nov. 1819. (signed) *W. Chaplin*, commissioner.

Extract BOMBAY Judicial Consultations, 15th Dec. 1819.

Read the following Letter from the Commissioner in the Deckan to Mr. Chief Secretary Warden, dated the 24th ultimo, with enclosures.

Sir,—I HAVE the honour to forward, for the information of the honourable the Governor in Council, the copy of a letter, dated the 20th instant, with enclosure, from the political agent in Candeish, together with my reply of this date.

Poona, I have, &c.
24th Nov. 1819. (signed) *W. Chaplin*, commissioner.

William Chaplin, esq. &c. &c. &c.

Sir,—I have the honour to report to you, that on the 16th instant I received an application from the mamuldar of Seonghier, for permission to allow the widow of one Gopul Bulla, a carcon in the service, who died a few days since, to burn herself.

It appears that on the day Gopal Bulla died, his wife was labouring under her monthly menstruation, and she could not burn with her husband's corpse, but she proposed to sacrifice on the pile with the bones of the deceased. This is the first instance of self-immolation, for which application has been made, since the country came under my authority, and I conceived it right to use all legitimate means to dissuade this young widow from the sacrifice. I accordingly deputed a brahmin from hence to carry into effect my intention, to whom I issued the accompanying written instructions for his guidance, which he was authorized to show to the relatives of the party, and to endeavour to influence them in averting the widow's inclination. I delayed sending off the carcoon till as late a period as possible, to admit of time for the widow's grief to have subsided, and I am happy to have to report, that my endeavour has been successful, in persuading her to forego her first intention.

Having promised that she should be provided for, I beg leave to recommend that she may receive a pension for life of seven rupees monthly, something less than half what her husband got as pay from the public, and which I am led to believe is considered sufficient. As a reward to the carcoon who has effected this object, and as an inducement to others to exert themselves similarly, I have given him 50 rupees, which I trust will, with the pension to the widow, be authorized and approved.

Dhoolia, (signed) John Briggs, P. Agt in Candeish.
20th Nov. 1819.

Instructions to Cundoo Govind.

Bapoojee Gykwar, the mamlutdar of Soonghier, has written to the hoozoor, that the widow of the late Gopal Bulla, carcoon, who was not in a condition from natural causes to burn herself with her husband's corpse, has now resolved to sacrifice herself on the pile with his bones; that she listens to no advice on the subject, and declares she will put herself to death if not allowed to burn.

There is no obstruction on the part of the sircar to suttees, but it is now six or seven days since her husband died; and, upon reference to the Shasters, it is thus written:—1st, "The text of Gautama, cited in the Metachara, and by Debe Roodh, author of a commentary on the institutes of Yajreyawaleya, as well as in other books, viz. 'The wife of a brahmin must ascend no other pile than that of her husband.'

2nd, "The text of Ausernee, cited in the Nirnay Sindhu, and other books, viz. 'The wife of a brahmin must ascend no other pile than that of her husband; but for women of other casts, it is even laudable to burn on piles (chitties) other than those of her husband.'

Upon reference to the circumstances under which this widow was prevented from burning with her husband, and according to the above quotations from the Shasters, it may be fairly inferred that God has interfered to prevent this sacrifice. Besides this, it appears necessary that the widow should not have shed a tear on the occasion of her husband's death.

You will therefore use your endeavour, by making use of these and other arguments to herself and her relations, to avert her present intention.

If, however, all should fail, and she persists in her resolutions, and you are convinced that no improper means are taken to induce her to consent to the immolation, such as the administering of drugs, &c. &c. &c. you will not prevent her performing the suttee. If you can dissuade her before she has repeated the sunkulp, she may, according to the Shasters, be received into her family and cast; and even if she has performed the sunkulp, she may again be received into her cast by penance. Such is the authority of the Shasters. You will do all you can to dissuade her at every stage of the proceeding, and assure her that she shall not be allowed to live in want by government.

