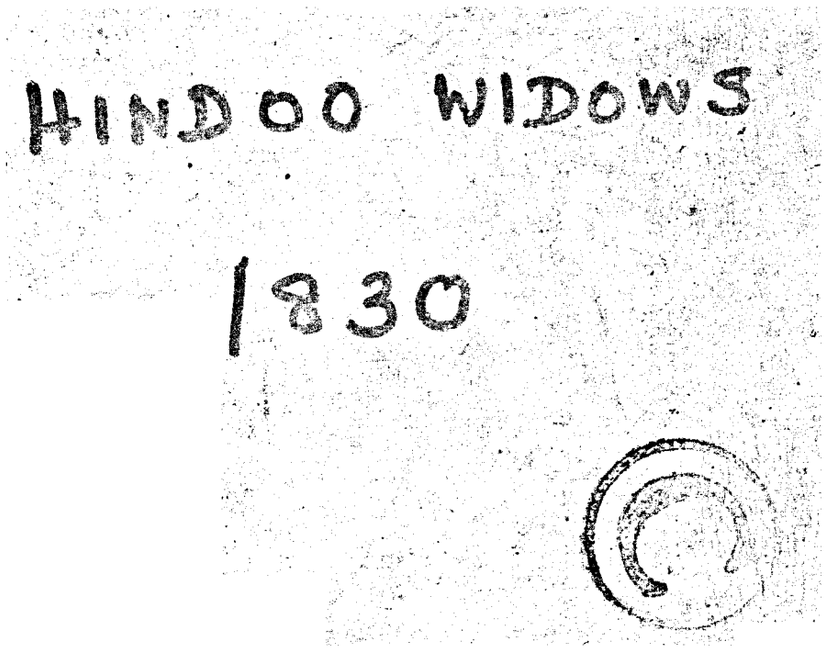
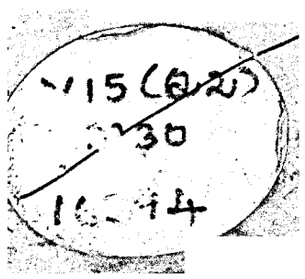

HINDOO WIDOWS
1830

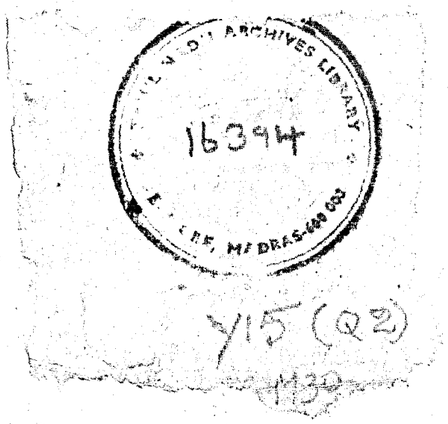

115 (820)
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HINDOO WIDOWS.

COPIES OR EXTRACTS

Of all communications and correspondence relative to the Burning of Widows on the Funeral Piles of their Husbands; with such proceedings as may have been had thereon in the Court of Directors of the East India Company since the period when similar papers were presented to Parliament.

செப்பனிடுவதற்காக ஒதுக்கிக்
கொள்ளப்பட்ட
மாதம் ஆய்வு வருடம் 1990
செப்பனிட்டு முடித்த
அகிமோதம் மற் வருடம் 1990
ஆராய்ச்சி உதவியாளரின்
கையொப்பம்



Y15 (Q2)
1130

HINDOO WIDOWS.

RETURN to an Order of The Honourable House of Commons, dated the 9th February 1830;—*for*

COPIES OR EXTRACTS

Of all Communications and Correspondence relative to the Burning of Widows on the Funeral Piles of their Husbands; with such Proceedings as may have been had thereon in the Court of Directors of the East India Company, since the period when similar Papers were presented to Parliament.

Ordered, by The House of Commons, *to be Printed,*
25 *March* 1830.

LIST OF PAPERS.

BENGAL.

CASES determined before the Nizamut Adawlut in Fort William, between the years 1821 and 1824 inclusive, arising out of illegal Suttees:

I.
Government *v.* Bluraichee and others, on a charge of Murder, A. D. 1821 - - - p. 7

II.
Government *v.* Mungal Rai and three others, on a charge of assisting at a Suttee, A. D. 1822 p. 9

III.
Government *v.* Degumber Pande, on a charge of Murder, A. D. 1823 - - - - p. 10

IV.
Government *v.* Ramdah and Balgobind, on a charge of Murder, A. D. 1823 - - - p. 12

V.
Government *v.* Surnam Tewarry, on a charge of Murder, A. D. 1823 - - - - p. 14

VI.
Government *v.* Sheo Suhai, on a charge of Murder, A. D. 1823 - - - - - p. 15

VII.
Government *v.* Gunga Doobe, on a charge of Murder, A. D. 1823 - - - - p. 17

VIII.
Government *v.* Juddoonath and two others, on a charge of assisting at an illegal Suttee, A. D. 1824, p. 19

IX.
Government *v.* Adjoodhea Missar, on a charge of assisting at an illegal Suttee, A. D. 1824 ibid.

X.
Government *v.* Ram Pursun and Bul Misser, on a charge of assisting at an illegal Suttee, A.D. 1824, p. 20

The case of a female who was buried with her husband, both parties being lepers:

Government *v.* Fukeera, Shubratee and Neckoo, on a charge of burying alive Mussamaut Austoornee, A. D. 1820 - - - - - - - - - - - p. 21

Extract Political Consultations the 24th May 1826, Nos. 37 and 38, containing Mr. Gerald Wellesley's account of the death of Tantia Jogh, Holkar's Minister, and of the means which had been employed with success in order to dissuade the widow from becoming a Suttee - - ibid.

Copy of a Letter in the Judicial Department from the Vice-President in Council to the Court of Directors, dated the 10th April 1828 (transmitting) - - - - - - - - p. 23

Extract Criminal Judicial Consultations the 6th March 1828, containing—

Letter from Mr. W. H. Macnaghten, Registrar to the Nizamut Adawlut, to the Chief Secretary to Government, dated the 27th October 1826 (enclosing) - - - - p. 24

Extract from the Proceedings of the Court of Nizamut Adawlut, under date the 27th October 1826, containing their Remarks and Orders on the Suttee Reports and Statements for the year 1825 - - - - - - - - - - ibid.

Minute, dated the 1st November 1826, by the Second Judge (Courtney Smith, Esq.), on the Suttee Report for 1825 - - - - - - - - - - p. 31

Minute, dated the 9th October 1826, by the Fifth Judge (A. Ross, Esq.) on the same, p. 33

Detailed Statement of Suttees during the year 1825 - - - - - - p. 34

Comparative Abstract of the number of Suttees in Zillah Hooghly, in each year from 1815 to 1825 inclusive - - - - - - - - - - p. 47

Abstract Statement of the number of Suttees in the several Zillahs and Cities during the year 1825 - - - - - - - - - - - - - p. 112

Abstract

Abstract Statement exhibiting the ages of the Hindoo Women who have burnt themselves on the Funeral Piles of their Husbands in the several Districts within the Calcutta Division, during the year 1825 - - - - - - - - - p. 113

Ditto - - - ditto - - - Dacca Division - - - - - - p. 114
Ditto - - - ditto - - - Moorshedabad Division - - - - - p. 115
Ditto - - - ditto - - - Patna Division - - - - - - p. 116
Ditto - - - ditto - - - Bareilly Division - - - - - - p. 117
Ditto - - - ditto - - - Benares Division - - - - - - p. 118

Letter from the Registrar to the Nizamut Adawlut to the Secretary to Government in the Judicial Department, dated the 19th of October 1826 (enclosing) - - - - - - - p. 119

Letter from the Benares Court of Circuit to the Nizamut Adawlut, dated the 28th August 1826, ibid.

Letter from the Acting Magistrate of the City of Benares to the Benares Court of Circuit, dated the 12th of August 1826 - - - - - - - - - - ibid.

Draft of a Regulation for the better defining of the Hindoo Laws and Customs relative to the rite of Suttee, and for enacting into a Law certain rules already in force - - - p. 121

Abstract Statement of Suttees within the jurisdiction of the Benares City Court, 1820 to 1825, p. 123

Minute of W. B. Bayley, Esq., a Member of the Council, on the Suttee Returns of 1825, dated January 13th, 1827 - - - - - - - - - - - - ibid.

Minute of J. H. Harrington, Esq., a Member of the Council, on the same, dated February 18th, 1827 - - - - - - - - - - - - - p. 127

Draft of a Regulation for declaring the inhuman practice of burning or burying alive the Widows of deceased Hindoos to be illegal, and punishable by the Criminal Courts - p. 130

Minute of the Vice-President of the Council, Lord Combermere, on the same, dated the 1st of March 1827 - - - - - - - - - - - - - - p. 132

Letter from the Secretary to Government to the Secretary to the Governor-General, dated the 1st of March 1827, enclosing the foregoing Proceedings and Minutes - - - - - ibid.

Minutes of the Governor General on the foregoing Proceedings, dated the 18th of March 1827, p. 133

Letter from C. B. Elliot, Esq., Joint Magistrate of Belah, to the Secretary to Government in the Judicial Department, dated the 5th of March 1827 - - - - - - - ibid.

Letter from the Registrar to the Nizamut Adawlut to the Secretary to Government in the Judicial Department, dated the 19th of October 1827 (enclosing) - - - - - - - p. 137

Extract from the Proceedings of the Nizamut Adawlut, under date the 19th of October 1827, containing their Remarks and Orders on the Suttee Reports and Statements for the year 1826 - - - - - - - - - - - - - - - p. 138

General Remarks by the Court (individually):

W. Leycester, Esq. - - - - - Chief Judge - - - - - - - p. 142
C. Smith, Esq. - - - - - - Second Judge - - - - - - - ibid.
C. T. Sealy, Esq. - - - - - - Fourth Judge - - - - - - - ibid.
A. Ross, Esq. - - - - - - - Fifth Judge - - - - - - - ibid.

Detailed Statement of Suttees, or Hindoo Widows, who were burnt or buried alive with their deceased Husbands in the several Zillahs and Cities, during the year 1826; compiled from the Reports of the Magistrates - - - - - - - - - - - p. 143

Abstract Statement of the number of Hindoo Women who were burnt or buried alive in the several Zillahs or Cities, during the year 1826 - - - - - - - - p. 207

Abstract Statement exhibiting the ages of the Hindoo Women who have burnt themselves on the Funeral Piles of their Husbands, in the several Districts within the Calcutta Division, during the year 1826 - - - - - - - - - - - - p. 208

Ditto - - - ditto - - - Dacca Division - - - - - - p. 209
Ditto - - - ditto - - - Moorshedabad Division - - - - - p. 210
Ditto - - - ditto - - - Patna Division - - - - - - p. 211
Ditto - - - ditto - - - Bareilly Division - - - - - - p. 212
Ditto - - - ditto - - - Benares Division - - - - - - p. 213

Minute of W. B. Bayley, Esq. on the foregoing Papers, dated the 28th November 1827 - p. 214

Minute of Sir C. T. Metcalfe, Bart. on the foregoing Papers, dated the 29th December 1827, ibid.

Minute of the Governor-General, Earl Amherst, on the foregoing Papers, dated the 4th January 1828 - - - - - - - - - - - - - - - p. 216

Minute

Resolution of the Government on the Suttee Reports of the years 1825 and 1826 - - p. 216

Statement of Suttees, in the years 1823, 1824, 1825 and 1826 - - - - - - p. 217

Minute of W. B. Bayley, Esq., March 3d, 1828 - - - - - - - - p. 220

Letter from the Secretary to Government, Judicial Department, to the Registrar to the Nizamut Adawlut, dated the 28th February 1828, communicating the Resolutions of Government on the Suttee Returns of 1825 and 1826 - - - - - - - - p. 221

Letter from the Secretary to Government, Judicial Department, to the Secretary to Government at Fort St. George, dated the 28th February 1828 - - - - - - - - ibid.

Ditto - - - - ditto - - - - Bombay - - - ditto - - - - - ibid.

Extract Criminal Judicial Consultations (L. P.) the 10th of April 1828, No. 53 - - p. 222

Extract Political Consultations the 2d May 1828, Nos. 8, 9; containing an account of the immolation of seven Rannees and a Concubine, on the Funeral Pile of the Rajah of Cudepore - ibid.

Extract Criminal Judicial Consultations (L. P.) the 10th of October 1828, Nos. 45 and 46, containing Papers forwarded to the Government by the Nizamut Adawlut - - - - - ibid.

Letter from the Registrar to the Nizamut Adawlut to the Chief Secretary to Government in the Judicial Department, dated the 18th September 1828, relative to an intended Suttee which had been interrupted by the Acting Magistrate of the City of Dacca - - - - - ibid.

Petition of two Native Inhabitants, complaining of the interruption - - - p. 223

Letter from the Registrar to the Nizamut Adawlut to the Judges of the Court of Circuit for the Division of Dacca, dated the 21st of April 1828, referring the foregoing Petition for their Report - - - - - - - - - - - - - - - p. 224

Letter from the Second Judge of Circuit, Dacca Division, to the Registrar to the Nizamut Adawlut, dated the 30th April 1828 - - - - - - - - - ibid.

Letter from Mr. D. B. Morrison, Officiating Magistrate in the City of Dacca, to the Third Judge of Circuit, dated the 25th of April 1828 - - - - - - - ibid.

Proceedings of the Foujdarry Court in the City of Dacca, April 15th, 1828, on the above reference - - - - - - - - - - - - - - p. 225

Letter from the Registrar to the Nizamut Adawlut to the Judges of Circuit for the Dacca Division, dated the 6th of May 1828 - - - - - - - - - - ibid.

Letter from the Second Judge of Circuit for the Dacca Division to the Registrar to the Nizamut Adawlut, dated the 14th July 1828 - - - - - - - - p. 226

Letter from D. B. Morrison, the Officiating Magistrate of the City of Dacca, to the Second Judge of Circuit for the Dacca Division, dated the 14th May 1828 - - - p. 228

Minute of the Chief Judge, W. Leycester, Esq - - - - - - - - ibid.

Account of a Suttee at Cuttack - - - - - - - - - - - p. 229

Minute of the Second Judge, A. Ross, Esq. dated the 21st August 1828 - - p. 231

Minute of the Third Judge, C. T. Sealy, Esq. dat 11th September 1828 - - p. 233

Minute of the 5th Judge, R. H. Rattray, Esq. dated 26th August 1828 - - - ibid.

Minute of the Officiating Judge, W. H. Turnbull, Esq. dated 27th August 1828 - - p. 235

Appendix of Documents - - - - - - - - - - - - - p. 238

Letter from the Secretary to Government in the Judicial Department to the Registrar to the Nizamut Adawlut, dated the 10th of October 1828, conveying the decision of the Government on the case reported in the foregoing correspondence - - - - - - - - - p. 240

Extract of a Letter in the Judicial Department, from the Governor General in Council to the Court of Directors, dated the 23d of October 1828, paras. 136 and 142 - - - - - - ibid.

Extract Criminal Judicial Consultations the 14th June 1827, containing Extract from the Report of S. T. Cuthbert, Esq. Judge, Magistrate and Collector of Ramghur, of his progress through the Pergunnahs of Chota Nagpore and Palamow, dated the 21st April 1827 ibid.

Extract Letter from the Secretary to Government to Mr. Cuthbert in reply - - p. 241

FORT ST. GEORGE.

Extract of a Letter in the Military Department from the Governor in Council to the Court of Directors, dated the 20th of June 1826, paragraph 70, relative to the immolation of the Widow of a Sepoy - - - - - - - - - - - - - p. 242

Extract Military Consultations the 10th of August 1824 - - - - - - - ibid.

Ditto - - - ditto - - - 28th September 1824 - - - - - - - p. 243

Extract of a Letter in the Military Department from the Court of Directors to the Governor in Council, dated the 28th of June 1828, paragraph 27 - - - - - - - - - - p. 244

Ditto - - - ditto - - - dated the 23d July 1828, paragraph 40 - - - - ibid.

Extract of a Letter in the Military Department from the Governor in Council to the Court of Directors, dated the 29th of August 1829, paragraph 46 - - - - - - - ibid.

Extract Judicial Consultations the 3d July 1829, (containing)

Letter from the Registrar to the Court of Foujdarry Adawlut to the Acting Secretary to Government in the Judicial Department, dated the 29th of June 1829, enclosing the following Reports of the Provincial Courts and Magistrates on the subject of Suttee - - - p. 245

Provincial Court of Circuit, Western Division - - - - - - - ibid.

J. Dalzell, esq. Magistrate of Cuddapah - - - - - - - p. 246

Registrar of the Court of Circuit, Trichinopoly - - - - - - p. 247

Ditto - - - ditto - - - Masulipatam - - - - - - - ibid.

Provincial Court of Circuit, Northern Division - - - - - - - ibid.

H. Lacon, esq. Criminal Judge of Chicacole - - - - - - p. 248

H. Vibart, esq. Criminal Judge, Rajahmundry - - - - - - - ibid.

E. B. Wray, esq. - ditto - - Masulipatam - - - - - - - ibid.

F. A. Robson, esq. - ditto - - Guntoor - - - - - - - p. 249

G. A. Casamajor, esq. ditto - - Nellore - - - - - - - ibid.

P. Bayard, esq. - ditto - - Ganjam - - - - - - - - ibid.

W. Gardiner, esq. - ditto - - Vizagapatam - - - - - - - ibid.

John T. Anstey, esq. Magistrate of Rajahmundry - - - - - - p. 250

J. Dent, esq. - - - - - ditto - - Masulipatam - - - - - - p. 251

H. Whish, esq. - - - ditto - - Guntoor - - - - - - - ibid.

A. T. Bruce, esq. Acting Magistrate of Nellore - - - - - - - ibid.

Letter from the Deputy Adjutant General to the Secretary to Government in the Military Department, dated the 11th July 1829 - - - - - - - - p. 252

BOMBAY.

Extract Judicial Consultations the 5th of November 1823 - - - - - - p. 253

Ditto - - ditto, 24th of January 1827 - - - - - - - - - p. 254

Ditto - - ditto, 16th January 1828, (containing)

Letter from Mr. G. Giburne, Collector and Magistrate of Candeish, dated 23d October 1827, respecting an intended Suttee which had been prevented - - - - - - ibid.

Memorandum by the Secretary - - - - - - - - - - - p. 255

Minutes by Sir J. Malcolm, the Governor, and by the Commander in Chief - - ibid.

Minute by Mr. Warden - - - - - - - - - - - - - ibid.

Minute by the Governor, Commander-in-Chief, and Mr. Goodwin - - - - p. 257

Letter to the Collector and Magistrate of Candeish, dated 15th January 1828 - - p. 258

Extract Judicial Consultations the 20th February 1828 - - - - - - - p. 258
Ditto - - - ditto - - - 12th March - — - - - - - - - p. 259
Ditto - - - ditto - - - 2d April - — - - - - - - - ibid.
Ditto - - - ditto - - - 14th May - — - - - - - - - p. 260
Ditto - - - ditto - - - 21st May - — - - - - - - - ibid.
Ditto - - - ditto - - - 4th June - — - - - - - - - ibid.
Ditto - - - ditto - - - 11th June, relative to a Suttee at Broach, in April 1828 p. 261
Account of the above-mentioned Suttee - - - - - - - - - - ibid.
Extract Judicial Consultations, 9th July 1828 - - - - - - - - - p. 263
Ditto - - - ditto - - 3d Dec. 1828, (containing) Suttee Returns for the years 1824, 5, 6, 7:
Ahmednuggur - - - - - - - - - - - p. 264
Khandeish - - - - - - - - - - - p. 265
Poonah - - - - - - - - - - - ibid.
Dharwar - - - - - - - - - - - p. 267
Minute of the Governor, subscribed by the Board - - - - - - - p. 269
Letter from the Acting Secretary to Government to the Secretary to the Supreme Government, communicating the above Returns - - - - - - - - - p. 270
Extract Judicial Consultations, 13th May 1829 - - - - - - - - p. 271
Extract of a Letter in the Judicial Department from the Court of Directors to the Governor in Council of Bombay, dated the 24th of June 1829, paragraphs 12 and 19 - - - - - ibid.
Extracts from a Summary of the Law and Custom of the Hindoo Castes within the Deccan Provinces subject to the Presidency of Bombay, compiled by Mr. Arthur Steele, and printed at Bombay by order of the Governor in Council in 1827 - - - - - - - - - ibid.

There have not been any proceedings in the Court of Directors of the East India Company, on the subject of these papers, since the date of the last presentation to Parliament, excepting the despatch of orders to India in reply to communications from thence; of which orders, extracts of such parts as relate to this subject, are comprehended in the present Return.

East India House,
March the 18th, 1830.

Thomas Fisher,
Searcher of the Records.

BENGAL.

I.

CASES determined before the Nizamut Adawlut in Fort William, between the Years 1821 and 1824, arising out of illegal Suttees.

Government *against* Bhuraichee and Others:

Charge - - - Murder.

A. D. 1821.

The details of this case will be found in the Papers printed by order of the House of Commons, 19 June 1823, p. 65; the present is the report of it published under the orders of the Government, among the adjudged cases of the Nizamut Adawlut.

THE prisoners Bhuraichee, Sheolal and Bhichook, were charged with wilful murder, the prisoner Roosa with being an accessary to the same, and the prisoners Hurreepal and Ijrail with being present at and abetting the same. The trial came on at the 1st sessions of 1821 for zillah Goruckpore, and the transaction in which it originated was thus detailed by the circuit judge:—"One Seetloo, a Brahmin, died when absent from his family: a fortnight afterwards his widow, Hoomuleea, a girl of about 14 years of age, proceeded to burn herself, the pile being prepared by her nearest relations then at the village she resided in. Her father, Pultum Tewarree, was in another part of the country, and does not appear to have been made acquainted with what was passing. Whether the sacrifice was originally a voluntary one has not been ascertained; it must be presumed it was so.

"The preparatory rites completed, Hoomuleea, ascended the pile, which was fired by her uncle, the prisoner Sheolal; the agony was soon beyond endurance, and she leapt from the flames; but, seized by Sheolal, Bhichook and others, she was taken up by the hands and feet, and again thrown into the flames, much burnt and her clothes quite consumed. She again sprang from the pile, and running to a well hard by, laid herself down in the watercourse, weeping bitterly. Sheolal now took a sheet, offered for the occasion by Roosa, and spreading it on the ground, desired her to seat herself upon it: No, she said, she would not do this; he would again carry her to the fire, and she could not submit to this; she would quit her family, and live by beggary; anything, if they would have mercy upon her. Sheolal, upon this, swore by the Ganges, that if she would seat herself on the cloth he would convey her to her home; she did so. They bound her up in it; sent for a bamboo, which was passed through the loops formed by tying it together, and carrying it thus to the pile, now fiercely burning, threw it bodily into the flames. The cloth was immediately consumed, and the wretched victim once more made an effort to save herself; when, at the instigation of the rest, the Moosulmaun, Bhuraichee, approached near enough to reach her with his sword, and cut her throat; the head fell back, and she was released from further trial by death. The number of spectators before whom this diabolical and most lamentable sacrifice was exhibited is variously stated, but 200 persons were probably witnesses of it. The charges against the prisoners are, wilful murder against Bhuraichee (1), Sheolal (2), and Bhichook (3); Roosa (4) is arraigned as an accessary before the fact; and Hurreepal (5), and Ijrail (6), for being present and abetting the same; and they are all convicted on these charges respectively. The doubt expressed in the futwa, as to whether the deceased died by fire or the sword, is, so far as the charges go, a distinction without a difference, and as a query affecting the verdict, not worthy of notice. The murder remains the same; and the death-blow, if so it was, of the sword, was the most merciful act (though not intended so) exhibited throughout the whole transaction." With reference to the amount of punishment which should be awarded in this case, the circuit judge expressed himself as follows: "I verily believe I but echo the wishes and expectations of nineteen twentieths of even the Hindoos of this community when I urge death as the requital of this atrocity. In justice, all the prisoners should be equally condemned to this atonement; but the example may be deemed sufficient, if extended only to the three first mentioned. If so, the others should certainly be sentenced to the award of the law next in point of

BENGAL.

of severity, and be imprisoned for life in banishment. There never was and never can be a more crying occasion for example, and never can be subjects entitled to less sympathy than these convicted monsters. I leave them to the disposal of the court, without the power or desire of interposing one plea in mitigation of that punishment which it would be a false and erring feeling to wish to shield them from."

The futwa of the law officers of the Nizamut Adawlut convicted the prisoners Sheolal and Bhichook of having by force and against her will, thrown back Musst. Hoomuleea to the fire of the suttee pile, from which she had leapt off; the prisoner Bhuraichee Moosulmaun of having, at the instigation of the others, smote her with a sword; the prisoner Roosa Moosulmaun of having been abetting therein; and the prisoners Hurreepal and Ijrail of having been present and instigating the same; and declared them all liable to punishment for their respective shares in the crime, at the discretion of the court, adding that the punishment of Sheolal and Bhuraichee as the principal actors might extend to death. The chief judge (W. Leycester) was of opinion that the prisoners Bhuraichee and Sheolal should suffer death, and that the others should be confined for life. He did not see how the court could be justified in passing any other sentence; but as the case was quite new, he observed, it was desirable that it should go before another judge.

The opinion of the second judge (C. Smith) was to the following effect: "I differ entirely from the first judge, being decidedly of opinion that none of the prisoners should be sentenced capitally, or even to perpetual imprisonment. The suttee, in the first instance, appears to have been voluntary; even if we believe the statement of those witnesses who are under a suspicion (not, it would seem, altogether unfounded) of being hostile to the accused, the girl ascended the pile and laid herself down upon it without force and without aid. The facts of the subsequent violence may be fabricated or exaggerated. The whole charge seems to have been got up under the influence of the pauls of pergunnah Maholee, and on this very account Mr. Law, the third judge, thought the evidence of the six first witnesses unsatisfactory, and on that account put off the case to another session. It may be doubted whether, without such a stimulus, it would be practicable to procure the evidence of Hindoos against Hindoos in a case of this description. In the examination of the prisoner Bhichook Tewaree, standing No. 5 of the Foujdary papers, I see no acknowledgment of any offence whatever; and if this is the examination referred to in the futwas, I think it disgraceful to the law officers of both courts to have dwelt upon it as part of the proof against the prisoner; nor does this examination or that of Sheolal Tewaree, appear to have been copied into the record, or read over to the two prisoners upon their trial. In the examination of Sheolal (No. 3) there does appear an acknowledgment that he threw the widow again on the pile, after she had leapt out of it. Taking the facts as they are charged, and as the futwas state them to have been proved, I think the uncle Sheolal (who could have no malice towards his niece, and who seems to have acted under an impression of the indelible disgrace that would accrue to his family if the suttee, once begun, should not be completed) is an object of pity rather than of punishment. The suttee was irregular, inasmuch as the police officer was not there, and as the widow (a Brahminee) burnt without the corpse of her husband; but frequent irregularities occur in this detestable practice, yet no one has ever yet been hanged for it, or even punished that I can recollect by temporary imprisonment for a misdemeanor. Our government, by modifying the thing, and issuing orders about it, orders which even the government and the sudder judges themselves do not appear clearly to comprehend, have thrown the ideas of the Hindoos upon the subject into a complete state of confusion. They know not what is allowed and what interdicted; but upon the whole, they have a persuasion that our government, whom they most erroneously suppose to be indifferent about the lives of natives, are rather favourable to suttee than otherwise. They will then believe that we abhor the usage, when we prohibit it *in toto* by an absolute and peremptory law. They have no idea that we might not do so with the most perfect safety; they conceive our power and our will to be commensurable. That a suttee, in the outset voluntary, shall be deemed murder in those conducting it, if they force the widow upon the pile from which she has escaped, I do not find positively declared in any of the instructions promulgated through this court, nor do I know whether by the shaster it is legal or illegal. In all the rules which have been issued, the shaster is quoted as an authority: the essence of the rules is, that if the suttee be according to the shaster, it is lawful, if not, criminal. With this declaration from the supreme authority, I do not see

BENGAL

see how a Hindoo can, in common sense or common equity, be made amenable to the Moohummudan law for the offence. Of the two other prisoners, Bhichook Tewaree seems to be a relation too, and to stand nearly in the same predicament with Sheolal.

"The two Rajpoots, Hurripal and Ijrail, though they have not the plea of relationship, and of the fear of stigma should the suttee have been incomplete, may have entered into the feelings of the Tewarees, and assisted them in what they deemed a commendable and proper act. *Tantum religio potuit suadere malorum!* For the Moosulmanus, Roosa and Bhuraichee, there is less excuse; but even they have the defence of gross ignorance. They may have been brought to think that there was no great harm in furthering a result which appears to be tolerated by the government throughout the country, and with regard to which it is impossible for them to discern the exact bounds which separate what is permitted from what is forbidden. I would sentence Roosa to three years, and Bhuraichee to five, with labour; the two Rajpoots, with Sheolal and Bhichook, I would release."

The officiating judge (W. Dorin) was of opinion that the circumstances occurred nearly as stated by the witnesses for the prosecution. The presence of a police officer, he observed, and the giving information at the thana, are not necessary under the existing suttee rules; but that under those rules, as they now stand, the assisting at an illegal suttee, and the using force against the widow at any suttee, are punishable offences. The objection that the natives do not understand nice distinctions, could not, he thought, be admitted; unfortunately, the chief promulgation of all criminal law being usually in the shape of a criminal sentence. In this case there seemed to him to have been an impression among the people present that they were doing something not right.

Under all the circumstances of the case, the following order and sentence were issued by Messrs. Goad and Dorin:

"The court observe, that under the promulgated rules on the subject of suttee, the rite in this instance was illegal; the widow Hoomulcea, having been a Brahmin, proceeding to burn without the body of her husband, who was absent from her when he died; and that every species of compulsion against the widow having been prohibited by those rules, the forcing Hoomuleea back to the pile against her will and entreaty, and more especially the striking her with a sword, were punishable acts.

"Making allowance, however, for the superstitious prejudices of the Hindoos concerned, and for the ignorance of the Moohummudans, the court do not consider any of them guilty of murder; and viewing the case as one of culpable homicide, pass the following sentence; viz.

"Bhuraichee to be imprisoned, with labour, for five years.

"Roosa to be imprisoned, with labour, for three years.

"Sheolal and Bhichook Tewarees (uncles) to be imprisoned, without labour, for one year.

"Hurripal and Ijrail, Rajpoots, two years."

II.

Government *against* Mungal Rai and three others: A. D. 1822.

Charge - - Assisting at Suttee, &c.

THE prisoners, Mungul Rai, Cashinath Das, Ram Soonder and Ramchunder, were charged with burning a woman on the funeral pile of her deceased husband, without giving information to the police, and against the remonstrances of the village chowkeedars, and were tried at the first sessions of 1822 for zillah Buckergunge. It was proved in evidence, that the father of the first prisoner (Mungul Rai) died on the afternoon of the 1st February 1822, and that, when it was known that his widow intended to burn with him, two of the chowkeedars of the village represented to the parties the necessity of giving previous notice to the police darogha, which they refused and omitted doing, and the suttee took place on the same evening. There appeared to have been no legal impediment to the ceremony, or other objections to it, save the omission above noticed. The prisoners pleaded their ignorance of the rules enacted respecting suttees, and stated that there was not

BENGAL.

not time, at such a late hour, to give notice to the thana, which was 16 miles off, and that delaying the ceremony to the next day would have been prejudicial to their caste.

The law officer of the court of circuit was of opinion that the prisoners deserved punishment by acoobut, as, although there might be no formal rule requiring that information should be previously given to the thana, such was generally understood and acted up to. The judge of circuit, in referring the case, expressed his opinion that the penalty (if any) ought to be very light; and stated, that as the case was of a novel kind, and involved a subject of a delicate nature, he had thought it advisable to refer it for the orders of the superior court. A fine of rupees 25 had been imposed by the acting magistrate upon the darogha of the thana, and this, the judge of circuit thought, ought to be remitted, as he saw no blame imputable to that officer in the case.

The futwa of two of the law officers of the Nizamut Adawlut convicted the prisoners of having been accomplices *a the sacrifice of the mother* of Mungul Raion the funeral pile of her husband, in opposition to the orders of government and without giving previous notice at the thana, and declared them liable to correction at the discretion of the ruler power. The court, however (present, W. Leycester), observing that no orders of the kind supposed had existence, acquitted the prisoners, and directed their immediate release. The court observed that the magistrate had imposed a fine of 25 rupees on the police darogha; but seeing no ground whatever to impute any neglect to the officer in question on this occasion, directed that the fine should be remitted and its amount restored to him, and that the magistrate should call on the daroghas to require the chowkeedars, or any of them in their division, to proceed from their village without delay, whenever they might have reasonable ground to suppose that a suttee was in contemplation, in order to furnish information at the thana, instead of delaying, as in the present instance, till the day after the sacrifice had taken place.

III.

A. D. 1823.

Government *against* Degumber Pande:

Charge - - Murder.

THE prisoner was charged with the wilful murder of Mussummaut Acharjea, his own daughter, by assisting at her cremation, and was tried for that offence at the 2d sessions of 1822 for zillah Gorukhpore. The facts of the case as they appeared in evidence were briefly as follows:

The prisoner's son died at his (the prisoner's) house; his widow, who was at Chuprah, burnt herself, with his turban, sent to her for the purpose, and his sister (the daughter of the prisoner) insisting upon burning also, a pile was prepared and fired by her own father. In his defence, the prisoner admitting that he had set fire to the pile on which his daughter was burnt, pleaded that he had done all in his power to dissuade her from her purpose, but in vain; that he only consented to be instrumental to her destruction on her imprecating the wrath of heaven on his head, in the event of his continuing to oppose her wishes. This defence was fully substantiated by the evidence adduced.

In submitting this case to the Nizamut Adawlut, the judge of circuit observed: "How far the impulse to this act may plead with the court, I know not; for myself, I do not admit what nature and (thus practised) the law of the land both equally declare against, as an admissible plea in mitigation of what the prisoner has rendered himself liable to." The futwa of two of the law officers of the Nizamut Adawlut, convicting the prisoner Degumber Pandey of having burnt his living daughter Acharjea with the dead body of her brother Jugmohun Pandey, declared, that by the circumstances of the prisoner being Acharjea's father, and his having burnt her at her own request, kissas and deeut were barred, and the prisoner was liable to acoobut for having, without compulsion, perpetrated an evil act in spite of the proclaimed prohibition of the ruling power.

By the Court, C. Smith (second Judge): "There is not a shadow of proof of violence, that suicide seems to have been quite voluntary, and all that the prisoner, who

BENGAL.

who is clear of all imputation of malice, can be justly liable to, is the punishment of having assisted a self-destroyer in the act of self-destruction. It would appear from the answer of our pundits, that the prisoner, according to the law of his own persuasion, is chargeable only with a slight offence. I would not treat it as a slight offence, still less would I consider it as wilful murder, of which it in truth possesses not one single feature. I am of opinion that the prisoner should be imprisoned for seven years, without labour, in the zillah gaol; and from the peculiarity of the case, and the ambiguous style in which the judge of circuit has communicated his own opinion, I have deemed it necessary to let it lie over for another judge."

W. Dorin (fourth Judge): "I agree to the sentence of seven years' imprisonment proposed by the second Judge. There seems nothing in the case which can justify its being treated as murder; and on the other hand, we must punish the act with a view to prevent repetition. Viewed as a suttee, it was an illegal one. The prisoner, in setting fire to the pile, seems to have acted under terror of his daughter's curse. It is in evidence, that he as well as others tried to dissuade her from the act of self-immolation, in which his part was that of an assistant. The whole of the village seems to have been looking on. The answer of the pundits is a good specimen of their absolutely nonsensical ideas on the subject of criminal law*. It is observable that section 3, Regulation VIII, 1799, directs a sentence of death in cases where one puts to death another at the desire of the sufferer, only in the event of the Nizamut Adawlut seeing no circumstances in the case to call for mercy."

The prisoner was accordingly sentenced, under the circumstances of the case, to seven years imprisonment without labour in the gaol of zillah Gorukhpore.

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* The following is a translation of the Sanscrit legal exposition in question: "It appears from the testimony of all the witnesses, as well as by the acknowledgment of Degumber Pande, that Acharjea with her own free will was determined to burn herself with the corpse of her late brother, notwithstanding she was repeatedly dissuaded by her father (the said Degumber) and the other attendants, and that she imprecated curses on those individuals who opposed her in this act. The father, by reason of her perseverance, supplied some wood and fire, and she, unassisted, ascended the pile. Although it is not allowable, and indeed is contrary to law and usage, for a sister to sacrifice her life by burning her body on the funeral pile of her brother, yet it must be presumed that she, in some former stage of existence, did some act, the effect of which was to impress her with an irresistible belief that burning with her deceased brother was the only means of salvation in the next world, or that the excessive love for her brother caused her to form a violent resolution to burn herself on her brother's pile, and to curse those who attempted to dissuade her from her purpose. In default of a nearer heir of the deceased to set fire to his pile, the performance of his exequial rites is obligatory on the father; and from the fact of his having supplied wood and fire, he (the said Degumber) cannot be considered as a murderer. By the same act of the father which completed his son's funeral ceremony, the daughter died; but it does not follow that the father is an offender, inasmuch as he neither killed her, nor advised her to sacrifice her life, nor assisted her in her self-sacrifice, she having voluntarily ascended the pile. It is related in the pooranas that a great many moonees, or holy saints, and other individuals, have sacrificed their lives by diving into deep waters, and falling into fire, &c. and their pupils, sons and others assisted them in those acts, for which assistance, however, no sin is stated to have attached to them; and it is well known that both men and women are still in the habit of performing the rite of jalasumadhi, or sacrificing life by entering into water, at Prayaga and other places; and in compliance with their requisitions, the individuals who bring boats (to carry them into the middle of the stream and throw them there), and who tie waterpots or other things to their necks, &c. incur no sin, by the universal consent of the learned. The father, by reason of the insufferable anguish which he endured for his son's death, and also for the daughter's determination of sacrificing her life, may have lost his natural senses; consequently he cannot be held to have incurred the guilt of a murderer, or liable to suffer any punishment by the ruling power. Fathers, generally speaking, on the death of their issue, lose the power of discriminating between what acts are lawful and what unlawful, as may be ascertained on reference to the lives of Vasistha and others, which are well known. The father, however, is blamable in a slight degree for the assistance he gave his daughter, who committed an act which is contrary to the doctrines of law and to the general practice; he therefore must perform three prajaputyas†.

† Prajaputya is a sort of penance, which consists in eating once a day, for three days, in the morning; once in the night, for three days; subsisting three days on food given as alms; and fasting three days more.

BENGAL.

IV.

A. D. 1823.

Government *against* Ramdut and Balgobind:

Charge - - Murder.

THE prisoners were tried at the first sessions of 1823, for zillah Juanpore, on a charge of murder, by assisting at an illegal suttee or suicide, by setting fire to a funeral pile on which one Guneshea had ascended, she not having at the time heard of her husband's death. The law officer of the court of circuit delivered a futwa of guilty, on full proof against both the prisoners. In referring the case, the judge of circuit observed, "I consider the defendants guilty of wilfully causing the death of Guneshea; but it appears to me that kissas is barred only by the option the woman had of quitting the pile, when she felt the effect of the flames on her body, which circumstance the moulovee does not notice. The parties acknowledged the fact of having been present at the sacrifice, and in defence stated that the woman was *sure* of her husband's death from having seen his *ghost*. They further alleged, that the flames arose spontaneously from the pile on which the woman had ascended. It appeared that Guneshea determined to burn over night, and that intelligence was sent to the thana in the morning; but instead of waiting until the darogha's arrival, Balgovind supplied wood and caused his servants to construct the pile, and Ramdut set fire to it after she had ascended it, so that the act was completed before the darogha could arrive. Sending news to the thanadar was therefore a mere pretence, for they well knew that waiting for his arrival would entirely frustrate their views." This wicked haste, the judge of circuit observed, to consummate an irregular suttee, was so close upon wilful murder, that if the chitta or funeral pile had been an inclosed one, or if the woman had been in any way confined, he should not have hesitated to recommend that the extreme sentence of the law be passed upon them; but under the circumstances of the case, he thought it would be sufficient to condemn them to seven years imprisonment, either with or without labour. He declared his opinion that a less period should not be fixed, the crime being fully proved independently of their confessions, and the punishment well deserved. If any notice, he added, was to be taken of irregular suttees, severe punishment ought to follow the perpetration of them, otherwise they would be found to increase in proportion to the frequency of the question being agitated, and of the half measures adopted for their suppressing being made subject of consideration or conversation by the natives. The pundits of the Nizamut Adawlut being consulted in this case, delivered the following opinion: "If a Brahmin be missing for the period of six years, and his wife, intuitively perceiving that he is dead, resolve to become a suttee, that woman is termed patibrata, or a good and virtuous woman. The principal mark of virtuous woman is her intention of self-sacrifice on the death of her husband, as manifested by her resolution to become a suttee. She, through the excess of her chastity, may be assured, by a dream, or by any other mode, that her husband is dead; otherwise no human being would without cause wish to die on a burning pile, as there is nothing so dear to human nature as life. Although it is contrary to law that a Brahmin woman should burn without the body of her husband, yet this authority does not apply to such cases as the present. It must be admitted that the greatest of all virtuous resolves, is that of a widow, who forms the intention of self-sacrifice on the death of her lord. Harita says, the anoomurrun, or dying after her husband, of a Brahmin woman, is a nityadhurma, or eternal virtue; and it appears in other texts, that the sacrifice constitutes a temporal virtue (camya dhurma). The death is the principal means of acquiring such virtue; and the mode of doing it, as entering into fire, and the other ceremonies, are secondary; and wherever, in an eternal duty, a temporal one is neglected, the fruit of the farmer is not lost; consequently, the death of the woman by ascending the burning pile, under any circumstances, is legal. Although it is stated in the question that the husband's elder and younger brothers consented to the act, this appears to be a mere assertion of the prosecutor, but not acknowledged by the defendants, who allege that they forbade her several times; and admitting that they consented to her act, yet it does not follow that their consent operated as an order to her, provided she had no intention of becoming a suttee, as there is no possibility, according to the general opinion, of a suicide being committed by the direction of others. It is a general practice

BENGAL.

practice that he who intends to die is always dissuaded by his friends. Here the authority of those individuals should be interposed thus far; that when a woman wants to become a suttee, they should first forbid her; and when they believe that she is determined to persevere in ascending her husband's pile, and their remonstrances do not meet with her attention, if they consent to the suicide, they cannot be looked upon in the light of murderers. Moreover, if it should be established that they supplied wood and fire, yet it may be contended, that when she did not attend to their dissuasions, it became incumbent on them to supply wood for her burning, with or without her husband's body, as she was then unable to procure the materials for herself. Notwithstanding that the death effected by ascending the pile, in this instance, is the means of salvation in the next world, yet this sort of practice of suicide, without being certified of the husband's death, is unusual and disapproved of in this world. In performance of such act, therefore, the actors incurred a slight sin. The person who set fire to the pile will perform two chandrayana penances, and the other who heaped on the wood should do one of those penances; and they are liable to punishment by the ruling authority for their assistance to the suttee without his permission. The punishment is, that the person who set fire will be fined with 1,080 puns of cowrees, and the other who heaped on the wood with half that amount."

The futwa of two of the law officers of the Nizamut Adawlut, convicting the prisoner Ram Dut, Brahmin, of having given fire Mussummaut Guneshea, and heaped straw upon the pile, and the prisoner Balgobind, Brahmin, of having prepared wood and other things with a view to Guneshea's becoming a suttee, declared the two prisoners liable to acoobut, according to the degree of their respective offences.