In case, however, you fail entirely in your persuasions, you will stay and witness the ceremony, and prevent any improper treatment or compulsion on the part of the persons concerned.

Dhoolia, 17th Nov. 1819. (A true translation.) (signed) John Briggs.

Note:—The extracts are taken from pages 16 and 17 in the printed papers regarding suttees, transmitted by Mr. Elphinstone in April last.

On reference to the Shastery, it was found in the Nirnay Sindhu as well in a "Melachara," that a "widow who shall burn on the bones of her husband shall not

not be considered as having transgressed the law, for they are a part of the same chittre, and not another."

It was on this account the widow was authorized by me to burn, if she persisted till the last, and in case this passage should be quoted by her relations.

(signed) John Briggs.

Captain John Briggs, &c. &c. &c.

Sir,—I have the honour to acknowledge the receipt of your letter of the 20th instant, reporting the result of your endeavours to dissuade a widow from becoming a suttee. The measures which you have so successfully adopted to prevent this sacrifice were extremely judicious, and I have much satisfaction in confirming the pension which you have recommended for the woman, and in approving of the reward of 50 rupees to the carcoon employed on the occasion.

Poona,
24th November 1819.

I have the honour to be, &c. &c.
(signed) W. Chaplin, commissioner.

Minutes, 14th December.—The board approve of Mr. Chaplin's having confirmed the pension of seven rupees per month, granted by the political agent in Candeish, to the widow of Gopal Bulla, and of the reward of 50 rupees granted to the carcoon employed in dissuading her from becoming a suttee.

Extract BOMBAY Judicial Consultations, 22d December 1819.

Read the following Letter from the Commissioner in the Deckan to Mr. Chief Secretary Warden, dated the 12th instant, with enclosures:

Sir,—I HAVE the honour to enclose the copy of a correspondence received from the collector of Ahmednugger, and to recommend that the allowance, granted by Captain Pottinger to the woman who has been dissuaded from becoming a suttee, may be confirmed, as Mr. Wilkins' promise to her was given previously to the receipt of the instructions recently issued under the orders of the honourable the Governor in Council.

Poona,
12th Dec. 1819.

I have the honour to be, &c.
(signed) Wm Chaplin, acting commissioner.

To William Chaplin, esq. &c. &c. &c.

Sir,—I have the honour to transmit for your information copies of a letter which I have received from Mr. Wilkins, and of my reply, regarding a woman who that gentleman had prevailed upon not to become a suttee.

Circuit Kutchery,
Rahory, 8th Dec. 1818.

I have the honour to be, &c.
(signed) H. Pottinger, collector.

To Captain Henry Pottinger, Collector of Ahmednugger.

Sir,—I have the honour to acquaint you, that a few days ago an old brahminess woman, by the name of Yumoon Bacc, the wife of Trimbuck Bhut, agnihotre, resolved, in consequence of the death of her husband by the bite of a mad dog, to become a suttee, and permission was earnestly solicited for the performance of the ceremony; but I am happy to say, that after great persuasion by her friends and myself, the woman reluctantly allowed her husband's body to be burnt, upon my assuring her that the government would take care she should not want as long as she lived, and she being quite destitute; I therefore respectfully trust that I shall be allowed to pay this woman the sum of seven rupees a month for her maintenance, during the remainder of her life, agreeable to the orders of the most noble the Governor General, as conveyed to you in the honourable the sole commissioner's letter of the 8th November 1818.

Nasik, 3d Dec. 1819.

I have, &c.
(signed) Wm Wilkins, sub-collector.

To William Wilkins, esq. &c. &c. &c.

Sir,—I have the honour to acknowledge the receipt of your letter of the 3d instant, reporting that you had prevailed on the widow of Trimbuck Bhut not to become a suttee, and I beg you will continue to pay to her during life the sum of seven rupees per month, for her support.