By the court, C. Smith (second judge): "The suttee being by the answer of our pundits declared legal, even though the woman did not burn herself upon the funeral pile of her husband, I do not see how the charge against the prisoners of having been concerned in a suttee contrary to the shaster can be supported. The rules promulgated by the Nizamut Adawlut in the beginning of 1815 certainly declared such a suttee to be illegal in the wife of a Brahmin, as Guneshea in this case was; but those rules may not have contemplated, they certainly do not mention, the case of a missing husband, with regard to whom the wife is firmly persuaded that he is dead, without knowing where he died and where his corpse may be. In those instructions, and in the preceding ones issued in April 1813, I find no penalty prescribed for assisting in a legal suttee without having given information to the police. I am of opinion, therefore, that the prisoners should be released without punishment. The essence of the charge being that the prisoners acted illegally according to their own law, no sentence of punishment can consistently be issued without confirming that part of the charge, and how do this in the teeth of the present vyuvustha? I do not think the former orders contemplated the case of a woman burning whose husband was not positively known to be dead; at least I can find nothing in them direct to such a case." W. Dorin (fourth judge): "The fact that these two men assisted in the suttee of Guneshea, their absent brother's wife, is clear. He appears to have been a Brahmin, and absent six years; and the wife suddenly says she has dreamed he is dead, and means to burn. There is no intelligence of his death; and for what we know, he may be now alive. The defendants, in their share of the transaction, seem to have acted under the decided influence of superstition, and from no discoverable motive of private malice. If it was an illegal suttee (as it probably was), it would I think be wrong and impolitic to let them off; though I see no reason why we should bear hard on them. It is in vain to think that sentences of this court are to put a stop to suttee; that must be done, if done at all, by an absolute prohibition from the government. The vyuvustha circulated as a guide throughout the country on the 4th January 1815, (marked No. 5,) declared expressly that a Brahmin woman could not burn without the body of her husband, though other castes might. The pundits now say the contrary, in a vyuvustha containing a strange mixture of nonsense and contradiction. I incline to follow the first vyuvustha, and would adjudge two years imprisonment to each." W. B. Martin (fifth judge): "Although I am clearly of opinion that the suttee was illegal, and that the considerations stated in the vyuvustha recently delivered by the pundits are quite insufficient to furnish any justification of the act of which the prisoners have been convicted, yet under all the circumstances of the case, and with reference to the probable influence of superstitious notions on their

BENGAL.

their minds, I have no objection to concur in the moderate punishment proposed by the fourth judge." A sentence of two years imprisonment on each of the prisoners was issued accordingly.

V.

A. D. 1823.

Government *against* Surnam Tewarry :

Charge - - Murder.

THE trial of the prisoner came on at the first sessions of 1823, for zillah Goruckpore. This was a case of irregular suttee, in which the woman Dilkowaree, being of the Brahminical tribe, was burned immediately on receiving intelligence of her husband's death, indeed on the same day that he died, but without his body, his obsequies having been performed where he died. She was about 16 years of age, and was taken from her own father's village, where she lived, to that of the prisoner Surnam Tewarry, who was the father of the deceased husband. He prepared the funeral pile; and, after she had ascended it, he placed wood all around her. The darogha, a Hindoo, was present, and instead of interfering to prevent, gave him permission to burn the woman, and he then set fire to the pile. It appeared that her husband died at a village about two koss from the place where the suttee occurred. There were only two witnesses, Shunker Tewarry and Roochye Tewarry, brought forward, who concurred in the above facts. The defendant urged in his defence that he endeavoured to dissuade the woman from burning; but there could be no doubt that he fired the pile wilfully, with the intention of causing her death.

The law officer of the court of circuit gave a futwa, barring kissas and deeut, but declared the prisoner liable to punishment by seasut. In referring the case, the judge of circuit observed, that the suttee was quite irregular; that the case should not go unpunished; but that the permission of the thanadar to go on with the ceremony, and the absence of malice prepense, removed the worst features of the crime. He added, that imprisonment for not less than four years, with or without labour, might be an appropriate punishment.

The futwa of the law officers of the Nizamut Adawlut was similar in effect to that of the court below.

By the court, C. Smith (second judge): "I do not see that the prisoner has violated the usage of the country, which our vyuvustha declares to be paramount to the letter of the law. To attend to the futwa in these cases, any further than as it finds the fact, is perfectly absurd. The charge is, that the prisoner acted contrary to the shaster. If, then, the law of the mooftees is inapplicable; if what has been done is consonant to usage; and if usage is superior to the naked doctrine of the Hindoo law, as that law itself acknowledges, how has the prisoner offended, and by what code would you punish him? To punish men with imprisonment for two years, or five, or any other term, for having violated a circular order not yet reduced into a printed regulation (see the preamble to Regulation XLI. 1793), appears to me positively illegal; and I question whether, prior to this month of June, such a punishment was ever awarded by the Nizamut Adawlut. It is quite obvious that a circular order can have no validity at all, but as it confirms and enforces the existing law. If it contradicts the law as it is, or promulgates any new law, it is in itself fundamentally illegal, and cannot therefore be binding upon the community. I am for acquitting the prisoner."

J. Shakespear (third judge): "I concur in the acquittal, as no violence appears to have been used towards the woman, and the prisoner was probably not aware that he was violating any law. I differ, however, from the second judge in regard to the wording of the sentence, and doubt whether we ought, on the vyuvustha of our pundits, to recognize the usage as paramount to the letter of the law. The vyuvustha too is, I apprehend, at variance with the vyuvustha before circulated on this subject."

W. Dorin (fourth judge): "I do not agree with the second or third judges. I think the question whether the suttee was an illegal one or not (a Brahminee woman burning without the body of her husband) is to be judged of by the vyuvusthas obtained by this court some years back, and circulated for general guidance, as containing the ascertained law on the subject. We are not, I think,

BENGAL.

to be taking new vyuvusthas now, on the points then considered as the law, after due inquiry. One of those vyuvusthas declared a suttee, under the circumstances of that in question, to be illegal; I therefore think the defendant in this case liable to punishment for having assisted at an illegal suttee. I would not bear hard on him, though I think it would not be politic or proper to let him off entirely. It is to be observed in his favour, that the police darogha, who, according to the promulgated orders, should have stopped this suttee, was present, and did no such thing, nor told the defendant it was against the promulgated rules. The magistrate has called on him to answer for it. Still I hold it to be the law, and the defendant's ignorance of the law no plea."

W. Leycester (chief judge): "I agree with our fourth judge in thinking the act of the prisoner a proper object of punishment. In doing so we are not acting under any circular order; and in not punishing we should be acting directly contrary to section 16, Regulation XXVIII. of 1803. I would suggest a moderate punishment; and as there are two judges for acquitting and two for convicting, the case must go before a fifth judge."

W. B. Martin (fifth judge): "It appears to me that by the criminal law of the country, the fact of assisting at an illegal suttee is punishable at the discretion of the ruling power. Under what circumstances a suttee shall or shall not be considered as illegal, is a question for the solution of which recourse must be had to the authorities on Hindoo law. The law officers of the Nizamut Adawlut have accordingly described the nature of those circumstances, and have distinguished the predicament which constitutes a legal suttee from those which deprive it of that character, and render it unwarranted by the written law. The Nizamut Adawlut have circulated the opinions so delivered by the law officers for the guidance of the local authorities, and I think that we are bound to adhere to them in all cases of this nature which may be referred to us for adjudication. Upon these principles I am of opinion that the prisoner Surnam Tewarry is a proper object of punishment; but as there are circumstances of extenuation in his case, I would suggest the limitation of it to imprisonment without labour for the period of one year."

The fourth judge concurring, a sentence to this effect was issued accordingly.

VI.

A. D. 1823.

Government *against* Sheo Suhai :

Charge - - Murder.

THIS trial came on at the first sessions for 1823, for zillah Goruckpore. The prisoner in this case was charged with wilful murder, in having burned alive Mossummaut Thooneah, 12 years of age, on the 24th February 1823, on a funeral pile, without the corpse of her husband, who had died a year and a half before that time. Oudanee, witness for the prosecution, deposed that one day in the month of Phagoon, he saw Thoonea ascend the chitta, and Sheo Suhai, the prisoner, with the assistance of two others, shut it up on every side with wood, after which he fired it; that she was 12 years old, and niece of the witness; that the deceased was burned with part of the wearing apparel and the horoscope of her husband, who had died a year and a half before she was burned. Gobind deposed, that in Phagoon (he did not remember the date), a short time after sunrise, Oudanee and others prepared a chitta or funeral pile, which Thooneah ascended; Sheo Suhai shut up the chitta on one side after it had been previously closed on the other three sides. When she began to curse the prisoner, he threw fire upon the chitta from a distance. There were no urhur sticks in the chitta. Considerable delay was made for the arrival of the darogha; but as he did not arrive, she was burned. Witness went to see the show (tumasha). The place is three miles from the thana. The girl was about 12 years old, and her husband had been dead a year and a half. The prisoner, before the court of circuit, acknowledged his confession before the magistrate, but said he was not in his senses at the time he made it. The witnesses to it, however, Gopal Loll and Hurnam Singh, proved on oath that he was in complete possession of his faculties. This confession before the magistrate recited, that Thoonea was the wife of his younger brother; that she resided at her father's house, between two and three miles from the village where he himself lived. He

BENGAL.

heard she was going to burn, and went to the place. At that time Thoonea had left the house, and gone to the north side of the village, where the wood was piled, and asked him, the prisoner, for fire. Prisoner said he would not give fire till the police officer came. She again urged her demand. Prisoner begged her not to burn, and said he would maintain her; on which she began to curse him, and said, "why do you injure my future state?" He then put fire in her hand; she lighted the straw, and was burned. She was 12 years old. Prisoner endeavoured to prevent her from burning, but gave fire because she began to curse him. He did not lay hold of her, because he belonged to another village. He did all he could to prevent her, but she would not mind him. His defence before the court of circuit was very different. He said he had gone to the house of the girl's father with a coloured petticoat (as a present), and to bring her away. Oudanee, her uncle, said he would not let her go, as it was an unfortunate year. Ten days after this, Oudanee sent for him; he went there and found drums beating; and to the north of the village there was a pile prepared, and mats put up around Oudanee's house to keep Thoonea from coming out. He went there and sat down to prevent her coming out till the darogha should come, and shortly after he saw her out of the house. On inquiring how she got out, he was told by Oudanee that he had taken her out of a window. Prisoner then went to the chitta and tried to dissuade her from burning, but she persisted, and he begged her to wait till the darogha came. When he went near her, she forbade him to approach. He denied giving fire, and said Oudanee threw fire on the chitta. Koorkoot, a witness on the part of the defence, stated that he saw the suttee; went there a short time after sunrise; saw the chitta ready. Thoonea ascended the pile and demanded fire, which the prisoner gave from a distance into her hand, and with which she lighted the chitta. He gave her fire on the north side. He saw this from about two biswas distance, and there were not above three or four persons present.—Tham, also a witness for the defence, went to Mehodeh, at about one puhur of the day; did not know why the prisoner went there. Thoonea ascended the chitta and began to curse the prisoner, on which he put fire into her hand, with which she lighted the pile and was burned. Prisoner gave fire on the east side, but witness did not see on what side Thoonea lighted the pile.

In referring the case, the judge of circuit observed that the suttee was altogether irregular, for two reasons; first, the girl being not more than ten years and a half old at the time of her husband's death, the marriage could not have been consummated; and secondly, because she was not burned with the corpse. That, by the Hindoo customs, the only person who could apply fire to the pile was the prisoner, being the nearest relation of her deceased husband then present, therefore his pretence of endeavouring to dissuade her was perfectly futile. Had he refused fire, there could have been no suttee; and for the same reason, it was perfectly ridiculous to urge that he could not prevent it from occurring before the darogha's arrival. He also observed, that the girl was confined within the chitta, so that she might not escape when she felt the flames. That this was a very aggravated case of irregular suttee; and that, were the perpetrator of the murder to be put to death in a similar manner, he would only meet his desert.

The futwa of the law officer of the court of circuit declared the prisoner guilty of wilful murder, but kissas barred, in consequence of the permission of the woman to fire the pile. In the opinion of the judge of circuit, he was clearly guilty of wilful murder; but as he did not believe that the woman's consent continued after she felt the flames, and as egress from the chitta was then prevented by the previous act of the prisoner, and as it was perfectly clear that the suttee, being irregular, would have been prevented by the arrival of the police officers, and was on that account hurried on, he trusted that the court would not award a less punishment than 14 years imprisonment, with hard labour and irons. The pundit of the Nizamut Adawlut being consulted in this case, declared that any woman above 10 years old might become a suttee; and that it was allowable to any woman, not being of the Brahminical tribe, to burn on a different pile from that of her husband; that the deceased woman, in this instance, was justified in performing the sacrifice, on hearing of the death of her husband a year and a half subsequent to that occurrence.

The futwa of two of the law officers of the Nizamut Adawlut, convicting the prisoner Sheo Suhai Koormee of a misdemeanor, in burning his brother's wife at her request, declared deeut and kissas to be barred by the consent of the deceased to the act, and the prisoner to be liable to discretionary punishment by acoobut.

By the court, C. Smith (second judge): "I think the whole of this commitment

ment and trial at once absurd and unjust. It appears to me to be a perfectly regular suttee, and the prisoner to be altogether blameless. I am of opinion, that the prisoner should be acquitted." BENGAL.

J. Shakespear (third judge): "I do not concur in the opinion expressed by our second judge. The age specified in the circular orders, which are founded on the vyuvusthas of our pundits, is 16 years. This girl was only 12 at the time of the suttee, and her husband had been dead one year and a half. I do not believe the pundits know much about the signs of puberty, or that any child of 10 years old could show such signs. I think the prisoner guilty, and that he should be punished by some period of imprisonment not exceeding seven years."

W. Dorin (fourth judge): "There seems to have been another ground of illegality in this suttee besides the widow having been under 16 years, viz. that she burned without the body of her husband, who had been dead a year and a half (apparently in consequence of some sudden impulse or freak), and not on receiving intelligence of his death while absent (*vide* vyuvustha circulated 25th June 1817). There seems strong presumption that his death was known at the time it happened. The promulgated orders have stated 16 as the age below which the law does not allow a widow to burn. The confession was irregularly taken in the foujdaree, which should be remarked. The mode adopted is in express opposition to the circular orders of the 12th December 1809. The confession purports to be before the assistant, but the witnesses on the trial declare it was taken before the serishtadar, in the serishta. This practice is highly objectionable. I agree to pass sentence in this case, for assisting at an illegal suttee, but without putting it on the ground of nonage, at least not specifically so. Three years imprisonment seems to me enough."

The fifth judge (W. B. Martin) observed, that the widow having been under 16 years of age, and the suttee having been, therefore, according to the existing rules, irregular, he saw no reason for declining to specify that circumstance distinctly, as the ground of adjudging the prisoner to imprisonment for the term of three years. But the third judge concurring in opinion with the fourth, sentence was issued accordingly.

VII.

Government *against* Gunga Doobe: A.D. 1823.

Charge - - Murder.

THIS trial came on at the first sessions of 1823, for zillah Goruckpore. The crime alleged against the prisoner was that of having burned alive Mussummaut Kubootree, a girl 12 years of age, the widow of Purbhoo Doobe. The first witness, Dusseen, deposed that he saw the whole affair; that in the month of Kooar, on the festival of Anunt, he saw her burned with the corpse of her husband, who was adult; that the prisoner in vain endeavoured to dissuade Kubootree from burning; but that he ultimately fired the pile, which was square, and that wood was piled round her, after she had ascended it, by the prisoner. Doonee Doobe, the grandfather of Purbhoo Doobe, deceased, deposed that he did not remember when the deceased was married, nor how old she was; and that when his grandson died, she was burned with him: he added that he did not remember deposing that she was 12 years old at the thana, but that he knew she had slept with her husband; that Gunga Doobe fired the pile, and that ten or twelve persons were present.

Dhoom Singh, Rambuksh, and Hyder Ally, proved the prisoner's confession. They stated that it was not taken before the magistrate or his assistant, but in the office; it was, however, confirmed again before the magistrate or his assistant on the 29th of May, the officers of the court who took the confession being in attendance. Ameeroollar, the serishtadar, proved the confession, which was taken before him by Luchmun Pershaud in the office. Luchmun Pershaud proved that he took the confession. The confession of the prisoner was to the effect that Kubootree was 12 years old, and the wife of his younger brother; that he tried to dissuade her from burning in vain; that she was burned while the gorait went to the thana, and that he fired the pile because she began to curse him for his refusal.

The futwa of the law officer of the court of circuit convicted the prisoner of burning alive Kubootree, a girl twelve years old, but declared kissas barred on the ground of the deceased's permission of the act of firing the pile. The judge of circuit concurred in opinion as to the prisoner's being guilty of wilful murder, but

BENGAL.

differed as to the circumstance which the law officer brought forward to bar kissas. He observed: "The permission to light the pile can only bar kissas, inasmuch as it infers the consent and willingness of the party killed to be put to death; but it is not to be imagined that after the fire had reached the woman, she was still consenting to such a horridly painful death. Moreover it appears in evidence that wood was heaped round her after she had ascended the pile; and this would prevent her from leaving it when she felt the fire, which we are compelled to believe she would have done if she could. Moreover the circumstance of hurrying over the ceremony before the arrival of the darogha, who might have delayed or prevented it, argues a predetermination to burn the woman, which fully contradicts all the alleged dissuasions of the prisoner." On these grounds he recommended that the sentence should amount to at least seven years imprisonment with labour.

The futwa of the law officers of the Nizamut Adawlut declared the prisoner, Gunga Doobe, convicted of a misdemeanor, in having assisted at the suttee of his brother's wife, and liable to discretionary punishment by acoobut. The second judge of the Nizamut Adawlut put a question to the pundits of the court, as to the legality or otherwise of the sacrifice, supposing the girl to have been not more than 12 years old; to which they answered, that the sacrifice was perfectly legal, the signs of puberty generally appearing about the tenth year. On the receipt of this opinion, the second judge observed: "I think in this case, as I thought in that of Sheo Suhai, that the commitment and trial are at once absurd and unjust; and I am of opinion that the prisoner should be released without punishment."

J. Shakespear (third judge): "I am of opinion that the prisoner in this case is deserving of punishment for burning a girl of 12 years of age. The circumstances under which the suttee was performed are less reprehensible than those which are proved in the separate case of Sheo Suhai. I think therefore that any sentence not exceeding three years imprisonment will be proper."

W. Dorin (fourth judge): "The ground of imputed criminality in this case was that the widow was only 12 years of age, at whose suttee the defendant assisted. But it is remarkable that the fact of her age being 12 is not at all satisfactorily proved in evidence; all the evidence to it on the trial is an indirect allusion in the foujdaree confession, by no means a plain admission of the age. One witness (Doonee) on the trial, says he does not know what her age was, and does not recollect having stated it at 12 before the darogha. The darogha, in his report, mentions this witness to have stated it at 12, (if his report be now as he sent it in); but it will be observed that the word has been subjected to erasure or alteration, and looks doubtful; therefore, before I could assume her age to have been only 12, I should require further proof to that fact, especially as this is the only ground of imputing a crime to the defendant: 16 has been assumed by the court, in the instructions to police daroghas, under date the 5th December 1812 (see page 78, Nizamut circular orders), as the age below which suttee is illegal; but I do not find that any vyuvustha has expressly stated this age. The vyuvustha (*vide* page 88) states under the age of puberty; and this court have construed to be 16. According to the digest, 16 does seem the age assigned as the term of Hindoo civil minority; but if maturity of body be intended, it may be doubted whether in this country women are not mature before that age; I do not find that the prohibitions have been proclaimed, and therefore I look on them only so far binding as they may be considered good Hindoo law, and I would take to be good law every thing the court then considered as such, under the sanction of a vyuvustha, notwithstanding anything the pundits may now say to the contrary. As to the age of 16, I have no doubt as to the policy and propriety of continuing to prevent suttees of females below that age, where the police can do it; but the question now is, whether assisting at such a suttee is to be punished as a crime in Hindoo law. I will agree either to acquit in this case (which will get rid of the difficulty), or to send for further evidence if a majority of the court deem it desirable. It was Mr. Colebrooke, I understand, who inserted 16 in the circular orders. There is an opinion by the pundit of the supreme court apparently agreeing with that now given by our pundits. In the regulation proposed by Mr. Harington, he assumed 16 as the age. See the draft of it on our records."

By the fifth judge (W. B. Martin): "The illegality of the suttee, and consequently the commission of the offence charged against the prisoner, depend on the doubtful fact of the precise age of the deceased widow. With regard to this fact, further evidence ought, I think, to be required; but if the result of that evidence should prove it not to have exceeded the age specified in the charge, I should be

BENGAL.

be inclined to concur in the sentence proposed by the third judge; because, independently of the limitation of the age of 16 in the circular orders of the Nizamut Adawlut, it appears to me to be unreasonable to suppose that a female at the tender age of 12 years can be capable of the discernment, and of exercising that full maturity of judgment, which the nature of the ceremony no less than the present construction of the law apparently requires as the condition necessary to justify the immolation."

The age of the deceased woman having subsequently been ascertained not to have exceeded 12 years, the following sentence was passed, (present, J. Shakespear and W. Dorin): "The court concur in the conviction; and deeming the prisoner guilty of having assisted at an illegal suttee, the widow (who was very young) having burned without the body of her husband, who was known to have been dead one year and a half, and not on receiving intelligence of his death while absent; under all the circumstances, the court sentence the prisoner to be imprisoned, with labour, for three years from this date. The court observe, that the foujdaree confession of the prisoner, purporting to have been taken before Mr. Currie, the assistant to the magistrate, is declared by witnesses on the trial to have been taken before one of the native officers, which, supposing it true, is highly objectionable, and contrary to the circular orders of the Nizamut Adawlut, bearing date the 12th December 1809. The magistrate of Goruckpore will submit an explanation on this point from his assistant, with any remarks he may himself have to offer on the subject.

VIII.

A. D. 1824.

Government *against* Juddoonath and two others:

Charge - - Assisting at an illegal suttee.

THE prisoners, Juddoonath, Parusnath, and Pershaud Chowdhree, were charged with burning a woman by anoomurun *, in opposition to the known Hindoo law and the regulations of government, and were tried for that offence at the first sessions of 1814, for zillah Bhaugulpore. The circumstances of the case were as follow:— One Toofa, the wife of Ramlal Shookul, who died at Moorshedabad in November 1823, on receiving intelligence of his death a few days after at Bhaugulpore, was burnt on a funeral pile. From the evidence adduced on the trial, it appeared that the woman insisted on performing this act, and that the prisoners endeavoured to dissuade her from it. The suttee, notwithstanding, took place before the police arrived at the spot. The woman was the wife of a Brahmin, who, according to the Shaster, ought not to have burnt herself anywhere but on her husband's funeral pile, and was only 14 years of age. Juddoonath, her uncle, it appeared, set fire to the pile, in the presence of Parusnath, her father, and Pershaud Chowdhree, the gomashta, on the part of the zemindar of the village.

* Post-cremation, in contradistinction to sahamurun, or con-cremation.

The law officer of the court of circuit declared in his futwa that the prisoners were convicted only of acting contrary to the orders of government, in allowing the woman to be burnt. In this futwa, the judge of circuit observed that he did not agree, as it was proved that Juddoonath actually set fire to the pile, however much he might be justified in so doing by the customs and religion of the Hindoos: he therefore referred the case for the final orders of the superior court.

The futwa of the law officers of the Nizamut Adawlut, convicting the prisoners Juddoonath Misser, Parusnath Misser, and Pershaud Chowdhree, of assisting in the suttee of Mussummaut Toofa, declared them liable to acoobut for the offence.

The court (present, C. Smith), concurring in the futwa, and adverting to all the circumstances of the case, sentenced the prisoners, Juddoonath Misser, Parusnath Misser, and Pershaud Chowdhree, to be confined without labour and irons for the term of six months.

IX.

A. D. 1824.

Government *against* Ajoodhia Misser:

Charge - - Assisting at an illegal Suttee.

THE prisoner was charged with having assisted in burning, on the funeral pile of her husband, Musst. Deokowera, the mother of two infant children, and tried for that offence at the second sessions of 1824, for zillah Goruckpore. The woman

BENGAL.

woman was the wife of Zorawar Singh, the uncle of the prisoner. It was clearly proved by the evidence that she was burned with her own consent, and that the prisoner endeavoured to dissuade her from doing so, promising to take proper care of her during her life; but that she refused to listen to his entreaties and mounted the pile, when the prisoner, by her direction, set fire thereto. The illegality of this suttee consisted in the fact of its having taken place without information having been given to the police in time to allow them to be present and make the necessary inquiries, and the circumstance of no written engagement having been entered into for the maintenance of the youngest child of the deceased woman, whose age was but two years. The prisoner on his trial acknowledged the fact, but pleaded ignorance of any degree of criminality attached thereto.

The law officer of the court of circuit convicted the prisoner of the crime charged, and declared him liable to acoobut, for doing a prohibited act. The judge of circuit concurred with the futwa; and, in referring the case for the final orders of the court of Nizamut Adawlut, recommended that the prisoner should be sentenced to a limited period of punishment.

The futwa of the law officers of the Nizamut Adawlut convicted the prisoner of having set fire to the funeral pile on which his uncle's widow, leaving two infant children, burnt with her husband's corpse; and declared that, as this was done by the consent of the said widow, kissas and deeut were both barred, but that the prisoner was liable to discretionary punishment by acoobut, for having done a prohibited act and disobeyed the supreme authority.

The court of Nizamut Adawlut (present, C. Smith, officiating chief judge), on consideration of this futwa, and the circumstances of the case, particularly the length of time the prisoner had been in confinement between commitment and the date of the final sentence (nearly 11 months), thought it sufficient to sentence him to be imprisoned in the zillah gaol, without labour and irons, for the period of one month from the day on which the sentence should be communicated to him by the magistrate.

X.

A. D. 1824.

Government *against* Ram Pursun and Bul Misser:

Charge - - Assisting at an illegal Suttee.

THE prisoners were charged with the murder of Musst. Buktee, a girl aged nine years (and tried for that offence at the second sessions of 1824, for zillah Goruckpore), by burning her. The first prisoner, Ram Pursun, was the son of Bul Misser, and the girl Buktee, his daughter, had been married to a Brahmin named Geerdhari, who died at his village, about six coss from the residence of Ram Pursun, in whose house the girl still resided. At the time of the death of Geerdhari the girl was but nine years old, and the marriage had not been consummated. The body of Geerdhari was burned where he died, by his relations, and his turban and juneo (or Brahminical thread) were sent to the house of the prisoner Ram Pursun Misser, who prepared a pile, on which his daughter burned, holding in her hand the turban and juneo of her husband. There was no proof that force was resorted to, to compel the girl to burn; it was even stated by some of the witnesses that Ram Pursun endeavoured to dissuade her: he however set fire to the pile after she had ascended it, and the other prisoner was present. The sacrifice was highly improper and illegal, on two accounts: first, from the tender age of the girl, which would not admit of the idea of her free agency and voluntary devotion; and secondly, the absence of the body of the husband, which was previously burnt, without the existence of any impediment to its being preserved for the ceremony; it being laid down in the Shaster, that the female under the age of puberty is not permitted to burn, and the wife of a Brahmin cannot burn on any other chitta or funeral pile than that of her husband, and suttees under such circumstances being strictly prohibited by the circular orders of the Nizamut Adawlut issued with the sanction of government.

The futwa of the law officers of the court of circuit, and of the Nizamut Adawlut, convicted both prisoners of aiding in the suttee of the daughter of the first prisoner, contrary to orders, and declared them liable to discretionary punishment by acoobut. The judge of circuit concurred with the futwa of his law officer, and recommended that the prisoner Ram Pursun Misser, who appeared to have been the chief agent in the illegal transaction, should be punished with severity; and

92

BENGAL.

and that the prisoner Bul Misser, who had been less active, and was very old and feeble and nearly blind, should be let off with a slight degree of punishment.

The court of Nizamut Adawlut (present C. Smith), in consideration of all the circumstances of the case, sentenced the prisoner Bul Misser (in consideration of his advanced age) to be imprisoned without labour and irons for the period of one month from the day on which the sentence was passed; and the prisoner Ram Pursun Misser to be imprisoned without labour and irons for the period of one year from the same date.

Government *against* Fukeera, Shubratee, and Nurkoo.

Charge - - Burying alive Mussummat Austornee.

AT the second sessions of 1819, for zillah Gorukhpore, these prisoners were brought to trial. The case, as stated in the letter of reference by the circuit judge, was briefly as follows:—

The husband of the woman Austoornee was nephew to the prisoner Fukeera; both husband and wife were grievously affected with the leprosy; the fingers of both had dropt off; and in this miserable state the former died, and was carried to the grave by the latter, who threw herself into it, and by her own desire was buried with him by the three prisoners.

Fukeera and Nurkoo are feeble wretched looking objects, aged about 50. Shubratee is a hale Moosulmaun fukeer, about 30, and would appear to be the spiritual guide of the village in which this abomination occurred. The futwa convicts the three of burying Austoornee alive at her own request; and I concur in the judgment. It may be proper to observe that no benefit could possibly accrue to the survivors from the destruction of the woman; she died in the utmost poverty. The fukeer received the sheet with which the corpse of the husband had been covered; but this was his perquisite at any rate, and needed not the second death to secure it to him.

The final order of the Nizamut Adawlut (present S. T. Goad, fourth judge) was as follows:

The prisoners Fukeera, Shubratee and Nurkoo, have been convicted by the futwa of two of the law officers of the Nizamut Adawlut, on strong presumption of burying Austoornee (a confirmed leper) alive at her own request in the same grave with her husband, and declared liable to discretionary punishment by tazeer: the court, concurring in such futwa, sentence the prisoners to six months imprisonment from this date.

Extract of Bengal Political Consultations, the 26th May 1826. No. 37.

Extract of a Letter from Gerald Wellesley, Esq., Resident at Indoor, to the Chief Secretary to Government, dated the 12th April 1826.

I AM concerned to have to report, for the information of government, that Tantiah Jozh, the minister of this durbar, died some days ago, after an illness of several weeks, during the latter part of which he was attended with every care, but in vain, by Dr. Dalgairns of the Bombay establishment, who came over from Mow for the purpose at Captain Alves' request, myself being absent on a tour at the time, and Dr. Gordon, the medical officer on duty at the residency during Mr. Wilson's absence on leave, being along with me.

I returned to Indore while he was yet alive; and as he had repeatedly expressed a desire to see me on finding his end approaching, I proceeded to his house; but when I arrived at the door I found he had just expired, and nothing but weeping and lamentation among the crowds of people assembled there. However, my attendance was not in vain, as it enabled me to add the weight of my exhortations to those which the best friends of the family are making to divert the widow from her declared resolution to immolate herself with her husband's corpse, and in which she persisted with a degree of obstinacy that for a long time was proof against all the appeals made to her reason and feelings in the endeavour to produce in her a change of purpose. The chord, however, was touched at last, and she gave way to parental feelings.

BENGAL.

Tantiah Jozh remained in possession of his senses to the last, and some hours before he expired made a formal declaration of his heir and disposal of his property. Having no son, he named his eldest daughter's son, a child about three years old, the heir to all his property, with the exception of some specific sums which he bequeathed to several other members of his family; and delivering the child into the arms of his wife, charged her with the care of its welfare and interests. She is accordingly considered as vested with the guardianship of the child, and the charge of her late husband's property and concerns in trust for him; and her preservation from the sacrifice which she meditated is considered the preservation of the family in its substance, since, had she perished, a contention would probably have arisen among the relations for the right to the management, in the prosecution of which they would very likely have ruined each other, or at all events have fallen into the detrimental predicament of a family divided against itself. Tantiah Jozh left a nephew and other relations on the male side, who would have been entitled to the inheritance had he not formally named his daughter's son his heir; and it is surmised that those relations would have been well pleased if the widow's intention of sacrificing herself had been fulfilled, as it would have left open a prospect of their falling into the control of the property, not to add that it would have given *eclât* to the funeral rites of their deceased relative.

Tantiah Jozh is supposed to have died worth half a crore, a large proportion of which is laid out in the hands of agents at Indore, Orijein, Kotah, Jodhpore, Jyepore, Gwaliar, Benares, Hydrabad, Poona, Bombay, &c. and may not be easy to realize. There does not seem to exist any imputation against him of having made his fortune by illegitimate means or inconsistently with his duty as minister of Holkar's estate, at least since the establishment of the present relations with us, though no doubt he derived great advantages from holding that station in the prosecution of his private concerns. It may in short be said of him that he at once raised the state of which he was minister from an almost desperate state of depression and embarrassment to one of substantial prosperity and respectability, and his own fortune to a princely magnitude: such a character could not fail of possessing considerable weight and influence, nor sink into the grave without the event creating a sensation in the region in which he moved; the public sentiment too seems to be one of respect and esteem for his character.

The Maharajah, I am happy to say, and more particularly the Bye his mother, who exercises a considerable degree of influence over him, have shown a very satisfactory disposition on the occasion. The Maharajah himself is considered to have entertained more respect than partiality for Tantiah Jozh, and appeared to take his illness and death but little to heart, but the Bye cherished more friendly feelings towards him; she behaved with a great deal of kind attention to him during his illness and at his death, and used her best endeavours in person to dissuade the widow from becoming suttee, doing every thing to comfort and assure her in the spirit of an amiable disposition.

No. 38. Extract of a Letter from the Chief Secretary to Government to Mr. Gerald Wellesley, dated 16th May 1826.

The Governor General in council sincerely laments the death of so able and distinguished a minister as Tantiah Jozh, who appears to have thoroughly understood the principles of the alliance between the two states, and to have uniformly exerted himself in the faithful discharge of the duties and obligations attaching to the government of Holkar, under the treaty of 1818.

Your proceedings, in every stage of the above arrangements, are entirely approved by the Governor General in council, and his Lordship in council is highly gratified by the conduct of the Maharajah and Bhoee, as described in your despatches.

Copy

Copy of a Letter from the Vice President in Council to the Court of Directors, dated the 10th of April 1828.

BENGAL.

To the Honourable the Court of Directors for Affairs of the Honourable the United Company of Merchants of England trading to the East Indies.

Judicial Department—Lower Provinces:
Letter from Registrar Nizamut Adawlut, and Enclosures, 27th Oct. 1826.
Ditto - - ditto, 13th Oct. 1826.
Mr. Bayley's Minute, 13th Jan. 1827.
Mr. Harrington's ditto, and Draft of Regulation, 18th Feb. 1827.
The Vice-President's Minute, 1st March 1827.
Letter written to the Secretary to the Governor-General, Mr. Mackenzie, 1st March 1827.
The Governor-General's Minute, 18th March 1827.
Letter from Belah Joint Magistrate, 5th May 1827.
Letter from Registrar Nizamut Adawlut, and Enclosures, 19th Oct. 1827.
Mr. Bayley's Minute, 28th Nov. 1827.
Sir C. T. Metcalfe's Minute, 29th Dec. 1827.
The Governor-General's Minute, 4th Jan. 1828.
Resolutions passed on the 28th Feb. 1828.
Mr. Bayley's Minute, 3d March 1828.
Letter written to the Registrar Nizamut Adawlut, 28th Feb. 1828.
Letter written to Secretary to Government at Fort St. George, 28th Feb. 1828.
Ditto - - ditto, Bombay, 28th Feb. 1828.

Honourable Sirs,

We have the honour to acknowledge the receipt of your honourable Court's despatch under date the 25th July 1827, and to transmit to your honourable Court copies of the reports of suttees for the years 1825 and 1826, received from the court of Nizamut Adawlut, together with copies of our resolutions passed thereon, and of various other documents on the same subject, recorded on our proceedings of the *6th ultimo.

2. For the opinions entertained by your late Governor-General and the members of the Board respectively, on the expediency of direct interference in suppressing the rite of suttee, we beg to refer your honourable Court to the several minutes recorded on our proceedings.

3. It is justly observed by your honourable Court, in the despatch under acknowledgment, that one of the difficulties attendant on the consideration of this question arises from the difference of opinion which prevails amongst the ablest of your public functionaries as to the safety of such interference; and when it is considered how many circumstances, independently of practical observation and knowledge of the native character, may influence them in forming their judgment on the subject, it becomes extremely difficult to decide on the degree of weight which should be attached to the sentiments of each individual, and still more so, which set of opinions should be allowed to preponderate.

4. Officers who have acquired their experience chiefly in one part of the country, from observing the frequent occurrence of suttees, are led to consider the evil to be of so crying a nature that it ought to be put down at all risks, while others in a different quarter, where the rite is rarely observed, think it scarcely deserving the hazard of interference. In some districts the dispositions of the people are prone to violence, and their minds easily excited; in others the apathy of their general character, and perfect submission to the will of their rulers, precludes any ground for apprehension that they would offer the slightest opposition to the orders of the local authorities.

5. On perusing the reports now transmitted, your honourable Court will not fail to notice with satisfaction that the number of suttees in 1826 fell considerably short of that reported in any of the four preceding years, and we trust that the favourable results of that year warrant our expectation that the diminution may be progressive.

6. In submitting their report of suttees for the year 1827, the court of Nizamut Adawlut have been directed to endeavour to ascertain the cause of any extraordinary discrepancies which the returns from the local officers may exhibit in the number of instances which may have taken place during that year in their respective districts, compared with other adjoining jurisdictions, as well as the cause of the greater prevalence of the practice in the neighbourhood of Calcutta than in other parts of the country, in the hopes that such explanations may tend to facilitate our determination on the measures which it may be deemed expedient to adopt hereafter, should our expectation of a gradual diminution of suttees not be realized.

We have the honour to be, honourable Sirs,
Your most faithful humble servants,

Fort William, 10th April 1828.

(signed) *W. B. Bayley.*
C. T. Metcalfe.
Geo. Swinton.

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* Nos. 9. to 30. B.

Extract

BENGAL.

Extract Bengal Judicial Consultations, the 6th March 1828.

To Henry Shakespear, Esq. Secretary to Government in the Judicial Department.

Nizamut Adawlut. Present, W. Leycester, esq. Chief Judge; Courtney Smith, C. T. Sealy, William Dorin, and Alexander Ross, esqrs. Puisne Judges.

Sir:—I am directed by the court of Nizamut Adawlut to transmit to you, for the purpose of being laid before his Excellency the Right honourable the Vice-President in council, the accompanying detailed and abstract statements, prepared in this office from the reports of the several magistrates in the Western and Lower Provinces, of suttees which took place in their respective jurisdictions during the past year, and a copy of the remarks and orders of the court thereon.

2. I am at the same time desired by the second and fifth judges, Messrs. Smith and Ross, to request that you will submit, for the consideration and orders of his Excellency in council, the accompanying copies of minutes recorded by them on the present occasion. The chief and fourth judges beg leave to refer to the minutes recorded by them on the suttee report for the year 1820, which accompanied my letter under date the 25th May 1821.

Fort William, the 27th Oct. 1826.

I am, &c.
(signed) *W. H. Macnaghten*, Registrar.

Extract from the proceedings of the Court of Nizamut Adawlut, under date the 27th October, 1826, containing their remarks and orders on the suttee Report and Statements for the year 1825.

Present, W. Leycester, esq. Chief Judge; Courtney Smith, C. T. Sealy, William Dorin, and Alexander Ross, esqrs. Puisne Judges.

The court of Nizamut Adawlut having had before them the reports of the suttees received, through the courts of circuit, from the several zillahs and city magistrates in the Lower and Western Provinces, for the year 1825, together with the detailed and abstract statements prepared from these reports, recorded the following remarks and orders.

* Total number of Suttees:
In 1824 - 572
1825 - 639
Increase 67

2. The court observe that the total number* of Hindoo women ascertained to have been burnt or buried alive in the year 1825 amounts to 639, being 67 more than the number exhibited in the statements of the last year.

†Increase in detail: Calcutta Division, including Cuttack:
In 1824 - 373
1825 - 398
Increase 25
Dacca Division:
In 1824 - 40
1825 - 101
Increase 61
Moorshedabad Division:
In 1824 - 14
1825 - 21
Increase 7
Patna Division:
In 1824 - 42
1825 - 47
Increase 5
Bareilly Division:
In 1824 - 10
1825 - 17
Increase 7
Decrease in detail: Benares Division:
In 1824 - 93
1825 - 55
Decrease 38
‡Burdwan:
In 1824 - 56
1825 - 63
Increase - 7

3. The increase in detail† of the number of suttees in the divisions of Calcutta, including Cuttack, Dacca, Moorshedabad, Patna and Bareilly, and the decrease in the division of Benares, are noticed in the margin.

4. The total number for the five last years are,

In 1821 - - - - -	654
1822 - - - - -	583
1823 - - - - -	575
1824 - - - - -	572
1825 - - - - -	639

5. 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 statements of the magistrates which appear to require them.

Lower Provinces: Calcutta Division.

6. A greater number of suttees occurred during the past than during the preceding year, as will be seen by the marginal statement‡; there does not appear to have existed any legal objection to the sacrifices, and the police officers were present on every occasion; by their means, one woman was dissuaded from burning herself. The majority of the victims included in this statement were of very advanced age,

BENGAL.

age, and the ages of only 18 of the number fell short of 40 years. The deceased husbands seem to have been in easy circumstances in almost every instance, although not particularly opulent in any one case. It is remarkable, also, that where little or no property was left, the widows appear to have attained to an advanced age.

The police officers were present at every case of suttee which occurred in this district, with the exception of two. In one instance, from the age of the woman (Musst. Brunmohee Deby, No. 33 of the Statement) being only fifteen years, the sacrifice was illegal, and it was the duty of the mohurir, who was present on the occasion, to have interfered to prevent it. The court observe that he has been dismissed for this failure of duty. According to the classification of the magistrate, 26 of the deceased husbands are represented as having been in opulent circumstances, 52 in middling, and 26 in poor circumstances: of the whole number of the widows burnt, which exceeds by nine the number sacrificed during the year preceding, only 25 were under the age of 40 years.

The court are happy to observe that the suttees in this district during the past year have not been so numerous as in the year preceding; no illegality seems to have been practised. The deceased husbands were in almost every instance in middling circumstances, and of the Brahmin and Kaeth caste. The greater number of the widows were considerably upwards of 40 years of age.

The returns from this district exhibit a gradual and rapid decrease; in the year 1823 there were 27 female sacrifices: those that occurred during the past year do not require any particular remark. The police officers were present on every occasion; there existed no legal obstacle to any of the sacrifices. The deceased husbands with one exception were poor and ignorant, and all the women but one were very far advanced in years.

In the district of Midnapoor exactly the same number of suttees took place in the last as in the preceding year. The ceremonies all but two were performed in the presence of the police officers. The deceased husbands were generally in good circumstances, and the widows, with the exception of five, considerably advanced in years. The magistrate of Midnapore will be called upon through the court of circuit to state under what rule he deemed himself authorized (in the case Sreemutee, No. 11 of the Statement) to impose a fine of 30 rupees on one Jonatun Ghose, for not reporting to the thannah the circumstance of the intended sacrifice. No instance of suttee occurred in that part of the district, which is subject to the jurisdiction of the joint magistrate of Nugivan.

It is gratifying to perceive a sensible decrease in this district: the sacrifices which did occur do not seem to have been attended by any disqualifying circumstance, and although not expressly mentioned, it is presumable that the police officers were present on every occasion. By far the greater number of the deceased husbands were Brahmins (Chutoozeas and Burnoojeas) in comfortable circumstances; the widows for the most part advanced in years.

There has been an increase of 14 to the number of suttees during the past year in this jurisdiction as compared with the year preceding. The sacrifices in every instance were performed in the presence of the police officers, and the widows burnt themselves voluntarily with the corpses of their husbands; nor does there appear to have existed any legal impediment. The deceased husbands were of various castes and tribes, and but few of them in opulent circumstances. The greater number of the women were aged, and nine of them upwards of 70 years old.

Nothing remarkable presents itself on a review of the statement of female sacrifices in this district during the past year, except that the deceased husbands appear to have been in better circumstances than in the other districts. One illegal suttee occurred which the magistrate has not noticed, that of Mussummat Doorza (No. 13 of the Statement), who was only 15 years of age when she ascended the pile. It appears from the magistrate's statement that the police officers were present during the ceremony, and the magistrate will be desired to furnish any explanation as to the cause of the police officers neglecting to interfere, notwithstanding the prohibition as to age contained in the draft of directions to police daroghas, which accompanied the letter of the registrar of the Nizamut Adawlut to the several courts of circuit, under date the 29th of April 1813: he will further be required to state whether any and what notice was taken of this omission.

Hooghly:
In 1824 - 91
1825 - 104
Increase 13

Jessore:
In 1824 - 30
1825 - 16
Decrease 14

Jungle Mehals:
In 1824 - 16
1825 - 9
Decrease 7

Midnapoor:
In 1824 - 22
1825 - 22

Nuddeah:
In 1824 - 79
1825 - 60
Decrease 19

Suburbs of Calcutta:
In 1824 - 34
1825 - 48
Increase 14

24 Pergunnahs:
In 1824 - 22
1825 - 26
Increase 4

Barasut:	
In 1824 -	4
1825 -	20
Increase	16

In this jurisdiction the court regret that the practice of suttees seems to be on the increase. Police officers were present in every instance. The deceased husbands were chiefly Brahmins and Kaiths in moderate circumstances, and the widows were generally advanced in years, one victim however was only 16 years old.

Zillah Cuttack:	
In 1824 -	11
1825 -	14
Increase	3

Three more suttees have occurred during the past than during the preceding year. Nothing remarkable appears to have occurred in any instance: it may be presumed, although not expressly stated, that the police officers were present at the several sacrifices, except on one occasion, where it is mentioned that they were not present. Of the deceased husbands, one half appear to have been in good circumstances, and the rest poor. The widows were, generally speaking, advanced in years.

Zillah Cuttack, Rhoordah:	
In 1824 -	13
1825 -	16
Increase	3

The joint magistrate accounts for the increased number of suttees in his jurisdiction, during the past year, by the annexation of an additional thannah. The sacrifices that did occur do not appear worthy of any particular remark. In one instance the ceremony is stated to have been performed before the arrival of the police officers: in another, the sacrifice was by the rite termed anoo murun, or post-cremation; but the woman not being of the Brahminical tribe, it does not appear to have been illegal. The husbands were, generally speaking, in good circumstances. The majority of the widows appear to have been of advanced age: one widow was properly prevented from becoming a suttee, on suspicion of her being intoxicated; she subsequently departed from her purpose, and is now living with her family. That part of the zillah which is under the jurisdiction of the joint magistrate of Balasore, continues, the court are happy to find, free from female sacrifices; none occurred during the past year, and only one in the year preceding.

Dacca Division.

Zillah Backergunge:	
In 1824 -	23
1825 -	63
Increase	40

A very lamentable increase in the practice of suttee has occurred in this district during the past year; no less than 40 more than in the year preceding having sacrificed themselves. The magistrate attributes this increase, with every appearance of probability, to the excessive mortality which occurred in the district, owing to the prevalence of *cholera morbus*. Of the husbands, twenty-three were in affluent circumstances, and the rest indigent. In the case of Mussummat Sree Mutee, *alias* Oomal (No. 33 of the Statement), who was burnt by the rite of anoomurun, or con-cremation, in the absence of the police officers, it appears that the people concerned in the transaction have been apprehended, and that the case was under investigation; but as, *primâ facie*, the sacrifice does not appear to have been attended by any disqualifying circumstances, the magistrate will be required, through the court of circuit, to state what were the reasons which induced him to apprehend the individuals concerned, and the result of the investigation which he instituted. The widows, on an average, were middle-aged. The age of one exceeded 90, and that of another fell short of 20 years.

Zillah Chittagong:	
In 1824 -	2
1825 -	9
Increase	7

In four of the instances of suttee reported from this district, the police officers were not in attendance; but it does not appear that any legal disability existed in any of the instances. The widows, with three exceptions, were far advanced in age, and all the husbands died possessed of property. In that part of the jurisdiction which is subject to the joint magistrate of Noacolly, there was one female sacrifice of an old woman, aged 60, whose husband was very poor; it was not attended by any remarkable circumstances. In the year preceding, no sacrifice occurred.

City of Dacca:	
In 1824 -	7
1825 -	18
Increase	11

In this district, also, a considerable increase (11) has taken place in the number of female sacrifices during the past year, compared with the year preceding. In 10 of these cases deceased husbands appear to have left property; they were, generally speaking, Brahmins and Bydes, or writers. The widows were, on an average, middle-aged.

Zillah Dacca Jelalpore:	
In 1824 -	2
1825 -	2

The same number (two) became sacrifices in the past year as in the year preceding, and the occurrences were not attended by anything worthy of remark. One husband was a mohurir, and the other a native doctor. The age of the widow of the former was 21, that of the latter, 45 years.

The

Zillah Mymensing and Sylhet:	
In 1824 -	–
1825 -	–

The court are happy to observe that these districts continue free from female sacrifices.

* Zillah Tepperah:	
In 1824 -	6
1825 -	8
Increase	2

In this district *, female immolation by means of burying alive appears to be very prevalent. This custom is peculiar to the Joogy, or weaver cast, and more than one half of the sacrifices which occurred during this year were done by these means.

The age of Musst. Obhya, who was reported to be only 12 years old, and who was burnt with the body of her deceased husband, rendering that sacrifice illegal, the magistrate will be required, through the court of circuit, to report whether any and what measures were adopted by him on the occasion. With the exception of this case and two others, the remaining widows appear to have been of an advanced age, and the deceased husbands are stated to have all died in respectable circumstances.

Moorshedabad Division.

Zillah Beerbhoom	
In 1824 -	3
1825 -	9
Increase	6

In one of the cases reported from this district the police did not arrive at the spot until after the ceremony had commenced; but neither in that case nor in any other, does there appear to have existed a legal obstacle. Of the widows, seven were upwards of 40 years of age; and of the husbands, five were in respectable circumstances.

Zillah Bhaugulpore, Mongheer, and Dinagepore:	
In 1824 -	–
1825 -	–

It is with much satisfaction the court are still able to report that these jurisdictions continue free from female sacrifices.

† Maldah:	
In 1824 -	–
1825 -	1
Increase	1

In the jurisdiction †, however, of the joint magistrate of Maldah, one suttee occurred, and it is remarked by the joint magistrate that the family have been proverbial for self-immolation.

‡ City of Moorshedabad:	
In 1824 -	8
1825 -	6
Decrease	2

In two cases reported from this jurisdiction ‡, Soorgee and Mussummat Kumul (Numbers 3 and 4 of the Statement), although there was no disqualifying circumstance in either case, yet the persons who were present have been summoned before the magistrate: he will be required, through the court of circuit, to state for what purpose those individuals were summoned, and what the result of the proceedings.

Zillah Purneah:	
In 1824 -	1
1825 -	2
Increase	1

In the cases of Mussaumut Dunsurree and Sutnee, the only two cases of suttee which are reported to have occurred in this district during the past year, there appear to have existed legal obstacles which the magistrate has not noticed; in the first case the victim was only thirteen years, and in the second a boy was left one year old: the magistrate will be required, through the court of circuit, to furnish an explanation in both these cases. The husbands in both cases were poor people, and the widows young.

Zillah Rajeshalye:	
In 1824 -	–
1825 -	2
Increase	2

Nothing worthy of note appears to have occurred in the two sacrifices reported from this district; the husband of one of the widows was in good circumstances, and the other had no property. Both the widows were middle aged.

Bogoorah, and Joint Magistracy of Rungpore.

In that part of the country subject to the jurisdiction of the joint magistrate of Bogoorah, and in that subject to the commissioner of Rungpore, no suttee is reported to have occurred.

Zillah Rungpore:	
In 1824 -	1
1825 -	1

One suttee occurred in the past year in this district, as in the year preceding. The sacrifice was not attended by any remarkable occurrence. The husband was a Brahmin, in middling circumstances, and the widow, who was 40 years old, burnt herself with his body in the presence of the police officers.

Patna Division.

Zillah Behar:	
In 1824 -	1
1825 -	1

One woman only was burnt in this jurisdiction during the past year. The sacrifice took place by anoomurun, or post-cremation. The woman was the wife of a custom-house officer and aged 35 years; no disqualifying circumstance appears to have existed, but the police officers did not obtain timely information, so as to enable them to be present at the ceremony. That part of the district subject to the joint magistrate of Monghier continues free from female sacrifices.

The

Zillah Ramghur:	
In 1824 -	10
1825 -	–
Decrease	10

* Zillah Sarun:	
In 1824 -	12
1825 -	15
Increase	3

Zillah Shahabad:	
In 1824 -	18
1825 -	20
Increase	2

The court are happy at being able to furnish a blank statement as to the district of Ramghur, especially as in the year preceding the number of immolations was by no means inconsiderable.

The number of suttees that occurred during the past year exceeds by three the number that took place during the year preceding in this district*. With one exception, the husbands appear to have been all in poor circumstances. Nothing remarkable occurs, either in the ages of the victims, or as to other circumstances. In most of the instances the ceremony was performed previously to the arrival of the police officers. The court observe that in this district the magistrate has adopted a practice which does not exist in any other district; namely, on every occurrence of a suttee to consult the pundit of his court as to its legality or otherwise: but as the law applicable to this ceremony has already been sufficiently ascertained and promulgated, the court are of opinion that this practice is useless and objectionable, and they will direct its discontinuance in future.

In this district, also, there has been an increase of suttees during the past year; but with reference to the great extent to which it formerly prevailed, the increase of two cannot be wondered at. In point of fact, indeed, the numbers in both years are the same; for one case which occurred in the latter end of the preceding year, is included in the report for the past. The officers of police appear to have been present only in one instance. Among the sacrifices, several were of an illegal nature, and attended by disqualifying circumstances. The first illegal sacrifice is that of Mussummaut Naugbunsee, the widow of a sepoy, who had died eight years before, and the widow, though informed of his death two months after this occurrence, expressed no intention at that time of becoming a suttee. The next case noticed by the magistrate as illegal does not appear to have partaken of that character: Mussummaut Rhutranee was desirous of burning herself with her husband's corpse, but was forcibly prevented by her son; she sacrificed herself the next day with his sandal. In this instance the delay on the part of the widow was involuntary. The second case of positive illegality is that of Mussummaut Jhornah, the widow of a Rajpoot cultivator, who burnt herself with her deceased husband's turban six days after his death, although no obstacle existed to her sacrificing herself at the time of the cremation of her husband's corpse.

The third case is that of Mussummaut Jithun, the widow of a sepoy, whose immolation was illegal on the same grounds as in the preceding case; in addition to which, being of the Brahminical tribe, she could not, under any circumstances, have legally performed the rite of post-cremation. The same objection applies to the fourth case, that of Mussummaut Heesaheea, also the widow of a sepoy; and to the fifth case, that of Mussummaut Nauggin, except that the latter did not belong to the Brahminical tribe. No criminal prosecutions have been instituted against any of the persons concerned in aiding and abetting at these illegal rites. The sacrifice in every instance appears, as far as could be ascertained, to have been perfectly voluntary, and the widows, except the last mentioned, who was only 16 years old, to have all attained a mature age; four were widows of sepoys, and one of an invalid havildar; and except the last-mentioned individual, no one of the deceased husbands is reported to have left property; they were chiefly cultivators and tradesmen. The widows were, in most instances, advanced in years. The court are happy to find that no less than seven intended sacrifices were, during the past year, prevented by the dissuasion of the police officers. But it would have been more satisfactory to the court had they been furnished with a brief statement of the circumstances of each case, showing the age and condition in life of the woman, the nature of the dissuasion employed, and generally the means used to induce the woman to depart from her resolution.

† Zillah Tirhoot:	
In 1824 -	1
1825 -	–
Decrease	1

‡ City of Patna:	
In 1824 -	–
1825 -	2
Increase	2

Not a single instance of suttee occurred in the district of Tirhoot† during the past year, including that part of it which is subject to the jurisdiction of the joint magistrate of Mongheir.

This jurisdiction‡ was free from female sacrifices during the years 1824 and 1823, but the court regret to find that two are reported to have occurred during the past year; one was the widow of a goldsmith, aged 80 years, and the other, aged 30, the widow of a gardener. The police officers were present at both ceremonies, but their efforts to dissuade were unsuccessful. No disqualifying circumstance existed in either case.

A con-

Zillah Gorukpore:	
In 1824 -	17
1825 -	9
Decrease	8

A considerable decrease is perceptible in this district during the past year. In each instance the sacrifice was consummated before the arrival of the police, but no disqualifying circumstance was ascertained to exist. In the case of Mussummaut Deepnee, the widow of a zemindar, aged only 20 years, who was, though of the Brahminical order, burnt without the corpse of her husband, with whom she had never associated: her father was committed to take his trial before the court of circuit, and the magistrate will be required to report the result of the commitment.

Bareilly Division.

Zillah Agra:	
In 1824 -	–
1825 -	1
Increase	1

One instance of suttee occurred in the district of Agra during the past year. It was illegal, the woman having been of the Brahminical order, and not having been burnt with the body of her husband. The magistrate attributes the occurrence to the remissness of the darogha, who deputed his inferior police officers, instead of proceeding himself to the spot; he has consequently been dismissed from office. The widow was aged 40.

Zillah Alligbur:	
In 1824 -	1
1825 -	2
Increase	1

In the year preceding, one, and in the past, two, sacrifices are reported from this district. There does not appear, in the first case, to have existed any disqualifying circumstance; the police officers were present, and remonstrated without effect. The woman was aged 60, and the wife of a Bukkal; she was resolutely bent on self-destruction, having lighted the pile with her own hand. In the second case, also, the woman appears to have been equally resolute; she was aged 30 years, the widow of a Jaut, and being prevented by her brother-in-law from burning with the corpse of her husband, she fasted 20 days, and being obstinately bent on self-destruction, her family thought further opposition useless. She also lighted the pile with her own hand.

Shajehanpore:	
In 1824 -	1
1825 -	1

This case, the court observe, cannot properly be called a suttee, but a common case of suicide; the woman who was burnt had been twice married, her first husband having been dead for a period of 20 years; but as the Hindoo law does not recognize second marriage by widows, she could only be said to have been living in a state of concubinage with the person whom she called her husband (he being her late husband's brother), and with whose body she was burnt. The magistrate will be required to explain the circumstance, and to state whether or not there exists, in that part of the country, any usage or recognized practice to justify a second marriage, as contracted by the woman who was sacrificed in the present instance. Nothing further worthy of remark occurred in this case. The woman was aged 45, by caste Hujjam, and very poor.

Zillah Cawnpore:	
In 1824 -	5
1825 -	6
Increase	1

In four of the cases reported from this district, no particular observation seems necessary. The husbands were in good circumstances, and the widows of mature age. In the case of Lulkooa, however, the ceremony was illegal, as she might have sacrificed herself before the lapse of 19 years from the death of her husband, the original obstacle, namely the tender age of her child, having ceased to exist for a period of 18 years. In the case of Mussummaut Goorooa, also, the widow of a sepoy of the Brahminical tribe, who burnt herself with the handkerchief of her husband, he having died three months before, there was clearly an illegality; but the police officers did not arrive at the spot sufficiently soon to prevent the ceremony. The magistrate will be required to report the result of the investigation which he has instituted on this occasion.

Bhittara:	
In 1824 -	1
1825 -	1

The woman in this instance was a poor Brahminee, who was 60 years of age, and burnt herself voluntarily with the corpse of her husband, in the presence of the thannadar.

Zillah Etawah:	
In 1824 -	–
1825 -	1
Increase	1

The police officers were not present at this sacrifice; but no disqualifying circumstance was found to exist. The woman was the widow of a poor weaver, and aged 60 years.

* Joint Magistracy, Etawa:	
In 1824 -	–
1825 -	4
Increase	4

There is nothing very remarkable to any of the cases of suttee reported from this jurisdiction*. The relations of the widows are represented as having done all in their power to prevent them from sacrificing themselves; but they appear to have been resolutely bent on destruction. They were all of mature age; and two of the husbands are stated to have been very wealthy. Of the husbands, one was a Rajpoot cultivator, and the other three Brahmins, two cultivators, and one a perohit or family priest.

The

Zillah Seharunpore: In 1824 - 1, 1825 - 1

The only sacrifice reported from this district is that of an old woman, by name Jeyo Koonwar, who was 85 years of age, the widow of a perohit. The police officers were present, and expostulated with her to no effect. She was burnt with the corpse of her husband, and no disqualifying circumstance existed.

In the jurisdictions of Bareilly, Pillebheet, Furruckabad, Moradabad, Nuggeena, Meerut, Boolundshahar, Moozuffer, Nugger, Deyrah, Doon, and Sirpoora, no suttee took place during the past year, nor does it appear that there was more than one intended sacrifice, which happened in Moradabad, but the woman was easily dissuaded from her purpose by the thannadar. She was the widow of a Bunnia, and is now living with her relations.

Benares Division.

Zillah Allahabad: In 1824 - 3, 1825 - 2, Decrease 1

Only two cases of suttee occurred in this district during the past year, and in neither instance is any particular remark necessary. The thannadar was present on both occasions. One was aged 40, the widow of a cultivating Brahmin, the other 60, the widow of a Bunnea. Both the husbands were in easy circumstances.

Joint Magistracy, Futtehpore: In 1824 - -, 1825 - 2, Increase 2

The two instances of suttee reported from this portion of the jurisdiction were also legal, but the police officers did not receive sufficiently early intelligence to enable them to attend. One widow was aged 49, the other 20. The husband of the former was a Brahmin in very good circumstances; the husband of the latter was a poor Bunnea.

S. D. Bundlecund: In 1824 - 5, 1825 - 1, Decrease 4

The case of suttee reported from this district is stated by the magistrate to have been altogether irregular. The widow is represented as having left her home wholly unattended; and unassisted by any one, to have mounted the funeral pile of her husband, which was still flaming, and which had been abandoned by all the persons who aided in burning the corpse. In this there does not seem to have been anything illegal; and however deficient in form and ceremony, the sacrifice was clearly voluntary. The magistrate will be called upon to explain whether there existed any other cause of irregularity. The intended sacrifice was very properly prevented in this district, the woman not being the wife of the deceased.

City of Benares: In 1824 - 16, 1825 - 17, Increase 1

Seventeen women sacrificed themselves with their husbands in the jurisdiction of the city of Benares during the past year, being one more than during the year preceding. The magistrate ascribes the frequency of the occurrence to the excessive mortality which prevailed during the year. The victims were, all but three, of the Brahminical tribe, and generally of an advanced age. Of the husbands, three are reported to have been in middling circumstances, eight wealthy, and six poor. The police officers were present on all the occasions, and by their means five other intended suttees were prevented; four from existence of some disqualifying circumstance, and the fifth by dint of persuasion.

Zillah Ghazeepore: In 1824 - 33, 1825 - 21, Decrease 12

It is satisfactory to find a very sensible decrease in the number of women sacrificed, during the past year, in this district, where the rite used to be of such frequent occurrence. The husbands of the victims were, generally speaking, in poor circumstances, and the ages of the women advanced. In one case, however, that of Mussumut Unnah, who was the widow of a sepoy, the victim was only 15 years of age, which circumstance, as well as that of her belonging to the Brahminical order, and having burnt without the corpse of her husband, rendered the sacrifice illegal. The court observe that the parties concerned in the transaction have been committed to take their trial before the court of circuit, and the magistrate will be required to communicate the result of that proceeding. The case of Phool Koar was also an illegal suttee; the rite having been by anoomurun, or post-cremation, and she being a Brahminee. Her relations, however, are represented as having done all in their power to prevent the sacrifice. The same remark is applicable to the case of Mussummut Sooguire, and to that of Mussummut Aoraia. The sacrifice of Mussummut Hurkee was illegal, on the ground of her minority, she being only 15, although the magistrate reports the ceremony to have been free from objection. In the case of Mussummaut Ujirassee, the relations have been fined 50 rupees, and sentenced in default to be imprisoned for three months, for the alleged offence of not conveying timely intelligence to the thanna. This, however, the court observe, is not a punishable offence under the existing Regulations; and even had it been so, the penalty, with reference to the

BENGAL.

the condition in life of the family, would be apparently too severe. This remark will be communicated to the magistrate, and he will be desired to refund the amount of the fine in the event of its having been paid. Five other widows had formed the resolution of burning, but were turned from their purpose, in one case by the persuasion of the zemindars of the village, and in the remaining four by that of the officers of police.

Joint Magistracy, Azemghur: In 1824 - 8, 1825 - 3, Decrease 5

Only three instances of suttee occurred in this jurisdiction during the past year, being less by five than the number which took place during the year preceding. Nothing worthy of remark presents itself in any one of the sacrifices. The police officers were present at only one of them, which was a case of anoomurun, or post-cremation. One of the husbands was in middling circumstances, the other two were poor; one of the widows was 27 years of age, the other two were far advanced in life.

Zillah Mirzapore: In 1824 - 6, 1825 - 9, Increase 3

The police officers were present at all, except two, of the sacrifices which occurred in this district during the past year. In three of the instances the women were far advanced in years, and in all the rest young. Five of the husbands are reported to have been in good circumstances, two in middling circumstances, and the rest ignorant and poor. In the case of Mussummut Ghoonia, of the Brahminical tribe, the magistrate remarks that the sacrifice by the rite of anoomurun was illegal, but could not be prevented. He will be desired to report whether any and what measures were taken to bring to punishment the persons who persisted in consummating the act of illegality, against the remonstrances of the police officers.

The jurisdiction of the magistrate of the northern division of Bundlekund and of Juanpore, the court have much satisfaction in stating, continue to be free from the practice of suttee.

(signed) *W. H. Macnaghten*, Registrar.

Minute by the Second Judge; Suttee report for 1825.

On a former occasion I declared my sentiments with regard to the rite of suttee in the following terms:—

"The second judge has on a former occasion expressed his opinion to government that the practice of suttee ought to be abolished, and that it may be abolished with perfect safety.

"He cannot therefore subscribe to any instructions that have a tendency to modify systematize or legalize the usage, or that appear to regard a legal suttee as at all better than an illegal one.

"He is convinced that if this mode of issuing orders under the sanction of government, to regulate suttees, is continued, the practice will take such deep root, under the authority of the supreme power of the country, that to eradicate it will become impossible.

"He proposes, that all existing circular orders regarding suttees be annulled; that no more reports on the subject be furnished; and that Regulation 8 of 1799 be enforced against suttees, whether by the Shaster legal or illegal; or if that law be deemed too severe for the present, let a milder law be framed, making punishable by temporary imprisonment to assist in any suttee whatever, whether by the Shaster it be legal or illegal.

"Should even this be deemed hazardous, it will be better to leave the Hindoos to themselves upon the subject, as being a rite which it would be disgraceful to us to countenance, and dangerous to our empire to forbid. The usage will be much more likely to fall into disuse under a total neglect on the part of government, than under the present system of attention and inquiry, which serves but to keep the feelings of the Hindoo population alive upon the point, and to give a sort of interest and celebrity to the sacrifice, which is in the highest degree favourable to its continuance and extension."

On the report of the suttees of 1820, I expressed myself as follows:—

"My opinion is that the toleration of the practice of suttee is a reproach to our government, and that the entire and immediate abolition of it would be attended with no sort of danger.

"I would

BENGAL.

" I would suggest a short Regulation on the subject, somewhat in the style of the 6th Regulation of 1802, against the sacrifice of children at Saugor.

" There are expressions in the preamble to that Regulation, which would not exactly suit the case of suttee, but a preamble somewhat to the following effect would not perhaps be unapt:

" 'Whereas the practice of suttee is shocking to humanity and contrary to nature; and whereas the British government, after the most careful inquiry and the most mature consideration, feels it impossible to be satisfied that this commission of self-murder can ever be in truth the free, voluntary, unbiassed and uninfluenced act of the female who is sacrificed; and whereas to interfere with a vigorous hand for the protection of the weak against the strong, of the simple against the artful classes of its subjects, is one of the most binding, imperious and paramount duties of every civilized state, a duty from which it cannot shrink without a manifest diminution of its dignity, and an essential degradation of its character among nations,'" &c. &c.

The opinion I twice before recorded, I have not at all altered; indeed it has been greatly strengthened and confirmed by the experience which every successive year has afforded of our power to do exactly what we please in India, without any likelihood of resistance.

The report for the past year exhibits 639 suttees, being 67 more than occurred in the year preceding. These suttees have been performed under the system for self-immolation established by the British government in the years 1813, 15, and 17. The most decidedly and atrociously cruel rite that anywhere exists at this moment upon the face of the globe is carried on by the express sanction of the ruling power, whose officers are liable to censure and other consequences if they interfere to prevent its performance.

The plea, and the only plea, for this is, that prohibition might cause discontent and create disturbance among the natives. Discontent at hundreds of human beings, and those of their own tribe and persuasion, being rescued yearly from the most excruciating and lingering torment, terminating in death! Disturbance, because we showed a disinterested sympathy with human suffering; because we had enacted a law in strict accordance with two of the strongest feelings that sway the heart of man, the dread of pain and the fear of death, a law forbidding the infliction of pain and prolonging the duration of life!

There would be no discontent, no disturbance; no general disturbance certainly any where; and if any local and partial disturbance occurred, it might be put down as easily as any common breach of the peace. Our native military, were it necessary to call them in, would assist as readily on this as on any other occasion. The Mahomedan soldier is not concerned in the question, and the Hindoo soldier cares for nothing but loss of caste or loss of pay, neither of which consequences would follow the abolition of the rite of suttee. To the highest class of Hindoo sepoy, the Bramin, the rite indeed is a mere nullity, for his profession rarely allows of his dying at home, and the wife of a Bramin is not permitted to burn without the body of her husband.

I sincerely hope this foul stain will be removed from the Company's government before its final expiration, supposed to be so near at hand; and I would respectfully suggest to him whose circulars, above adverted to, are by all intelligent persons considered to have spread and confirmed this execrable usage, that he avail himself of his present situation of influence and power to expiate the creation of this unintended mischief, by an immediate enactment abolishing the rite altogether.

It has been said that it can only be abolished from home: I am not aware of any Act of Parliament, or any orders from the Court of Directors, that make it incompetent to the local government; and though the home authorities may not choose to compel its abolition by this government, because they hold the local government to be the best judge of the probable effect of the measures, yet be assured the authorities at home would rejoice to learn that the local government had taken the abolition on itself.

So long as, having the power, we want the will, or having the power and the will, we want the energy to abolish it, it may fairly be doubted whether we are *de jure* rulers of the country.

November 1, 1826. (signed) *Courtney Smith*, Judge.

Minute

BENGAL.

Minute of the Fifth Judge.

In the report on suttee now to be submitted to government, I think the court should again urge its total abolition. It appears to me to be particularly necessary that the court should state its sentiments as to the probable effect of a prohibitory enactment on the feeling of the native army, as government seem to consider all the communications which have been hitherto made to it on the subject of suttee inconclusive from their not containing any opinion on that point.

My opinion is that an enactment prohibiting the sacrifice of suttee would be regarded by the native army with nearly total indifference, as the civil enactments of the government generally are.

All the regular corps of the army are recruited in Behar, Benares, Oude, and the Western Provinces. From the infrequency of suttee in those districts, it is manifest, not only that the inhabitants do not consider it as a sacrifice enjoined by their religion, but that they feel a strong disinclination to it; and we may be assured that those of them who have entered the army, and have had intercourse with Europeans, are not more favourably disposed towards it. The probability indeed is that the interdiction of the rite would be acceptable to all classes, and particularly to the sepoys, as affording relief from all fear of the degradation which in some minds may be conceived to attach to the non-performance of it, so long as it continues to be legal.

This opinion is further supported by the fact, that although the wife of a Bramin cannot burn without the body of her husband, yet that prohibition neither prevents Bramins from enlisting in the army and leaving their homes, nor induces those who do enlist, their wives to accompany them while with their regiments.

It should also be remembered that the Hindoo portion of the army is less likely than the Mahomedan to be induced to risk the loss of advantages actually enjoyed by them, by opposing an act of the government which does not immediately affect their individual interest; a deprivation of any personal advantage, or an act tending in any degree to deteriorate their condition in the service, is much more likely to produce a feeling of discontent among them than any general measure affecting the people at large. If any such cause of dissatisfaction with the service exists, so long as it remains government cannot be secure as to the effect of any of its measures whatever; but let such cause be removed, and I feel confident that a law for the suppression of suttee could be carried into effect with as much safety as any other enactment, and with as little risk of causing disaffection among the Hindoos as among the Mahomedans of the army.

9th Oct. 1826. (signed) *A. Ross*, Judge.

(True copies)

(signed) *W. H. Macnaghten*, Registrar.

DETAILED STATEMENT of SUTTEES, or HINDOO WIDOWS, who were burnt or buried alive with their deceased Husbands, in the several Zillahs and Cities, during the Year 1825; compiled from the Reports of the Magistrates.

CALCUTTA DIVISION.

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Burdwan - 63	1.–MussumutKhettoo - -	40	Aughree - -	Bundrabun, gooft	- - husbandry; left property to the amount of 400 rupees; no children.	3 January 1825	Potenah - -	- - the whole of these sacrifices, with one exception duly marked, took place by sahamurun, and were attended by the police officers:—one woman, Mahungee Debbea, a brahminee, aged 18 years, was prevailed upon to refrain from her purpose at the intercession of the police.
	2.–D° Sreemuttee Debbea -	60	Brahmin - -	Ramkunth, chutterjea.	- - *no* profession; leaving a child of 30 years old, and 7 beegahs of bermoter land.	23 – –	Cutwa.	
	3.–D° Rooknee -	30	Beneea - -	Rajchund, kurr -	- - husbandry; left property to the amount of 150 rupees; no children.	2 February –	Ambooa.	
	4.–D° Sunkuree -	60	Baugdee - -	Pran. baugdee -	- - husbandry; leaving 2 boys and 2 daughters, all above 18 years of age; no property.	3 – –	Gangooreea.	
	5.–D° Puncha Nunee Debbea -	18	Dybuck Brahmin	Paunchoo, thakore.	- - beggar; leaving 3 boys and 3 daughters, all of age; no property.	19 – –	Town Burdwan.	
	6.–D° Surrof Suttee - -	36	Koomar - -	Bubram, paul -	- - labourer; left property to the amount of 30 rupees; 4 children, all above 25 years of age.	21 – –	Poobthul.	
	7.–D° Puddoo -	64	Brahmin - -	Shamsoonder, banoorjee.	- - *no* profession; left property to the amount of 500 rupees; a boy and 2 daughters on the part of Kuroona Moe, all above 30 years of age.	26 – –	Ambooa.	
	8.–D° Kuroona Moe	75						
	9.–D° Huroo Munee	30	Tellee - -	Budden, nundy -	- - ditto - - left property to the amount of 400 rupees; 1 daughter of 9 years old.	8 March –	- Ditto	
	10.–D° Ulunge -	60	Dome - -	Goremul -	- - chowkeedaree; left no property, but 3 boys and a daughter, all above 25 years of age.	25 – –	Indoo.	
	11.–D° Bemolla -	80	Brahmin - -	Gudadhur, beedeabhoosun.	- - no profession; left property to the amount of 500 rupees; 3 boys and a daughter, all of age.	3 April –	Sceleemabad.	
	12.–D° Gour Munee	80	D° - -	Hurgobind, saurbbhoom.	- - ditto - - left 100 beegahs of bermoter land and some jewels, to the amount of 150 rupees, and 2 children, all above 50 years of age.	4 – –	Poobthul.	
	13.–D° Korosooleer	70	Kyburt - -	Nethaee, mundul	- - ditto - - left property to the amount of 800 rupees; 3 boys and 3 daughters, all above 15 years of age.	5 – –	Ambooa.	
	14.–D° Suckhee -	40	Koeth - -	Punchamun, sirkar.	- - ditto - - left property to the amount of 800 rupees; no children.	14 – –	- Ditto.	
	15.–D° Woorna Moe	50	Brahmin - -	Kishenkunth, gangoolee.	- - ditto - - left property to the amount of 500 rupees; no children.	6 May –	- Ditto.	
	16.–D° Belauss Munee - -	50	Koeth - -	Kossunath, ghose	- - husbandry; left 2 children, all above 20 years of age; no property.	- Ditto -	Indoo.	
	17.–D° Goluck Munee - -	55	Brahmin - -	Komlakunth, chutterjea.	- - ditto - - left some bermoter land; 3 children, all above 14 years of age.	5 June –	Potenah.	
	18.–D° Bindra Bunee - -	25	D° - -	Becheram, kaeth.	- - no profession; left 5 beegahs of bermoter land; no children.	14 – –	- Ditto.	
	19.–D° Chandranee	50	D° - -	Nilkunt, rae -	- - ditto - - left 30 beegahs of bermoter land and property to the amount of 200 rupees; a boy of 23 years old.	19 – –	Poobthul.	
	20.–D° Bhaurutee	75	D° - -	Joogul, rae -	- - ditto - - left property to the amount of 50 rupees; a boy and a daughter, all above 40 years of age.	24 – –	Ambooa.	
	21.–D° Kuro Munee	24	D° - -	Chaund Mohun, banoorjee.	- - ditto - - left property to the amount of 60 rupees; a daughter of 9 years old.	28 – –	- Ditto.	
	22.–D° Nill Munee -	50	D° - -	Thakoredoss, holdar.	- - ditto; left 10 beegahs of bermoter land; and 2 children, all above 22 years of age.	9 July –	Poobthul.	

(*continued*)

DIVISION OF CALCUTTA—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Burdwan—*continued*	23.—Musst. Banchee	60	Brahmin	Juggut Churn, mookerjee.	- - no profesion; left property to the amount of 1,000 rupees, and two boys and a daughter, all above 30 years of age.	4th August 1825	Amboca.	
	24.—D° Bermoo Mae	24	Benua	Srechuree, soha	- - ditto - - left property to the amount of 500 rupees; children all above four years of age.	15 – –	- Ditto.	
	25.—D° Kistoo Preea	65	Brahmin	Doolale, banoorgea	- - husbandry; left property to the amount of 200 rupees, and children of age.	- Ditto -	Racna.	
	26.—D° Berma Mae	25	Buddee	Nillambur, mozoomdar.	- - no profession; left property to the amount of 600 rupees; no children.	19th August –	Amboca - -	- - sacrificed by anoo-murun.
	27.—D° Baroonee	80	Gowala	Suckteeram, gopo	- - milk seller; left property to the amount of 300 rupees; two boys and three daughters, all above 30 years of age.	29th – –	Potenah.	
	28.—D° Belassee	65	Chussa	Gudduc, mundul.	- - husbandry; left property to the amount of 100 rupees; no children.	1st September –	- Ditto	
	29.—D° Roop Moonjuree	40	Tamoolee	Bullae, nack	- - no profession; left property to the amount of 150 rupees; a child of eight years old.	2d – –	Town Burdwan.	
	30.—D° Dya Mae	36	Brahmin	Gudadhur, mokerjea.	- - ditto - - left property to the amount of 600 rupees, and 15 beegahs of bermoter land; no children.	6th – –	Indoo.	
	31.—D° Oppura	70	D°	Narsing, rae	- - ditto - - left property to the amount of 320 rupees; a child above five years of age.	7th – –	Gangovreea.	
	32.—D° Gobind	45	Baugdee	Bundeeram, sirdar.	- - chowkeedaree; left property to the amount of 100 rupees; no children.	12th – –	Town Burdwan.	
	33.—D° Lolmunee	44	Benua	Rampershed, haldar.	- - no profession; left property to the amount of 140 rupees 8 annas; 2 boys and 3 daughters, all of age.	- Ditto -	Cutwa.	
	34.—D° Dheermunnee	35	Brahmin	Annua, rae	- - no profession; left property to the amount of 250 rupees; no children.	14th Sept. 1825	Oosgoon.	
	35.—D° Srumulee	50	Ditto	Ramessur, bhuttacharjee.	- - ditto - - left property to the amount of 700 rupees; two children, all above 10 years of age.	15th – –	Gangoorcea.	
	36.—D° Bhugbutee Debbea	40	Ditto	Ramhurree, misser	- - ditto - - left property to the amount of 300 rupees; no children.	19th – –	Amboca.	
	37.—D° Soorj-munee	45	Rumcolee	Huramohun, sing	- - ditto - - left property to the amount of 500 rupees; two boys and a daughter, all above 23 years of age.	30th – –	- Ditto.	
	38.—D° Goluck Munee	50	Koeth	Gourhuree, mitter.	- - service; left property to the amount of 101 rupees; no children.	- Ditto -	Poobthul.	
	39.—D° Dhon Munee	40	Tellee	Bholanath, tellee	- - labourer; leaving a child of 4 years old; no property.	1st October –	Cutwa.	
	40.—D° Dya Mae	30	Brahmin	Gourmohun, banoorjea.	- - no profession; left property to the amount of 220 rupees; a boy and a daughter all above 10 years of age.	- Ditto -	- Ditto.	
	41.—D° Sauguree	60	Tanty	Raddachurn, doss	- - labourer; left property to the amount of 30 rupees; two boys and three daughters, all above 15 years of age.	24th – –	Seeleemabad.	
	42.—D° Gosain Dossee	40	Beneea	Urjoon Dhance	- - ditto - - left property to the amount of 500 rupees; two children, all above 15 years of age.	25th – –	Potenah.	
	43.—D° Doonga Munee	45	Beneea	Chyton Churn, dut	- - labourer; left property to the amount of 150 rupees; 3 daughters, all above 15 years of age.	26th – –	Amboca.	
	44.—D° Gour Munee	75	Sonar	Chyton, sonar	- - goldsmith; left property to the amount of 50 rupees; a boy of 20 years old.	29th – –	- Ditto.	
	45.—D° Paurbutty	70	Kamar	Chyton, kamar	- - husbandry; leaving a boy and two daughters, all of age; no property.	10th Nov. –	Gaugoonea.	
	46.—D° Ross Munee	40	Telleo	Ramkishen, nundy	- - ditto - - left property to the amount of 150 rupees; a boy of 3 years old.	12th – –	Cutwa.	

DIVISION OF CALCUTTA—*continued.* ZILLAHS.	Names of SUTTEES. Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Burdwan—*continued*	47.—Mussᵗ Tirpoora Soondree - - 32	Brahmin -	Bhowanee Sunker, chutterjee.	- - service; left property to the amount of 1,000 rupees; no children.	12 Nov. - 1825	Suleemabad.	
	48.—Dᵒ Rassoo - - 50	Bhaugdee -	Pritram, bhaugdee.	- - labourer; left property to the amount of 6 rupees; a boy of age.	18 – –	Roena.	
	49.—Dᵒ Jettoo - - 50	Aughree -	Ramnarain, juss	- - husbandry; left property to the amount of 50 rupees; 2 daughters above 25 years of age.	21 – –	Potenah.	
	50.—Dᵒ Unnoopoonna 60	Brahmin -	Goorooopur Shad, misser.	- - service; left property to the amount of 100 rupees; a child and two daughters, all of age.	23 – –	Suleemabad.	
	51.—Dᵒ Chundrabullee - - - - 65	Koeth - -	Cala Chund, mitter.	- - ditto - - left property to the amount of 1,000 rupees; a boy and three daughters, all above 25 years of age.	- Ditto -	Ambooa.	
	52.—Dᵒ Sauuth Munnee - - - - 80	Brahminee -	Soodharam, banoorjea.	- - ditto - - left property to the amount of 1,000 rupees, and children above 30 years of age.	26 – –	Raena.	
	53.—Dᵒ Jussodah - 42	Dᵒ - -	Punchanun, mookerjeee.	- - no profession; left property to the amount of 1,000 rupees; a boy above four years of age.	29 – –	Ambooa.	
	54.—Dᵒ Woornamae 26	Dᵒ - -	Luckhun, banoorjea.	- - ditto - - left property to the amount of 300 rupees; no children.	1 Dec. –	Muntisser.	
	55.—Dᵒ Ullungo - - 40	Dᵒ - -	Mudden, mohun	- - ditto - - left 15 beegahs of hermoter land; no children.	10 – –	Balkinshen.	
	56.—Dᵒ Komla Debbea - - - - 50	Dᵒ - -	Kallepershad, beedeabagiss.	- - pundit; left property to the amount of 250 rupees; two boys and a daughter, all above 12 years of age.	16 – –	Ambooa.	
	57.—Dᵒ Aunund Mae - - - 35 58.—Dᵒ Rarasoondree - - - - 26	Dᵒ - -	Komlakunth, chuttergea.	- - service; left some landed property; two boys and a daughter on the part of former, all above 12 years of age.	17 – –	Balkishen.	
	59.—Dᵒ Gour Munee 55	Brahmin -	Rambulob, chukerbutty.	- - no profession; left property to the amount of 200 rupees, and three children, all of age.	17 Dec. - 1825	Aergaon.	
	60.—Dᵒ Sabeetreea - 70	Kaeth - -	Punchanun, rae	- - service; left property to the amount of 90 rupees; two children, all above 27 years of age.	21 – –	Potenah.	
	61.—Dᵒ Rectamburee 34	Aughree - -	Purmanund, sawunt.	- - husbandry; left property to the amount of 500 rupees; a boy above 12 years of age.	24 – –	Gougooreea.	
	62.—Dᵒ Puddoo Munee - - - 36	Kaith - -	Bhyrob Chund, ghose.	- - service; left property to the amount of 28 rupees; a child above four years of age.	- Ditto -	Poobthul.	
	63.—Dᵒ Birjsoondree 70	Brahmin -	Umbicachurn, misser.	- - husbandry; left property to the amount of 109 rupees; three boys and two daughters, all above 30 years of age.	30 – –	Cutwa.	
ly - 104	1.—Mussᵗ Upperna Dassy - - - 55	Telly - -	Ramhurry, nundy	- - shopkeeper; opulent -	4 January 1825	Byidbuttee -	- - sahamurrun; she left a son of 30 years of age. Burnt in the presence of the police burkendoss.
	2.—Dᵒ - Kessoory Dassy - - - 55	Tanlee - -	Ruttun, hess -	- - labourer; poor circumstances.	23 – –	Chundeoona -	- - sahamurrun; she had no children. In the presence of the police burkendoss.
	3.—Dᵒ - Kunnok Mony - - - 50	Chundal - -	Sunker, hajrah -	- - chowkedar; poor circstances.	26 – –	Bencpore - -	- - sahamurrun; she left 4 sons and 5 daughters above 12 years of age. In the presence of the police darogha and burkendoss.
	4.—Dᵒ Rookkoony Deby - - - 60	Brahmin - -	Hedoyram, chatoorjee.	- - mooktear; middling circumstances.	28 – –	Hurripaul - -	- - sahamurrun; she left no children. This suttee took place without the knowledge of the police officers.
	5.—Dᵒ Lukkepreah 75	Dᵒ - -	Oomapotee, turkolunkar.	- - jugmany; opulent circumstances.	12 February –	Byedbattee - -	- - sahamurrun; she left 2 sons and 2 daughters above 20 years of age. In the presence of police jummadar and burkendoss.
	6.—Dᵒ Soodha - - 45	Kybotta - -	Nemy, poorkut -	- - husbandman; poor circumstances.	14 – –	Cotra - -	- - sahamurrun; she left 3 daughters above 18 years of age. In the presence of the police burkendoss.
	7.—Dᵒ Bhyrobbee - 60	Sulgoup - -	Rampertad, ghose	- - husbandman; opulent circumstances.	16 – –	Byedbattee -	- - sahamurrun; she left 3 sons and 2 daughters above 18 years of age. In the presence of the police mohurrur and jumedar.
	8.—Dᵒ Soobodhra - 70	Brahmin - -	Mookteram, mookerjea.	- - service; opulent circumstances.	20 – –	Hooghley - -	- - sahamurrun; she left 2 sons above age. In the presence of the police darogha.
	9.—Dᵒ Nagoory - 65	Givallah - -	Totarum, ghose -	- - husbandman; poor circumstances.	21 – –	Byedbattee -	- - sahamurrun; she had no children. In the presence of the police burkendoss.