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You

You will have, ere this, received my letter of the 30th ultimo, prohibiting any further interference on this subject, and by which your future conduct will of course be guided.

I shall submit copies of your letter and of this reply to the acting commissioner, for his information.

Circuit Kutcherry, I have the honour to be, &c.
Rahory, 8th. Dec. 1819. (signed) Henry Pottinger, collector.

Minutes, 18th December. — Resolved, That the pension of rupees seven per month, granted by the collector at Ahmednuggur, during life to the widow of Trimbuck Bhut, agaihotre, whom Mr. Wilkins succeeded in dissuading from becoming a suttee, be confirmed.

Extract LETTER from the Governor in Council of Bombay to the Court of Directors in the Judicial Department, dated the 19th April 1820.

Cons. 1819: No 10.
25 of Feb. Page 501.

Para. 38. THERE have been only two suttees within the Broach zillah, since it has been under the British government.

III.—PRESIDENCY OF FORT ST. GEORGE.

Extract FORT ST. GEORGE Military Consultations, 19th October 1772.

READ letter from the Nabob, No. 167, CC. enclosing letters from rajah Beerbur respecting Captain Tomyn's purchasing horses at Tripetty, and his having prevented a woman from burning herself.

Ordered, That copies of the above letters be sent to Captain Tomyn.

From the Nabob, dated and received 16th October 1772.

Journal Correspondence.
167.

ENCLOSED I send you for your information a letter from rajah Beerbur, received Naughputtah, also one from Meer Hussan Wuphan Cawny, a servant of the sircar, and one from the dealers in horses. The letters give an account of the horses at the feast, and the disturbance raised by the polygars, &c. owing to a widow of Boutigue man being prevented from burning herself.

What can I say more?

Purport of a Letter from Rajah Beerbur to the Nabob, dated 18th Oct. 1772.

Mentions his having enclosed two letters, one from Meer Hussan Wuphan Cawny, and one from the dealer in horses; that a pestilential air was at that time blowing there (Naughputtah), by which hundreds of people died every day; that the merchants and every one else at the feast were very anxious to get away; that the people with him, it was true, were well, but very pressing to go from thence, and it was not in his power to comfort them; and that the behaviour of the Europeans there would appear from the letters he had enclosed.

Purport of a Letter from Meer Hussan to the Nabob.

Advices that a Boutique merchant, having died the 12th instant, his widow was desirous of being burnt with his body, and every thing was prepared accordingly, when the captain at that place came and took the woman by the hand, and carried her to her late husband's house, and put a guard over it; that on this near 700 of the polygars, and other people, assembled and prepared for action, sending the letter-writer advice of the imprudent conduct of the captain, and saying they would all sacrifice their lives on the occasion; that the letter-writer sent them a proper answer to this, but could not get them to desist, nor prevent their surrounding the captain's tent, at last however, by sending the commandant of the nabob's seapoys to the leading men amongst the polygars people, he got them to suspend every thing till the next morning; that the consequence of the European's behaviour has been this, the hindering of the people from procuring either their grain or rice, every chutman, shopkeeper, and merchant having fled to different places on account of the

the riot there; that he, the letter-writer, begged to have an answer to this letter as soon as possible; and that he should send away the dealers in horses and their horses to Davelohenoos the next morning.

Purport of a Letter from the Horse Dealers at Naughputtah to the Nabob.

Complaining of arbitrary conduct in the European horse dealers towards the native merchants.

Extract FORT ST. GEORGE Political Consultations, 27th April 1802.

Extract of a Letter from the Resident at Tanjore, (Capt. Wm. Blackburne,) dated 20th April 1802.

I HAVE the honour to inform you, that his excellency Ameer Sing, the late rajah of Tanjore, expired at 10 A. M. yesterday.

The rajah, I was informed, had died exactly at 10 A. M. the day before; and in the evening his body had been burnt upon a pile, agreeably to the forms of his religion and cast. I was also informed, that two of his wives had insisted upon accompanying him, and after a strenuous but unavailing resistance on the part of their own relatives, and my servant, had been suffered to consummate the horrid sacrifice.