(*continued*)

DIVISION OF CALCUTTA—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Hooghly—continued.	10.—Muss^{t} Kunnuk-dossy	40	Nappit - -	Bhagboth, nappit	- - husbandman; in poor circumstances.	22 March 1825	Jehanabad - -	- - sahamurrun; she left 3 sons and 3 daughters above 13 years of age. In the presence of the police burkendoss.
	11.—D^{o} Kissinmony	80	Tante - -	Ristanondo, purramanik.	- - weaver; in poor circumstances.	28 — —	Benepore - -	- - sahamurrun; she left 2 sons above 21 years of age. In the presence of the police burkendoss.
	12.—D^{o} Roopa-Deby	60	Brahmin - -	Ramchuckerbuttee.	- - landholder; middling circumstances.	17 April —	Ghattaul - -	- - sahamurrun; she left 2 daughters above 22 years of age. This suttee took place without the knowledge of the police officers.
	13.—D^{o} Parbutty	16	Bagdee - -	Purrau, bagdee -	- - labourer; poor circumstances.	18 — —	Bausbaria - -	- - sahamurrun; she had no children. Burnt in the presence of the police burkendoss.
	14.—D^{o} Unnopoorna Deby	50	Brahmin - -	Ramdhun, mookerjia.	- - service; opulent circumstances.	20 — —	Benepore - -	- - sahamurrun; she left 2 sons above 25 years of age. In the presence of the police darogah and burkendoss.
	15.—Unnopoorna Deby	60	D^{o} - -	Sookmoy, mookerjea.	- - landholder; opulent circumstances.	21 — —	Ditto - -	- - sahamurrun; she left a son of 18 years of age. In the presence of ditto.
	16.—D^{o} Radhamony.	55	Sutgoup - -	Bhaukutram, paul	- - husbandman; poor circumstances.	- Ditto -	Dewangunge -	- - sahamurrun; she left 1 son and 1 daughter above 16 years of age. In the presence of the police burkendoss.
	17.—D^{o} Gyah	50	D^{o} - -	Ruttun, santrab -	- - ditto - - ditto - -	30 — —	- - - -	- - sahamurrun; she left 3 sons and 2 daughters, the youngest daughter 12 years, and others above 16 years of age. In the presence of the police burkendoss.
	18.—D^{o} Rammony Deby	60	Brahmin - -	Nilmony, bhullarharjy.	- - merchant; opulent circumstances.	3 May —	Bausbaria - -	- - sahamurrun; she left 2 sons of above age. In the presence of the police pharedar.
	19.—D^{o} Mullika Dassy	50	Chootan - -	Brindaban, chootoodhur.	- - carpenter; poor circumstances.	10 — —	Chundderrana -	- - sahamurrun; she left 2 sons and 3 daughters above 17 years of age. Burnt in the presence of the police burkendoss.
	20.—D^{o} Keera Dassy	40	Seetgoup - -	Somatun, paul -	- - hoyal; opulent circumstances.	11 — —	Hooghly - -	- - sahamurrun; she left a daughter of 29 years of age. In the presence of the police mohurrur.
	21.—D^{o} Unno Dassy	40	Kowrah - -	Rajiblochun, surdar.	- - paik; poor circumstances.	- Ditto -	Rajapoor - -	- - sahamurrun; she left a daughter of 11 years of age. In the presence of the police burkendoss.
	22.—D^{o} Hursoondary Dassy	19	Sutgoup - -	Soroop, kajrah.	- - husbandman; poor circumstances.	24 — —	Chundorco na -	- - sahamurrun; she left a son of 5 years of age. Burnt in the presence of the police burkendoss.
	23.—D^{o} Parijaut	55	Acharjee - -	Beeharam, acharjee.	- - family priest; opulent circumstances.	3 June —	Jehanabad -	- - sahamurrun; she left 2 sons and 2 daughters, the youngest daughter 10, and others above 19 years of age. In the presence of the police burkendoss.
	24.—D^{o} Parbuttee	60	Kyoota - -	Ramlochund, sen	- - service; opulent circumstances.	15 June —	Hooghly - -	- - sahamurrun; she left 5 children above 18 years of age. In the presence of the police mohurrur.
	25.—D^{o} - Koroona Mohee	55	Kybotta - -	Nundoram, culleah.	- - husbandman; poor circumstances.	17 — —	Dhunneacolly -	- - sahamurrun; she had no children. In the presence of the police burkendoss.
	26.—D^{o} - Bhuggobuttee	55	Kyosta - -	Sebokram, mittry	- - ditto - - ditto - -	21 — —	Rajbolhauth -	- - sahamurrun; she left 2 sons and 3 daughters, the youngest son 4, and others above 10 years of age. In the presence of the police darogah and other police officers.
	27.—D^{o} - Koroona Dassy	60	Gundhania -	Gokool, dan - -	- - spiceseller; poor circumstances.	27 — —	Ooloobariah -	- - sahamurrun; she left 1 son and 3 daughters, above 30 years of age. Burnt in the presence of the police jumedar.
	28.—D^{o} Rooking	60	Mallee - -	Rampersal, mally	- - seller of flowers; opulent circumstances.	3 July —	Byedbattee -	- - sahamurrun; she left 3 sons above age. In the presence of the police mohurrur and burkendoss.
	29.—D^{o} Unno Dassy	60	Sutgoup - -	Safoolleram, ghose.	- - husbandman; poor circumstances.	4 — —	Benepore - -	- - sahamurrun; she left a daughter 35 years of age. In the presence of the police burkendoss.
	30.—D^{o} Sagory	60	Nappit - -	Bechanona, nappit.	- - barber; poor circumstances.	7 — —	Rajapore - -	- - sahamurrun; she left 2 sons and 4 daughters above 14 years of age. Burnt in the presence of the police burkendoss.
	31.—D^{o} Takoormony	60	Sutgoup - -	Ramsoondur, roy	- - husbandman; middling circumstances.	20 — —	Ghattal - -	- - sahamurrun; she left 2 sons and 4 daughters above 17 years of age. In the presence of the police burkendoss.
	32.—D^{o} Sana Dassy	60	Kybotta - -	Ramtonoo, dass	- - husbandman; opulent circumstances.	24 — —	Byedbattee -	- - sahamurrun; she left 4 sons, the youngest son 7, and others 10 years of age. In the presence of the police mohurrur.
	33.—D^{o} Brummomohee Deby	*15	Brahmin - -	Bhobancechurn, chatoorjea.	- - trader; opulent circumstances.	2 August —	Hurripaul - -	- - sahamurrun; she left a daughter 7 months of age; the child taken in charge by the husband's uncle, under required engagement. Burnt in the presence of the police jumedar and burkendoss.
	34.—D^{o} Surbussory Deby	70	D^{o}. - -	Gunness, achargee	- - astrologer; poor circumstances.	6 — —	Dhunneacolly -	- - sahamurrun; she had no children. Burnt in the presence of the police jumedar.
	35.—D^{o} - Callamy Deby	36	D^{o} - -	Soroop, chuckurbutty.	- - jojmany; middling circumstances.	7 — —	Jehanabad -	- - sahamurrun; she had no children. In the presence of the police burkendoss.
	36.—D^{o} - Doolaly Dassy	80	Dhoobee - -	Takoordass, dhoobee.	- - washerman; poor circumstances.	10 — —	Chundercona -	- - sahamurrun; she left a daughter 50 years of age. In the presence of the police jumedar and burkendoss.
	37.—D^{o} Juggodombah	40	Kyoste - -	Chundersekhur, mittry.	- - service; opulent circumstances.	13 — —	Byedbattee -	- - unnoomurrun; she had no children. The husband having died at Benares, the widow embraced a piece of his wearing apparel and hair. Burnt in the presence of the police mohurrur and burkendoss.
	38.—D^{o} Lukkipria	18	D^{o} - -	Ramchand, mittry.	- - service; middling circumstances.	- Ditto -	Bansbaria - -	- - sahamurrun; she had no children. Burnt in the presence of the police jumedar and burkendoss. *(continued.)*

* The mohurrer of the thannah, who was in charge when this suttee took place, on being examined by the magistrate, stated that he was ignorant of the rule by which it is enacted that no woman can burn under the age of 16. He has been dismissed, and the attention of all the police officers has been again particularly directed to those instructions.

DIVISION OF CALCUTTA—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Hooghly—*continued.*	39.—Mussᵗ Foolmony	60	Kamar	Juggonauth, kamar.	- - blacksmith; middling circumstances.	14 August 1825	Ghattal	- - sahamurrun; she had no children. Burnt in presence of the police burkendoss.
	40.—Dᵒ Goopy	41	Bagdee	Chustedhur, bagdee.	- - husbandman; poor circumstances.	15 — —	Dhuneacolly	- - sahamurrun; she left 3 sons and 1 daughter, the youngest son 16, and others above 18 years of age. In the presence of the police burkendoss.
	41.—Dᵒ Jugdissory Deby	60	Brahmin	Rammedhee, chukurbuttee.	- - service; middling circumstances.	17 — —	Byedbattee	- - sahamurrun; she had 2 sons and 1 daughter, all above 20 years of age. In the presence of the police mohurrur and burkendoss.
	42.—Dᵒ Buggobottee	22	Koomar	Gollok, paul	- - seller of earthen-pots; poor circumstances.	20 — —	Ooloobaria	- - sahamurrun; she left a son 5 years of age. Burnt in the presence of the police darogah and burkendoss.
	43.—Dᵒ Aunundy	60	Bagdee	Kante, paul	- - paik; in poor circumstances.	25 — —	- Ditto	- - sahamurrun; she left 1 son and 2 daughters, above 20 years of age. In the presence of the police jumedar and mohurrur.
	44.—Dᵒ Deby Ramdhony	64	Brahmin	Hurranundo, banorjee.	- - landholder; opulent circumstances.	27 — —	Rajapore	- - sahamurrun; she had a son of 27 years of age. In the presence of the police burkendoss.
	45.—Dᵒ Unno	55	Nappit	Ramsoonder, nappit.	- - barber; poor circumstances.	- Ditto	Hooghly	- - sahamurrun; she left 3 sons (of which 2 are twins), the former is 30 and the latter 13 years respectively, and 2 daughters, 25 and 16 years of age. Burnt in the presence of the police of mohurrur.
	46.—Dᵒ - Khemung Kurry Deby	45	Brahmin	Doorgaperzad, banoorjea.	- - trader; middling circumstances.	28 — —	Byedbattee	- - sahamurrun; she left 3 sons, the youngest 5, and others above 24 years of age. In the presence of the police mohurrur and other officers.
	47.—Dᵒ Soonjonmony	22	Banea	Gullock, puddar	- - rope-maker; poor circumstances.	31 — —	Ooloobaria	- - sahamurrun; she left no children. In the presence of the police jumedar and mohurrur.
	48.—Dᵒ Dassy	50	Kybotta	Ockour, dass	- - husbandman; poor circumstances.	2 Sept. —	Rajapore	- - sahamurrun; she left a son and 2 daughters, above 18 years of age. In the presence of the police burkendoss.
	49.—Dᵒ Dassy	32	Dᵒ	Shyam, pugwah	- - ditto - - ditto	3 — —	Bugnan	- - sahamurrun; she left 3 sons and 2 daughters, the youngest son 1 ½, and others above 5 years of age; the young child taken in charge by the husband's brother, under the required engagement. Burnt in the presence of the police burkendoss.
	50.—Dᵒ Unno	50	Dᵒ	Jugganath, dass	- - labourer; poor circumstances.	4 — —	Hooghly	- - sahamurrun; she left 1 son and 2 daughters, the young child 10, and others above 14 years of age. Burnt in the presence of the police mohurrur.
	51.—Dᵒ Soonday Dassy	60	Dᵒ	Luk Manta, dass	- - husbandman; poor circumstances.	9 Dec. 1825	Bagnon	- - sahamurrun; she left 2 daughters above 21 years of age. In the presence of the police jumedar and burkendoss.
	52.—Dᵒ Peary	30	Barooee	Ramchand, auss	- - betel-seller; opulent circumstances.	10 — —	Byedbattee	- - sahamurrun; she left one daughter 17 years of age. In the presence of the police burkendoss.
	53.—Dᵒ Kissinmony	50	Kyoste	Kummul, bisivass	- - teacher; poor circumstances.	12 — —	Beneepore	- - sahamurrun; she left 2 daughters, the youngest 20 and another 25 years of age. In the presence of the police burkendoss.
	54.—Dᵒ - Kummul Monydeby	34	Brahmin	Mudden Mohun, pagrassy.	- - jogmany; middling circumstances.	- Ditto	Byedbattee	- - sahamurrun; she had no children. In the presence of the police mohurrur.
	55.—Dᵒ Munnoroma Deby	24	Dᵒ	Chaudmohun, mookerjea.	- - service; opulent circumstances.	17 — —	Hooghly	- - ditto - - ditto - - ditto.
	56.—Dᵒ Bemola Dassy	20	Sutgoup	Bhuggowan, ghose	- - shopkeeper; poor circumstances.	19 — —	Dᵒ	- - sahamurrun; she had no children. In the presence of the police pharedar and burkendoss.
	57.—Dᵒ Trepoora	24	Tally	Bhyrubkoondoo	- - ditto - - ditto.	- Ditto	Bansbaria	- - sahamurrun; she left 2 daughters, the youngest 2 and the other 8 years of age; the young child taken in charge by the husband's father, under the required engagement. Burnt in the presence of the police mohurrur and burkendoss.
	58.—Dᵒ Punchee	50	Moochee	Ramkanto, moochee.	- - weaver; middling circumstances.	27 — —	Rajapore	- - sahamurrun; she left 2 sons and 2 daughters above 18 years of age. In the presence of the police burkendoss.
	59.—Dᵒ Rookkoony	60	Jogee	Ramhurry, jogee	- - weaver; opulent circumstances.	- Ditto	Byedbattee	- - sahamurrun; she left 1 son and 1 daughter above 20 years of age. In the presence of the police burkendoss.
	60.—Dᵒ - Sonamony Deby	40	Brahmin	Debechurn, ghosal.	- - service; middling circumstances.	- Ditto	Banepore	- - sahamurrun; she left 2 sons and 2 daughters, the young child 8, and others above 11 years of age. In the presence of the police burkendoss.
	61.—Dᵒ Kenoo Dassy	52	Bagdee	Hullodhur, bagdee.	- - husbandman; poor circumstances.	28 — —	Jehanabad	- - sahamurrun; she left 4 sons of 25, 16, 11 and 5, and 2 daughters of 9 and 7 years of age. In the presence of ditto.
	62.—Dᵒ Rammony	55	Sutgoup	Ramhurry, ghose	- - talookdar; opulent circumstances.	4 October - -	Dewangunge	- - sahamurrun; she had 5 sons of 32, 28, 26, 16 and 12, and 1 daughter of 13 years of age. Burnt in the presence of the police jumedar and burkendoss.
	63.—Dᵒ Unnoo Poornah	30	Kyoste	Chundechurn, bose	- - service; opulent circumstances.	15 — —	Hooghly	- - sahamurrun; she left a son 1 year of age. The child taken in charge by the husband's brother Joygopaul Bose, under requisite engagement. In the presence of the police pharedar and burkendoss.
	64.—Dᵒ Radhamony	60	Soonree	Pauchoo, shau	- - liquor-seller; middling circumstances.	17 — —	Byedbattee	- - sahamurrun; she left 3 sons and 3 daughters above 19 years of age. In the presence of the police burkendoss.

(*continued*)

DIVISION OF CALCUTTA—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Hooghly—*continued*	65.—Mussᵗ Soodhamookee	70	Bania	Urjoon, puddar	- - banker; middling circumstances.	21 October 1825	Rajbolhaut	- - sahamurrun; she left 3 sons and 3 daughters all above 21 years of age. In the presence of the police burkendoss.
	66.—Dᵒ Tarasoondang Deby	50	Brahmin	Ramdhun, mookerjea.	- - service; middling circumstances.	Ditto	Byedbattee	- - sahamurrun; she left 4 sons and 1 daughter, the young child 9, and others 20 years of age. In the presence of the police mohurrur.
	67.—Dᵒ Tarah Dassy	30	Kyoste	Debypersad, sircar.	- - ditto - ditto	22 — —	Baunbaria	- - sahamurrun; she left 2 daughters, the youngest 4 and the other 13 years of age. In the presence of the police burkendoss.
	68.—Dᵒ Lukkhee	29	Malakar	Kassemath, malakar.	- - seller of flowers; poor circumstances.	Ditto	Hooghly	- - sahamurrun; she left one son of 12, and 3 daughters of 8, 8, and 4 years of age. In the presence of the police burkendoss.
	69.—Dᵒ Parbuttee	60	Bania	Doolal, bania	- - banker; middling circumstances.	25 — —	Dhunniacolly	- - sahamurrun; she left one son and 4 daughters above 25 years of age. In the presence of the police burkendoss.
	70.—Dᵒ Kaootah	80	Kybutta	Sauthory, mundal	- - husbandman; poor circumstances.	3 November	Rajholhauth	- - sahamurrun; she left 2 sons and 1 daughter above 20 years of age. This suttee took place without the knowledge of the police officers, but by the depositions of the villagers it appears that the suttee took place according to the Hindoo law and custom.
	71.—Dᵒ Sadhoo	75	Hary	Buddinath, hary	- - dhooly or drummer; in poor circumstances.	7 — —	Ditto	- - sahamurrun; she had a son of 30 years of age. Burnt in the presence of the police jumedar and burkendoss.
	72.—Dᵒ Khema Dassy	55	Keybotta	Nemy, dass	- - husbandman; in poor circumstances.	11 — —	Dhunniacolly	- - sahamurrun; she left 3 sons above 22 years of age. In the presence of the police burkendoss.
	73.—Dᵒ Patra Mony	65	Telly	Lukkun, dey	- - shopkeeper; in middling circumstances.	12 — —	Benepore	- - sahamurrun; she left 6 sons above 30 years of age. In the presence of the police pharedar and burkendoss.
	74.—Dᵒ Koroona Mohee	57	Bhat	Nundokissore, roy	- - beggar; in poor circumstances.	14 — —	Dewangunge	- - sahamurrun. In the presence of the police pharedar and burkendoss.
	75.—Dᵒ Sumdhony	60	Sutgoup	Debeechurn, ghose.	- - cultivator; middling circumstances.	18 — —	Jehanabad	- - sahamurrun; she left 3 sons and 1 daughter above 20 years of age. In the presence of the police burkendoss.
	76.—Dᵒ Russoo Mohee	60	Telly	Ramhurry, paul	- - shopkeeper; poor circumstances.	Ditto	Byedbattee	- - sahamurrun; she left 1 son of 12, and 1 daughter of 8 years of age. In the presence of the police burkendoss.
	77.—Dᵒ Parbutty Deby	70	Brahmins	Ramlochun, mookurjia.	- - landholder; opulent circumstances.	20 — —	Dhunniacolly	- - sahamurrun. One son 30 years of age.
	78.—Dᵒ Hurroparbutty Deby	61						
	79.—Dᵒ Rewary Deby	65						
	80.—Dᵒ Chitrah Deby	60						
	81.—Dᵒ Ramkeny Deby	32	Dᵒ	Tareeny, chatoorjea.	- - service; middling circumstances.	21 — —	Byedbattee	- - sahamurrun; she left a child 7 years of age. In the presence of the police mohurrur and burkendoss.
	82.—Dᵒ Sadhoo Deby	85	Dᵒ	Kaleesunkur, chuckerbutty.	- - minister; poor circumstances.	22 — —	Dewangunge	- - sahamurrun; she left 2 sons and 3 daughters above 25 years of age. In the presence of the police burkendoss.
	83.—Dᵒ Deb Mony	32	Kyoste	Muddun, bose	- - mooktear; middling circumstances.	Ditto	Chinsurah	- - sahamurrun; she left no children, and burnt herself in the presence of the police nazir and burkendoss.
	84.—Dᵒ Peary	32	Rajpoot	Juggot, roy	- - husbandman; middling circumstances.	23 — —	Rajbolhaut	- - sahamurrun; she left 2 sons, the youngest son 6 and the other 9 years of age. Burnt in the presence of the police burkendoss.
	85.—Dᵒ Raddha Mony	50	Brahmin	Buddinath, banoorjea.	- - minister; poor circumstances.	24 — —	Hooghly	- - sahamurrun; she left 2 sons and 1 daughter above 16 years of age. In the presence of the police pharedar and burkendoss.
	86.—Dᵒ Lohour Koony	30	Kybotta	Cheestedhur, dass.	- - husbandman; middling circumstances.	27 — —	Rajapoor	- - sahamurrun; she left no children, and burnt herself in the presence of the police burkendoss.
	87.—Dᵒ Soorja	40	Telly	Ramlochun, paul.	- - service; poor circumstances.	Ditto	Benipore	- - sahamurrun; she left 1 son of 8 years of age, and 3 daughters of 25, 20, and 18 years of age. In the presence of the police burkendoss.
	88.—Dᵒ Daby Dasy	45	Chundhal	Tellokram, chung	- - husbandman; poor circumstances.	Ditto	Ditto	- - sahamurrun; she left a son of 25 years of age. In the presence of the police burkendoss.
	89.—Dᵒ Radha	40	Telly	Koonchil, aut.	- - shopkeeper; poor circumstances.	29 — —	Dewangunge	- - sahamurrun; she left no children, and burnt herself in the presence of the police jumadar and burkendoss.
	90.—Dᵒ Buggabattee Deby	60	Brahmin	Ramjee, gongotee.	- - landholder; poor circumstances.	3 December	Benipore	- - sahamurrun; she left 1 son of 8 and 2 daughters of 25 and 20 years of age. In the presence of the police burkendoss.
	91.—Dᵒ Gandhury	30	Sutgoup	Kerioo, paul.	- - labourer; poor circumstances.	4 — —	Chunderconna	- - sahamurrun; she left 2 daughters, the youngest 6 and the other 10 years of age. In the presence of the police burkendoss.
	92.—Dᵒ Kalendee	30	Chundal	Hullodhur, chung	- - paik; poor circumstances.	5 — —	Benipore	- - sahamurrun; she left 2 daughters of 15 and 6 years of age. In the presence of the police burkendoss.

(*continued*)

DIVISION OF CALCUTTA—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Hooghly—*continued.*	93.—Mussᵗ Adory	32	Gunda Bania	Rutton, duttoo	- - spice-seller; poor circumstances.	5 December 1825	Rajbolhaut	- - sahamurrun; she left one son of 11, and 2 daughters of 16 and 5 years of age. In the presence of the police burkendoss.
	94.—Dᵒ Joy Mony	60	Dhobee	Buddinath, dhobee	- - washerman; poor circumstances.	6 — —	Dawangunge	- - sahamurrun; she left 4 sons of 20, 12, 9 and 6, and a daughter of 16 years of age. In the presence of the police burkendoss.
	95.—Dᵒ Unnopoorna Deby	25	Brahmin	Ramchand, bhuttacharjee.	- - jugmany; middling circumstances.	11 — —	Byedbattee	- - sahamurrun; she left two sons, the youngest 2½ years of age and the other 25 years of age. The young child taken in charge by the husband's brother Kallee Dass, bhuttachargee, under the requisite engagement.
	96.—Dᵒ Soobadhra Deby	65	Dᵒ	Noyan, roy	- - minister; poor circumstances.	13 — —	Hurripaul	- - sahamurrun; she left 1 son and 1 daughter above 30 years of age. Burnt in the presence of the police burkendoss.
	97.—Dᵒ Netto Dassy	70	Kybutta	Godadhurf, dass	- - husbandman; middling cumstances.	14 — —	Rajbolhauth	- - sahamurrun; she left 3 sons above 35 years of age. In the presence of the police burkendoss.
	98.—Dᵒ Russo Chundaliy	44	Chundal	Gour, chung	- - paik; poor circumstances.	19 — —	Benipore	- - sahamurrun; she left no children, and burnt herself in the presence of the police burkendoss.
	99.—Dᵒ Rajessory	60	Jalia	Doolal, jalia	- - fisherman; poor circumstances.	22 — —	Dᵒ	- - sahamurrun; she left one son and 3 daughters above 17 years of age. In the presence of the police burkendoss.
	100.—Dᵒ Kovchela Dassy	60	Gundabania	Joogul, jovy	- - spice-seller; poor circumstances.	23 — —	Jehanabad	- - sahamurrun; she left 2 sons and 2 daughters, all above 18 years of age. In the presence of the police burkendoss.
	101.—Dᵒ Samsoondary Deby	35	Brahmin	Parbutty, mookerjea.	- - service; middling circumstances.	25 — —	Pundwah	- - sahamurrun; she left 1 son and 2 daughters above 11 years of age. In the presence of the police jumedar and burkendoss.
	102.—Dᵒ Rassoo	32	Augoory	Uddichurn, joss	- - ditto - - ditto	30 — —	Chinsurah	- - sahamurrun; she left one son of 13, and one daughter of 10 years of age. In the presence of the police darogah and other officers.
	103.—Dᵒ Petumberry Dassy	32	Kyosta	Goorchunder, dutta	- - teacher; poor circumcumstances.	31 — —	Benipore	- - sahamurrun; she left 2 sons of 16 and 9, and one daughter of 2 years of age; the young child taken in charge by Ramgopaul Dutto, a relation of the suttee, under required engagement. In the presence of the police jumedar and burkendoss.
	104.—Dᵒ Soobadhra Dassy	60	Chootar	Ruttun, chootoodhur.	- - carpenter; poor circumstances.	- Ditto -	Chundercona	- - sahamurrun; she left 1 son and 3 daughters above 13 years of age. In the presence of the police burkendoss.

Note.—With reference to the orders of the Nizamut Adawlut of the 23d July 1824, the description of the circumstances and condition in life of the husband have been inserted in the fifth column, and for the sake of brevity have been distinguished in three classes; viz. opulent, middling and poor.

ZILLAH HOOGHLY.	COMPARATIVE ABSTRACT OF EACH YEAR:										
	1815.	1816.	1817.	1818.	1819.	1820.	1821.	1822.	1823.	1824.	1825.
Total number of Suttees	72	51	112	141	115	93	95	79	81	91	104

RELATIVE TO HINDOO WIDOWS. 47

Jessore - - 16	1.—Mussumut Gouree	28	Telee	Dhookeram, talee	- - an oilvender; in poor circumstances of life; an illiterate man.	1 February 1825	Tallah	- - it appears from the report of the darogah that the widow voluntarily permitted herself to be sacrificed with the corpse of her husband, in the presence of the mohorir of the Thannah, and that the orders of Government on the subject of suttees were duly observed on the occasion. The widow had a son aged 12 years.
	2.—Dᵒ Ruttee Munnee Debya	60	Brahmin	Ramneedhee, chukerbutty.	- - had some landed property, and was in middling circumstances of life, and was educated in the Bengallee language.	3 — —	Noabad	- - it appears from the report of the darogha, that the widow voluntarily sacrificed herself in his presence on the funeral pile of her husband, and that the orders of Government on the subject of the suttee were duly observed on the occasion. The widow had 4 sons of 23, 28, 38 and 42, and 2 daughters of 20 and 32 years of age.
	3.—Dᵒ Rajessurree Debya	71	Dᵒ	Kerparam, chucky	- - ministering Brahmin; he was in middling circumstances of life, and was well educated in the Bengallee language.	6 March —	Lowhugurah	- - it appears from the report of the darogha that the widow voluntarily sacrificed herself in his presence on the funeral pile of her husband, and that the orders of Government on the subject of the suttees were duly observed on the occasion. The widow had 3 sons of 17, 25 and 28 years of age.
	4.—Dᵒ Koroona Mohee Debya	50	Dᵒ	Ramneedhee, chukerbutty.	- - had some landed property, and was in middling circumstances of life; and well educated in the Bengallee language.	5 April —	Noabad	- - it appears from the report of the mohurir of the Thannah, that the widow voluntarily sacrificed herself in his presence on the funeral pile of her husband, and that the orders of Government on the subject of suttees were duly observed on the occasion. The widow had a son of 35 years of age.

(*continued*)

DIVISION OF CALCUTTA—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Jessore—*continued.*	5.—Mussᵗ Chunder Perbha -	32	Buddee - -	Hurchunder, sain	- - a putwaree; in middling circumstances of life, and educated in the Bengallee language.	4 July - 1825	Lowhee Gurrah	- - it appears from the report of the darogah that the widows voluntarily sacrificed themselves in his presence on the funeral pile of their husband, and that the orders of Government on the subject of suttees were duly observed on the occasion. The widow Chunder Perbha had a daughter of 18 years of age.
	6.—Dᵒ SunnaMuhee	25						
	7.—Dᵒ Timkowree Dassea -	30	Koit - -	Runye, dutt -	- - a vender of shell ornaments, and had a gantee juma; he was in middling circumstances of life, and was educated in the Bengallee language.	23 - -	Nowabad - -	- - it appears from the report of the darogah that the widow voluntarily sacrificed herself in his presence on the funeral pile of her husband, and that the orders of Government on the subject of suttees were duly observed on the occasion. The widow had 2 sons of 7 and 11, and a daughter of 4 years of age.
	8.—Sunkeree - -	50	Dᵒ - -	Ponanath, bose -	- - he was in middling circumstances of life, and was educated in the Bengallee language.	4 August -	Tollah - -	- - it appears from the report of the darogha that the widow voluntarily sacrificed herself in his presence on the funeral pile of her husband, and that the orders of Government on the subject of suttees were duly observed on the occasion. The widow had no family.
	9.—Dᵒ Obhya Dassia	40	Dᵒ - - -	Audooram, dutt -	- - a beggar; in poor circumstances of life, and an illiterate man.	11 - -	Nowabad - -	- - ditto - - ditto - - ditto.
	10.—Anundo Muhee Dassea -	40	Kait - -	Porun Sunker, sain	- - a doctor; he was in middling circumstances of life, and educated in the Bengallee language.	15 - -	Dᵒ - -	- - it appears from the report of the darogha that the widow voluntarily sacrificed herself in his presence and that of his mohurir on the funeral pile of her husband, and that the orders of Government on the subject of suttees were duly observed on the occasion. The widow had two sons of 9 and 14, and a daughter of 12 years of age.
	11.—Dᵒ Rada-Munnee	24	Dᵒ - - -	Deechunder, paul	- - had landed property; was in middling circumstances of life, and educated in the Bengallee language.	- Ditto -	Dᵒ - -	- - it appears from the report of the darogha that the widow voluntarily sacrificed herself in his presence and that of his mohurir on the funeral pile of her husband, and that the orders of Government on the subject of suttees were duly observed on the occasion. The widow had a daughter of 5 years of age.
	12.—Dᵒ Hurmonee -	35	Brahmin - -	Sreekurith, holdar	- - a mohurir; well circumstanced in life, and educated in the Bengallee language.	21 - -	Thanidah - -	- - it appears from the report of the darogha that the widow voluntarily sacrificed herself in his presence on the funeral pile of her husband, and that the orders of Government on the subject of suttees were duly observed on the occasion. The widow had no family of her own, but an adopted son of 4 years of age.
	13.—Sreemuttee -	25	Kait - -	Bungsee, dutt -	- - a labourer; in poor circumstances of life, and an illiterate man.	1 October -	Nowabad - -	- - it appears from the report of the darogha that the widow voluntarily sacrificed herself in his presence on the funeral pile of her husband, and that the orders of Government on the subject of suttees were duly observed on the occasion. The widow had no family.
	14.—Kumloa Debea -	80	Brahmin - -	Ramgovind, buttacharge.	- - a ministering Brahmin, and had landed property; he was in middling circumstances of life, and well educated in the Bengallee language.	31 - -	Singah - -	- - it appears from the report of the darogha that the widow voluntarily sacrificed herself in his presence on the funeral pile of her husband, and that the orders of Government on the subject of suttees were duly observed on the occasion. The widow had four daughters of 30, 36, 39 and 45 years of age.
	15.—Dᵒ Soorjmonee Dassea -	45	Koit - -	Bhowanee Pershaud, paul.	- - had landed property, and was in middling circumstances of life, and well educated in the Bengallee language.	16 December -	Cutwally - -	- - it appears from the report of the mohurir of the Thannah that the widow voluntarily sacrificed herself in his presence on the funeral pile of her husband, and that the orders of Government on the subject of suttees were duly observed on the occasion. The widow had two sons of 6 and 20, and a daughter of 12 years of age.
	16.—Dᵒ Konwaree Debea -	40	Burns Brahmin -	Beerussur, bhattacharjie.	- - a ministering Brahmin, and had landed property; he was in middling circumstances of life, and well educated in the Bengallee language.	27 - -	Mahomudpore -	- - it appears from the report of the darogha that the widow voluntarily sacrificed herself in his presence on the funeral pile of her husband, and the orders of Government on the subject of suttees were duly observed on the occasion. The widow had 4 daughters of 4, 8, 15 and 20 years of age.
Jungle Mehals 9	1.—Mussᵗ Jumoona -	52	Bysh - -	Chaud, bish -	- - shopkeeper; poor and ignorant.	17 January 1825	Thanah Jeldeah	- - sahamurrun; and this woman left no infant children, and the police officers were present.
	2.—Dᵒ Roop Koomry	39	Rajpoot - -	Anund Sing, baboo	- - related to Bessenpore; family pensioner and proprietor of lackrauj land -	8 March -	Thanah Burrah or Bessenpore.	- - ditto - - ditto - - ditto.

(continued)

DIVISION OF CALCUTTA—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Jungle Mehals—*continued.*	3.–Mussᵗ Ishoree	80	Chasa	Rughoo meeta, chasa.	- - cultivator; poor and ignorant.	2d April 1825	Thanah Burrah, or Bessenpore.	- - sahamurrun; and this woman left no infant children, and the police officers were present.
	4.–Dᵒ Pussoo	75	Brahmin	Boyle Pater, brahmin.	- - lackraujdar and cultivator; and ignorant.	18th May –	Thanah Beerchoom.	- - ditto - - ditto - - ditto.
	5.–Dᵒ Indree	70	Aungruck	Mokoond, aungruck.	- - cultivator; poor and ignorant.	15th June –	Thanah Chass	- - ditto - - ditto - - ditto.
	6.–Dᵒ Rutnee	52	Chasa Soonry	Mudun, shaw	- - ditto	22d August –	Zy ditto Saepore.	- - ditto - - ditto - - ditto.
	7.–Dᵒ Nullah	45	Bhaut	Rammoharaje, bhaut.	- - cultivator; poor and ignorant, but could write Bengallee.	28th Sept. –	Dᵒ Jeldeah	- - ditto - - ditto - - ditto.
	8.–Dᵒ Khema	50	Moira	Lochun, moira	- - poor and ignorant, but could write Bengallee.	27th Nov. –	Ditto	- - ditto - - ditto - - ditto
	9.–Dᵒ Kuroona	90	Telee	Suroop Paul, telee.	- - cultivator; moderate circumstances, and ignorant, but could write Bengallee.	16th Dec. –	Thanah Kullulpore	- - ditto - - ditto - - ditto.
Midnapore 22	1.–Mussᵗ Jussoda Munnee	80	Kyth	Nemoy Sing Ghose, kyth.	- - mohurrer; lived not very well.	12th Jan. 1825	Thanah Gur Betach.	- - burnt on her husband's pile, leaving only a daughter-in-law, and by her two sons. The ceremony took place before the police burkendoss.
	2.–Dᵒ Loochmee	80	Kyburt	Govindram Sawunt, kyburt.	- - cultivator; lived in a tolerable good state.	21st – –	Thanah Kassigunge.	- - burnt on her husband's pile, having 3 daughters-in-law, and 2 grandsons. The ceremony took place in the presence of the police jumedar.
	3.–Dᵒ Chandmony	42	Brahminee Gossaing.	Bhoobun Mohun Gossain, brahmin gossain.	- - landholder; lived very well.	3d Feb. –	Dᵒ Gur Betah	- - burnt on her husband's pile, leaving two grown-up sons. The jumedar and burkendoss were present.
	4.–Dᵒ Suboyanee	60	Brahminee	Juggernauth Chowdry, brahmin.	- - landholder and mohurrer; lived very well.	26th – –	Dᵒ Dynmarree	- - burnt on her husband's pile, having left a son aged 32 years, who is married. The police burkendoss was present at the ceremony.
	5.–Dᵒ Biddah	48	Kybert	Juggernauth Mihtee, kybert.	cultivator; lived well	13th March –	Dᵒ Kassigunge	- - burnt on her husband's pile, leaving 2 grown-up sons, and 3 daughters, who were married. The police jemadar was present.
	6.–Dᵒ Sooburdra	50	Brahminee	Sydie Pynie, Gryc, brahmin.	prohittee; lived well	23d – –	Dᵒ Seldah	- - burnt on her husband's pile, leaving a daughter aged 12 years, who is married. The police jemadar was present.
	7.–Dᵒ Luckeyperah	60	Sutgope	Biddoo Rouslee, sutgope.	- - cultivator; lived very well.	13th April –	Dᵒ Subbung	- - burnt on her husband's pile, having no relations. The jemadar and burkendoss were present.
	8.–Dᵒ Tarraney	60	Kyth	Soggur Ghose, kyth.	- - cultivator; lived very well.	17th – –	Dᵒ Midnapore	- - burnt on her husband's pile, having left a daughter married, aged 25 years. The jemadar and burkendoss were present.
	9.–Dᵒ Hurrier Pouah	60	Brahminee	Purkheet Bhorga, brahmin.	- - landholder; lived very well.	20th – –	Dᵒ Keelmegole	- - burnt on her husband's pile, having left 2 sons, aged respectively 40 and 30 years. The jemadar of the thannah was present.
	10.–Dᵒ Neeadee	60	Dooliah Bhahur	Juggernauth Dooliah, brahmin.	- - cultivator and barah; lived well.	24th – –	Dᵒ Kulmegole	- - burnt on her husband's pile, leaving two sons, aged respectively 32 and 25 years. The jemadar of the thannah was present.
	11.–Dᵒ Sreemuttee	20	Kyth	Sredhur Ghose, kyth.	- - labourer; lived not very well.	15th May –	Dᵒ Kissingunge	- - burnt on her husband's pile, having no relations. The ceremony took place before the police officers could arrive. Sonatur Ghose acted as moctar, and was fined 30 rupees for not reporting the circumstance to the thannah.
	12.–Dᵒ Aunundee	30	Brahminee	Gyaram Chatterjea, brahmin.	- - landholder; lived very well.	28th June –	Ditto	- - burnt on her husband's pile, leaving a son and daughter, aged respectively 6 and 7 years. They are left in charge of the uncle; the usual agreement was executed. The jemadar of the thannah was present.
	13.–Dᵒ Hennee	32	Lohar	Cartuck Rannah, lohar.	loharee; lived well	16th August –	Dᵒ Subbung	- - burnt on her husband's pile, leaving no children. The jemadar and burkendoss were present.
	14.–Dᵒ Junnoo	20	Sutgope.	Bheecarree Giree, sutgope.	cultivator; lived well	Dᵒ – –	Dᵒ Rymoobhunder	- - burnt on her husband's pile, leaving an infant daughter in charge of the uncle. The usual agreement was executed by the uncle. The mohurrir and burkendosa of the thannah were present.
	15.–Dᵒ Jankee	45	Brahminees	Rajiblochund Banorjea, brahmin.	landholder; lived well	1st Sept. –	Dᵒ Midnapore	- - burnt on their husband's pile, leaving no children. The jemadar and burkendoss were present.
	16.–Dᵒ Seebanee	40						
	17.–Brahmunnee	36	Brahminee	Luckikunt, brahmin.	- - prohitee and landholder; lived very well.	6th – –	Dᵒ Kassingunge	- - burnt on her husband's pile, leaving 2 daughters and 2 sons; the daughters being married, and the sons left in charge of Muddrosoodun Chuckurbutty, the uncle. The usual agreement was executed.
	18.–Dᵒ Soonderee	40	Kyth	Koochubdeye, kyth.	moherrer; lived well	7th – –	Dᵒ Kulmegole	- - burnt on her husband's pile, leaving 3 married daughters. The burkendoss was present.
	19.–Dᵒ Sunkeree	70	Brahminee	Punchanund Chuckerbutty, brahmin.	- - landholder; lived very well.	9th – –	Ditto	- - burnt on her husband's pile, leaving 2 sons, aged respectively 30 and 35 years. The burkendoss was present.
	20.–Dᵒ Lelee	105	Kyburt	Santiram Saurunt, kybert.	- - cultivator; lived very well.	10th Oct. –	Dᵒ Kassingunge	- - burnt on her husband's pile, leaving a son aged 50 years. The burkendoss was present. *(continued)*

DIVISION OF CALCUTTA—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Midnapore—*continued.*	21.–Mussᵗ Suddee	50	Dome	Girdher Mannah, dome.	- - drummer; lived very well.	24 October 1825	Kalmeggio	- - aunoomorno, leaving 2 sons, aged respectively 23 and 25 years, and a daughter aged 20 years; the meherrer and burkendoss were present.
	22.–Dᵒ Doorgee	80	Dhobee	Hurrikeesin, dhobee.	- - washerman; lived not very well.	9 December	Thanah Portaulpore.	- - burnt on her husband's pile, leaving 7 children, all married. The burkendoss was present.
Joint Magistrate of Nugwan					—None.—			
Nuddeah	1.–Mussᵗ Nundranee Jshapore, thannah Goburdanguh, zillah Nuddeah	82	Brahminee	Callypersaud Banerjea, a brahmin.	- - followed no profession; and possessed lakray land and other property.	6 January 1825	Goberdangah darogueh.	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	2.–Dᵒ Subosoondurree Dabia Rokunpore, thannah Nuddeah, zillah ditto	60	Dᵒ	Ghunessam Mookerjea, a brahmin.	- - followed no profession; and possessed of talooks and other property to the amount of 40,000 rupees.	31 – –	Nuddeah ditto	- - the widows of Ghunessam Mookerjea were barren. This was a case of sahamurrun, or burning together with their husband's corpse.
	3.–Dᵒ Lalmunee Dabia ditto ditto	37	Dᵒ					
	4.–Dᵒ Beemolee Debea Pateelparah, thannah Umbooha, zillah Burdwan	40	Bydinee	Sumbhochunder Sein, a byedee.	- - professions a doctor; and possessed of lakray land, 2 ½ beegahs and other property, to the amount of 20 rupees.	12 March –	Santipore ditto	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	5.–Dᵒ Pyaree Dassia Shaleegaon, thannah Hunra, zillah Nuddeah	17	Kayetnee	Ramkoomar Sircar, akast.	- - profession service; and possessed property to the amount of 50 rupees.	28 – –	Nuddeah	- - ditto - - ditto - - ditto.
	6.–Dᵒ Pyaree Dabia Beernagur, thannah Hawakally, zillah ditto	23	Brahminee	Sreeram Banerjea, a brahmin.	- - The deceased was an inhabitant of zillah Jelalpore; in consequence of which his profession and circumstances in life could not be ascertained.	29 – –	Santipore	- - ditto - - ditto - - ditto.
	7.–Dᵒ Chaudmunee Chytulparah, thannah Santipore, zillah ditto	24	Tantinee	Govind Dhununtaree, a tantee.	- - profession, a weaver; possessed of property.	20 April 1825	Santipore	- - this woman had a child under 3 years of age; but previous to the suttee a near relation entered into the prescribed engagement on stamped paper to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
	8.–Dᵒ Beemolah Dabea Kybah, thannah Raugwypoo Kooriah, zillah ditto	50	Brahminee	Runuk Panreh, a kunwuy brahmin.	- - profession, a merchant; and possessed property to the amount of 5,000 rupees.	24 – –	Kaugwuy Pookooriah jumadar.	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	9.–Dᵒ Kunimul Manee Dabia Barukpore, thannah Goburdangob, zillah ditto	65	Dᵒ	Rampersaud Rai, a brahmin.	- - merchant by profession, possessing 65 beegahs of lakraj land, and property to the amount of 1,000 rupees.	30 – –	Sooksaugur darogah.	- - ditto - - ditto - - ditto.
	10.–Dᵒ Pyaree Banyanee Nuddeah, thannah Nuddeah, zillah ditto	32	Bunenee	Cashunath Dey, a bunniah.	- - profession, a shopkeeper; possessed property to the amount of 50 rupees.	4 May –	Nuddeah ditto	- - ditto - - ditto - - ditto.
	11.–Dᵒ Lukhee Dabia Santipore, thannah Santipore, zillah ditto	20	Brahminee	Nettyanund Gossyne, a brahmin.	- - followed no profession; possessed of a talook and lakraj land, and property to the amount of 500 rupees.	- Ditto -	Aughurdeep mohurrer.	- - this woman had a child under 3 years of age; but previous to the suttee a near relation entered into the prescribed engagement on stamped paper to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
	12.–Dᵒ Urnopoornah Ranaghaut, thannah Rannaghaut, zillah ditto	55	Teylence	Ramchund Koond, a teylee.	- - profession, a shopkeeper; and possessed property to the amount of 500 rupees.	10 – –	Sooksaughur ditto	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	13.–Dᵒ Bheem Kishenughur, thannah Cutwally, zillah ditto	22	Koorenee	Madubchunder, a koree.	- - profession, a shopkeeper; possessed property to the amount of 25 rupees.	23 – –	Nuddeah darogha	- - ditto - - ditto - - ditto.
	14.–Dᵒ Radhamunee Dabea Burnugur, thannah Houskhally, zillah ditto	30	Brahminee	Ramjye Mookerjea, a brahmin.	- - profession, service; possessed 100 beegahs of lakeraj land, and property to the amount of 500 rupees.	25 – –	Santipore ditto	- - ditto - - ditto - - ditto.
	15.–Dᵒ Denomunee Ghogah, thannah Sooksaugur, zillah ditto	16	Kayetnee	Seebchunder Biewas, a kayeth.	- - profession, service; possessed property to the amount of 40 rupees.	28 – –	Sooksaugur ditto	- - ditto - - ditto - - ditto.