Extract LETTER from the Governor in Council of Fort St. George, to the Court of Directors in the Political Department, dated 3d May 1802.

Para. 5. By this dispatch we have also to communicate to your honourable court, the death of Ameer Sing, the deposed rajah of Tanjore, after an illness of short duration. He died on the 19th ultimo, after having recommended his infant son and family to the protection of the Company.

6. We are concerned to add, that notwithstanding the precautions taken by the resident of Tanjore to dissuade the sacrifice, two widows of the deceased rajah devoted themselves to the flames at the funeral of that prince.

Extract LETTER from the Governor in Council of Fort St. George, to the Court of Directors in the Political Department, dated 29th May 1802.

Para. 6. THE resident at Tanjore has received our commendation for his judicious and humane conduct, during the illness, and after the death of Ameer Sing. We beg leave to attract your particular attention to his letter of the 20th ultimo, containing a detailed account of the circumstances attending the event of Ameer Sing's death; and particularly of the means adopted, under the authority of the British government, to dissuade the sacrifice made on that occasion, by the devotion of two of that prince's consorts to the flames, in conformity to the tenets of the Hindoo religion.

Extract FORT ST. GEORGE Judicial Consultations, 31st August 1813.

Read the following letter from the acting magistrate at Combeconum.

To the Chief Secretary to Government, Fort St. George.

Sir,—I HAVE the honour of enclosing a translated representation from the newly appointed darogah in the talook of Paupanausem.

As the case mentioned in this representation frequently occurs in this zillah, and as I cannot find that it has ever been submitted to the consideration of government, I think it my duty to transmit the enclosed, as the first instance of the kind which has come to my knowledge since my arrival at this station.

It has hitherto been the practice of the magistrates of this zillah to endeavour by remonstrance to divert the infatuated victim of superstition from this horrid act of suicide, but, as might be supposed, these remonstrances never have had the desired effect.

I believe that the practice was abolished in Bēngal, by proclamation from the Marquis Cornwallis; but as I do not feel myself authorized to prevent it, without the sanction of government, I have now the honour of submitting the case for consideration, and request his excellency the Governor in Council will be pleased to issue his instructions on the subject.

Magistrate's Office;
14th Aug. 1813.

I have, &c.
(signed) C. M. Lushington, acting magistrate.

Translation of an Arzee, addressed to the Magistrate of Combeconum by Abdulhuffar, acting Darogah of Paupanausem.

I received a letter from the curnem of Agaramangoody village, at four o'clock in the evening of the 2d August 1813, stating that Narnapiah, son of Ranjangatiah of the said place, had departed this life at 12 o'clock of the same day, and that his wife, Cauvary Ammall, intended to burn herself with the body of her husband.

With the intention of dissuading her, I proceeded immediately to the place; I arrived at five o'clock of the same evening, when I had intelligence that Cauvary Ammall had already been burnt at four o'clock; therefore I returned to Paupanausem, sent for the curnem and merassedars of the said village, and inquired about the business; they informed me that they used their utmost endeavours to persuade her not to burn herself with her husband, but she did not hearken to it. I have addressed this for the information and orders of the magistrate.

Paupanausem, 4th August 1813. (signed) *Abdulhuffar*, acting darogah.

The following draught of a reply is read and approved.

To the Acting Magistrate in the Zillah of Combeconum.

Sir,—I am directed to acknowledge the receipt of your letter of the 14th instant, and to state that his excellency the Governor in Council would consider it an object of the highest importance to the cause of humanity and good morals, if the practice, of which an instance is reported by you to have recently taken place in your zillah, were suppressed, and accordingly approves of your using all practicable means to dissuade the widows themselves and their kinsfolk from continuing it. Considering, however, the force of the impressions by which the unhappy victims of this practice must be actuated, and the misconstruction to which the interposition of the authority of government might be liable, His Excellency in Council entertains doubts how far the measure of expressly prohibiting the discharge of what (when discharged at all) must be regarded as the most sacred of human duties, would be entirely consistent with propriety, and would prove effectual, and would be free from the danger of worse consequences than those against which it is meant to provide.