(*continued*)

DIVISION OF CALCUTTA—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
leah—*continued.*	16.—Mussᵗ Beelass Jennendangah, thannah Ranaghaut, zillah Nuddeah	20	Gwaleenee	Ramdhun Ghose, a gowala.	- - profession, cultivator; possessed property and cattle to the amount of 200 rupees.	13 June 1825	Sooksaugur mohurer.	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	17.—Dᵒ Sudhessuree Deyparah, thannah Cutwally, zillah ditto	60	Teylinee	Ramsoonder Holdar, a teylee.	- - profession, a merchant; and possessed property to the amount of 300 rupees.	14 — —	Nuddeah darogha.	- - ditto - - ditto - - ditto.
	18.—Dᵒ Bhyrubee Dabia Aureeadah, thannah Aureeadah, zillah 24 Pergunnahs	40	Brahminee	Romanath Mookerjea, a brahmin.	- - followed no profession; possessed 130 beegahs of lakraj land, and other property to the amount of 3,000 rupees.	14 — —	Aughurdeep ditto	- - this woman had a child under 3 years of age; but previous to the suttee a near relation entered into the prescribed engageon stamped paper to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
	19.—Dᵒ Bhugwuthee Dabia Belgureah, thannah Santipore, zillah Nuddeah	24	Dᵒ	Shamakanth Banerjea, a brahmin.	- - profession, service; possessed 50 beegahs of lakraj lands, and property to the amount of 200 rupees.	22 — —	Santipore ditto	- - ditto - - ditto - - ditto.
	20.—Dᵒ Gouree Dassia Baresut, thannah Kauskhally, zillah ditto	21	Sutgopnee	Soobul Ghose, a sutgope.	- - profession, cultivator; possessed property to the amount of 2 or 3 rupees.	29 — —	Ditto	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	21.—Dᵒ Samasoonduree Dadpoor, thannah Aughurdeep, zillah ditto	30	Brahminee	Hursunkur Mookerjea, a brahmin.	- - followed no profession; possessed property to the amount of 100 rupees.	3 July —	Aughurdeep mohurer.	- - ditto - - ditto - - ditto.
	22.—Dᵒ Gouree Munee Dabia Khyerpore, thannah Jheenukdah, zillah Jessore	50	Dᵒ	Sustedhur Bhuttacharje, a brahmin.	- - a priest and pundit by profession, possessed 200 beegahs of lakraj land, and property to the amount of 1,000 rupees.	17 — —	Sooksaugur darogha.	- - ditto - - ditto - - ditto.
	23.—Dᵒ Suckhee Dabia Kaurhraparah, thanah Sook-Saugor, zillah Nuddeah	30	Dᵒ	Moischunder Udhikaree, a brahmin.	- - followed no profession, and possessed property to the amount of 8,000 rupees.	30 — —	Ditto	- - ditto - - ditto - - ditto.
	24.—Dᵒ - Bhowanee Kishenpoor, thannah Hunrah, zillah ditto	40	Kayelnee	Juggurnath, dutt or kayet.	- - profession, a labourer; possessed property to the amount of 15 rupees.	1 August —	Nuddeah darogha.	- - this woman had no children under 3 years of age. This was a case of sahamurran, or burning together with the husband's corpse.
	25.—Dᵒ Jugodumbeth Dhurumdah, thannah Hunrah, zillah ditto	48	Brahminee	Ramkoomar Turkbagees, a brahmin.	- - a pundit by profession; possessed 6 beegahs of lakraj land, and property to the amount of 50 rupees.	10 — —	Ditto	- - ditto - - ditto - - ditto.
	26.—Dᵒ Kirpamohee Dabia Santipoor, thannah, Santipoor, zillah ditto	60	Dᵒ	Rajchunder Mookerjea, a brahmin.	- - profession, service; possessed 50 beegahs of lakeeraj land, and property to the amount of 100 rupees.	14 — —	Santipoor darogha.	- - ditto - - ditto - - ditto.
	27.—Dᵒ - Aunud Mohee Hedjlee, thannah Meherpoor, zillah ditto	45	Dᵒ	Seeboo Chowdree, a brahmin.	- - followed no profession, and possessed 25 beegahs of lakeraj land, and property to the amount of 120 rupees.	18 — —	Meherpoor jemadar.	- - ditto - - ditto - - ditto.
	28.—Dᵒ Treepoorah Dabia Belpookhooria, thannah Nuddeah, zillah ditto	60	Dᵒ	Moischunder Chatterjea, a brahmin.	- - service by profession; possessed 15 beegahs of lackhraj land, and property to the amount of 150 rupees.	19 — —	Nuddea darogha	- - ditto - - ditto - - ditto.
	29.—Dᵒ Umbeekah Jamalpoor, thannah Sooksaugur, zillah ditto	25	Byetenee	Fuqueerchund, a byethee.	- - a drummer by profession, and possessed no property.	25 — —	Sooksaugur mohurrer.	- - ditto - - ditto - - ditto.
	30.—Dᵒ - Chittrah Ghollah, thannah Ranaghaut, zillah ditto	50	Sutgopenee	Soobul Newakee, a sutgope	- - the deceased was supported by his son-in-law, and possessed no property.	10 Sept. —	Sooksaugur darogha.	- - ditto - - ditto - - ditto.
	31.—Dᵒ Kistno Monee, Dabia Kasheebparah, thannah Santipoor, zillah ditto	50	Brahminee	Goopeenath Chooramunee Buttacharjee, a brahmin	- - followed no profession; possessed 70 beegahs of lakjeraj land, and property to the amount of 1,200 rupees.	- Ditto -	Santipoor ditto	- - ditto - - ditto - - ditto.
	32.—Dᵒ Hursoondutree Thakoorparab, thannah Santipoor, zillah ditto	50	Dᵒ	Sumbhochunder Bhattacharjee, a brahmin.	- - by profession a priest; and possessed 51 beegahs of lakheraj land, and property to the amount of 300 rupees.	11 — —	Ditto	- - ditto - - ditto - - ditto.
	33.—Dᵒ - Anund Mohee	55	Birjonath	Birjonath Mookerjea, a brahmin.	- - profession, service; possessed 130 beegahs of lakheraj land, and property to the amount of 5,000 rupees.	17 — —	Ditto	- - ditto - - ditto - - ditto.

(*continued*)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Nuddeah—*continued.*	34.—Mussᵗ Mooktah Dabia, Bubeergutchee, thannah Kunrah, zillah Nuddea	32	Brahminee -	Unyadhynath Mookerjea, a brahmin.	- - by profession a pundit, possessing 25 beegahs of lakheraj land, and property to the amount of 150 rupees.	18 Sept. 1825	Nuddea darogha	- - this woman had a child under 3 years of age; but previous to the suttee a near relation entered into the prescribed engagement on stamped paper to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
	35.—Dᵒ - Jaymunee Taldeehee, thannah Doulutgunge, zillah ditto -	50	Keyetnee - -	Fuqueerchund Biswas, a kayet.	- - profession, service; possessed no property.	21 — —	Doulutgunge ditto.	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	36.—Dᵒ - Radhamunee, Beernugar, thannah Hauskhally, zillah ditto -	20	Teylinee - -	Juggurnath Paul, a teylee.	- - profession, a shopkeeper, in partners with the brothers of the deceased.	- Ditto -	Santipoor ditto -	- - ditto - - ditto - - ditto
	37.—Dᵒ - Sushoolah Ranaghaut, thannah Ranaghaut, zillah ditto - - -	60	Kayetnee - -	Kistnopersund Mittre, a kayet.	- - by profession service, and possessed no property.	3 October —	Sooksaugur mohurer.	- - ditto - - ditto - - ditto
	38.—Dᵒ Kumlahmunee, Kularowha, thannah Kunguspookooria, zillah, ditto	24	Brahminee -	Deebchunder Banerjea, a brahmin.	- - possessed property to the amount of 500 rupees.	6 — —	Kanguzpookooria ditto.	- - this woman had a child under 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagement on stamped paper to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
	39.—Dᵒ - Dashee, Maharajpore, thannah Hunrah, zillah ditto - -	26	Kayetnee -	Bishonath Dutt, a kayet.	- - profession, service; and possessed property to the amount of 25 rupees.	9 — —	Nuddea darogah	- - ditto - - ditto - - ditto
	40.—Dᵒ Deegumburee Dabia Bandkoolah, thannah Hauskhally, zillah ditto	50	Brahminee -	Bowaneechurn Banerjea, a brahmin.	- - followed no profession, and possessed 51 beegahs of of lakerhaj land, and property to the amount of 200 rupees.	11 — —	Santipoor mohurer.	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	41.—Dᵒ Petumburee Dabia Kamalpore, thannah Sooksaugur, zillair ditto -	25	Dᵒ - - -	Bykunt chatterjea, a brahmin.	- - by profession a priest or performer of religious service; possessed 150 beegahs of lakheraj land, and property to the amount of	12 — —	Sooksaugur darogha.	- - ditto - - ditto - - ditto
	42.—Mussumaut Petumburee Dabia Kachrapurah, thannah Sooksaugor, zillah ditto -	18	Brahminee -	Kirthoochunder Bhattacharjee, a brahmin.	- - profession, service; possessed 100 beegahs of lakheraj land, and property to the amount of 60 rupees.	12 October 1825.	Sooksaugur darogah	- - ditto - - ditto - - ditto
	43.—Dᵒ Urnopoornah Byerampore, thannah Ranaghaut, zillah ditto	60	Kayetnee - -	Ramsunkur Chunder, a kayet.	- - profession, service; and possessed 2 beegahs of lakheraj land.	17 — —	Sooksaugur mohurer.	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	44.—Dᵒ Rammunee Dabia Dogalchya, thannah Hunrah, zillah ditto - -	45	Brahminee -	Gudadhur Holdar, a brahmin.	- - possessed of lakheraj land and other property to the amount of 225 rupees.	5 Nov. —	Nuddeah darogha.	- - ditto - - ditto - - ditto.
	45.—Dᵒ Urnopoornah Dabia Tegghurea, thannah Hunrah, zillah ditto - -	50	Dᵒ - -	Sreenarain Turksedkauth, a brahmin	- - possessed of lakheraj land and other property to the amount of 300 rupees.	8 — —	- - Ditto - -	- - ditto - - ditto - - ditto.
	46.—Dᵒ. Deerpomohee, Mendiah, thannah Santipore, zillah ditto - -	29	Naptinee - -	Thakoordoss, a napeeth.	- - by profession, barber; possessed no property.	17 — —	Santipoor jumadar.	- - ditto - - ditto - - ditto.
	47.—Dᵒ Sreemuthee Dabia Nowkouree, thannah Ranaghaut, zillah ditto - -	25	Brahminee -	Issurchunder Gangolee, a brahmin.	- - profession, a merchant; possessed property to the amount of 2,000 rupees.	19 — —	Sooksaugur mohurir.	- - ditto - - ditto - - ditto.
	48.—Dᵒ Neloo Dabia Beernugur, thannah Hauskhally, zillah ditto - -	28	Dᵒ - -	Ramtoonoo Mookerjea, a brahmin.	- - profession, a merchant; possessed property to the amount of 200 rupees.	- Ditto -	Santipore darogha	- - this woman had a child under 3 years of age; but previous to the suttee a near relation entered into the prescribed engagement on stamped paper to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
	49.—Dᵒ Kistnomunee Dabia Gyepore, thannah Meherpore, zillah ditto - -	46	Dᵒ - -	Ramanund Mookerjea, a brahmin.	- - possessed of lakheraj land and property to the amount of 2,000 rupees.	21 — —	Nuddea darogha	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	50.—Dᵒ Chitr h Dabia Maishoondah, thannah Santipare, zillah ditto - -	50	Dᵒ - -	Thakoordass Chatterjea, a brahmin.	- - profession, service; possessed 10 beegahs of lakheraj land, and property to the amount of 7 rupees.	- Ditto -	Santipore darogha	- - ditto - - ditto - - ditto.

(*continued*)

DIVISION OF CALCUTTA—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Nuddeah—*continued*	51.—Muss^{t} Hurosoonduree Dabia Pooraparah, thannah Bagdah, zillah Nuddeah	25	Brahminee -	Ra gungah Chukerbutty, a brahmin.	- - profession, service; possessed of lakheraj land and property to the amount of 5,000 rupees.	25 Nov. 1825.	Baugdah jumadar.	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	52.—D^{o} Rass Munee Dabia Sooburnopoolee, thannah Nyhalee, zillah ditto -	32	D^{o} - -	Monchur Mookerjea, a brahmin.	- - profession, service; and possessed property to the amount of 7 rupees.	26 — —	Sooksaugur jumadar.	- - ditto - - ditto - - ditto.
	53.—D^{o} Seedhessuree Dabia Bagulchra, thannah Kauguzpookooria, zillah ditto - -	65	D^{o} -	Soodharam Banerjea, a brahmin.	- - possessed 40 beegahs of lakheraj land, and property to the amount of 200 rupees.	28 — —	Kauguzpookooria mohurer.	- - ditto - - ditto - - ditto.
	54.—D^{o} Burodah Dabia Banchecarah, thannah Nuddeah, zillah ditto - -	20	D^{o} - -	Ramchuon Mookerjea, a brahmin.	- - profession, service; and possessed 150 beegahs of lakheraj land, and other property to the amount of 1,000 rupees.	10 Dec. —	Nuddeah darogha	- - this woman had a child under 3 years of age; but previous to the suttee a near relation entered into the prescribed engagement on stamped paper to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
	55.—D^{o} - - Nulletah Santipore, thannah Santipore, zillah ditto -	60	Tantinee - -	Juggurnath Bunik, a tantee.	- - profession, service; and possessed no property.	11 — —	Santipoor jumadar.	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning with the husband's corpse.
	56.—D^{o} Dassee Bhulkah, thannah Santipore, zillah ditto - -	50	Kayetnee - -	Pranhuree Sircar, a kayet.	profession, service - -	17 — —	Ditto - -	- - ditto - - ditto - - ditto.
	57.—D^{o} Oomasoonduree, Santipore, thannah Santipore, zillah ditto - -	22	Naptinee - -	Issur, a napeeth	profession, a barber - -	19 — —	Ditto - -	- - this woman had a child under 3 years of age; but previous to the suttee a near relation entered into the prescribed engagement on stamped paper to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
	58.—D^{o} Rossoo Beernugur, thannah Hauskholly, zillah ditto -	44	Sakranee - -	Deybeepersaud, a sekra.	- - profession, a goldsmith	23 — —	Santipore darogha	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	59.—D^{o} Bermomohee Dabia Ausmalee, thannah Raghaut, zillah	40	Brahminee -	Hurchunder Banerjea, a brahmin.	- - profession, a merchant; possessed 100 beegahs of lakheraj land, and property to the amount of 1,000 ru-	27 — —	Sooksaugar ditto	- - ditto - - ditto - - ditto.

	60.—D^{o} Oomah Dabia Hathchalah, thannah Hunrah, zillah ditto - -	65	D^{o} - -	Rampersaud Chatterjea, a brahmin.	- - profession, service; possessed of lakheraj land and other property to the amount of 10,000 rupees.	30 — —	Nuddeah ditto -	- - ditto - - ditto - - ditto.
Suburbs of Calcutta - - 48.	1.—Muss^{t} Gunga Money - -	32	Gundo, baniah -	Calachaud, saha	- - lived on the produce of a house rented 5 rupees per month.	12 January 1825	Chitpore - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of the police darogha, leaving no children.
	2.—D^{o} Rokooney -	69	Coomar - -	Ramjoy, paul -	- - doctor, and earned a monthly income of 10 rupees.	19 Feb. —	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of the police darogha, leaving 1 son and 2 daughters, all above 30 years of age.
	3.—D^{o} Beemallah	24	Joogy - -	Panchoo Cowree, joogy.	- - weaver; subsisted on the profits of his labour, 5 rupees per month.	26 — —	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of the police darogha, leaving 1 daughter 6 years of age.
	4.—D^{o} Goury -	70	Ironsmith, or camar - -	Anuntoram, camar.	- - subsisted on the profits of his labour, 7 rupees 8 annas.	- Ditto -	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of the police darogha, leaving no children.
	5.—D^{o} Cowsoliah	70	Gowaliah - -	Doorgarain, gowalla.	- - had a portion of land, which produced him 20 rupees per month.	29 — —	Tauzeeraut -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of the police darogha, leaving 3 sons and 2 daughters, all above 28 years of age.
	6.—D^{o} Bishenperiah	60	Brahminee -	Nundkishore, roy	- - a talookdar; in the receipt of 100 rupees per month.	19 April —	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of the police darogha, leaving 1 son and 5 daughters, all above 22 years of age.
	7.—D^{o} Hurosoonderee - -	40	Ditto - -	Neelmony, mookerjea.	- - service, on 15 rupees per month,	28 — —	Sulkeeah - -	- - voluntarily burnt themselves after the ceremony of sahamurrun in the presence of police darogah, leaving no children.
	8.—D^{o} Bermomohee	35						
	9.—D^{o} Dyah Mohee Dossee -	50	Koit - -	Gourhurree, mitter.	- - service, on 10 rupees per month.	11 May —	Ditto -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son and 1 daughter, all above 22 years of age.
	10.—D^{o} Chunderperiah	55	Byed - -	Kirteechunder, sain.	- - a talook, which gave him 100 rupees per month.	20 — —	Tauzeeraut -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 3 sons and 2 daughters, all above 16 years of age.
	11.—D^{o} Goluck -	40	Koit - -	Muddunmohun, bose.	- - doctor, and earned monthly income of 20 rupees.	25 — —	Sulkeeah - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving no children.
	12.—D^{o} Gourey -	22	Weaver or tantee	Groopershaud, tantee.	- - weaver; subsisted on the profits of his labour, 5 rupees per month.	6 June —	Chitpore - -	- - ditto - - ditto - - ditto.

(*continued*)

DIVISION OF CALCUTTA—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Suburbs of Calcutta—*continued.*	13.—Mussᵗ Jumoonah Dossee	70	Coyberth	Uckoor, doss	- - shopkeeper; which produced him 30 rupees per month.	22 June 1825	Sulkeeah	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 2 sons and 2 daughters, all above 25 years of age.
	14.—Dᵒ Kishenmoney	55	Koit	Juggernauth, aeh.	- - service, on 100 rupees per month.	30 — —	Tauzeeraut	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son, 25 years of age.
	15.—Dᵒ Saumah-Soondery	35	Brahmin	Praun Kishen, chuckerbutty.	- - service, on 50 rupees per month.	10 August —	Ditto	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving no children.
	16.—Dᵒ Puddo Dossee	25	Baugdee	Nusseeram, baugdee.	- - subsisted on the profits of his labours, 5 rupees per month.	13 — —	Chitpore	- - ditto - - ditto - - ditto.
	17.—Dᵒ Rammoney	30	Koit	Ramdhun, ghose	- - service, on 10 rupees per month.	17 — —	Ditto	- - ditto - - ditto - - ditto.
	18.—Dᵒ Jugga Dabia	25	Acherjee	Seebehunder, aecharjee.	- - service, on 40 rupees per month.	18 — —	Sulkeeah	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 daughter, 2 years of age. An engagement was executed by Rammohun, aecharjee, her husband's brother, for the care of the child.
	19. Dᵒ Koochillah	80	Pode.	Jugurnauth susker.	- - subsisted on the profits of his labour, 10 rupees per month.	21 — —	Ditto	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police of darogah, leaving no children.
	20.—Dᵒ Diggumburry	35	Gowallah	Comole, ghose	- - service, on 10 rupees per month.	23 — —	Chitpore	- - ditto - - ditto - - ditto.
	21.—Dᵒ Bhyrobee Dabeeah	35	Brahmin	Ramruttun, mokerjea	- - - ditto - -	26 — —	Tauzeeraut	- - ditto - - ditto - - ditto.
	22.—Dᵒ Joymoney Dabea	46	Dᵒ	Sumbhoochunder, banerjea.	- - service, on 60 rupees per month.	27 — —	Ditto	- - ditto - - ditto - - ditto.
	23.—Dᵒ Gourey	40	Bagdee	Gour, baugdee	- - subsisted on the profits of his labour, 30 rupees per month.	28 — —	Sulkeeah	- - ditto - - ditto - - ditto.
	24.—Takoor Dossee Dabiah	35	Brahmin	Obhoy Churn, chatterjea.	- - ajujmany, or director of funeral or other ceremonies, which produced him 5 rupees per month.	29 — —	Tauzeerut	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son and 3 daughters, their ages, viz. 14, 10, 7 and 4 years.
	25.—Dᵒ Drapuddee Dossee	22	Jelliah	Hurry Kishen, jelleah.	- - fisherman, and earned about 10 rupees per month.	8 September —	Chitpore	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 daughter, 1 year old. An engagement was executed by Radahkishen, jelliah, her husband's brother, for the care of the child.
	26.—Dᵒ Bhugobatty Dossee	35	Sudghope	Runo, newagy	- - a trader; his profits were about 10 rupees per month.	Ditto	Nohazaree	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 2 sons and 1 daughter, all above 10 years of age.
	27.—Dᵒ Dhunmoney	40	Koit	Tarrachund, ghose	- - talookdar; in the receipt of about 400 rupees per month.	11 — —	Tauzeerut	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving no children.
	28.—Dᵒ Gourey	40	Brahminee	Ramchunder, banerjea,	- - service, on 25 rupees per month.	25 — —	Sulkeeah	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son and 1 daughter, both above 16 years of age.
	29.—Dᵒ Rookooney	70	Coyberth	Doolall, kurrar	- - a trader; his profits were about 40 rupees per month.	25 — —	Ditto	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 3 sons and 4 daughters, all above 18 years of age.
	30.—Dᵒ Russo	44	Acharjee	Cheedam, acherjee	- - a trader, and lived on profits, about 40 rupees per month.	28 — —	Ditto	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving no children.
	31.—Dᵒ Curoonamohee	50	Brahminee	Ramloonoo, banerjea.	- - service, on 10 rupees per month.	1 October —	Ditto	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 5 sons and 2 daughters, all above 18 years of age.
	32.—Dᵒ Roghoomoney Dossee	27	Koit	Rammohun, ghose	- - service, on 25 rupees per month.	10 — —	Tauzeerant	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 daughter, 10 years of age.
	33.—Dᵒ Rammoney Dabeah	60	Brahminee	Attaram, bhutacharje.	- - manufacturer of bricks, which produced him 15 rupees per month.	Ditto	Ditto	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son, 32 years of age.
	34.—Dᵒ Bishenpeeriah	99	Coyberth	Nund Loll, coyberth.	- - service, on 60 rupees per month.	12 — —	Ditto	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 4 sons and 1 daughter, all above 42 years of age.

(*continued*)

DIVISION OF CALCUTTA—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Suburbs of Calcutta—*continued.*	35.–Mussᵗ Obherjah Dossee	70	Chootar	Neemoye, chooter, or carpenter.	subsisted on the profits of his labour, 5 rupees per month.	28 October 1825	Chitpore	voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son, 50 years of age.
	36.–Dᵒ Umbeekah Dossee	60	Gowallah	Pritram, ghose	rice merchant, and lived on his profits, about 10 rupees per month.	6 November –	Ditto	voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 2 sons and 2 daughters, all above 30 years of age.
	37.–Dᵒ Juggo	40	Pode	Gungeram, pode	husbandry; which yielded him 11 rupees per month.	Ditto	Tauzeeraut	voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 2 daughters, all above 7 years of age.
	38.–Dᵒ Ruttun	70	Coyberth	Goroye, satrah	subsisted on the profits of his labour, 4 rupees per month.	8 – –	Sulkeeah	voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 5 sons and 1 daughter, all above 21 years of age.
	39.–Dᵒ Roymoney Dabia	22	Brahmin	Rambullub, chukerbutty.	ajajmany, or director of funeral and other ceremonies, receiving about 15 rupees per month.	14 – –	Tauzeeraut	voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving no children.
	40.–Dᵒ Soorjeemoney Dossee	50	Koit	Rammohun, sing	service, on 10 rupees per month.	25 – –	Sulkeeah	voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son, 20 years of age.
	41.–Dᵒ Chunderah Dossee	50	Gowallah	Seeboram, ghose	a trader; which produced him 5 rupees per month.	27 – –	Chitpore	voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving no children.
	42.–Dᵒ Bhugobutty	36	Brahmin	Lollchund, chatterjea.	service, on 10 rupees per month.	28 – –	Sulkeeah	voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 daughter, 3 years of age. An engagement was executed by Mohischunder, chatterjea, her husband's brother, for the care of the child.
	43.–Dᵒ Woomah Dabiah	50	Ditto	Ramhurry, roy	a talookdar, in the receipt of 100 rupees per month.	29 – –	Tauzeeraut	voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 2 sons and 1 daughter, all above 22 years of age.
	44.–Dᵒ Ruttunmoney	70	Byed	Collipersaud, roy	service, on 20 rupees per month.	30 – –	Ditto	voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son and 1 daughter, both above 30 years of age.
	45.–Dᵒ Dhunmoney	40	Brahmin	Mirloonjoy, mokerjea.	service, on 50 rupees per month.	11 Dec. –	Ditto	voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving no children.
	46.–Dᵒ Doorgamoney	34	Gowallah	Goluck, ghose	a milkman; which produced him 20 rupees per month.	14 – –	Chitpore	voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 2 sons and 4 daughters, all above 9 years of age.
	47.–Dᵒ Chundermoney	40	Brahmin	Ramlochun, gangooly.	in indigent circumstances.	23 – –	Tauzeeraut	voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving no children.
	48.–Dᵒ Comole	30	Ditto	Beechoo, gangoolly.	ajujmany, or director of funerals and other ceremonies; which produced him 10 rupees per month.	24 – –	Sulkeeah	voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son, 12 years of age, and 1 daughter, 3 years old. An engagement was executed by Ramesnoye Gangoolly, her husband's brother, for the care of the child 3 years of age.
24 Pergunnahs 20.	1.–Mussᵗ Biddadhuree	60	Brahmin	Kishenchunder, banerjea.	subsisted by the profits of Burmottur lands.	4 January 1825	Anreeadah	sacrificed herself by the ceremony of sahamurrun, of her own free will, leaving a son of 30 years of age. The police officers of the thannah were in attendance at the time.
	2.–Dᵒ Gopee Dossee	50	Kyest	Kalleepersaud, bose.	service, also enjoyed the proceeds of a portion of lakheraj lands.	18 February –	Ditto	voluntarily sacrificed herself by the ceremony of sahamurrun, in presence of the local officer of the thannah, leaving 3 sons and 1 daughter, all above 15 years of age.
	3.–Dᵒ Dya Mohee	40	Brahmin	Bishennauth, biddabagees.	pundit; died in poor circumstances.	20 – –	Moydah	this woman voluntarily sacrificed herself by the ceremony of sahamurrun, in presence of the local police officers, leaving a daughter, 7 years old.
	4.–Dᵒ Puddabuttee	60	Ditto	Radahnund, chatterjea.	service; her husband enjoyed the proceeds of burmottur land, of which she died possessed.	2 May –	Anreeadah	voluntarily sacrificed herself by the ceremony of sahamurrun, in presence of the police officers of the thannah, leaving a son and a daughter, both above 22.

(*continued*)

DIVISION OF CALCUTTA—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
24 Pergunnahs—*continued.*	5.—Mussᵗ Dya Mohee	20	Chuttree	Mudhoo Soodun, roy.	- - service; deceased was a proprietor of an estate worth 50,000 rupees.	14 May 1825	Anreeadah	- - sacrificed herself by the ceremony of sahamurrun, in the presence of the police officers of the thannah, leaving an infant of 3 years. Groopersaud, roy, the brother of the deceased, entered into an engagement to bring up and protect the child.
	6.—Dᵒ Kishowpriah	45	Bydee	Bydeenauth, bydee.	- - physician; was a man of property to the amount of 500 rupees.	18 — —	Ramnagore	- - leaving a son and 2 daughters, all above 20 years; sacrificed herself voluntarily by the ceremony of sahamurrun, in presence of the local police officers of the thannah.
	7.—Dᵒ Haureeny	50	Brahmin	Gorachund, mokerjea.	- - service; deceased died leaving considerable landed property and cash.	20 — —	Anreeadah	- - these women voluntarily sacrificed themselves by the ceremony of sahamurrun; Mussumaut Haureeny leaving a son of 30 years, and Mussumaut Sreemottee no issue. The police darogah of the thannah adopted the prescribed measures, being in attendance at the time.
	8.—Dᵒ Sreemottee	60	Ditto					
	9.—Dᵒ Beermo Mohee	23	Kyest	Jugomohun, bose	- - service; deceased was a man of small property.	26 — —	Entogobhee	- - leaving no issue; of her own accord sacrificed herself by the ceremony of sahamurrun when the police officers were in attendance.
	10.—Dᵒ Sunkerry	50	Brahmin	Muttoor Mohun, chowdry.	- - service; possessed a considerable estate, talooka, &c.	7 August —	Anreeadah	- - voluntarily sacrificed herself by the ceremony of sahamurrun, in presence of the police officers of the thannah, leaving a son and 3 daughters, all above 20 years.
	11.—Dᵒ Kaileeau Unnee	60	Ditto	Kishenchunder, bhattacharje.	- - pundit; enjoyed the proceeds of a portion of bermottur land.	- Ditto -	Moydah	- - this woman voluntarily sacrificed herself by the ceremony of sahamurrun, in presence of the police officers of the thannah, leaving 4 sons and 4 daughters, all above 20 years.
	12.—Dᵒ Birmomohee	30	Ditto	Sumbhoochunder, mookerjea.	- - service; the deceased was a proprietor of an estate worth 1,000 rupees.	24 — —	Barrackpore	- - sacrificed herself by the ceremony of sahamurrun of her own accord, in the presence of the local police officers of the thannah, leaving a child 2 years old. Joygopaul, mokerja, Neelmoney, mokerja and Kishen money, dabeeah, relations of the deceased, engaged themselves to protect the child.
	13.—Dᵒ Doorgah	15	Pode	Kown, susker	- - husbandry; died possessed of a portion of land paying rent.	- Ditto -	Ramnagore	- - sacrificed herself of her own accord by the ceremony of sahamurrun, in presence of the police officers of the thannah, leaving no offspring.
	14.—Dᵒ Kurreona Mchee	60	Brahmin	Bacharaum, ghosaul.	- - was a man of affluent circumstances.	28 — —	Anreeadah	- - leaving *no* issue; voluntarily sacrificed herself by the ceremony of sahamurrun. The police darogah was in attendance at the spot.
	15.—Dᵒ Hurreepreeah	60	Ditto	Rampersaud, ghosaul.	- - deceased subsisted on the proceeds of burmottur land.	- Ditto -	Ditto	- - this woman, with her own consent, in conformity to the Hindoo Shaster, was burnt on the funeral pile of her husband (sahamurrun), leaving 3 sons and 2 daughters, all above 20 years. The police officers of the division were present.
	16.—Dᵒ Anund Mohee	45	Ditto	Mooktaram, mokerjah.	- - subsisted by the income of the burmottur lands.	31 — —	Anreeadah	- - voluntarily sacrificed herself according to the Hindoo Shaster, by the ceremony of sahamurrun, in the presence of the police officers of the thannah, leaving a son of 20 years of age.
	17.—Dᵒ Puddow	50	Pode	Nulleet, duftery.	- - service; held a few beegahs of jummu land.	4 Sept. —	Bishenpore	- - this woman voluntarily sacrificed herself by the ceremony of sahamurrun, in presence of the police officers of the thannah, leaving a son of 12 years of age.
	18.—Dᵒ Deganburry	22	Brahmin	Issur Chunder Roy, chowdry.	- - subsisted on the profit of his talookah.	11 — —	Moydah	- - leaving no offspring; sacrificed herself of her own free will, by the ceremony of sahamurrun, in presence of the police officers of the thannah.
	19.—Dᵒ Rammonee	50	Ditto	Ramlochun, chuckerbutty.	- - died in a circumstance of small fortune.	- Ditto -	Ditto	- - sacrificed herself voluntarily by the ceremony of sahamurrun, before the police officers of the thannah, leaving 1 daughter 30 years of age.
	20.—Dᵒ Nyanny	60	Ditto	Rammohun, mookerjea.	- - subsisted by the proceeds of a few beegahs of burmottur land.	17 — —	Anreeadah	- - voluntarily sacrificed herself after the ceremony of sahamurrun, leaving no issue, when the police officers of the thannah were in attendance at the spot.
	21.—Dᵒ Bamabsoondry	22	Ditto	Hurrynarain, bhuttacharge.	- - pundit; died possessed of a few beegahs of burmottur land	3 October —	Moydah	- - leaving no offspring; voluntarily ascended on the funeral pile of her husband (sahamurrun), in presence of the police officers of the thannah.

(*continued*)

DIVISION OF CALCUTTA—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
24 Pergunnahs—*continued.*	22.–Muss'Bhugwutty	40	Brahmin - -	Hurchunder, mokerjea.	- - subsisted by the proceeds of a portion of burmottur land.	8 October 1825	Anreeadah - -	- - sacrificed herself by the ceremony of sahamurrun on her own consent, in presence of the local police officers of the thannah, leaving one son of 20 years, and a daughter of 1 year. Aunund Chunder, mokerjea, the son of the deceased, engaged himself to nourish and protect the infant.
	23.–D° Gaunmoney	44	D° - -	Rampersaud, chatterjea.	- - service; also by the proceeds of burmottur land.	18 – –	- Ditto - -	- - voluntarily sacrificed herself by the ceremony of sahamurrun, in presence of the police officers of the thannah, leaving 4 daughters, all above 13 years of age.
	24.–D° Jugo Dumbah	32	D° - -	Sisteedhur, baugchee.	- - service; died possessed of a few beegahs of burmottur land.	31 – –	- Ditto - -	- - leaving 3 sons and 1 daughter, all above 3 years of age; sacrificed herself by the ceremony of sahamurrun, in presence of the police officers of the thannah.
	25.–D° Kawsoollah -	60	Tallee - -	Bhurrut, haldar	- - shopkeeper; subsisted by the income of his own labour.	23 November –	- Ditto - -	- - voluntarily sacrificed herself by the ceremony of sahamurrun, before the police officers of the division, leaving 2 sons and a daughter, all above 20 years of age.
	26.–D° Woomah Sunkery -	50	Brahmin - -	Chuckoo, mokerja	- - subsisted by the proceeds of the burmottur land.	25 – –	- Ditto - -	- - sacrificed herself voluntarily by the ceremony of sahamurrun, in the presence of the police officers of the thannah, leaving a son and a daughter, all above 20 years of age.
Barasut - 20.	1.–D° Umirt Moy	55	Koit - -	Ramrattan Ghose, koit.	- - supported by lakeraj lands and trade.	7 April - 1825	Nyhully police officers present.	- - sahamurrun; leaving 3 sons, first aged 30 years, second 25 years, and third 23 years.
	2.–D° Bhyrubbee -	45	D° - -	Maddanmohun Singh, koit.	servant, and lands - -	7 May – 1232, B. S.	- Ditto -	- - sahamurrun; no children.
	3.–D° Brimmoy -	34	D° - -	Ramcoomar Mugmodar, koit.	- - servant, and lakheraj lands.	29 May - 1825	- Ditto -	- - sahamurrun; leaving 2 daughters, first aged 11 years, another about 3 years, to the care of her husband's brother.
	4.–D° Chandmony	27	Napit - -	Bessonath Naje, napit.	trader - - - -	13 June –	- Ditto -	- - sahamurrun; leaving a daughter aged 8 years, and a son 3 years, to the care of her husband's brother.
	5.–D° Khemang Kurry -	50	Koit - -	Kollypersaud, Sircar, koit.	talookdar, and servant -	27 July –	- Ditto -	- - sahamurrun; leaving a son aged 25 years, and 2 daughters, first aged 31 years, another 28 years.
	6.–D° Kumlah -	44	Brahmin - -	Tarnychurn Mokerjea, brahmin.	beggary - - - -	19 August –	- Ditto -	- - sahamurrun; leaving a son aged about 25 years, and 2 daughters, first aged 20 years, another 12 years.
	7.–D° Doorgah -	45	Koit - -	Rooder, Bengal koit.	trade of cords - - -	- Ditto -	- Ditto -	- - sahamurrun; leaving no children.
	8.–D° Luckhee -	42	Brahmin - -	Peerbhooram Mokerjea, brahmin	- - luckheraj lands, and beggar.	- Ditto -	- Ditto -	- - sahamurrun; leaving a son aged 25 years.
	9.–D° Chundy -	28	- - -	Gunness Bhuttacharge, brahmin	- - ditto - - ditto -	11 Sept. –	- Ditto -	- - sahamurrun; leaving 3 daughters, first aged 7 years, second 5 years, and third 2 years, to the care of her brother.
	10.–D° Lubung Lutah -	60	D° - -	Bykunt Holdar, brahmin.	- - talookdar, and lakheraj lands.	23 Kartick 1232, B. S.	- Ditto -	- - sahamurrun; leaving 1 son 30 years of age, and 2 daughters, first aged 22 years, another 13 years.
	11.–D° Surrussuttee	75	D° - -	Ramdoolal Udheekary, brahmin.	lakeraj lands - - -	4 Aughun –	- Ditto -	- - sahamurrun; leaving a daughter aged 36 years, and 3 sons, first aged 50 years, second 40 years, and third 31 years.
	12.–D° Dooga Dossee	33	D° - -	Ramchunder Ghosal, brahmin.	beggar - - - -	11 December 1825	- Ditto -	- - sahamurrun; leaving no children.
	13.–D° Bhoobannessury -	72	D° - -	Kallypersaud mokerjea, brahmin.	pundit - - - -	28 Kartick -	Habrah police officers present.	- - sahamurrun; leaving 3 sons, first aged 58 years, second 55 years, and third 39 years.
	14.–D° Gourmony -	45	Koit - -	Ramlochun Chunder, koit.	servant - - - -	10 Sept. - 1825	Kuddumgachy police officers present.	- - sahamurrun; no children.
	15.–D° Bhartee -	60	Brahmin - -	Anundyram Roy, brahmin.	lackheraj lands; doctor -	28 March –	Busheerut police officers present.	- - sahamurrun; leaving 5 sons, first aged 35 years, second 34 years, third 30 years, fourth 22 years, and fifth 20 years, and two daughters, first aged 45 years, and another 26 years.
	16.–D° Rajessury	16	Koit - -	Muddhoosoodun Ghose, koit.	servant - - - -	25 June –	- Ditto -	- - sahamurrun; no children.
	17.–D° Neemoy -	50	D° - -	Ruggoonauth Baboo, koit.	talookdar and trader -	6 November –	- Ditto -	- - sahamurrun; leaving a son aged 20 years, and 2 daughters, first aged 25 years, another 6 years, to the care of her eldest son.
	18.–D° Gunga -	50	Brahmin - -	Bhyrubchunder Chowdry, brahmin.	ditto - - - -	21 February –	Dumdumah police officers present.	- - sahamurrun; leaving four sons, first aged 30 years, second 25 years, third 20 years, fourth 12 years, and two daughters, first 10 years, second 3 years, to the care of her sons.
	19.–D° Jugdumbah	30	Koit - -	Sreenarain Ghose, koit.	talookdar, and servant -	16 July –	- Ditto -	- - sahamurrun; leaving 2 sons, first aged 12 years, second 6 years, and 2 daughters, first 13 years, second 9 years, to the care of her son-in-law.
	20.–D° Sussee Mookhee -	20	D° - -	Russicklal Bose, koit.	- - ditto - - ditto -	1 Poose - -	- Ditto -	- - sahamurrun; leaving a son, aged about 6 months, to the care of her father-in-law.

(*continued*)

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
	CUTTACK.							
Cuttack - - 14.	1.–Mussᵗ Ubbee	38	Brahmin - -	Sheo Puttree, brahmin.	- - the husband obtained his livelihood by begging, and was poor in his circumstances.	1 January 1825	Asserrassur -	no remarks required.
	2.–Dᵒ Gorah	52	Dᵒ - -	Boistno Ugnee Otree, brahmin.	- - the husband obtained his livelihood by poorhohitgeree, and was in good circumstances.	7 February –	Puttarnoondea -	- ditto - ditto.
	3.–Dᵒ Sahdeybee	34	Dᵒ - -	Opertee Ruth, brahmin.	- - the husband obtained his livelihood by selling cocoa-nuts, &c. and was poor in his circumstances.	6 June –	Pahrajepoor -	- - the widow left an infant daughter 1½ year old, whom the eldest son engaged to provide for.
	4.–Dᵒ Kouto	55	Maintee - -	Muddoo Maintee, maintee.	- - the husband obtained his livelihood by service, and he was in good circumstances.	27 April –	Urkpoor - -	- - the suttee took place previous to the arrival of the police officers at the spot. The sacrifice appears to have been voluntary and legal.
	5.–Dᵒ Soobuddra	53	Brahmin - -	Hurry Kishen Misr, brahmin.	- - the husband obtained his livelihood by reading the Shaster to the inhabitants.	10 May –	Hurryhurpore -	no remarks required.
	6.–Dᵒ Mance	34	Komar - -	Ochub Sahoo, komar.	- - the husband obtained his livelihood by dealing in grain, &c. and was in good circumstances.	6 June –	Asserrassur -	- ditto - ditto.
	7.–Dᵒ Poyroo	60	Kaist - -	Beharee Deota, kaist.	- - the husband obtained his livelihood by begging, and he was very poor.	10 July –	- Ditto - -	- ditto - ditto.
	8.–Dᵒ Aslee	60	Maintee - -	Issur Maintee, maintee.	- - the husband obtained his livelihood by cultivating lands, and he was very poor.	10 October –	Urkpoor - -	- ditto - ditto.
	9.–Dᵒ Nemoo Dey	50	Dᵒ - -	Bobnee Bowurrah, maintee.	- - the husband obtained his livelihood by service, and held some landed property, and he was in good circumstances.	11 – –	Asserrassur -	- ditto - ditto.
	10.–Dᵒ Pano	21	Dᵒ - -	Hurry - bullub Das, maintee.	- - the husband obtained his livelihood by service, and held some lands, and he was in good circumstances.	14 – –	- Ditto - -	- ditto - ditto.
	11.–Dᵒ Guthee	25	Brahmin - -	Somnath Punda, brahmin.	- - the husband obtained his livelihood as a poojaree, and from some deyvotur lands, and was poor in his circumstances.	3 Nov. –	Teerun - -	no remarks required.
	12.–Dᵒ Jutnee	49	Maintee - -	Bundabun Maintee, maintee.	- - the husband obtained his livelihood by writing and selling potees, and he was very poor.	10 – –	Cuttack - -	- ditto - ditto.
	13.–Dᵒ Beemla	70	Dᵒ - -	Chytun Maintee, maintee.	- - the husband obtained his livelihood by prescribing medicines to the sick, and he was in good circumstances.	13 – –	Pahrajepoor -	- ditto - ditto.
	14.–Dᵒ Jummee	25	Hujam - -	Gobund Bareek, hujam.	- - the husband obtained his livelihood by service and cultivating lands, and he was very poor.	20 Dec. –	Gope - -	- - the widow left an infant daughter 2 years old, for whom an uncle engaged to provide.
	N. B.—The whole of these sacrifices took place by sahamurrun.							
Khoordah - 16.	1.–Mussᵗ Jumna	75	Brahmin - -	Chundessur Sutpustee, brahmin.	- - the husband was in tolerably good circumstances, holding some lands at a light quit-rent.	19 May 1825	Thannah Poorce	- - the women in all these cases burnt with the bodies of their husbands, and after due inquiry made by the police officers, in conformity with the Nizamut Adawlut's circular orders.
	2.–Dᵒ Radheeka	20	Tantee - -	Gopee Das -	- - a weaver by profession, and died in good circumstances. The deceased had no family, but adopted a nephew, who was given over to his real father during his illness.	16 July –	- Dᵒ - Dᵒ -	
	3.–Dᵒ Tara Deye	33	Muhtee - -	Munketun Putnack, muhtee.	- - the husband lived with his brothers, who are in good circumstances, and in the service of the raja of Khoordah; they are also in possession of rent-free lands.	3 Sept. –	- Dᵒ - Dᵒ -	
	4.–Dᵒ Upurna	22	Brahmin - -	Balukee Missur, brahmin.	- - held same lands at a light quit-rent, in one of the sasuns near Pooree.	27 Sept. –	- Dᵒ - Dᵒ -	

(continued)

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
hoordah—*continued.*	5.–Muss^{t} Paree	40	Brahmin	Chundessur Misser, brahmin.	- - held some lands at a light quit-rent, in one of the sasuns near Pooree.	28 Nov. 1825	Thannah Pooree	- - the women in all these cases burnt with the bodies of their husbands, and after due inquiry made by the police officers, in conformity with the Nizamut Adawlut's circular orders.
	6.–D° Soolbhee	52	Buneea	Aruth Sahoo, buneea.	- - a silversmith; and left property to the amount of 100 rupees to two grown-up sons.	18 Dec.	D° - - D°	
	7.–D° Custoora	60	Muhtee	Dhurm Soobdee, muhtee.	- - cultivator; and left neither minor sons nor daughter.	6 June	D° Khoordah	
	8.–D° Puddoca	33	Or	Neemaee Beharreemul, or.	- - cultivator; and left neither a minor son nor a daughter.	19 July	D° - D°	
	9.–D° Heera	65	Brahmin	Seeboo Das, brahmin.	- - held some lands at a light quit-rent, in one of the Simbaee sasuns.	12 Sept.	D° - D°	- - the ceremony in this case was performed previous to the arrival of any police officer; but from subsequent inquiry, and the depositions of the persons attending, it appeared that the woman burnt herself with her own free will. The headman of the village sent the chowkeedar to give information, but he was delayed on the road, from the rise of the rivers.
	10.–D° Kunchun	50	Muhtee	Beerjoo Ootur Kemut, muhtee.	- - servant of rajah Ramchunder Deo, at Pooree, and cultivator of lands.	3 Nov.	D° - D°	- - the woman in this case burnt with the malee (beads) of the deceased worn at the time of his death. The husband died at Pooree.
	11.–D° Heera	35	Brahmin	Fakeer Missur, brahmin.	- - cultivator; and died leaving two minor sons who were taken charge of by the brother of the deceased husband.	12 Dec.	D° - D°	
	12.–D° Coosumee	50	Muhtee	Bhugwan Muhtee, muhtee.	- - husband, cultivator and in good circumstances.	2 June	D° - D°	- - The women in these cases burnt with the bodies of their husbands, and after due inquiry made by the police officers, in conformity with the Nizamut Adawlut's circular orders.
	13.–D° Haree	40	Brahmin	Sham Pusoopaluk, brahmin.	- - priest of Gopeenath Thakoor at Dar Mukoondpore.	30	D° - D°	
	14.–D° Kishwuree	60	Muhtee	Purmanund Muhtee, muhtee.	- - the husband of this suttee was in poor circumstances.	3 Aug.	D° - D°	
	15.–D° Murkut	50	D°	Seerneebas Muhtee, muhtee.	- - service, and in good circumstances.	12 Dec.	D° - Peeplee	
	16.–D° Kumla Deye	70	D°	Muhessur Behra, muhtee.	- - a surburakar of the Banpoor villages, and in good circumstances.	30 May	D° - Banpoor	ditto - - ditto - - ditto.