2. The Governor in Council desires to be informed what number of widows have sacrificed themselves on their husband's funeral piles, in each year, since the establishment of the courts in Tanjore.

Fort St. George,
31st August 1813.

I am, &c.
(signed) *David Hill*, secretary to government.

Extract FORT ST. GEORGE Judicial Consultations, 24th September 1813.

Read the following Letter from the Acting Magistrate at Combeconum, to the Secretary to Government, Judicial Department, Fort St. George.

Sir,—I HAVE the honour to acknowledge the receipt of your letter, and in reply I beg leave to inform you, that there has been no public document kept in the magistrate's office to enable me to afford officially the information required by his excellency the Governor in Council, I am therefore under the necessity of making the statement from the information I have been able to collect by inquiry.

I regret to say, that saguanams is most frequently practised, and particular in Tanjore and its vicinity. From the inquiries I have made, I have ascertained that no less a number than (100) one hundred victims have fallen a sacrifice to this inhuman practice since the establishment of the court at Combeconum.

It would ill become me, after the receipt of your letter, to offer any opinion on the subject of prohibiting future saguanams; but I feel emboldened in the cause of humanity to state, that the practice is neither prescribed by the Shaster, nor encouraged by persons of education or influence.

I can speak from positive authority, that his highness the rajah of Tanjore has ever discouraged it; and I feel assured that, with the exception of a few necessitous brahmins, who derive a nefarious reward for presiding at this infernal rite, the prohibition of the practice would give universal satisfaction.

Aradangy,

14th Sept. 1813.

I have, &c.

(signed) *C. M. Lushington*, acting magistrate.

Ordered, That the foregoing letter do lie on the table.

Extract LETTER from the Governor in Council of Fort St. George, to the Court of Directors in the Judicial Department, dated 1st March 1815.

Para: 93. By a letter which was received from Mr. C. M. Lushington, whilst he was acting as judge and magistrate at Combeconum, the expediency of abolishing the practice of the voluntary immolation of widows, on the funeral piles of their husbands, was brought under our consideration. As we should deem it an object of the highest importance to the cause of humanity and good morals, if the practice were suppressed, we intimated to the acting magistrate that we approved of his using all practicable means to dissuade the widows themselves, and their kinsfolk, from continuing it; considering, however, the force of the impressions by which the unhappy victims of this practice must be actuated, and the misconstruction to which the interposition of the authority of government might be liable, we entertained doubts how far the measure of expressly prohibiting the practice would be entirely consistent with propriety, would prove effectual, and would be free from the danger of worse consequences than those against which it was meant to provide.

94. From the reply of Mr. Lushington to our inquiry, regarding the extent to which this practice in the zillah of Combeconum prevails, it would appear that not less than 100 lives have been sacrificed to it since the establishment of the court in that district.

Extract LETTER from the Governor in Council of Fort St. George, to the Court of Directors in the Judicial Department, dated 11th March 1820.

Letter to, dated 4th March 1818.

(36 a' 40.) The court remark, on the practice of widows burning themselves with their husbands corpses, that it should be discouraged by every restriction that is reconcileable with the religious code of the natives; and that in every instance of it the magistrate or his assistant should insist on proof, that the sacrifice is quite voluntary. Remark also, that this practice obtains very particularly in Bengal; and recommend that certain prohibitions in regard to it, which have been proposed by the Bengal government, should be adopted on this side of India. Requesting to be furnished with an account of the number of women, within the limits of this government, who sacrifice themselves in this manner in a specified period.

41. Notices instances in which Mr. Lushington appears to have been ill informed on this subject.

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