This statement contains one thannah jurisdiction (Peeplee) more than last years, which will account for the increase in the number of suttees.

One woman was prevented sacrificing herself, under the suspicion of her being in a state of intoxication, after having proceeded to the pile of her husband. It was afterwards ascertained that she was not so, for she continued for several days to wish to burn. The magistrate proceeded to Pooree, and not thinking himself authorized to allow her to burn herself under the circumstances of the case, prevented her, at the same time telling her he would write to the Nizamut Adawlut for instructions; she was however at last induced to desist, and is now living with her family at Pooree.

osore	- - - - - -	- - -	- - -	—None.—				

DACCA DIVISION.

kergunge	63. 1.–Mussummaut Bhowanny	80	Brahmin	Juggurnuth Thakoor.	- - priest; in indigent circumstances.	9 Jan. 1825	D° Gungapoor	- - it appears from the darogah's report that the deceased has left no minor children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	2.–D° Gouree	50	Kaet	Raujkissen Dutt, kaet.	- - labourer; in indigent circumstances.	10	Kellacolly	ditto - - ditto - - ditto.
	3.–D° Oushaw	80	Chundal	Munsharam Chung, chundal.	- - ditto - -	18	D°	ditto - - ditto - - ditto.
	4.–D° Gungapreah	60	Kaet	Ramchunder Oiteh, kaet.	- - ditto - -	31	D°	ditto - - ditto - - ditto.
	5.–D° Ramperah	40	Byde	Buddenath Doss, byde.	- - talookdar; in affluent circumstances.	2 Feb.	Kutwalcepara	ditto - - ditto - - ditto.
	6.–D° Surbjyah	50	Kaet	Cossenuth Ghose, kaet.	- - servant; in indigent circstances.	13	D°	ditto - - ditto - - ditto.
	7.–Ramluckee Debeah	50	Brahmin	Gungapersaud Gangolee, brahmin.	- - priest; in indigent circstances.	15	Tugrah	ditto - - ditto - - ditto.
	8.–D° Chunderprobha	50	Byde	Jugomohun Chowdry, byde.	- - zemindar; in affluent circumstances.	21	Nulchutty	ditto - - ditto - - ditto.
	9.–D° Poornemah	35	Kaet	Seebram Doss, kaet.	- - husbandman; in indigent circumstances.	27	D°	ditto - - ditto - - ditto.
	10.–D° Beejoyah	40	Kaet	Rammonee Sing, kaet.	- - servant; in indigent circumstances.	9 Mar.	D°	ditto - - ditto - - ditto.
	11.–D° Rammonee	30	Byde	Ramjoy Sein, byde.	- - doctor; in indigent circumstances.	11	Gurnuddee	ditto - - ditto - - ditto.
	12.–D° Roosulah	50	Kait	Rammanik Chund, kaet.	- - peasantry; in indigent circumstances.	18	Kutwallee Buresaul.	ditto - - ditto - - ditto.

(*continued*)

DACCA DIVISION—*continued.* ZILLAHS.	Names of SUTTEES.	Age	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Backergunge—*continued.*	13.–Mus^{t} Joymonee	27	Byde	Sumbo Chunder Sein, byde.–	- - talookdar; in affluent circumstances.	20 March 1825	Kulwalceporah	- - it appears from the darogah's report that the deceased has left two daughters, the eldest aged about 14, and the youngest about 4 years, and that she was not with child. One of her brothers has entered into an agreement, agreeably to existing orders, to maintain the youngest child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers. Sumboo Chunder Sein had two wives, the one surviving is named Muss^{t} Gourmonee.
	14.–D^{o} Doolubee	40	Chundul	Premnarain Chung, chundul.	- - labourer; in indigent circumstances.	25 – –	Gournudee	- - it appears from the darogah's report that the deceased has left no minor children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	15.–D^{o} Rammala	43	Sooder	Kallye Manjee, sooder.	manjee - - - -	17 April –	Augareah	ditto - - ditto - - ditto.
	16.–D^{o} Beemulla	74	Brahmin	Roopram Chuckerbutty, brahmin.	- - talookdar; in affluent circumstances.	28 – –	Nulchetty	- - it appears from the darogah's report that the deceased has left 2 sons, the youngest is said to be about 40 years old, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	17.–D^{o} Doorputtee	90	Sudder	Rammanik Dutt, soodder.	- - labourer; in indigent circumstances.	28 – –	Augoreeah	- - it appears from the darogah's report that the deceased has left 3 sons, none of whom are minors, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	18.–D^{o} Opoorbee	35	Byde	Ramsoonder, byde.	- - talookdar; in affluent circumstances.	16 May –	Gurnuddy	- - it appears from the darogah's report that the deceased has left no minor children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	19.–D^{o} Rohonee	80	Bramin	Nilkunth Surmah, brahmin.	- - howladar, &c.; in affluent circumstances.	3 July –	D^{o}	ditto - - ditto - - ditto.
	20.–D^{o} Sreemuttee	40	D^{o}	Radhakunth bhuttacharge.	- - talookdar; in affluent circumstances.	23 – –	Burrisaul	ditto - - ditto - - ditto.
	21.–D^{o} Rowpreeah	40	Kaet	Radakunth Doss, kaet.	- - servant; in indigent circumstances.	28 – –	Nulchitty	- - it appears from the darogah's report that the deceased has left 2 daughters, one aged 25 and the other 11 years old, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	22.–D^{o} Aulehayah	60	D^{o}	Seopersaud Doss, kaet.	- - howladar; in affluent circumstances.	31 July –	Burrisaul	- - it appears from the darogah's report that the deceased has left no minor children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	23.–D^{o} Rammonee	60	D^{o}	Ram Ramdutt, kaet.	- - labourer; in indigent circumstances.	28 August –	Nulchitty	- - it appears from the darogah's report that the deceased has left one son, aged about 20 years old, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	24.–D^{o} Chundun Malla	40	D^{o}	Ramchunder Bose, kaet.	- - talookdar; in affluent circumstances.	30 – –	Kellacolly	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	25.–D^{o} Soolochunah,	27	D^{o}	Benode Ram Doss, kaet.	- - labourer; in indigent circumstances.	- D^{o} -	Nulchitty	- - it appears from the darogah's report that the deceased has left two sons, the youngest is said to be about 13 years old, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	26.–D^{o} Poornemah,	27	D^{o}	Ramjoy Doss, kaet.	- - ditto - -	31 – –	D^{o}	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	27.–D^{o} Neelee	60	Chundal	Ramsun Ker Chung, chundal.	- - ditto - -	3 Sept. –	D^{o}	- - it appears from the darogah's report that the deceased has left 2 sons and a daughter, who is the youngest, and is said to be about 25 years old, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.

(*continued*)

DACCA DIVISION—*continued.* ZILLAHS.	Names of SUTTEES.	Age	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Backergunge—*continued.*	28.–Musst. Aubhauah	60	Chundal - -	Sonahram Chung, chundal.	- - labourer; in indigent circumstances.	3 Sep. - 1825	Gournudee -	- - it appears from the darogah's report that the deceased has left 4 sons, the youngest is said to be about 21 years old, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	29.–D° Birjmonee	17	Byde - -	Goopeechunder Gopt, byde.	- - doctor; in indigent circumstances.	4 - -	D° - -	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	30.–D° Soroodhonee	70	Kaet - -	Joynarain Dutt, kaet.	- - servant; in indigent circumstances.	5 - -	Nulchitty - -	- - it appears from the darogah's report that the deceased has left 2 daughters and a son, who is the youngest, and is said to be 35 years, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	31.–D° Dyah Mohee	50	Kamar - -	Hotoo, kamar -	ironsmith.	- D° -	D° - -	- - it appears from the darogah's report that the deceased has left a son, aged about 30 years, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	32.–D° Bissenpreah	45	Kaet - -	Ramkissore Gooh, kaet.	- - bowladar; in affluent circumstances.	- D° -	Kellacolly -	- - it appears from the darogah's report that the deceased has left 2 daughters and a son, who is the youngest, and is said to be about 19 years old, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	33.–D° Seereemotee (alias) Oomah	30	Byde - -	Gour Mohun Muzmoodar, byde	- - landed proprietor; in affluent circumstances.	- D° -	Kutwalleeparah	- - it appears from the papers relating to this case, that the husband died at Pona Bulleah, and his widow, who was at Sandeeah, distant about two days journey from the former place, on hearing of the death of her husband, made preparations for burning herself, with 2 strings of beads belonging to him. The jummadar of Kutwaleeparah, stationed at Kajar, on hearing this circumstance, reported it to the magistrate, waited in person on the spot, and expostulated with her to desist. In the mean time a perwannah was sent, directing him to prevent her, if possible, from burning, but previous to the receipt of this order she burnt herself with the beads, as before stated. She has left no children, and was not with child. The people, however, who were concerned in aiding her have been apprehended, and the case is under investigation.

	34.–D° Gourmonee	30	Kaet - -	Ramsoonder Doss, kaet.	- - merchant; in affluent circumstances.	7 September 1825	Gournuddy -	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	35.–D° Surusuttee	27	Sahoo - -	Chundroy, sahoo	- - ditto - -	- D° -	D° - -	- - it appears from the darogah's report that the deceased has left a daughter, about four years, for whose maintenance Cossenath, brother of Chundroy, has entered into an agreement. She was not with child, and burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	36.–D° Bhogobuttee	40	Byde - -	Raujkissen Naug, byde.	- - servant; in indigent circumstances.	9 - -	Nulchitty -	- - it appears from the darogah's report that the deceased has left 2 daughters, the youngest is said to be about 10 years old, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	37.–D° Raujessoree	40	D° - - -	Ramsoonder Doss, byde.	- - labourer; in indigent circumstances.	- D° -	D° - -	- - it appears from the darogah's report that the deceased has left 2 sons and 2 daughters, the youngest daughter is said to be about 9 years old, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	38.–D° Jugulissoree	25	Kaet - -	Roopchunder Gooh, kaet.	- - servant; in indigent circumstances.	- D° -	Kellacolly -	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	39.–D° Rampreah	32	D° - - -	Ruttun Kissen Bose, kaet.	- - ditto - -	10 - -	D° - -	- - it appears from the darogah's report that the deceased has left 2 daughters, the youngest is said to be about 16 years old, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	40.–D° Joymonee	65	Byde - -	Ramkissen Gopt, byde.	- - ditto - -	14 - -	Gournuddy -	- - it appears from the darogah's report that the deceased has left a son aged about 25 years old, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.

(*continued*)

DACCA DIVISION—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
cergunge—*continued.*	41.—Musst. Sonah Mallah.	60	Soodder - -	Kissenpersaud Gooh, soodder.	- - landed proprietor; in affluent circumstances.	14 Sept. 1825	Kutwalceparah -	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	42.—D° Surb Munglah	60	Brahmin - -	Callachund, brahmin.	- - - ditto - -	17 — —	Kellacolly -	- - it appears from the darogah's report that the deceased has left 3 sons and 2 daughters, the youngest daughter is said to be about 20 years old, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	43.—D° Chundun Mulla	58	Kaet - -	Sonaram Sircar, kaet.	- - ditto - -	- D° -	D° - -	- - it appears from the darogah's report that the deceased has left 4 sons and 2 daughters, the youngest daughter is said to be about 13 years old, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	44.—D° Ramnollah	21	D° - -	Ramsoonder Doss, kaet.	- - servant; in indigent circumstance.	18 — —	Nulchitty - -	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	45.—D° Onnopoonah	60	Soodder - -	Raejnarain Ghose, soodder.	- - ditto - -	21 — —	Kutwalceparah -	- - it appears from the darogah's report that the deceased has left 6 sons, the youngest is said to be about 20 years old, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	46.—D° Chundun Malla	50	Kaet - -	Kirte Chunder Ghose, kaet.	- - ditto - -	- D° -	Kellacolly -	- - it appears from the darogah's report that the deceased has left 2 sons, the youngest is said to be about 25 years old, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	47.—D° Seedeesurree	60	Byde - -	Ramjoydoss, byde	- - landed proprietor; in affluent circumstances.	1 October 1825	Kutwaleeparah -	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.
	48.—D° Sumeettra	20	Banyan - -	Joogulkissore, banyah.	- - shopkeeper; in indigent circumstances.	5 — —	Nulchitty -	- - it appears from the darogah's report that the deceased has left a son, aged about 8 months old, and that she was not with child. Thakoor Doss Banick, her brother, has entered into the necessary agreement to maintain the infant. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.
	49.—D° Bishnopreah	40	Brahmin - -	Shamchunder Chawdry, brahmin.	- - landed proprietor; in affluent circumstances.	11 — —	Kutwalleeparah	- - it appears from the darogah's report that the deceased has left a son, aged about 11 years, and that she was not with child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.
	50.—D° Jumoonah	40	D° - -	Ramgattee Thakoor, brahmin.	- - priest; in indigent circumstances.	30 — —	D° - -	- - it appears from the darogah's report that the deceased has left a son, aged 20 years old, and that she was not with child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.
	51.—D° Buddun Tara	30	D° - -	Pertabnarain Aucharge, brahmin.	- - landed proprietor; in affluent circumstances.	30 — —	Kutwallee Burisaul.	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.
	52.—D° Bindra	70	Maulee - -	Dusruth, maulee	- - gardener; in indigent circumstances.	1 Nov. —	Nulchitty -	- - it appears from the darogah's report that the deceased has left six sons, the youngest is said to be about 25 years old, and that she was not with child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.
	53.—D° Bhoobunissaree	75	Byde - -	Tonooram Gopt, byde.	- - servant; in indigent circumstances.	12 — —	D° - -	- - it appears from the darogah's report that the deceased has left a daughter, aged about 25 years old, and that she was not with child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.

(*continued*)

Dacca Division—*continued.* Zillahs.	Names of Suttees.	Age.	Caste.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	Remarks.
Backergunge—*continued.*	54.–Mussᵗ Jussodah	20	Brahmin	Ramsunkur Aucharge.	- - landed proprietor; in affluent circumstances.	15 Nov. 1825	Kutwallee Burisaul.	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.
	55.–Dᵒ Ramsonah	40	Kaet	Ramkinkur Doss, kaet.	- - servant; in indigent circumstances.	18 – –	Nulchitty	- - it appears from the darogah's report that the deceased has left a son and two daughters, the youngest daughter is said to be about 12 years old, and that she was not with child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.
	56.–Dᵒ Surbhanee	70	Soodder	Indernarain Doss, soodder.	- - landed proprietor; in affluent circumstances.	27 – –	Dᵒ	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.
	57.–Dᵒ Surrasuttee	50	Sahoo	Raujkissen, sahoo.	- - shopkeeper; in indigent circumstances.	23 – –	Gurnuddy	- - it appears from the darogah's report that the deceased has left a son, aged about 27 years, and that she was not with child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.
	58.–Dᵒ Dhunmallah	30	Kaer	Sumboochunder Gooh, kaet.	- - servant; in indigent circumstances.	12 Dec. –	Dᵒ	- - it appears from the darogah's report that the deceased has left 2 sons, the youngest is said to be about 11 years old, and that she was not with child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.
	59.–Dᵒ Chunderoollah	50	Byde	Rogoonath Sein, byde.	- - ditto - -	14 – –	Dᵒ	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.
	60.–Dᵒ Janokee	24	Dᵒ	Paddolochun Sein, byde.	- - landed proprietor; in affluent circumstances.	15 – –	Kutwalleeparah	ditto - - ditto - - ditto.
	61.–Mussᵗ Joymonee	24	Brahmin	Callee Sunkur, Chuckerbutty, brahmin.	- - ditto - -	19 Dec. 1825	Nulchitty	- - it appears from the darogah's report that the deceased has left a son, about one year old, and that she was not with child. Gopal Kishen, a brother of Calleesunkur, Chuckerbutty, deceased, has entered into the necessary agreement to maintain the child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.
	62.–Dᵒ Rammullah	60	Byde	Auradhun Sein, byde.	- - doctor, in indigent circumstances.	22 – –	Gurnuddy	- - it appears from the darogah's report that the deceased has left no minor children, and that she was not with child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.
	63.–Dᵒ Ramluckhee Dabia	35	Brahmin	Radhakissen, brahmin.	- - priest, in indigent circumstances.	27 – –	Kutwalleeparah	- - it appears from the darogah's report that the deceased has left a son, who is said to be about 10 years old, and that she was not with child. She burnt herself on the funeral pile of her husband, of her own accord, in the presence of the police officers.

The increased number of suttees which have taken place during the year 1825 is attributable to the lamentable mortality which occurred here during the prevalence of cholera, which raged for nearly six months, and by which no less than 20,000 persons fell victims, as has been ascertained from the several darogahs' reports.

Chittagong - 9.	1.–Mussᵗ Soowindah	60	Weaver	Rammohun, weaver.	- - husbandry; has some property.	9 Jan. 1825	Puttiah	- - she burnt herself voluntarily with the corpse of her husband. Police officer was not in attendance on the spot, in consequence of no information received in thannah; but on investigation of the matter before the magistrate, it appears that there was no legal disability. She left no infant children.
	2.–Dᵒ Soobudrah	60	Sooder	Rampersaud, sooder.	- - ditto - -	14 Feb. –	Dᵒ	- - she burnt herself voluntarily with the corpse of her husband. Police officer was in attendance on the spot, and there was no legal disability. She left no infant children.
	3.–Dᵒ - - Dᵒ	70	Dᵒ	Domun, sooder.	- - ditto - -	20 – –	Rawajan	- - ditto - - ditto - - She left no infant children.
	4.–Dᵒ Sarodah	60	Dᵒ	Ramdoolal Goo, sooder.	- - servant; has some property.	13 Aug. –	Puttiah	- - ditto - - ditto - - She left no infant children.

(*continued*)

DACCA DIVISION—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Chittagong—*continued.*	5.—Mussᵗ Chunder Kenah	25	Sooder	Doorgaram, sooder.	- - husbandry; has some property.	10 October 1825	Puttiah	- - she burnt herself voluntarily, with the corpse of her husband. Police officer was not in attendance on the spot, in consequence of no report received in thannah; but on investigation before the magistrate, it appears that there was no legal disability. She left no infant children.
	6.—Dᵒ Sarudah	50	Brahmin	Chundermuny, Chowdry, brahmin.	- - husbandry; has landed property.	18 – –	Dᵒ	- - ditto - - ditto. There was no legal disability. She left no infant children.
	7.—Dᵒ Poojulee	24	Sooder	Durponarain, Bearer, sooder.	bearer; has some property	1 November –	Dᵒ	- - ditto - - ditto. On investigation before the magistrate, it appears that there was no legal disability. She left no infant children.
	8.—Dᵒ Soahgee	30	Dᵒ	Goury Churn, sooder.	- - husbandry; has some property.	24 – –	Salkoneah	- - ditto - - ditto. Police officer was in attendance on the spot. There was no legal disability. She left no infant children.
	9.—Dᵒ Obhoiah	70	Brahmin	Rogoomuny, brahmin.	- - ditto - -	26 December –	Rawajan	- - ditto - - ditto. She left no infant children.
Noacally - 1.	1.—Mussᵗ Deonee	60	Burraye	Soadaram, burraye.	- - had no employment; was very poor, and was supported by his son-in-law.	- - 16 Aug. 1825, corresponding with 2d Bhadoor 1232 B. S.	Thannah Begumgunge.	- - this woman was burnt on the funeral pile of her husband, in presence of the mohurer of the thannah, in compliance to her own wishes. No legal disability to her performing the rite of suttee existed. The deceased left one daughter, aged about 25 years.
City of Decca 18.	1.—Mussᵗ Oomatara	29	Byde	Ramchunder Doss.	- - her husband was attached as a mohurer in the Cutwally establishment of this city, and possessed property to the value of sicca rupees 2,000.	9 April 1825	Solaghur	- - this sacrifice took place according to the ceremony of sahamurrun. Mussᵗ Oomatara had no children, and the police officers were present at the time.
	2.—Dᵒ Ruttun Malla	55	Dᵒ	Gungaram Doss	- - her husband held a petty tallook of his own, but did not follow any profession.	23 – –	Sabaur	- - this sacrifice took place according to the ceremony of sahamurrun. Mussummut Ruttun Mallah had no infant child, and the police officers were present at the time.
	3.—Dᵒ Rajesury	25	Dᵒ	Ramlochun, deb	- - ditto - -	11 May –	Jamalpore	- - this sacrifice took place according to the ceremony of sahamurrun. Mussummut Rajesury had no infant child; and the police officers were present at the time.
	4.—Dᵒ Sedessury	66	Dᵒ	Lucknauth, gopt	- - her husband had no property of his own, and his profession was that of a Bengal mohurrer.	12 – –	Rajabary	- - this sacrifice took place according to the ceremony of sahamurrun. Mussummut Sedessury had no children; and the police officers were present at the time.
	5.—Dᵒ Govindpereeah	50	Dᵒ	Gokool Chunder, roy.	- - her husband held a petty tallook of his own, and his profession was that of a Bengal mohurrer.	7 June –	Mulfutgunge	- - it appears from a report of the darogah of Mulfutgunge, that Mussummut Govindpereeah was at her husband's house at Cawnpore, where she received intelligence, in the evening of the 6th June 1825, that her husband died at Dacca on the 1st of that month; she on the 7th performed the right of anoomurun, by burning herself to death with a quilt of her husband. The darogah reports, that on investigation it appeared that no legal impediment existed to prevent her performing the rite in question.
	6.—Dᵒ Gungamoony	19	Dᵒ	Shib Chunder, doss.	- - her husband held a petty tallook of his own, and he was generally employed in the service of a zumindar as a mohurrer.	4 September –	Solaghur	- - this sacrifice took place according to the ceremony of sahamurrun. Mussummut Gungamoony had no children. The police officers were present at the time.
	7.—Dᵒ Omorabutty	45	Kaet	Cossynauth	- - her husband had no property of his own, and his profession was that of a kismutgar.	9 – –	Mulfutgunge	- - this sacrifice took place by the ceremony of sahamurrun. Mussummut Omorabutty had an infant son about 2 years old. The prescribed engagement was entered into by Gopynauth, the brother of her husband, who accordingly took charge of the child; the police officers were present at the time.
	8.—Dᵒ Cossypereeah	43	Brahmin	Ramconnye, nyobagess.	- - her husband was a pundit brahmin, without any property of his own.	16 – –	Rajabary	- - this sacrifice took place according to the ceremony of sahamurrun. Mussummut Cossypereeah had no children; and the police officers were present at the time.
	9.—Dᵒ GangaDabeeah	52	Dᵒ	Rumgutty, surma	- - her husband held a petty talook of his own, but did not follow any profession.	29 – –	Dᵒ	- - this sacrifice took place according to the ceremony of sahamurrun. Mussummut Ganga Dabeeah had not any child, and the police officers were present at the time.
	10.—Dᵒ Rookoona	45	Dᵒ	Neelmony, turklunkar.	- - her husband was a pundit brahmin, without any property of his own.	9 October –	Naraingunge	- - this sacrifice took place according to the ceremony of sahamurrun. Mussummut Rookoona had no children, and the police officers were present at the time.

(continued)

DACCA DIVISION—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
City of Dacca—continued.	11.–Mussᵗ Chundermoony	40	Kahet - -	Sumboonauth, deo.	- - her husband held a petty talook of his own, and his profession was that of a mohurrer.	11 October 1825	Mulfutgunge -	- - this sacrifice took place by the ceremony of sahamurrun. Mussummut Chundermoony had no infant child; and the police officers were present at the time.
	12.–Dᵒ Mohamya	39	Dᵒ - -	Ramram, ghose -	- - her husband held no property of his own, and his profession was that of a Bengal mohurrer.	18 – –	Rajabary - -	- - this sacrifice took place by the ceremony of sahamurrun. Mussummut Mohamya had no children; and the police officers were present at the time.
	13.–Dᵒ - Burmanee Dabeeah	55	Brahmin - -	Chunderseekur, chuckerbutty.	- - her husband held a petty talook of his own, and his profession was that of a Bengal mohurrer.	24 – –	Solaghur - -	- - this sacrifice took place by the ceremony of sahamurrun. Mussummut Burmanee had no infant child; and the police officers were present at the time.
	14.–Dᵒ Ooma	51	Byde - -	Gungahurry -	- - her husband held a petty talook of his own, and his profession was that of a mohurrer.	25 – –	Mulfutgunge -	- - this sacrifice took place according to the ceremony of sahamurrun. Mussummut Ooma had no children; and the police officers were present at the time.
	15.–Dᵒ Soobhudra	35	Brahmin - -	Dhunnunjoy, chuckerbutty.	- - her husband had no property of his own, and his profession was that of a zuzmany brahmin.	28 Nov. –	Jamalpore -	- - this sacrifice took place according to the ceremony of sahamurrun. Mussumut Soobhudra had no infant child; and the police officers were present at the time.
	16.–Dᵒ Surbessury	21	Dᵒ - -	Kishenchunder, surma.	- - her husband was a pundit brahmin without any property of his own, but his profession was that of a gooroo.	14 Dec. –	Narain Gunge -	- - this sacrifice took place according to the ceremony of sahamurrun. Mussummut Surbessury had no children; and the police officers were present at the time.
	17.–Dᵒ Luckkeepereeah	45	Dᵒ - -	Ramgutty, chattatee.	- - her husband had no property of his own, and his profession was that of a mohurrer.	23 – –	Rajabary - -	- - this sacrifice took place according to the ceremony of sahamurrun. Mussummut Luckkeepereeah had no infant child; and the police officers were present at the time.
	18.–Dᵒ Surbessury	40	Dᵒ - -	Ramgopaul, chuckerbutty.	- - ditto - -	- Dᵒ - -	- Dᵒ - -	- - this sacrifice took place according to the ceremony of sahamurrun. Mussummut Surbessury had not any children; and the police officers were present at the time.
Dacca Jelalpore, 2.	1.–Mussᵗ Kuroona Mohee, of Baneeboho	21	Bydee - -	Jaychund, sein -	- - the husband of the deceased was a mohurrer.	22 February 1825	Bulkea - -	- - the darogah's report states that the woman had no son. She burnt with the dead body of her husband by her own accord; and the ceremony was performed in conformity with the Hindoo law, in presence of the local police officers.
	2.–Dᵒ Nundranee of Gorasoor	45	Kahest - -	Bulram, sicdar -	- - the husband of the deceased was a native doctor.	20 Sept. –	Bhoosnah -	- - it appears from the report of the darogha that the woman had a daughter aged about 22 years, married to Nundlaul Bose of Dadpore. She burnt herself by her own free will and accord with the dead body of her husband; and the ceremony was performed in conformity with the Hindoo law, in presence of the local police officers and foujdaree nazeer of the court.
Mymensing -	- - - - - -		- - - -	- - -	—None.—			
Sylhet - -	- - - - - -		- - - -	- - -	—None.—			
Tipperah - 8.	1.–Mussᵗ Tille	50	Joogy - -	Prawnkishen, joogy, aged 60 years.	- - merchant; reported to have been in respectable circumstances.	5 April 1825	Ramgunge -	- - sahamurrun, without being in any way inebriated, and in conformity with the Shaster. Buried alive at the same time with her husband, in the presence of Rajkisken Doss, mohurrer, and Bulram Sing, burkundaze of the thanah. Died without issue.
	2.–Dᵒ Ornoopoornah	35	Dᵒ - -	Rampershad, joogy, aged 45 years.	- - judgemany; reported to have been in respectable circumstances.	3 June –	Burkumtah -	- - ditto - - ditto. Buried alive at the same time with her deceased husband, in the presence of the darogah, and Gour Sing, burkundaze of the thannah. Died leaving 1 son aged 2 years, who has been left to the care of his uncle under agreement.
	3.–Dᵒ Obhyah	12	Bydee - -	Hurnauth Gopt, bydee, aged 35 years.	- - servant; reported to have been in respectable circumstances.	28 July –	Nasseernagur -	- - ditto - - ditto. Burned at the same time with her deceased husband, in the presence of Ramsing, jemadar, and Luckhun Sing, burkundaze of the thannah. Died without issue.
	4.–Dᵒ Koorhoombah	50	Sooder - -	Ramjewun, kahest, aged 82 years.	- - ghuristy; reported to have been in respectable circumstances.	10 August –	- Dᵒ - -	- - ditto - - ditto. Burned at the same time with her deceased husband, in the presence of Ramsing, jemadar, and Bhobany Sing, burkundaze of the thannah. Died leaving 1 son aged 30 years.
	5.–Dᵒ Bhagyrutty	50	Sahoo - -	Tincowry Pandit, sahoo, aged 75 years.	- - judgemany; reported to have been in respectable circumstances.	9 Sept. –	- Dᵒ - -	- - ditto - - ditto. Burned at the same time with her deceased husband, in the presence of Mohamuddy, jemadar, and Jowun Sing, burkundaze of the thannah. Died without issue.

(*continued*)

DACCA DIVISION—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Tipperah—*continued.*	6.–Mussᵗ Parbutty	80	Napit - -	Akootram, barber, aged 93 years.	- - ghariſty; reported to have been in respectable circumstances.	3 Nov. 1825	Cusbah, - -	- - sahamurrun, without being in any way inebriated, and in conformity with the Shaster. Burned at the same time with her deceased husband, in the presence of Mohamuddy, jemadar, and Jewun Sing, burkundaze of the thannah. Died without issue.
	7.–Dᵒ Shoagy	40	Joogy - -	Dingoonauth, joogy, aged 60 years.	- - weaver; reported to have been in respectable circumstances.	11 Dec. –	Thurlah -	- - ditto - - ditto. Burned at the same time with her deceased husband, in the presence of the darogah, mohurrer, and Joysunkur, burkundaze of the thannah. Died leaving 2 sons, 1 of the age of 25, and the youngest 15 years.
	8.–Dᵒ Shedessory	25	Kahest - -	Basseeram, alias Ramgovind, kahest, aged 40 years.	- - ghariſty, reported to have been in respectable circumstances.	12 – –	Toob Kibagrah	- - ditto - - ditto. Burned at the same time with her deceased husband, in the presence of Kissenpurshaud, jemadar of the thannah. Died without issue.
MOORSHEDABAD DIVISION.								
Beerbhoom - 9.	1.–Mussᵗ Gyamunnee Debeea	60	Brahminee -	Tirlochun Chatterjeea, brahmin.	- - illiterate, and obtained his livelihood by cultivation of the soil.	12 Jan. 1825	Shakoolpoor -	- - on intelligence arriving at the thannah of the intention of the widow of Tirlochun, deceased, to burn herself, the jumadar and a burkundaze were sent to the spot, and, after making the necessary inquiries, it appeared that no prohibitory reasons existed for her becoming a suttee; therefore the widow of the deceased (Mussumut Gya Munnee Debeea,) of her own free will, burnt herself along with her husband's corpse, and became a suttee.
	2.–Dᵒ Rausmunnee Debeea	50	Dᵒ - -	Hurgobind Chuckerbuttee, brahmin.	- - obtained his livelihood by service.	3 April –	Keogong - -	- - on the jumadar of the thannah receiving intelligence of the intention of Rausmunnee to become a suttee, he repaired to the spot, accompanied by a burkundaze; upon inquiry it appeared that she had a son about 3 years old, whom she delivered over to the charge of her eldest son, arrived to manhood, who executed an engagement upon stamped paper for its maintenance, and as there then existed no prohibitory reason, she of her own free will burnt herself along with her husband's corpse, and became a suttee.
	3.–Dᵒ Anundmy Debeea	65	Dᵒ - - -	Jugdis Mokerjeea, brahmin.	- - was a learned doctor (or pundit,) and as such obtained his livelihood.	25 July –	Pulsa - -	- - as some delay occurred in the news reaching the thannah, the police officers did not repair to the spot *until* she was *burning*; and upon inquiry being made by the darogha and a burkundaz who accompanied him, it appeared that there existed no prohibitory reason, and that the widow of the deceased, of her own free will, burnt herself along with her husband's corpse, and became a suttee.
	4.–Dᵒ Soodebee Debeea	45	Koitin Soodr -	Ramsoonder Ghose, kaet.	- - was versed in Bengalee, and obtained his living by service.	7 August –	Keogong - -	- - previous to the burning taking place, the jumadar of the thannah repaired to the spot, and upon inquiries no prohibitory reasons appeared; therefore Mussumut Soodebee, widow, of her own free will, burnt herself along with her husband's corpse, and became a suttee.
	5.–Dᵒ Poolukkhee	70	Bydin - -	Netanund, byd	- - was versed in Bengal Shasters, and obtained his maintenance by the service of his maternal grandson.	25 October –	Kusba - -	- - previous to the burning taking place, the mohurer of the thannah and a burkundaz repaired to the spot, and upon inquiries no prohibitory reasons existed; therefore the aforesaid Mussumut Poolukkhee, widow, of her own free will, burnt herself along with her husband's corpse, and became a suttee.
	6.–Dᵒ Neeloo	67	Kooloonee -	Chytun Guraee, koloo.	- - illiterate, and obtained his living as an oilman.	10 Nov. –	Sabpoor - -	- - on news reaching the thannah of the intention of the widow to become a suttee, the darogah, mohurer and a burkundaz repaired to the spot, and upon making inquiries no prohibitory reasons appeared; therefore the aforesaid Mussumut Neeloo, widow, of her own free will, burnt herself along with her husband's corpse, and became a suttee.
	7.–Dᵒ Sheebasoondree Debeea	20	Brahminee -	Bhyrub Chaterjeea, brahmin.	- - was versed in Bengalee, and obtained his livelihood by service.	18 Nov. –	Keogong - -	- - the mohurer of the thannah, accompanied by a burkundaz, on receiving intelligence of the intention of the widow to become a suttee, repaired to the spot, and upon making inquiries it appeared that she had a child of about 1 year old, whom she made over to the charge of her father-in-law, who executed an engagement upon stamped paper for its maintenance, and besides this no other prohibitory reasons existed; therefore she, of her own free will, burnt herself along with her husband's corpse, and became a suttee.
	8.–Dᵒ Ulung Munnee	62	Buneeaun -	Lukheekunt Sing, buneea.	- - illiterate, and obtained his living by tillage and shopkeeping.	30 Nov. –	Dᵒ - -	- - the mohurer and jemadar of the thannah, on receiving intelligence of the intention of the widow of the deceased to burn herself, repaired to the spot, and upon making inquiries no prohibitory reasons appeared; therefore she, of her own free will, burnt herself along with her husband's corpse, and became a suttee.

(continued.)

MOORSHEDABAD DIVISION—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Beerbhoom—continued.	9.—Muss^{t} Muhee Dasee	25	Buneeaun -	Sridhur Dutt, buneea.	- - was versed in Bengalee, and obtained his living by trafficking.	6 December 1825	Sabpoor - -	- - the jemadar and a burkundaz of the thannah, on receiving intelligence, repaired to the spot, and upon making inquiries it appeared that she had 3 children, one aged 8 years, the other 3 years, and the youngest only 4 months old; these were made over to the charge of the uncle of the deceased husband, who executed an engagement upon stamped paper for their maintenance; and as there existed no prohibitory reasons, the aforesaid widow, of her own free will, burnt herself along with her husband's corpse, and became a suttee.

N. B.—In the above year there were no other suttees, nor has any instance occurred of any woman having been prevented burning herself by the interposition of the magistrate and the police officers, or through the persuasion of her friends and relatives. The number of suttees this year exceeded by 6 that of the preceding.

Bhaugulpore -	- - - - -	- - - -	- - - -	— None. —			
Joint Magistrate of Monghyr -	- - - - -	- - - -	- - - -	— None. —			
Dinagepore -	- - - - -	- - - -	- - - -	— None. —			
Joint Magistrate of Malda - 1.	1.—Muss^{t} Mohun	45	Rajpoot - -	Ramchum Sing, rajpoot.	Lukheragdur - - -	28 Dec. 1825	Thannah Bhollahaut.	- - the suttee took place in conformity to the Hindoo law, and the woman burnt with the corpse of her husband. She left 2 children, a son aged 25, and a daughter. The suttee had property, and the family have been proverbial for adopting that inhuman means of self-immolation.
City of Moorshedabad - 6.	1.—Muss^{t} Muha Muya Debbea	60	Brahmin - -	Susteeram Bhatacharuj, brahmin.	- - It appears from the darogah's report, that the deceased procured a subsistence from his shewries, and the rent of a portion of birmuttur land.	17 Feb. 1825	Mirzapore -	- - Mussumut Muhamaya burned with the corpse of her husband, in the presence of police burkundauzes, by the ceremony of sahamurun. No legal obstacle to her becoming a suttee existed.
	2.—D^{o} Soobudra	60	Brahmin - -	Rughoonauth Roy, brahmin.	- - it appears from the darogah's report, that the deceased procured a subsistence by the help of his shewers.	21 May -	Goekurry -	- - Mussumut Soobudrah burned with the corpse of her husband, in the presence of police officers, by the ceremony of sahamurun, without any legal impediment to her becoming a suttee.
	3.—D^{o} Soorjee	80	D^{o} - -	Pudlaub Ghoshaul, brahmin.	- - it appears from the darogah's statement, that the deceased procured a subsistence by employment, and on the farms of small portions of land.	30 October 1825	Bhurtpore -	- - Mussumut Soorjee burned with the corpse of her husband before the darogah could arrive to the place of this sacrifice. The persons who were present have been therefore summoned through the darogah.
	4.—D^{o} Kumal	50	Nye - -	Berbul, nye -	- - the deceased procured a subsistence of shaving, and from the cultivation of land.	3 December -	D^{o} - -	- - this sacrifice took place in conformity with the bewustuhs, but in opposition to the interference of police burkundauze, who was present at the time. The relatives of the suttee have been summoned through the darogah.
	5.—D^{o} Burmo	22	Telee - -	Ruttun, telee -	- - the deceased held employment, by which he procured a subsistence.	11 - -	Akhurat Ramsah	- - this sacrifice took place by the ceremony of sahamurun, in the presence of police officers, without any legal obstacle.
	6.—D^{o} Jaunnobee	30	Kooree - -	Gungagobind Shaw, kooree.	- - it is reported by the darogah, that the deceased procured a subsistence by shopkeeping.	18 - -	Dewun Serrye -	- - Mussamut Jaunnobee burned with the corpse of her husband, leaving 2 sons, 1 aged 12, and the other 3 years, and a daughter of 9 years of age, under the care of her father-in-law's brother, who has entered into written engagement for the management and support of the above children.
Purneah - 2.	1.—Muss^{t} Dunsurrea	13	Hindoo - -	Mookon - -	fisherman - - -	9 May 1825	Munnearee -	- - it appears from the darogah's report, that the suttee took place previous to the arrival of the police officers. The deceased has left no children.
	2.—D^{o} Sutnee	30	D^{o} - -	Mahysgeer -	beggar - - - -	25 August -	Dhumdah -	- - it appears from the darogah's report, that information was not given in the thannah of the intended suttee. The deceased has left a boy of 1 year old.
Rajshye - 2.	1.—Muss^{t} Woomah Debeea	40	Brahmin - -	Rada Mohun, banorjea.	- - - - -	1 October 1825	Nattore - -	- - the suttee was burned with her husband by her own free will, and according to the Shaster in every respect. The husband was a mohurrir in the collector's office, and was in good circumstances.
	2.—D^{o} Rada Debbea	30	D^{o} - -	Shibpersad, tewary.	- - - - -	2 - - -	D^{o} - -	- - this suttee was also burned with her own free will, and according to the Shaster. The husband had no property whatever, and lived entirely on his relations' bounty.
Joint Magistrate of Boogoorah -	- - - - -	- - - -	- - - -	— None. —			

(*continued*)

MOORSHEDABAD DIVISION—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Rungpore - 1.	1. Mussᵗ Wooma Debbea -	40	Brahmin - -	Beejoy Chunder, bhuttacharge.	- - pundeetee; neither poor nor rich.	27th July. 1825	Dhaup - -	- - this woman burnt of her own accord on the funeral pile and with the body of her husband, leaving 2 infants, 1 son and 1 daughter, to be protected by her eldest son and nephew. It does not appear that any thing was administered to cause intoxication or insensibility. The darogah was in attendance.
Commissioner of Rungpore -	- - - - -		- - - -	- - - -	— None. —			
PATNA DIVISION.								
Behar - - 1.	1. Mussumᵗ Bussuntia - -	35	Koit - -	Chooahloll, koit	menial servant - -	28 Sept. 1825 -	Thannah Urwal	- - on the 25th September 1825, or 28th Bhadoon 1232, F. S., on Sunday, Chooahloll, koit, inhabitant of the village Piprah, in pergunnah Urwal, who was employed in the custom-house at Patna, died of the cholera morbus. Jussodahloll, his younger brother, after having performed the funeral rites on the 28th September 1825, returned to his house, when the wife of the deceased, being apprized of his death, withdrew to the village Hithpore, above 6 miles distant, where his relations dwelt, and burnt herself. She left behind her 3 children, the eldest being 10 years, and second 7 years, and the third 5 years old, who will be taken care of by Jossodahloll and his other 4 brothers. Information of the suttee not being given at the thannah, the police officers could not be present; but 3 days afterwards, having heard of the occurrence by common report, the thannadar repaired to the spot, and instituted an inquiry, the result of which was duly reported. It appearing that the woman had rather been dissuaded than encouraged to sacrifice herself, and that much blame was not to be imputed to the farmer of the village and chokeedars, it was considered sufficient to reprimand them severely, and take mochulkahs from them, requiring them to be more attentive in future to the duty of giving the prescribed information at the thannah on all similar occasions.
Joint Magistrate of Monghyr -	- - - - -		- - - -	- - - -	— None. —			

City of Patna 2.	1.–Mussᵗ Beela -	80	Sonareen - -	Deehoo, sonar -	- - goldsmith; exercised the profession of goldsmith, and supported his family thereby.	16 March 1825	Nowbuthpore -	- - left a son and 4 daughters, who are all married, and in no need of extra support. The thanadar was present, and took every measure to prevent the suttee, but without effect.
	2.–Dº Dookho -	30	Malin - -	Beerbull, malee	- - gardener; exercised the profession of maleegeeree, and supported his family thereby.	17 May –	Allungunj -	- - left a daughter of 3 years of age, who is under the protection of Kunnoo and Fuckeera, the brothers of Beerbull, malee, deceased. The thanadar of Allumgunj, and the brothers of Beerbull, deceased, were present at the cremation, and exerted themselves to prevent the suttee, but without effect.
Goruckpore - 9.	1.–Mussᵗ Phooljhurreea - -	33	Brahminee -	Gouree Pandey, brahmin.	- - cultivator; aputtudar in the 4th share of Morega Bui Jumwa, holding about 12 bigahs as his share.	13 April –	Thannah Deoreah	- - the suttee took place before the arrival of the police. The ceremony was in accordance with the published bebustas; the woman burnt with the body of her husband.
	2.–Dº Chutkee -	30	Kulwarin - -	Jhan, kulwar -	- - cultivator; a ryot in village Goura.	27 June –	Thannah Deoreah	- - the suttee took place before the arrival of the police. The ceremony was in accordance with the published bebustas; the woman burnt with the body of her husband.
	3.–Dº Pierswah -	27	Brahminee -	Nurkoo Doobey, brahmin.	- - cultivator; 4th share of village Muhom, about 2½ bigahs in his lands; his elder brother the lumberdar.	Ditto -	Thannah Mangunge.	- - in this case the suttee took place before the arrival of the police. The woman left an infant child; but as the heirs executed the required ekrarnamah to take charge of it, and the ceremony was otherwise according to the bebustas, no further proceedings were considered necessary.
	4.–Dº Soolugnee -	26	Dº - -	Anund Doobey, brahmin.	- - cultivator; ryot cultivating 8 begahs, with one bigah, Moafee, in which a mangoe tope stands.	6 July –	Thannah Doomereeagung.	- - in this case the suttee took place before the arrival of the police. The woman left an infant child; but as the heirs executed the required ekrarnamah to take charge of it, and the ceremony was otherwise according to the bebustas, no further proceedings were considered necessary.
	5.–Dº Sheo Koonurree - -	36	Rajpootin -	Ramgolaum, roy	- - ryot, cultivating 2 beegahs.	6 August –	Thannah Deoreah	- - the suttee took place before the arrival of the police. The ceremony was in accordance with the published bebustas; the woman burnt with the body of her husband.
	6.–Dº Phooljhurreea	70	Auheerin - -	Suedha Auheer, royot.	- - cultivating 2 beegas; and also day labourer.	8 – –	Dº - Dº -	- - the suttee took place before the arrival of the police. The ceremony was in accordance with the published bebustas; the woman burnt with the body of her husband.

(*continued*)

PATNA DIVISION—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Goruckpore—*continued.*	7.—Mussᵗ Jaleea	40	Brahminee	Rambuksh Pandey, brahmin.	village oracle	7 Sept. 1825	Thannah Deoreah	- - the suttee took place before the arrival of the police. The ceremony was in accordance with the published bebustas; the woman burnt with the body of her husband.
	8.—Dᵒ Sidhnee	35	Dᵒ	Purgass Pandey	- - cultivator; small sharer in village Baskhoor.	9 – –	Thannah Bhaunpore.	- - the suttee took place before the arrival of the police. The ceremony was in accordance with the published bebustas; the woman burnt with the body of her husband.
	9.—Dᵒ Deepnee	20	Dᵒ	Bishoon Dutt, tewarree.	- - zemeendar; 1 ½ sharer of village Newag, and lumberdar of Deodhee.	14 November –	Chowkee Buckheerah.	- - in this case the woman burnt without the body of her husband, before the arrival of the police. In consequence of which, and the circumstance of the husband and wife having never come together since their marriage, when she was an infant, the father of the woman is committed to take his trial before the judge of circuit.
amghur	—		—	—	— None. —			
arun	1.—Mussᵗ Lauldiggee	83	Karteen	Rammun Sing, kait.	cultivator	12 January 1825	Dhakha	- - Mussummut Lauldiggee voluntarily burnt herself on the funeral pile of her deceased husband; her relations used their utmost endeavours to prevent her from so doing, which were ineffectual. She left no children, nor was she pregnant. The police officers could not arrive in time on the spot to save her. Rummund Sing could read and write Hindee, but was of a poor class. By the beewusta given by the pundit, the suttee appears to be lawful.
	2.—Dᵒ Buttasee	45	Katen	Hurree Doss, kaet.	pulwarree	7 March –	Hassopoor	- - Mussummut Buttasee voluntarily burnt herself on the funeral pile of her deceased husband; her relations used their utmost endeavours to prevent her from so doing, which were ineffectual. The police office could not arrive at the spot in time to prevent her. She left no children, nor was she pregnant. Hurree Doss could read and write Hindee, and was of the poor class. By the bywastaw given by the pundit, the suttee appears to have been lawful.
	3.—Dᵒ Soodasseah	38	Gwalin	Bhowannee, gwalia.	mugdooree	9 – –	Butturdha	- - four days after the demise of Bhowannee, gwalla, Mussummut Soodasseah went to her mother's house, where she took the turban of her deceased husband and burnt herself with it; her relations and neighbours endeavoured their utmost to oppose her from so doing, but without effect. The police officers could not arrive on the spot in time to prevent her. She left no children, nor was she pregnant. Bhowannee, gwalla, could neither read nor write any language, and was of a poor class. By the bywasta given by the pundit, the concremation appears to have been authorized by the Shasters.
	4.—Dᵒ Torunleah	29	Brahminee	Ramdeal Pandey, brahmin.	beggar	3 April –	Derouley	- - Mussummut Toorunteah voluntarily burnt herself on the funeral pile of her deceased husband; before the arrival of the police officers on the spot, she was consumed. She was not pregnant, nor left any children. Ramdeal Pandey could neither read nor write any language, and was of a poor class. By the bywasta given by the pundit, the suttee appears to be lawful.
	5.—Dᵒ Chowrassee	35	Dᵒ	Beddiaput, tewarrie.	cultivator	27 – –	Boggha	- - Mussummut Chowrassee voluntarily burnt herself on the funeral pile of her deceased husband; the police officers and her relations tried their utmost to dissuade her from so doing, but without effect. She was not pregnant, nor has she left any children under age of 3 years. Beddiaput, tewarree, could read and write Hindee, but was of a poor class. By the bywasta of the pundit, the concremation appears to have been lawful.
	6.—Dᵒ Bhiknee	40	Rajepootin	Ujjoodheah, roy	ditto	5 May –	monjhee	- - Mussumut Bhikanee voluntarily burnt herself on the funeral pile of her deceased husband, although her relations, &c. used their utmost endeavours to oppose her doing so, but without effect. The police officers did not arrive on the spot in time to prevent her. She left no cliildren, nor was she pregnant. Ujjoodheah, roy, was of a poor class, and could neither read nor write any language. By the bywasta of the pundit, the suttee appears to have been lawful according to the Shasters.
	7.—Dᵒ Kubbootur	80	Brahminee	Gaindaw Tewarree, brahmin.	ditto	10 June –	Butterdon	- - Mussumut Kubbootur voluntarily burnt herself on the funeral pile of her deceased husband. She left no children under age, nor was she pregnant; she had burnt herself before the police officers could reach the spot. Goindah Tewarree could read and write Hindee, but was of a poor class. By the bywastha of the pundit, the suttee appears to be lawful.
	8.—Dᵒ Julbhurrun	60	Rajpootin	Ramkurrun Singh	ditto	15 – –	Golding Gunge	- - Mussumut Julbhurrun voluntarily burnt herself on the funeral pile of her deceased husband. She left no children, nor was she pregnant. After the suttee had taken place, the mohurrer of the thannah went to the spot. Ramkurrun Sing could neither read nor write any language, and was of a poor class. By the bywasta of the pundit, this concremation was authorized by the Shasters.

(*continued*)

PATNA DIVISION—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
—*continued.*	9.–Mussᵗ Motee	20	Raujpootin	Tarah Race, rajepoot.	cultivator	20 June 1825	Tajepoor	- - 18 days after the demise of Torah Race, Mussummut Mootee went to the spot where her husband was burnt, and sacrificed herself; she was not pregnant, nor left any children. Torah Race could neither read nor write any language, and was of a poor class. The bywastha of the pundit was the same as in the preceding case. The police officers could not arrive in time to dissuade her, for want of information.
	10.–Dᵒ Bhugwah	40	Brahminee	Mootee Tewarree, brahmin.	ditto	21 – –	Buggha	- - Mussummut Bughwah voluntarily burnt herself on the funeral pile of her deceased husband, although her relations, &c. tried to prevent her from so doing, but without effect. She left no children, nor was she pregnant. The police officers did not arrive before the concremation, for want of information. Moottee Tewarree could neither read nor write any language, and was of a poor class.
	11.–Dᵒ Hawuchullee	50	Kulwarin	Jowahir, kulwar	by purree	20 July –	Seerraun	- - Mussummut Hawuchullee voluntarily burnt herself on the funeral pile of her deceased husband. The thannadar and her relations tried their utmost to oppose her so doing, but to no effect. She was not pregnant, nor has she left any children. Jowahir was a man of property, but could neither read nor write any language.
	12.–Dᵒ Roocha	30	Bhooheharin	Mohunggoo Takoor, bhoohehaur.	cultivator	21 – –	Tajp-	- - Mussummut Roocha voluntarily burnt herself on the funeral pile of her deceased husband. She has left a daughter of 8 years of age, and a son of 4 years old. The usual moochulka has been taken from the relations of the deceased for the support of the children. Mohungoo Thakoor could neither read nor write any language, and was of a poor class. Her relations tried their utmost to prevent her from so doing, but to no effect. By the bywasta of the pundit this concremation appears lawful.
	13.–Dᵒ Purmessurree	20	Rajepootin	Ruttoo Roy, rajepoot.	ditto	9 August –	Kusmur	- - 20 days after the demise of Ruttoo Roy, his wife, Mussummaut Purmassurree, voluntarily burnt herself. She was not pregnant, nor had she any children. Ruttoo Roy was of a poor class, and could neither read nor write any language. By the report of the pundit the concremation appears lawful.
	14.–Gaungo	19	Ugrahrin	Ramchurn, ugrahrec.	bunneah	5 October –	Tajepoor	- - Mussammut Gaungoo voluntarily burnt herself on the funeral pile of her deceased husband. She was not pregnant, nor had she any children. The police officers could not arrive on the spot in time to save her, for want of information. Ramchurn could neither read nor write any language, and was of a poor class. By the bywasta of the pundit the concremation appears to have been lawful.
	15.–Burtunnea	49	Bhoheharin	Domun Roy, bhoohehur.	cultivator	6 Nov. –	Hoosaypoor	- - Mussamut Burtunnea voluntarily burnt herself on the funeral pile of her deceased husband. She left no children, nor was she pregnant. The police officers could not arrive in time to dissuade her, for want of information. Domun Roy could read and write the Hindee language, but was of a poor class. The bywasta of the pundit in this was the same as in the last case.
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	20							
	1.–Mussᵗ Khutranee	25	Brahminee	Ramnarain, brahmin.	sharer of a small estate	16 July 1824	Thannah Sahseram, at Muldaha, 4 coss from the thanna.	- - this case should have been included in the report for 1824, but the police officers received no information regarding it previously to the end of February 1825. The widow is stated to have sacrificed herself on the funeral pile of her husband agreeably to the Shaster. She left no young children.
	1.–Dᵒ Naugbunsee	40	Rajpootin	Adheer Sing, rajpoot.	- - sepoy; possessed of property valued at about 10 rupees.	8 January 1825	Thanna Arrah, at Nouada, 4 coss from the thannah.	- - this was an illegal suttee. The husband of the widow had been dead 8 years; 2 months after his death the widow became acquainted with the circumstances, but at that time signified no intention to sacrifice herself. On the 7th of January the widow was prevented from burning herself by the nagir of the foujdarry court and a police officer, who happened to be on the spot; but she is stated to have sacrificed herself willingly on the following day, holding a piece of sandal-wood in her hand. She left no young children. Information was not brought to the thannah till after the sacrifice had been completed. Some of the villagers were apprehended and sent to the magistrate, on a charge of not preventing the sacrifice nor bringing previous information to the thannah, but they were all released without punishment

(*continued*)

PATNA DIVISION—*continued*.

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
ahabad—*continued.*	2.–Muss^{t} Khutrance	58	Kaithin - -	Uskwu Sing, kaith	- - servant; possessed of no property.	20 January 1825	Thannah Ekwaree at Konee, 5 coss from the thannah.	- - this also was an illegal sacrifice. The widow wished to burn herself on the preceding day, when her husband's corpse was burnt, but was prevented by her son. She is stated to have sacrificed herself willingly, holding a piece of sandal-wood in her hand. She left no young children. No police officer was informed of the intended sacrifice in time to be present. No criminal prosecution has been instituted against any one.
	3.–D^{o} Ukkoota	50	Koormen - -	Ausree, koormee	- - labourer; possessed of no property.	6 February –	Thannah Burrown at Ekonea, 5 coss from the thanna.	- - information was not taken to the police officers till after the sacrifice had been completed. The widow is stated to have burnt herself on the funeral pile of her husband, agreeably to the Shaster, leaving no young children.
	4.–D^{o} Dilwa	25	Talin - -	Bussawun, talee	- - oilman; possessed of no property.	13 May –	Thanna Dhungaun at Koopa, 4 coss from the thanna.	- - the widow is stated to have burnt herself on the funeral pile of her husband. She left a child of 1½ year old, for whose support the brother of the deceased has entered into the prescribed moochilka. Information was not taken to the thannah till after the sacrifice had been completed.
	5.–D^{o} Jhoonea	50	Rajpootin -	Ujeebe Rae, rajpoot.	- - cultivator; possessed of no property.	17 – –	Thannah Belovalee ut Chummurpore, 2 coss from the thannah.	- - this was an illegal sacrifice. Information was brought to the thannah of the widow's intention, but before the thannadhar could arrive the sacrifice had been completed. The widow is stated to have burnt herself willingly, with her husband's turban in her hand, 6 days after his corpse had been burnt. There appears to have been no obstacle to her sacrificing herself with her husband's corpse, if she had wished it. She left no young children. No criminal prosecution has been instituted against any one.
	6.–D^{o} Jettun	50	Brahminee -	Beesumbur Ojha, brahmin.	- - sepoy; possessed of no property.	20 – –	Thannah Doomronn at Naugsinghunpoora, 3 coss from the thannah.	- - the widow being of the brahmin cast, the sacrifice in this case was illegal. She is stated to have burnt herself willingly, with her husband's turban in her hand, on hearing of his death while with his regiment at a distance. She left no young children. Information was not taken at the thannah till after the sacrifice had been completed. No criminal prosecution has been instituted against any one.
	7.–D^{o} Tetree	35	Dhobin - -	Shoophul, dhobee	- - washerman; possessing no property.	22 – –	Thannah Arrah, at Nurrainpore, 5 coss from the thanna.	- - the widow is stated to have burnt herself willingly on the funeral pile of her husband. She left no young children. Information was not brought to the thannah till after the sacrifice had been completed.
	8.–D^{o} Hasubneea	80	Loharin - -	Seetaram, lohar	- - blacksmith; possessing no property.	14 June –	Thannah Chounsa, at Undore, 6 coss from the thannah.	- - the widow is stated to have burnt herself on the funeral pile of her husband. She left no young children. No information was taken to the thannah till after the sacrifice had been completed.
	9.–D^{o}. Doolumka	40	Brahminee -	Sajee Tewaree, brahmin.	- - Invalid havildar; receiving a pension of 7 rupees per mensem, holding 32 rupees of rent, free land, and possessed of other property valued at about 30 rupees.	20 – –	Thanna Chounsa, at Chounsa.	- - the widow sacrificed herself willingly, in the presence of the mohurer of the thannah, on the funeral pile of her husband, agreeably to the Shaster. She left no young children.
	10.–D^{o} Titree	50	Rajpootin -	Radhee Rae, rajpoot.	- - sepoy; possessing no property.	12 July –	Thanna Betonatee, at Doomareea, 2½ coss from the thannah.	- - - Information of the intended sacrifice was brought to the thannah, but before the police officer could arrive the sacrifice had been completed. The widow is stated to have burnt herself willingly, immediately on hearing of her husband's death while with his regiment, holding in her hand a piece of sandal-wood, and a letter which had conveyed to her the intelligence of her husband's death. She left no young children.
	11.–D^{o} Rumkulteea	25	Brahminee -	Ajyb Tewaree, brahmin.	- - cultivator; possessing no property.	14 – –	Thanna Dhungneea, at Geidheerpurrasee, 3 coss from the thanna.	- - Information of the intended sacrifice was taken to the thannah, but before the thannahdar could arrive the sacrifice had been completed. The widow is stated to have burnt herself willingly on the funeral pile of her husband, agreeably to the Shaster. She left no young children.
	12.–D^{o} Nugnee	75	Kaithin - -	Rutoodoss, kaith	- - putwaree; possessing no property.	15 – –	Thanna Arrah, at Bamungawan, 2½ coss from the thannah.	- - information was not brought to the thannah till after the sacrifice had been completed. The widow is stated to have burnt herself willingly on the funeral pile of her husband, agreeably to the Shaster. She left no young children.

(*continued*)

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
PATNA DIVISION—*continued.*								
Shahabad—*continued.*	13.–Mussamut Heesabea	60	Zemindar Bobhunee.	Rugghoobunsee Rae, bobheen.	- - sepoy; possessing no property.	19 July 1825	Thanna Doomraun, at Urjoopore, 4 coss from the thanna.	- - this was an illegal sacrifice, and no information was taken to the thannah till after the sacrifice had been completed. The widow is stated to have burnt herself willingly, with her husband's turban in her hand, five years after his death, which occurred at a distance from his home. On hearing of his death, she appears to have had no wish to sacrifice herself. She left no young children. No criminal prosecution has been instituted against any one.
	14.–D° Hanso	40	Kaithin	Bondh Doss, kaeth.	- - putwaree; possessing no property.	29 – –	Thanna Doomraun, at Burrukpore, 4 coss from the thannah.	- - information was not brought to the thannah till the sacrifice had been completed. The widow is stated to have sacrificed herself at the funeral pile of her husband, agreeably to the Shaster. She left no young children.
	15.–D° Kubbeetree	55	Rounsearin	Seeneekishun, rouncar.	- - trader in grain; possessing no property.	4 August –	Thanna Bierroun, at Sendoo-âr, 3 coss from the thanna.	- - information of the intended sacrifice was brought to the thannah, but before the police officers could arrive the sacrifice had been completed. The widow is stated to have burnt herself on the funeral pile of her husband. She left no young children.
	16.–D° Nauggin	30	Rajpootin	Oodit Rae, rajpoot.	- - servant; possessed of no property.	7 – –	Thanna Arrah, at Mujgowa, 1½ coss from the thanna.	- - this was an illegal sacrifice. The husband had been dead two years, and there appears to have been no obstacle to the widow's sacrificing herself with his corpse. She is stated to have burnt herself willingly, with her husband's turban. She left no young children. The sacrifice was completed before the police officer could arrive. No criminal prosecution has been instituted against any one.
	17.–D° Ruttan	40	D°	Bhowunth Sing, rajpoot.	- - cultivator; possessed of no property.	2 Sept. –	Thanna Doomroun, at Buggaina, 4 coss from the thannah.	- - information of the intended sacrifice was brought to the thannah, but before the police officer could arrive the sacrifice had been completed. The widow is stated to have burnt herself on the funeral pile of her husband, agreeably to the Shaster. She left no young children.
	18.–D° Rughun	35	Bhautin	Rambole Rae, bhaut.	- - cultivator; possessing a small parcel of land and a few trees.	19 Nov. –	Thanna Ekwaree, at Kurbassen, 2 coss from the thannah.	- - information of the intended sacrifice was brought to the thannah, but before the police officer could arrive, the sacrifice had been completed. The widow is stated to have burnt herself on the funeral pile of her husband, agreeably to the Shaster. She left no young children.
	19.–D° Jeykoourruree	45	Rounearin	Ruttoo, rounear	- - labourer; possessing no property.	29 – –	Thanna Ramghur, at Khaundchra, 7 coss from the thanna.	- - the widow is stated to have burnt herself on the funeral pile of her husband, agreeably to the Shaster. She left no young children. Information was not brought to the thannah till the sacrifice had been completed.
During the past year 7 widows were dissuaded by the police officers from becoming suttees.								
Tirhoot	- - - - -		- - -	- - -	— None. —			
Joint Magistrate of Monghyr	- - - - -		- - -	- - -	— None —			
BAREILLY DIVISION.								
Agra - - 1.	1.–Mussamut Roopeea	40	Brahmin - -	Siblaul, brahmin	service - - - -	12 July 1825	Bah - -	- - the suttee was contrary to the Shaster. The woman was of the brahmin cast. Her husband was killed at Deeg, 40 coss from Buttessur, where she was burnt, not with the body of her husband, but with a mala and tulsee and pugree belonging to her deceased husband. The darogah excused himself for not attending in person, and deputed the mohurir and jumadar, who permitted the suttee. As I considered it was the duty of the darogah to go himself, and of the mohurir and jumadar, who were deputed, to have suspended the suttee till the receipt of my order, I have dismissed them all from their situations.
Allegurh - 2.	1.–D° Kishoree	60	Bukkal - -	Ramkishen, bukkal.	d° - - - - -	9 Feb. –	Kusba Secundrarow, situated in the police jurisdiction of thannah Secundrarow.	- - Mussamut Kishoree burnt with her husband's body. The deceased left no children. The police officer of Secundrarow was present; and though urged by him and several respectable Hindoo zemeendars, who offered her land to renounce her purpose, she continued obstinately bent upon her destruction, and lighting the pile with her own hands, perished in the flames.

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BAREILLY DIVISION—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Allegurh—*continued.*	2.–Mussᵗ Mohakoonwur	30	Jatt	Pursa, jaut	cultivator	30 Dec. 1825	Mougah Sujunh, situated in the police jurisdiction of thannah Khess.	-- Mussamut Mohakoonwur burnt without the body of her husband, along with his turban and mulla. The deceased left 3 daughters and 1 son, 2 of the daughters married, living with their husbands, the other one aged 7 years, and the son under the age of 4 years, both of them taken charge of by her relations. The act was performed, previous notice not having been given to the police. The zemeendar of the village was absent from home at the time. The circumstances are as follows: The date on which her husband died she prepared to go with the body and burn, but the brother of the deceased having confined her in his house, conveyed the body away and burnt it. From that date the widow left her food and fasted 20 days, and continued obstinately bent upon her destruction, telling her mother-in law, if she would not allow her to burn, it will blast her character, and she would kill herself in her presence. Under these circumstances, permission to burn was given to her by her family. She lighted the pile on which she perished with her own hands.
Mujehanpoor 1.	1.–Mussᵗ Himnee	45	Hajam	Seetul Hajam, husbandry.	husbandry	30 August 1825	Khotar	-- on the evening of the 30th August it was duly reported at the thanah that a suttee was about to occur at Roytnudah, a village 12 coss distant; the mohurrir, with Rampurshad, and other Hindoo burkundazes, proceeded to the spot, and on arriving there at night-fall learned the sacrifice had occurred at mid day. By the report, it appears the deceased was formerly married to Jye Kishen, by whom she had a son and a daughter, and that he died 20 years ago; and that 3 years afterwards she took Seetul his brother for her second husband, and had by him 4 daughters and a son, and that on his death, on the 29th August, she immediately expressed her intention of sacrificing herself, and though strongly dissuaded by the police on the spot, viz. 2 Hindoo burkundazes and 2 sowars mussulman, she ascended the pile at 12 o'clock on the following day, first giving the few ornaments she had on to her daughter Bhujjia, aged 15 years, then placing the head of her husband on her lap, desired her son Purma, aged 30 years, by her former husband, to set fire to it. Purma has since died, and of the children by her second marriage, the 4 daughters are grown up, and the son is aged 13 years. The circumstances of the deceased may be judged by their leaving property amounting to only 19 rupees.

Magistrate's Peelebheet								
	- - - - -	- - - -	- - - -	— None. —				
Agrapore	6. 1.–Mussᵗ Oomad	40	Brahminee	Shuedeen, brahmin.	-- not mentioned in the thannadar's report.	4 May 1825	Hussoolabad	-- she is stated to have burnt herself with the dead body of her deceased husband voluntarily and without the existence of any objections noticed in the Hindoo law, leaving 1 son aged 17 years, and 2 daughters, 1 aged 9 years and the other 6 years. The jemedar attempted to dissuade her, but she would pay no attention to him. Budlor, the brother of the girls, has undertaken the charge of bringing them up. The suttee's husband was in middling circumstances at the time of his death, and had no particular profession.
	2.–Dᵒ Rickna Bie	25	Dᵒ	Sookkarambut, brahmin.	pensioner	4 – –	Bithoor	-- she left no children, and burnt herself with the corpse of her late husband, consistently with the principles of the Hindoo law. Her husband was allowed a pension of 150 rupees per annum from Nana Saub.
	3.–Dᵒ Gunga Bie	55	Dᵒ	Pursram Shausturee, brahmin.	dᵒ	9 – –	Dᵒ	-- she left no children, and burnt herself legally and fully consistent with the principles of the Hindoo law. Her husband had a pension allowed him of 700 rupees per annum from Nana Saub and others.
	4.–Dᵒ Lulkooa	35	Aheeren	Teekaaheer	cultivator	13 – –	Russoolabad	-- burnt herself voluntarily with the cloth of her deceased husband, 19 years after his death had occurred. The ceremony was postponed in consequence of her son being only 2 years old at the time of the husband's death. The suttee's husband was in poor circumstances.
	5.–Dᵒ Deorga Bie	40	Brahminee	Lutchmun, bhut	-- Maharaja Baja Rao's follower.	22 October –	Bithoor	-- she voluntarily burnt herself, with the bones of her deceased husband, leaving no children. There existed no irregularity according to Hindoo law. The thanahdar tried to dissuade her from the sacrifice, but she would not listen to him or forego her intention. The suttee's husband was in very good circumstances.

(*continued*)

BAREILLY DIVISION—*continued.* ZILLAHS.	Names of SUTTEES. Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Cawnpore—*continued.*	6.—Mussᵗ Goorooa - 40	Brahminee -	Praugdut, brahmun.	sepoy - - - - -	27 Dec. 1825	Bithoor - -	- - she burnt herself, with the handkerchief of her late husband, on hearing of his death, which had occurred 3 months before, leaving 1 daughter, aged 12 years. The thannahdar hastened to the spot immediately he received information of its being about to take place, but did not arrive till it was all over, in consequence of the distance from the thannah. This appears to have been an illegal suttee, according to the opinion of the pundit, and not in conformity with the principles laid down in the beebustah sent from the Nizamut Adawlut for the guidance of the police on this subject. The principal people who assisted the ceremony have consequently been summoned to the court to answer for it; and the case is at present under investigation.
Bittoora - 1.	1.—Dᵒ Lutchmee - 60	Brahmin - -	Baboo, brahmin	- - a pundit; and in poor circumstances.	16 April -	Sherajepore -	- - she burnt voluntarily on the pile of her husband; the thannahdar being present.
Etawah - 1.	1.—Dᵒ Newulla - - 60	Hindoo Kooreen	Permesuree, kooree.	weaver - - - - -	31 March -	Phuppoond -	- - the suttee took place before the arrival of the jumadar; but upon inquiry it appeared that no objection could have been urged against the suttee taking place.
Joint Magistrate of Ditto - 4.	1.—Dᵒ Beechittra - 30	Brahmin - -	Bhujjec, brahmin	- - poorhattye; neither very poor nor very rich.	16 April -	Jeswunt Nugurh	- - the deceased died after a lingering illness of 1 year and 1 month. The suttee on the part of his wife was quite voluntary. The police officers, the neighbours, and her relations, did all in their power to dissuade her from it; her uncle, Khooshall, promised to supply her with food, clothing, &c. but she still persisted in her resolution. She has left a daughter 6 years of age, and another only 7 months; her uncle, Khooshall, has promised to support both of these children; she was not at the time pregnant.
	2.—Dᵒ Hurkoear - 50	Rajpoot Purhur	Maudho Rai, raujpoot purhur.	kastkar - - - - -	11 Sept. -	Sindouse - -	- - from the depositions taken before me, it appears that the deceased died of a violent fever, after an illness of a few days; that the suttee on the part of his wife was quite voluntary; that her three sons, and the zemindars and other inhabitants of the village, did all in their power to dissuade her from it, but she still persisted in her resolution; that she was not at the time pregnant, and that she had no young children. The thanadar was not able to arrive at the village in time for the suttee, in consequence of a river lying between it and the thannah being suddenly swelled from a fall of rain.
	3.—Dᵒ Kinka Koear 64	Rajpoot - -	Aunkbur Singh, rajepoot.	- - a very wealthy zemindar.	23 Dec. -	Burhpeorah, chowkee Etawah.	- - the deceased died after an illness of 3 days. The suttee on the part of his wife was quite voluntary; all means were tried to dissuade her from it, but in vain. She had no children, and was not at the time pregnant.
	4.—Dᵒ Gooman Koear 38	Brahmin - -	Bhownnee Pushaud, brahmin.	- - a very wealthy zemindar.	10 - -	Etawah Khas -	- - the deceased died after an illness of 6 months. The suttee on the part of his wife was quite voluntary. The kootwal, her own children, and several of the neighbours, did all in their power to dissuade her from it, but it was to no purpose. She had no young children, and was not at the time pregnant.
Furruckabad -	- - - - -	- - - - -	- - - - -	— None. —			
Moradabad -	- - - - -	- - - - -	- - - - -	— None. —	- - - - -	- - - - -	- - on the 27th July 1825, Tillok, chokedar attached to the village of Futtehpoor, reported at the thannah of Nurowlee that a woman, by name Nundo, the wife of Nynsookh, a buneah, deceased, one day after her husband's death, had professed her intention of performing suttee. On hearing this, the thannahdar immediately proceeded to the spot, and found the woman prepared to mount the funeral pile; after a little persuasion she was induced to relinquish the idea, and returned to her relations.
Joint Magistrate of Moradabad -	- - - - -	- - - - -	- - - - -	— None. —			
Nuggeenah Meerut - -	- - - - -	- - - - -	- - - - -	— None. —			
Joint Magistrate of Ditto - -	- - - - -	- - - - -	- - - - -	— None. —			
Bolund Shuhur -	- - - - -	- - - - -	- - - - -	— None. —			

(*continued*)

178. N 3

16394

BAREILLY DIVISION—*continued.* ZILLAHS.		Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Saharunpore -	1.	1.—Mussᵗ Jeyn Kour	85	Brahminee -	Sook Ram, brahmin.	- - the deceased was a purrothe or padrie by profession; and from the income got from his jugmauns his circumstance of livelihood was tolerable.	10 May 1825	Jowallapore -	- - this suttee was performed by the ceremony of sahamurrun. On the death of Sook Ram, his wife, Jeyn Kour, expressed a wish of burning herself with the remains of her husband. Hearing this circumstance, the jemadar of Jawallapore, with the thannadar of Knukheel and Hindoo burkundazes, repaired to the house of the suttee, expostulated with her on the impropriety of it, and asked her reasons for so doing; and seeing nothing throughout inconsistent with the Shasters, the woman was carried, at her own request, with the corpse of her husband to the place of cremation, and there burnt, in the presence of the above-mentioned police officers. The woman or suttee has left four grown-up sons.
Joint Magistrate of Ditto of Mozuffunugger -						— None. —			
Joint Magistrate of Ditto of Deyra Doon -						— None. —			
Joint Magistrate of Ditto of Sirpoora -						— None. —			
BENARES DIVISION.									
Allahabad -	2.	1.—Mussᵗ Flora	40	Brahmin - -	Jokhoo, cultivator.	- - cultivation; by which he realized about 100 rupees a year.	30 August 1825	Thana Jhoosee -	- - sahamurrun. The thanadar attended her in person, but was unsuccessful in his endeavours to prevent the ceremony. One of her relations, named Sheodial, entered into the requisite agreement to support the children; viz. one son, Khuchpaul, six years old, and one daughter, Panoo, one year and six months old.
		2.—Dᵒ Fogea -	60	Bunea - -	Gredhare, buneah	- - shopkeeper; worth about 400 or 500 rupees.	26 Dec. —	Bhawul Gunge thana.	- - sahamurrun. The thanadar attended in person, and endeavoured to prevent her from burning, but in vain. She had three sons: Ramsdun, 40 years old; Byjnath, 25; Sheodeen, 20.
Joint Magistrate of Bhitowra -	2.	1.—Mussᵗ Soomeerta	49	Brahmin - -	Bajeelal, brahmin	- - mohajun; and in very good circumstances.	11 February 1825	Futtehpore -	- - by sahamurrun. She burnt voluntarily on the pile of her husband; but the notice not having been received at the thannah till seven days after the occurrence, no police officer was present.
		2.—Dᵒ Bhowney -	20	Rajpoot - -	Matadeen, rajpoot.	- - cultivator; and in very poor circumstances.	26 July —	Hutjam - -	- - by sahamurrun. She burnt voluntarily on the pile of her husband; but notice not having been received at the thannah till five weeks after the occurrence, no police officer was present. She had a young child, five months old, who has been taken charge of by its paternal aunt.
Southern Division of Bundlekhund -	1.	1.—Mussᵗ Purbuteea	25	Brahmin - -	Bhyro, brahmin -	- - husbandman; not in good circumstances.	14 October 1825	Pursenta - -	- - this suttee appears to have been altogether irregular. Mussamut Purbuteea, on the death of her husband, expressed no wish to burn with his corpse, which was taken to the river side and burnt by his relations; it appears from the thanadar's report, that they left the body before it was quite consumed, and on their return to the house found the widow absent. She had been left in charge of the women of the family, one of whom being on the point of death, she (Mussamut Purbuteea) took advantage of the confusion thereby occasioned, and went out unperceived, and proceeding through the kites to the river side, threw herself on the nearly consumed remains of her husband; so at least it is conjectured, for she was found by her relations in this state shortly afterwards, burnt to death. One person (Mussamut Ulpee) saw the deceased going through the kites in the direction of her husband's funeral pile. She did not leave any children; and from no circumstance does it appear that her sacrifice was otherwise than voluntary.
Northern Division of Bundlekhund		- - -		- - -	- - -	— None. —			
City Benares	17.	1.—Mussᵗ Soorsuttee Baee -	45	Brahmin - -	Balayee, brahmin	- - preacher of religious books; in middling circumstances.	5 January 1825	Thannah Tellia Nulla.	- - the suttee took place, sahamurrun, in presence of the police officers, there being no legal impediment. Mussamut Soorsuttee Baee left a son, aged 18 years, and a daughter, 14.

N. B.—One other case occurred in the month of November 1825, in the thannah division of Kullcanghur, in which the intended suttee was prevented by the persuasion and interference of the thanadar. The woman was not the affianced wife of the deceased.

(*continued*)

BENARES DIVISION—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
of Benares—*tinued.*	2.–Mussamut Doorga Baee	55	Brahmin	Sheonarain, brahmin.	service; wealthy	5 April 1825	Thannah Cal Bhyro.	- - the suttee took place, sahamurrun, in presence of the police officers, there being no legal impediment. Mussamut Doorga Baee left twin sons, aged 32.
	3.–D° Hunsranee	30	D°	Pirthee Misser, brahmin.	- - landholder; in middling circumstances.	7 – –	Thannah Chobegpore.	- - ditto - - ditto - - ditto. Mussamut Hunsranee left two sons, one aged 5 years, the other 4; security was given for the proper care of the children.
	4.–D° Parwutee Baee	61	D°	Sreekaut Opudheea, brahmin.	landholder; wealthy	16 – –	Thannah Cal Bhyro.	- - ditto - - ditto - - ditto. Mussamut Parwutee left two sons, one aged 20 years, the other 16.
	5.–D° Soorsuttee	52	D°	Hurikishen, brahmin.	beggary; poor	10 May –	D°	- - ditto - - ditto - - ditto. Mussamut Soorsuttee Baee left an only son, aged 25 years.
	6.–D° Budamo	60	Beneea	Ramdyal, beneea	cloth-seller; wealthy	11 June –	Thannah Chouk	- - ditto - - ditto - - ditto. Mussamut Budamo left two sons, one aged 30 years, the other 25.
	7.–D° Beejeea	53	Bengalee brahmin	Oomakaut, brahmin.	service; wealthy	20 – –	Thannah Ramapoora.	- - ditto - - ditto - - ditto. Mussamut Beejeea left no children.
	8.–D° Unpooorna Baee	30	Brahmin	Ramchund, ditto	beggar; poor	25 July –	Thannah Dussumade.	- - ditto - - ditto - - ditto. Mussamut Unpoorna left no children.
	9.–D° Gopka Baee	40	D°	Tara Hureeram, brahmin.	- - late pundit and sudder aumeen of the dewanny adawlut of city Benares; wealthy.	5 August –	Thannah Calkhyro.	- - ditto - - ditto - - ditto. Mussamut Gopka Baee left no children.
	10.–D° Pheknee	30	Kandoo	Busawun, kundoo	- - maker of kimkhob, or embroidered cloth; ditto.	10 – –	Thannah Ousangunge.	- - ditto - - ditto - - ditto. Mussamut Pheknee left no children.
	11.–D° Rama Baee	25	Tylung brahmin	Rambhut Tylung, brahmin.	- - service; in middling circumstances.	20 – –	Thannah Dussusmade.	- - ditto - - ditto - - ditto. Mussamut Rama Baee left no children.
	12.–D° Sheosoondree Debee	50	Bengalee brahmin	- - -	beggar; poor	30 – –	Thannah Ramapoora.	- - ditto - - ditto - - ditto. Mussamut Sheosoondree Debee left an only son, aged 36 years.
	13.–D° Bhaycerattee	60	Marhatta brahmin.	Seetarum Bhut, brahmin.	- - d°	4 September –	Thannah Dussusmade.	- - ditto - - ditto - - ditto. Mussamut Bhageerattee left an only daughter, aged 40 years.
	14.–D° Chetteeah	40	Bugnal	Rumdas Buqual	service; wealthy	9 October –	Thannah Chouk	- - ditto - - ditto - - ditto. Mussamut Chetteeah left an only daughter, aged 20 years.
	15.–D° Manu Baee	40	Brahmin	Pursotum Bhut, brahmin.	beggar; poor	24 – –	Thannah Dussusmade.	- - ditto - - ditto - - ditto. Mussamut Manu Baee left no children.
	16.–D° Neerbida Baee	40	D°	Pursram Bhut, brahmin.	- - d°	5 November –	Thannah Dussusmade.	- - ditto - - ditto - - ditto. Mussamut Neerbida left no children.
	17.–D° Luckmee Baee	43	D°	Ramessur, brahmin.	landholder; wealthy	19 – –	Thannah Cal Bhyro.	- - ditto - - ditto - - ditto. Mussamut Luchmee Baee left three sons, aged 25, 23, and 21 years.

During the year 1825 five suttees were prevented: one under Bewustah No. 5, that accompanied the circular orders of the 4th January 1815; one under Bewustah of the same orders; two under the Bewustah of the pundits, specified in a reply to 3d question from the sudder court, which accompanied Mr. Registrar Turnbull's letter to the court of circuit, under date the 25th June 1817; and one, not under any legal impediment, but according to her own accord, yielding to the persuasion of the police officer. The names of these women are Mussummut Shunkeree, brahmin, aged more than 50; Mussamut Nunhukee, lohar, aged 43 years; Mussamut Doorga, brahmin, aged 40; Mussamut Bhugmunee, brahmin, aged 44; and Mussamut Dhunsoee, kulwar, aged 40 years.

To the extreme sickness which prevailed during this year may be attributed the number of suttees.

r - 21.	1.–Mussamut Unnoli	15	Brahminee	Rugbur Tewary, brahmin.	- - saphai; daily expense about 2 annas; his circumstances in life cannot be known, having died at Chittagong.	2 January 1825	Reotee	- - Unnoli burned with a pantaloon of her husband previous to the arrival of the police. She has left no children. Pran Tewari has been committed to the court of circuit for setting fire to the pile.
	2.–D° Phool Koer	27	D°	Sheo Gholam Missur, brahmin.	- - menfidar of 1 begah 5 beswahs, yielding about 7 or 8 maunds of grain annually; daily expense 1 anna.	26 – –	Bausdhee	- - this female burned with her husband's sindorah box, four months after his demise, and before the arrival of the police; her relations endeavours to induce her to desist proved fruitless. Sheobux Missur, heir to the deceased, was sent in for permitting it; but as it appeared that the suttee had refrained from food for two days prior to burning, and as the heir was old and decrepit, he was discharged.
	3.–D° Ayundea	70	Mullahnee	Puckale, mullah	- - labourer; daily expenses 2 annas.	20 February –	Reotee	- - This female burned with her husband's turban before the police could arrive, but was in other respects free from objection.
	4.–D° Moongheea	40	Rajpootin	Rugbur Rai, rajpoot.	- - cultivator; possessing an income of 115 rupees per annum; daily expense 4 annas.	23 – –	Russra	- - the deceased burned with her husband's clothes, but in other respects was without impediment.
	5.–D° Soogurri	60	Brahminee	Babooa Punde, brahmin.	- - cultivator of land to the extent of 2 begas, 11 beswahs of which is estimated to yield 17 rupees 8-3, possessed of 2 cows, value 15 rupees, and received besides 2 rupees donation as britjudgma, in accounting annually to rupees 34-8-3; daily expense 3 annas 3 pie.	25 March –	Cossomabad	- - this female burned with her husband's clothes previous to the arrival of the police. On investigation it appeared that she was resolute to become suttee, and that she became so of her own free will; therefore the zemindars who were summoned were discharged after the Shasters had been explained.

(*continued*)

BENARES DIVISION—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Ghazeepoor—*continued.*	6.—Muss^{t} Hurkee	15	Rajpootin	Dehloo Rae, rajpoot.	- - cultivator; income 50 rupees per annum; daily expense 2 annas.	26 March 1825	Russrah	- - burned with her husband's body previous to the arrival of the police. She had no child, and was free from objection.
	7.—D^{o} Senlugin	25	Mullahni	Roopnarain, mullah.	- - mullah; income 14 rupees per annum; daily expense ¼ anna.	9 April —	Bulleah	- - this female was free from objection, and became suttee of her own accord with the turban of her husband, setting fire to the pile with her own hand previous to the arrival of the police.
	8.—D^{o} Bhegine	30	Aheirin	Kisheer, aheer	- - cultivator; income 52 rupees per annum; daily expense accordingly.	12 — —	D^{o}	- - burned with the corpse of her husband. She left a child of 1 year; for the provision of whom Ajaib, aheer, voluntarily engaged on stamped paper.
	9.—D^{o} Chorasee	42	Kaitin	Gokoolchund, kait.	- coonoongoa of pergunnah Suvaderpoor; in the receipt of 30 rupees per mensem; daily expense is estimated to incur according to his income.	12 May —	Secunderpoor	- - burned with her husband's corpse previous to the arrival of the police, and set fire to the pile with her own hand; was free from objection.
	10.—D^{o} Orbeen	75	Mullahin	Domun, mullah	- - servant; received 2 rupees per month; expense very trifling.	5 June —	Mahumdabad	- - burned with her husband's body; every persuasion was thrown away; she was free from objection; the jemadar of the police was present.
	11.—D^{o} Golaboo	35	Agurwallah	Gopauldoss, mahajun.	- - mahajun; expenditure 100 rupees per mensem in conjunction with his brother's family.	18 — —	Mohajantolee	- - the police were present, and used every persuasion, but in vain. She burned with her husband's body, and was free from objection.
	12.—D^{o} Goonjurie	40	Brahminee	Beshcshuo, opuddea.	- - cultivator, and possessed inconsiderable property; daily expense unknown.	25 — —	Rooteepoon	- - burned with her husband's body previous to the arrival of the police, but was free from objection. The gooreit made her over to the zemindars while he went to report, but she became suttee before the arrival of the police.
	13.—D^{o} Jugin	25	Rajpootin	Huneh Roe, rajpoot.	- - zemindar and cultivator; his annual income 15 rupees; expense 1 anna per diem.	22 August —	Nugra	- - burned with her husband's body, but was free from objection. The zemindars never sent information of the approaching suttee, and were sent in for this neglect; the Shasters and wishes of government were explained to them, and they were released.
	14.—D^{o} Agnasi	40	Carpenter	Hulloo, carpenter	- - labourer, and possessed of no property.	12 Sept. —	Bulleah	- - this female burned with a scrap of paper belonging to her late husband, 4 years after his death. Munaje and Rampersaud, relatives, omitted to give information, and as there had been similar cases of neglect, which have been pardoned after explanation, it was thought proper to fine them 50 rupees, on failure to be confined 3 months. The gorait, on the same grounds, was fined 4 rupees, commutable to 15 days without irons or labour.
	15.—D^{o} Goolbi	40	Queereen	Rumjan, koeree	- - cultivator; the produce of his land is estimated to yield about 200 maunds of grain; daily expense 8 seers of grain.	13 — —	Rusten	- - burned with her husband's body; was free from objection. The gorait did not give information; and Pershad gorait, for this neglect, was punished with 20 stripes and dismissed.
	16.—D^{o} Rujpeeloh	40	Quoorine	Rajun, mul	- - cultivator in joint shares with his father-in-law; annual produce about 50 maunds of grain; daily expense 1 anna.	29 — —	Nuggra	- - burned with her husband's body of her own accord; was free from objection.
	17.—D^{o} Kublassi	50	Brahminee	Kurta, tewary	- - cultivator of 13 begas of land, which yielded about 42 maunds of grain; daily expense 13 seers of grain.	28 Oct. —	Bausdee	- - burned with her husband's body previous to the arrival of the police. The thanadar was fined 10 rupees for neglect in not going in time; and certain zemindars were fined for neglecting to restrain the suttee until the arrival of the police.
	18.—D^{o} Lajo	35	Rajpootin	Ramdehuel Sing, goindie.	- - beggar; as such he earned his livelihood during his life-time; expense ½ anna per diem.	3 Nov. —	D^{o}	- - burned with the body of her husband previous to the arrival of the police. No objections existed. The gorait was punished with 15 stripes for neglect in reporting.
	19.—D^{o} Nawul	40	D^{o}	Rugbur Sing, rajpoot.	- - zemindar and cultivator of 10 begahs of land, yielding 15 maunds of grain; daily expense 10 seers of grain.	5 Dec. —	Bausdhee	- - burned with her husband's body in spite of every endeavour of the police. She was free from objection.
	20.—D^{o} Ooraia	20	Brahminee	Bawahni bux, misser.	- - lived with her father during his life-time; property unknown.	6 — —	Reotee	- - burned with the shoes of her deceased husband, who died in Malwa. She had no children, and was free from all objections, except that of burning without the body. The thannadar has been ordered to investigate more minutely into the case, in order to ascertain the abettors. The heirs are on security.

(*continued*)

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Benares Division—*continued.*								
Ghazeepoor—*continued.*	21.–Mussamut Agodee	70	Brahminee -	Soogund, soogul	- - cultivator of 5 begas and 10 beswahs of land, which is estimated to yield about 39 maunds of grain; daily expense 6 seers of grain.	15 Dec. 1825	Bausdhee - -	- - burned with her husband's body, and was free from objections. The zemindars were fined. Ryjnath, Sodan, collectors of wood, and Parti, were fined 20 rupees, commutable to one month's imprisonment without labour, for not preventing the suttee until the arrival of the police.
	1.–Mussamut Bhogeeah - -	75	Mallahin - -	Bhowany, mullah	mullah - - - - -	25 January –	Mohajuntolee -	- - this widow abstained from food for three days, with a view of becoming a prey to suttee, but was prevented by the persuasions of the police and others from executing her design.
	2.–D° Roopeeah	30	Rajpootin - -	Deregi Roy, rajpoot.	zemindar - - -	1 March –	Cossmabad -	- - this widow had an intention to burn herself after the death of her husband, but through the dissuasions of the police and others she was prevented.
	3.–D° Bhugjoognee - - -	Unknown.	Brahminee - -	Hunwauth-Pandy, brahmin.	- - - - - -	20 – –	Reotee, chowkee Bayreeah.	- - it appears from the report of the jemadar of chokee Byreeah, appertaining to the thannah of Reotee, that this widow was prevented by his persuasions from becoming a suttee.
	4.–D° Ikuseeah	Unknown.	Rajpootin - -	Hurnany Roy, rajpoot.	zemindar and cultivator -	24 August –	Barrowly - -	- - this female lived in a state of widowhood for six years, after which she expressed a wish of becoming suttee; and during the interval the goraite of the village could convey the information of her purpose at the thannah, she was persuaded by Hunnarain Rai and other zemindars of the village not to burn herself, to which she voluntarily yielded, and returned home.
	5.– - - - -		Brahmin - -	Guneesh Pandy, brahmin.	unknown - - -	25 – –	Bulleah - -	- - the wife of Guneish Pandy, after the death of her husband, intended to burn herself. The thannadar repaired to the spot, and persuaded her not to sacrifice herself; she consented, and therefore did not become suttee.

	6.–D° Dhoopush -	17	Rajpootin - -	Ramdham Rai, rajpoot.	zemindar and cultivator -	12 Nov. –	D° - - -	- - this woman, three days subsequent to the death of her husband, intended to sacrifice herself with his turban; but in consequence of the illegality of the act, the police interfered, and prevented her by persuasions to carry her intentions into effect.
	7.–D° Chhuttenee	40	Rajpoot - -	Rawul Ruttuck, brahmin.	zemindar - - -	19 – –	D° - - -	- - through the dissuasions of the police, upon hearing the intention of this widow to burn herself with the corpse of her husband, she was prevailed to overcome from fulfilling her purpose.
	8.–D° Gungahjully	60	Hullwain - -	Byjoo, hulwar -	- - - - - -	30 – –	D° - - -	- - on hearing the intention of this widow to burn herself with a stick of her deceased husband's, who died at Byjenath, the police dissuaded her from sacrificing herself.
	9.– - - - -		Rajpootin - -	Joberaj Rae, rajpoot.	cultivator - - -	28 Dec. –	Cossmabad -	- - the widow of Joberaj Rai, deceased, was about to sacrifice herself with the corpse of her husband, but was prohibited by the persuasions of the police from perpetrating her design.
Juanpore - -	- - - - - -		- - -	- - -	—None.—			
Joint Magistrate of Azimghur - 3.	1.–Mussamut Chamma	50	Bhoonhar -	Rugghoobui Raie, bhoonhur.	- - zemindarree; 4 biggahs and 10 biswas, at a jumma of 4 rupees.	16 Feb. –	Thanah Nizamabad, zillah Juanpore.	- - this suttee took place before the arrival of the mohrer at the spot. The heir of the suttee and the zemindar were summoned to attend the court in consequence. It appearing upon investigation that the suttee was regular, they were discharged on a mochulka, to the effect that they would in future give previous notice to the police in cases of suttee. She had no son, but two daughters, aged 26 and 20 years, and in poor circumstances.
	2.–D° Augurmannee	80	D° - -	Ballukraie, bhoonhar.	- - zemindarree; 7 biggahs at a jumma of 12 rupees, and 5 cows and 4 cattles valued at rupees 30.	10 May –	Kossagunge, zillah Ghazeepore.	- - this was a case of enoomurrun. The woman burned herself with the turban of her deceased husband. It was regular, according to the Shaster. She had four sons, aged 60, 50, 42 and 32, and was in poor circumstances. The mohrir went to the spot previous to the suttee's taking place.

(*continued*)

BENARES DIVISION—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Joint Magistrate of Azimghur—continued.	3.–Mussamut Hausrannee	27	Kaet - -	Bisram Sing, kaet.	- - canoongoe, hisaudar and putteedar of talooka Khazzooree, at a jumma of rupees 210. 15.	19 October 1825	Koelsa, zillah Juanpore.	- - this case of suttee was regular; but the heir and the zemindar having omitted to give previous notice to the police, they have been summoned to attend the court. *P. S.* They were discharged on a moochulka, to the effect that they would in future give previous notice to the police in cases of suttee. She had neither son nor daughter, and was in middling circumstances.
Mirzapore - 9.	1.–Mussamut Beehna - -	73	Brahmin - -	Sheodial, brahmin.	- - was a farmer and cultivator; could write and read Hindee, and in good circumstances.	25 February –	Bhudohee -	- - Mussamut Beehna burnt with the body of her husband, in the presence of the darogah. There does not appear to have been any legal cause for prohibiting the suttee.
	2.–D° Dookhnee -	35	Kussurwanee -	Jhungoor, kussurwanee.	- - was a retailer of salt, &c.; an ignorant person, and poor.	21 March –	Bhooillee -	- - Mussamut Dookhnee burnt with the body of her husband, in the presence of the moburir of the thannah, notwithstanding his dissuasions. There was no legal cause for the prevention of this suttee.
	3.–D° Ghoonia -	32	Brahmin - -	Madhoram, brahmin.	- - cultivator and beggar; an ignorant man, and poor.	31 – –	Shahgunge -	- - Mussamut Ghoonia burnt with a bone of her husband's body, three months after the death of Madhoram, her husband, before the police officers could reach the spot. She left a daughter 11 years old, a son 5 years old, and another son 1 year old, for the care and maintenance of whom Mussamut Cherorinjia (Mussamut Ghoonia's sister) gave a written agreement The suttee was illegal, but could not be prevented.
	4.–D° Dhuwulkoonwar	25	Rajpoot - -	Jugroop, rajpoot	- - was a petty zemindar; could read and write Hindee, and in good circumstances.	1 April –	Lulgunge -	- - Mussamut Dhuwulkoonwar burnt with the body of her husband before the darogah could reach the spot. There does not appear to have been any legal cause for preventing the suttee.
	5.–D° Puburnee -	75	Kussurwanee -	Bukhtour, kussurwanee.	- - was a retailer of grain; ignorant, and in middling circumstances.	21 – –	D° - - -	- - Mussamut Puburnee burnt with the body of her husband, in the presence of the darogah, notwithstanding his dissuasions. There does not appear to have been any reason for prohibiting the suttee.
	6.–D° Oomrao Koonwar	60	Kayet - -	Bhowunlal, kayet	- - cultivator and servant; could write and read Persiaee and Hindee, and in good circumstances.	3 May – –	Gopeegunge -	- - Mussamut Oomrao Koonwar burnt with her husband's body before the darogah could reach the spot. This suttee was not illegal.
	7.–D° Sugoonee -	22	Brahmin - -	Bhowanee Buksh, brahmin.	- - cultivator and lender of money; could write and read Hindee, and in good circumstances.	24 July –	D° - - -	- - Mussamut Sugoonee burnt with the body of her husband, in the presence of the mohurir of the thannah. She left 2 daughters, one 3 years old, and another 1 year old, for the maintenance of whom Seetul and Muttapullut, the uncles of the children, gave written agreements.
	8.–D° Hurbunsia -	23	Rajpoot - -	Rambhujun, rajpoot.	- - was a zemindar; could read and write Hindee, and in middling circumstances.	26 – –	Sydonjah - -	- - Mussamut Hurbunsia burnt five years after the death of her husband (Rambhujun), with two religious books belonging to him. Previous notice was not given to the darogah, in consequence of the absence of the zemindars and goryte from the village.
	9.–Rutna -	32	Bunnea - -	Koonjbeharee, bunnia.	- - was a trader in iron; could write and read Hindee, and in good circumstances.	4 Dec. –	Kutra Biojraj, in the town of Mirzapoor.	- - Mussamut Rutnah burnt with her husband's body, in the presence of the cutwal and darogah, notwithstanding their dissuasions. There does not appear to have been any reason for preventing the suttee. She left a son 8 eight years of age, and another son 2 years old; for the care and maintenance of whom Heeramun, the grandfather of the children, gave a written agreement.

Judicial Department, the 10th April 1828.

(signed) *W. H. Macnaghten*, Registrar.

(True copies.)

Acting Chief Secretary to Government.

BENGAL.

ABSTRACT STATEMENT of the Number of Hindoo Women who were Burnt or Buried Alive in the several Zillah and City Courts, during the Year 1825.

ZILLAH AND CITY COURTS.	Number of Suttees.
Calcutta Division:	
Burdwan	63
Hooghly	104
Jessore	16
Jungle Mehals	9
Midnapore	22
Nugwan	—
Nuddeah	60
Suburbs of Calcutta	48
Twenty-four Pergunnahs	26
Banrasut	20
Total	368
Cuttack Comm[n]:	
Cuttack	14
Khoordah	16
Balashore	—
Total	30
Dacca Division:	
Backergunge	63
Chittagong	9
Noacally	1
City Dacca	18
Dacca Jelalpore	2
Mymensingh	—
Sylhet	—
Tipperah	8
Total	101
Moorshedabad Division:	
Beerbhoom	9
Bhangulpore	—
Monghyr	—
Dinagepore	—
Maldah	1
City Moorshedabad	6
Purneah	2
Rajkshahye	2
Bagoora	—
Rungpore	1
Rungpore Commission	—
Total	21

ZILLAH AND CITY COURTS.	Number of Suttees.
Patna Division:	
Behar	1
Monghyr	—
City Patna	2
Goruckpore	9
Ramghur	—
Sarun	15
Shahabad	20
Tirhoot	—
Moughyr	—
Total	47
Bareilly Division:	
Agrah	1
Allighur	2
Bareilly	—
Shahjehanpore	1
Peelebheet	—
Cawnpore	6
Bhitoura	1
Etawah	1
Joint Ditto	4
Furruckabad	—
Mooradabad	—
Nuggeena	—
Meerut	—
Boolundshuhr	—
Saharunpore	1
Muzuffernugger	—
Deyrah Dhoon	—
Sirpoorah	—
Total	17
Benares Division:	
Allahabad	2
Bhithoura	2
Bundlecund, Southern Division	1
Bundlecund, Northern Division	—
City Benares	17
Ghazeepore	21
Juanpore	—
Azimghur	3
Mirzapore	9
Total	55
Grand Total	639

(signed) *W. H. Macnaghten*, Registrar.

BENGAL.

ABSTRACT STATEMENT exhibiting the Age of the Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the several Districts within the Calcutta Division, during the Year 1825.

	100.	90 and upwards.	80 and upwards.	70 and upwards.	60 and upwards.	50 and upwards.	40 and upwards.	30 and upwards.	20 and upwards.	Under 20.	TOTAL.
Calcutta Division:											
Burdwan	—	—	—	8	10	10	13	10	7	1	63
Hooghly	—	—	—	7	33	21	19	16	7	4	104
Jessore	—	—	—	1	1	2	1	3	4	—	16
Jungle Mehals	—	—	—	2	—	3	1	1	—	—	9
Midnapore	—	—	1	1	5	2	5	3	2	—	22
Nugwan	—	—	—	—	—	—	—	—	—	—	—
Nuddeah	—	—	—	—	10	12	9	7	18	3	60
Suburbs of Calcutta	—	—	1	7	4	7	9	13	7	—	48
Twenty-four Pergunnahs	—	—	—	—	8	6	5	2	4	1	26
Banrasut	—	—	—	2	2	4	5	3	3	1	20
Total	—	—	2	28	73	67	63	57	52	10	368
Cuttack Comm[n]:											
Cuttack	—	—	—	1	2	4	1	3	3	—	14
Khoordah	—	—	—	2	3	4	2	3	2	—	16
Balasore	—	—	—	—	—	—	—	—	—	—	—
Total	—	—	—	3	5	8	3	6	5	—	30

ABSTRACT STATEMENT exhibiting the Age of the Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the several Districts within the DACCA DIVISION, during the Year 1825.

	100.	90 and upwards.	80 and upwards.	70 and upwards.	60 and upwards.	50 and upwards.	40 and upwards.	30 and upwards.	20 and upwards.	Under 20.	TOTAL.
DACCA DIVISION:											
Backergunge	-	1	3	5	11	10	14	9	9	1	63
Chittagonge	-	-	-	2	3	1	-	1	2	-	9
Noacolly	-	-	-	-	1	-	-	-	-	-	1
City Dacca	-	-	-	-	1	5	6	2	3	1	18
Dacca Jelalpore	-	-	-	-	-	-	1	-	1	-	2
Mymensingh	—	—	—	—	—	—	—	—	—	—	—
Sylhet	—	—	—	—	—	—	—	—	—	—	—
Tipperah	-	-	1	-	-	3	1	1	1	1	8
TOTAL	-	1	4	7	16	19	22	13	16	3	101

178.

ABSTRACT STATEMENT exhibiting the Age of the Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the several Districts within the MOORSHEDABAD DIVISION, during the Year 1825.

	100.	90 and upwards.	80 and upwards.	70 and upwards.	60 and upwards.	50 and upwards.	40 and upwards.	30 and upwards.	20 and upwards.	Under 20.	TOTAL.
MOORSHEDABAD DIVISION:											
Beerbhoom	-	-	-	1	4	1	1	-	2	-	9
Bhaugulpore	—	—	—	—	—	—	—	—	—	—	—
Monghyr	—	—	—	—	—	—	—	—	—	—	—
Dinagepore	—	—	—	—	—	—	—	—	—	—	—
Maldah	-	-	-	-	-	-	1	-	-	-	1
City Moorshedabad	-	-	1	-	2	1	-	1	1	-	6
Purneah	-	-	-	-	-	-	-	1	-	1	2
Rajshahye	-	-	-	-	-	-	1	1	-	-	2
Bagoora	—	—	—	—	—	—	—	—	—	—	—
Rungpore	-	-	-	-	-	-	1	-	-	-	1
Rungpore Comm[a]	—	—	—	—	—	—	—	—	—	—	—
TOTAL	-	-	1	1	6	2	4	3	3	1	21

ABSTRACT STATEMENT exhibiting the Age of the Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the several Districts within the PATNA DIVISION, during the Year 1825.

	100.	90 and upwards.	80 and upwards.	70 and upwards.	60 and upwards.	50 and upwards.	40 and upwards.	30 and upwards.	20 and upwards.	Under 20.	TOTAL.
PATNA DIVISION:											
Behar	-	-	-	-	-	-	-	1	-	-	1
Monghyr	—	—	—	—	—	—	—	—	—	—	—
City Patna	-	-	1	-	-	-	-	1	-	-	2
Goruckpore	-	-	-	1	-	-	1	4	3	-	9
Ramghur	—	—	—	—	—	—	—	—	—	—	—
Sarun	-	-	2	-	1	1	4	3	3	1	15
Shahabad	-	-	1	1	1	5	5	3	4	-	20
Tirhoot	—	—	—	—	—	—	—	—	—	—	—
Monghyr	—	—	—	—	—	—	—	—	—	—	—
TOTAL	-	-	4	2	2	6	10	12	10	1	47

ABSTRACT STATEMENT exhibiting the Age of the Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the several Districts within the BAREILLY DIVISION, during the year 1825.

	100.	90 and upwards.	80 and upwards.	70 and upwards.	60 and upwards.	50 and upwards.	40 and upwards.	30 and upwards.	20 and upwards.	Under 20.	TOTAL.
BAREILLY DIVISION:											
Agrah	-	-	-	-	-	-	1	-	-	-	1
Allighur	-	-	-	-	1	-	-	1	-	-	2
Bareilly	—	—	—	—	—	—	—	—	—	—	—
Shahjehanpore	-	-	-	-	-	-	1	-	-	-	1
Peelebheet	—	—	—	—	—	—	—	—	—	—	—
Cawnpore	-	-	-	-	-	1	3	1	1	-	6
Bhitoura	-	-	-	-	1	-	-	-	-	-	1
Etawah	-	-	-	-	1	-	-	-	-	-	1
Joint D°	-	-	-	-	1	1	-	2	-	-	4
Furruckabad	—	—	—	—	—	—	—	—	—	—	—
Mooradabad	—	—	—	—	—	—	—	—	—	—	—
Nuggeena	—	—	—	—	—	—	—	—	—	—	—
Meerut	—	—	—	—	—	—	—	—	—	—	—
Boolundshuher	—	—	—	—	—	—	—	—	—	—	—
Saharunpore	-	-	1	-	-	-	-	-	-	-	1
Muzuffernugger	—	—	—	—	—	—	—	—	—	—	—
Deyrah Dhoon	—	—	—	—	—	—	—	—	—	—	—
Sirpoorah	—	—	—	—	—	—	—	—	—	—	—
TOTAL	-	-	1	-	4	2	5	4	1	-	17

BENGAL.

ABSTRACT STATEMENT exhibiting the Age of the Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the several Districts within the Benares Division, during the Year 1825.

Benares Division:	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.	100.	TOTAL.
Allahabad	-	-	-	1	-	1	-	-	-	-	2
Bhithoura	-	-	-	1	-	-	-	-	-	-	1
Bundlecund, Southern Division	-	1	-	-	-	-	-	-	-	-	1
Bundlecund, Northern Division	-	1	-	-	-	-	-	-	-	-	1
City Benares	-	-	3	6	4	3	-	-	-	-	17
Ghazeepore	9	4	9	7	1	1	3	1	-	-	21
Juanpore	-	-	-	-	-	-	-	-	-	-	-
Azimghur	1	1	-	-	1	-	-	-	-	-	3
Mirzapore	-	3	3	-	-	1	2	-	-	-	9
TOTAL - - -	2	11	15	15	6	6	5	1	-	-	55

(signed) *W. H. Macnaghten*, Registrar.

Compared, *W. C. W.*

BENGAL.

To H. Shakespear, Esquire, Secretary to Government, in the Judicial Department.

Sir,

I AM desired by the court of Nizamut Adawlut, to request that you will submit, for the consideration and orders of his Excellency the right honourable the Vice President in Council, the accompanying copy of a letter from the Benares court of Circuit, submitting the draft of a regulation proposed by the acting magistrate of the city of Benares, for better defining the Hindoo laws and customs relative to the rite of suttee, and for enacting into a law certain rules already in force, together with copy of a letter, and of its enclosure from that officer.

Nizamut Adawlut: present, W. Leycester, esq. chief judge. C. Smith, esq. } W. Dorin, esq. } puisne judges. A. Ross, esq.

2. The court's objections are not confined to the particular rules suggested by Mr. Hamilton; they deem it highly objectionable to enact any regulation authorizing the sacrifice of suttee in any case, or under any circumstances whatever; and they are of opinion that there is no advisable medium between absolute prohibition and refraining from all interference.

I am, &c.

Fort William, 13th October 1826. } (signed) *W. H. Macnaghten*, Register.

(Copies.)

To W. H. Macnaghten, Esquire, Register to the Nizamut Adawlut, Fort William.

Sir,

IN conformity with Section 6, Regulation XX. of 1793, we have the honour to submit the draft of a regulation proposed by the acting magistrate of the city of Benares, for the better defining the Hindoo laws and customs relative to the rite of suttee, and for enacting into a law certain rules already in force, together with a copy of the letter and inclosure which accompanied it. Court of Circuit.

2. Government having enacted rules, by which persons concerned in illegal suttees are liable to punishment, and the subject of a legislative enactment having been frequently under the consideration of government, we see no necessity for recommending an enactment of the nature described in sections 2 and 3 of the proposed regulation; and, consequently, we deem it superfluous to state our objections to the remaining sections, which we disapprove of *in toto*.

We are, &c.

Benares; 28th August 1826. } (signed) *W. A. Brooke*, First Judge. *J. W. Sands*, Second Judge. *W. Gorton*, Third Judge.

To W. A. Brooke, Esquire, senior Judge, and the other Judges of the Benares Court of Circuit.

Gentlemen,

THE subject of the annexed draft of a regulation, which I make bold to submit to your court for transmission, according to the prescribed rules, is one of such delicate and serious importance, that I trust I may be permitted stating a little in detail the sentiments I entertain, and the information I have collected, together with my motives for proposing an enactment of the nature.

2. I am fully aware that the subject has long been one which has occupied the talents of individuals far better qualified than myself, and which has repeatedly been brought to the notice of government; still I cannot but suppose the causes which have heretofore combined to prevent the adoption of a legislative measure, have by this time considerably diminished, if not wholly ceased to exist.

3. At no period, since the introduction of European supremacy, has the British power been so exalted and permanently fixed as at the present; wars have

BENGAL.

ceased; the factious and turbulent spirit of cabal and discontent has been aroused, excited and crushed; the whole country, in every direction, is in the enjoyment of the most perfect tranquillity and soundest peace; the recollection of the only stay, on which discord and revolt could rest a hope, remains only as a warning and proof of the utter uselessness of opposition, and the nothingness of the best concerted schemes when brought in contact with British power; such a season, then, may surely be deemed peculiarly apt for the introduction of a law, having for its object the termination and extinction of the most revolting and most lamentable sacrifice, and thereby casting away a reproach, which cannot but be attached to its longer sufferance, without the shackles of a law, or the public notification of the dissatisfaction and disapprobation of the government.

4. Having resided for some few years at Benares, and having, latterly, had charge of the office of magistrate, I have been enabled to make inquiries and observations on the nature of suttees, which may not be within the reach of others, who, though far more capable and not less anxious than myself, have not had the same local advantages. From all I can collect, after frequent intercourse with respectable natives, I am induced to believe that positive prohibition of the rite by the legislature would not excite the smallest opposition, certainly no serious one. The higher class of Hindoos admit that there is no express law authority enjoining its observance, indeed that it is not mentioned in some of the works esteemed by them the first authority. The draft I have presumed in submitting does not go to the extent of directly abolishing the ceremony; and, in its preamble, I have attempted so to word it, as to appear to the bigoted that the enactment is in conformity with their tenets, and not intended to abolish the performance of the rite, only to restrain it within their own ascertained legal limits; at the same time distinctly to express the abhorrence and dissatisfaction of the government at its existence. Perhaps, having so long tolerated and tacitly admitted the ceremony, government, consistent with its dignity, could not at once abolish its performance by a direct law. Much strength has been given to the obstinacy of the infatuated by the silence of the legislature (this the natives themselves assert). Should the preamble, then, be worded something similar to the proposed draft, the community will perceive that the backwardness has originated, not from any averseness to interfere, but rather from the desire of government to obtain all possible information.

5. At present no regulation is in existence, and the circular orders on the subject are not, perhaps, so distinct and clear as not to admit of doubt. In the proposed draft these orders are condensed, and somewhat altered. The age is fixed at twenty instead of sixteen; indeed, it might be fixed at twenty-five. Should the death of the husband have been occasioned by a violent or accidental cause, it surely is a just pretext to prevent the suttee, since investigation as to the death may be necessary. Supposing a woman had been instigated to poison her husband, and to perform suttee to expiate her transgression, the heirs would, under the present system, gain the property, and the criminal widow would have suffered, not a punishment in the eyes of the ignorant, but have performed a meritorious duty. This may be an extreme, still it is not an impossible position.

6. The confiscation and escheatment of all property and estates appertaining to the deceased parties appears to me a most desirable clause; it suffers the performance without detracting from its estimation; but it prevents any undue influence or the rapacity of heirs, and makes it the interest of relations to prevent the sacrifice of the widow. By bringing the interests of the living in contact with the religious observances for the dead, and by making the surviving relatives forfeit all the advantages of relationship and hereditament, in the event of a suttee, I am induced to think the abolition of the rite would be effected without any inconvenience or confusion, and without any necessity for a positive law. Section 6 of the draft, at once points out the mark of disqualification and disapprobation on a numerous class, whose influence in society is not inconsiderable, and whose attachment to office and favour would prevent the occurrence of the rite in their families. Security on this head might be required from Hindoos, on their appointment to any situation under government. Section 7 authorizes the local authorities giving their consent, with certain provisos, of which the appearance of the widow in open court is an essential; it places her at once in the power of the magistrate, and enables him to adopt such measures as he may deem requisite, in the event of necessity; it also brings together the relatives,

or

BENGAL.

or some of them, and gives to the magistrate an extensive power without defining or declaring its positive or precise limits. The enjoined reference to the cour of Circuit is sufficient to show that the government are desirous of preventing any harsh conduct on the part of the magistrate; and in large cities, as this, the vicinity of the superior court is such, that an hour's delay would not be experienced.

7. It might be expected that Benares being the seat of Hindoo learning, the sacred place to which all of that class, who possess the means, resort to end their days within its, to them, holy boundaries, would afford a vast addition to the distressing list of annual sacrifices: happily it does not, and the average number is not so great as might be suspected. Annexed is an abstract statement showing the numbers permitted and prevented, also the extreme and average ages during the last six years. The first three years were not marked by any particular season of sickness; during the last three, however, an epidemic fever prevailed, and mortality dreadfully increased. The six years then may be fairly taken as a basis for calculation.

8. In entering so much into particulars, I am aware that I have seriously entrenched on much valuable time. The subject, I feel confident, however, will be a sufficient excuse; I can only apologize for the intrusion of my sentiments, and beg earnestly that this letter, together with the draft, may be forwarded as quickly as practicable, for the consideration of Government.

I have, &c.

City of Benares, Magtes' Office, August 12, 1826.

(signed) *R. N. C. Hamilton,*
Actg Magte.

(True copy.)
(signed) *Wm Soubise,*
Head Clerk.

A REGULATION for the better defining the Hindoo Laws and Customs relative to the Rite of Suttee, and for enacting into a Law certain Rules already in force.

IT appearing expedient to define the Hindoo laws and customs, as far as they have been ascertained, regarding the rite of suttee, or burning of widows, and pending the further examination of the Hindoo law, shastras, and works treating on the right of concremation; and further, it being deemed advisable to restrain and prohibit the performance of the ceremony of suttee in certain cases, already pronounced by the first Hindoo authorities as contrary to their law, and in violation of their customs, by the enacting of a regulation rendering all persons aiding and abetting, or in any means or ways of assisting or not preventing an illegal suttee, liable to a certain punishment; the right honourable the Governor General in Council, having taken into mature consideration the numerous bewustahs, together with all other reports which have from time to time been collected and submitted by the different public functionaries and other officers of government, and being of opinion that the performance of this most revolting and repulsive ceremony in a great measure occurs from a misconception and misconstruction of the actually ascertained law, as far as the researches of learned individuals have enabled them as yet to determine; and furthermore, government viewing with abhorrence and concern the deplorable and lamentable sacrifices of human life which have occurred, notwithstanding the anxious and repeated instructions and exertions of the local authorities, the right honourable the Governor General in Council feels called upon publicly to notify his displeasure and dissatisfaction, and to provide and guard against the repetition of illegal suttees, by enacting the following rules to be in force throughout all the provinces, districts and zillahs under the Presidency of Fort William, from the date of promulgation.

Illegal for a widow to burn without the body of the deceased husband.

SECTION II.—C. 1. The burning of a widow without the body of the deceased husband is illegal; and all persons, whether relations or others, aiding or abetting, counselling or advising or furthering the same, either before or after the death of the husband, shall be committed for trial to the courts of Circuit, and in the event of conviction are liable to the punishments already in force for the crimes of murder and homicide.

BENGAL.

Accomplices.

Clause 2. Any person or persons, whether or not related to the deceased husband or widow, conniving at, or not using their utmost exertions to prevent a suttee, by giving information to the police, or by any other means in their power, shall be committed for trial as accomplices, and subject to the penalties and punishments already in force for principals, as specified in the preceding clause of this section.

Illegal to burn in certain cases.

Section III. The burning of a widow under the following circumstances is declared illegal, and the provisions of Section II. are declared applicable to all offenders.

1. If the widow be with child.
2. If the widow be under 20 years of age.
3. If the death of the husband have been occasioned by violent or accidental means.
4. If the previous written authority of the magistrate or joint magistrate, have not been received.
5. It is illegal for any other than the legal widow by marriage, under any circumstances.
6. If the husband leave a child under 6 years of age.

All property to be escheated.

Section IV.—C. 1. All the property, real or personal, hereditary or acquired, in actual possession or otherwise, of the deceased husband and widow performing suttee under sanction of the proper authorities, is hereby declared an escheat to government, and the amount of any deficit from any cause, on being proven to the satisfaction of a magistrate or joint magistrate, is recoverable as a decree of court from the property of the relative of either of the deceased parties, husband or widow, performing suttee.

Clause 2. Any person or persons giving information which may lead to the discovery of any property belonging to the deceased parties, is entitled to half the amount recovered through his agency, or in consequence of his or their information; provided he or they be in no way connected or related to either of the deceased parties.

Incapacitated from serving the Government.

Section V.—No person, of any rank whatsoever, is eligible, or to be appointed to any office, or situation in any public office under government, in whose family a suttee shall take place, after the promulgation of this regulation; and any person now holding any situation or office, shall be forthwith dismissed from such situation or office, and rendered incapable ever to serve in any other employment under government, in the event of a suttee hereafter occurring in his family.

Section VI.—All public functionaries and officers of Government are hereby strictly prohibited receiving visits, or having any communication with any person, of whatsoever rank, in whose family a suttee may take place after the publication of this enactment, without the special sanction of the Governor General in Council.

Magistrate and Joint Magistrate have power to permit.

Section VII.—C. 1. Magistrates and joint magistrates may suffer the performance of the rite, provided the widow appear in court and solicit permission in person, and provided there be nothing contrary to the spirit of this enactment; and further provided there seem just or peculiar cause for the prevention.

Clause 2. In the event of there appearing sufficient ground for the prevention of a suttee, the magistrate or joint magistrate is empowered to cause the body of the deceased husband to be disposed of according to the Hindoo customs and forms, and immediately to report to the court of Circuit of the division; and further, in the event of the widow not relinquishing her intention, and furnishing good security that she will not destroy herself, the magistrate or joint magistrate has power to confine and *retain* her in custody until the orders of the court of Circuit be received.

Benares, 12th August 1826.

(signed) *R. N. C. Hamilton,*
Act[g] Mag[te].

BENGAL.

BENARES.

ABSTRACT STATEMENT of Suttees within the Jurisdiction of the City Court.

Years.	Number of Suttees permitted.	Number prevented.	The average Age of Widows.	——	Oldest.	Youngest.	——
1820	11	3	44	Extreme age	70	20	—
1821	12	- -	55	- -	85	20	—
1822	10	4	49	- -	80	38	—
1823	18	2	56	- -	85	22	Extreme sickness prevailed.
1824	16	2	51	- -	80	24	
1825	17	5	44	- -	61	25	

City Benares Magistrates' Office, 12th August 1826.

(signed) *R. N. C. Hamilton,*
Acting Magistrate.

(True copy.)
(signed) *W. Soubise,* Head Clerk.

(True copies.)
(signed) *W. H. Macnaghten,* Register.

Mr. Bayley's MINUTE.

Mr. Bayley's Minute.

I HAVE perused with much attention the statements and other documents submitted to government, with Mr. Macnaghten's letter of the 27th October last, relative to the number of Hindoo females who have sacrificed themselves as suttees in the Lower and Western Provinces during the year 1825.

2. The reports of several successive years previously to 1825 had exhibited a small but progressive decrease in the aggregate number of these sacrifices, and had tended to encourage a hope that the avowed abhorrence with which this practice was viewed by the government and its officers, the consequent efforts made to discourage it by the influence, advice and remonstrance of the local functionaries, combined with the progress of education and knowledge, would operate to diminish the frequency of the practice, and would gradually lead to its disuse.

3. But the number of suttees (639) which have occurred during the year under review, considerably exceeds that reported in any year since 1821; and it is lamentable to observe, that the practice continues to be infinitely more prevalent in the districts immediately adjacent to the metropolis, than in any other part of the country.

4. The statements furnished from the five districts nearest to Calcutta; viz. Burdwan (63), Hooghly (104), Nuddeah (60), the twenty-four Pergunnahs (46), and Suburbs of Calcutta (48), exhibit 321 instances of this sacrifice during the past year, being more than equal to the aggregate amount reported to have occurred in the year 1825 throughout the whole of the other districts in the Lower and Western Provinces. The personal intercourse of Europeans with the most enlightened and influential classes of the Hindoo community, is naturally more frequent and intimate in Calcutta and its vicinity than in the more distant provinces. Here too the chief efforts of government, of societies, and of individuals, have been directed to the spread of knowledge, and to the improvement and extension of education. The immolation of Hindoo women has been made the theme of discussion in numerous publications, at the Presidency, both in the English and native languages; and the newspapers have continued to notice in strong terms the occurrence of many revolting instances of the practice. With the results of the past year before us, we must now, I fear, cease to indulge the hope, that the combined operation of the means above noticed will have any early or sensible effect in inducing our Hindoo subjects (even those who are in other respects enlightened by education, and who have gradually abandoned some other prejudices), to aid us in discouraging this practice.

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BENGAL.

5. I have been unable to discover any satisfactory explanation of the cause of the greater prevalence of the practice in the neighbourhood of Calcutta than in other parts of our territories. The more general worship of Kalee has been assigned as one reason, but with what degree of weight I cannot judge. The law of inheritance which prevails in Bengal is, I believe, in some respects more favourable to widows than that which is followed in Benares and in the Western Provinces; and if the law had any influence in promoting the practice, it might be expected to be more frequent in the latter than in the former. The division of Moorshedabad again is as extensive and populous as that of Calcutta, and though the same law prevails in both, the number of suttees in the Moorshedabad division amounts to 21 only, while in Calcutta (exclusive of Cuttack) the number is 368, being in the proportion of 16 to 1. I beg to suggest, that the sudder Dewanny Adawlut may be called upon to furnish an explanation on this point, as well as in regard to the following extraordinary discrepancies in the results exhibited by the present statement.

In the district of Backergunge 63 instances of suttee are reported, and in the adjacent district of Dacca Jelalpore only 2.
In Shahabad 20, while in the five districts of Tirhoot, Behar, the city of Patna, Ramghur, Boglepore, including Monghyr, only 3.
In Ghazeepore 21, in the adjoining district of Juanpore none.

6. It is natural to suppose that some assignable cause must exist, to account, in some degree at least, for these anomalies; and if a satisfactory explanation of them can be furnished, it may tend to facilitate the final determination of government in regard to the further measures to be adopted.

7. The occurrence of numerous cases noticed by the court of Nizamut Adawlut, in which Hindoo widows have been sacrificed during the year 1825, in violation of their own laws, and of the existing prohibitory rules, forms another unfavourable feature in the present report, and shows that the existing arrangements are inefficacious in accomplishing even the limited objects for which they were framed.

8. It is probable that some, if not most of these occurrences might have been prevented, if the humane measure originally urged by Mr. Harington, of requiring the village authorities, under suitable penalties, to report the intended occurrence of every suttee, and to prevent the completion of the rite, until the police officers could make the requisite previous inquiries, had been adopted. I am, nevertheless, fully persuaded, that government have acted prudently in not issuing any further general instructions or legislative enactments connected with this rite, and that in the prospect, however remote, of being able at a future period authoritatively and altogether to suppress it, every thing which has a tendency to modify, systematize or legalize the usage, should be avoided, as calculated to render its final abolition more difficult, if not absolutely impracticable.

9. Similar sentiments are expressed by Mr. Smith, the second judge of the Nizamut Adawlut, and by the Nizamut Adawlut at large, in their Register's letter of the 13th October last. The government has also recorded its judgment to the same effect on previous occasions; but if there existed no hope and no prospect of eventually abolishing the practice of suttee, I should not hesitate to express my entire acquiescence in the measures formerly proposed by Mr. Harington, with a view effectually to prevent the self-immolation of widows, without previous inquiry by the police officers.

10. I cannot, however, abandon the persuasion, that if this government proceeds with due caution and prudence, the usage may be ultimately altogether prohibited, without hazard to the public tranquillity, and without exciting any permanent dissatisfaction in the minds of our Hindoo subjects. The state of our empire appears now to encourage the adoption of steps towards the accomplishment of that object, which it would have been unwise to attempt while we were engaged in foreign hostilities; but I cannot concur in the opinions which have been pressed upon the government in favour of the entire and immediate abolition of the usage by legal enactments, subjecting the persons aiding and abetting in the sacrifice to discretionary punishment extending to death.

11. This is the course naturally advocated by those who take up the question as one of feeling only; but it must be recollected that the opinions we have hitherto been able to obtain from the Hindoo law officers, as well as the authorities collected by Mr. Colebrooke distinctly recognize these sacrifices as acts of religious duty, or at all events as meritorious acts; that the prevalence of the rite is recorded and described alike by authors of the age of Alexander the Great, and by Christian and Mahomedan writers of the 17th century. The Hindoos have been subdued by new conquerors; a foreign and bigoted race of people has been incorporated amongst them, but this sanguinary rite remains a lasting monument of the permanent influence of superstition in destroying some of the best and most powerful principles implanted by nature in the human mind. It is scarcely possible to converse with intelligent Hindoos (in this part of the country at least) without perceiving, that however acute and reasonable they may be on other points, this degrading superstition continues, generally, to have the strongest hold upon them, and to blind their judgment to its cruelty and inhumanity.

BENGAL.

12. We must, indeed, allow that the antiquity, the frequency and the voluntary nature of the rite, divest it, in the eyes of Hindoos, of much of its atrocity, whilst the prohibition against the marriage of a Hindoo widow, and the degradation to which she is in too many instances subjected in the household over which she before presided, may appear to her, even in a worldly point of view, to render it almost a matter of election to which of two evils she will expose herself.

13. If the lessons of history, or the warnings of experience teach any thing, they surely enjoin to governments caution in dealing with such inveterate religious prejudices as those above described, and that this tenderness is to be proportioned, not to the monstrous character of the evil to be removed, but to the hold it has acquired over the minds of men.

14. That these truths are in a tenfold degree applicable to the British Government when legislating for the Hindoos, cannot, I presume, for a moment be disputed; and it is only of course, because I cannot satisfy myself, from any of the facts or reasonings hitherto adduced, that the abolition of this rite will be regarded through these vast territories with the almost total indifference, some are so sanguine as to anticipate, that I hesitate to recommend its immediate suppression.

15. It is difficult, certainly, to conjecture the exact shape in which opposition to the measure might appear. I should not, myself, anticipate any violent or direct struggle, either in our native army or elsewhere, but we cannot be sure that the abolition may not be construed by the Hindoos as the first step towards innovation in their religion, and may not serve for a rallying point on any occasional spirit of disaffection arising, which might be fostered by influential members of the native community.

16. I am not prepared to admit that any of the cases of similar interference with the Hindoo superstition, which have been quoted, are altogether in point; they are either local and confined within very narrow limits, as the prohibition of infanticide, and the exposing of children at Saugor (both of which are, in fact, unsanctioned by Hindoo law), or they are justified by precedent, as the capital punishment of Brahmins, which I believe the Mahomedan government never scrupled to inflict. It should be noticed, however, and the fact is a striking one, that the Mahomedan government does not appear (even in the plentitude of its power) to have interposed its authority with a view to suppress the practice of suttee.

17. The foregoing considerations, though they do not in my judgment warrant the apprehension which some persons entertain of the effects of any authoritative interference on the part of government to prevent the self-immolation of Hindoo widows, show at least that the measure should be prosecuted cautiously and advisedly. This course of proceeding is the more necessary, because we cannot rely upon the prudence and discretion of all the public functionaries upon whom the duty would devolve; many of them are young men, and they might, in too many instances, be led by a natural abhorrence of the practice, and by an eager anxiety to suppress it, to act with too much rigour and precipitation.

18. The accession of strength and reputation, which our government has acquired by the honourable and successful termination of the late wars; the general tranquillity which prevails throughout our own territories; and the improbability of any early interruption of that tranquillity from without, seem to point out the present period as one in which we may commence with peculiar advantage any measures directed to the important object of gradually suppressing the rite of suttee.

19. I am of opinion that the interference of the police officers and magistrates, under the circular orders and instructions issued with the sanction of government, while

BENGAL.

while it has undoubtedly operated to prevent the completion of the intended sacrifice in many illegal cases, and has to that extent been highly gratifying to humanity, has rendered the authoritative prohibition of the practice in those provinces in which the orders and instructions alluded to have been circulated, more difficult than it would have been had no such instructions been issued.

20. Those instructions have recognized the rite as one prescribed by the shasters, and have sanctioned the practice to the extent authorized by the Hindoo law, on the ground that it is the invariable principle of the British government to protect its subjects in the free exercise of their religion, and in the performance of their religious ceremonies.

21. I am not of opinion that government should be restrained by this declaration from ultimately putting down a rite so revolting to humanity; and the grounds on which such an exercise of authority may be eventually adopted and justified will not be wanting.

22. It might safely be asserted, on the information before us, that in a large proportion of instances the victims of this superstition are not free agents; that the efforts of the police officers and magistrates to repress illegal suttees, have not been successful, and that undue means are frequently and notoriously adopted in defiance of such efforts, to prevent the victims from escaping from the funeral pile. That contradictory opinions are maintained by well-informed Hindoos, as to the legality of the practice; that it is understood to have been suppressed in some parts of India, and even within our own territories, by the authority and influence of Hindoo chieftains; that in many districts its existence is unknown, in others it is exceedingly partial, and of rare occurrence; that it is the duty of government to prevent so cruel a rite from extending to such districts, by the pernicious example of others, in which it is, unfortunately, more common; that the practice itself is one which is calculated to demoralize the people, to encourage crimes, and to affect the prosperity of the country; upon these grounds, and from the duty imposed on government of protecting those who cannot protect themselves, the right may, in my judgment, be abolished without its being misconstrued by the Hindoos as a violation of those principles of religious toleration which we have avowed and acted upon.

23. I think, however, that we should not prohibit the practice in the first instance, in those districts in which the instructions above referred to are in force, but that our efforts should be commenced in those parts of our territories where no such declarations and instructions have been circulated; where no formal enactments will be necessary; where the introduction of our authority has recently raised the population from a state of oppression and misery, to one of comparative prosperity; and where the limited extent of the tracts, and their remoteness from each other, forbid all apprehension of serious combinations.

24. The territories to which I allude are those into which our code of regulations has not yet been introduced; viz. those under the resident of Delhi, the commissioner in the Saugor and Nerbudda territories, the commissioner in Kumaoon, and the commissioner in the north-eastern frontier of Rungpore.

25. In all these territories it is a primary advantage, that the officers superintending the civil administration are of acknowledged prudence and judgment, and have acquired much local influence, and that they will be unfettered in the nature and extent of the discretion which they may find it proper to exercise in restraining the practice.

26. I have been given to understand, that Sir Charles Metcalfe, during his former administration of the Delhi territories, did not permit the sacrifice of Hindoo widows when he was apprized of their intended occurrence.

27. In the Nerbudda territories the practice appears to be unfrequent; but in the hilly tracts, subject to the commissioner of Kumaoon, the usage is, I apprehend, more common.

28. I beg therefore to suggest, that instructions be issued to the Resident at Delhi, and to the officers above alluded to, expressing the desire of government, that the practice of suttee in the territories under their superintendence may be prevented, and authorizing them to take the necessary measures for carrying the wishes of government into effect.

29. It will be their duty on every favourable opportunity to explain to the natives, that motives of humanity alone, and not any desire to interfere with the free exercise of their religion, had induced government to prohibit the practice. They should, I think, be informed, that if, notwithstanding the prohibition, any case of suttee should unfortunately occur, the police officers should not resist it by open force,

BENGAL.

so as to incur the hazard of a violent affray, but should ascertain what individuals were most actively engaged on the occasion, and take the necessary steps for bringing them to trial for the offence. The punishment on conviction in the first instance should be neither severe nor of a degrading nature; and the proceedings of the several officers should be regularly reported in such a comprehensive form as may assist the government in determining on the measures which may hereafter be introduced with most advantage, with a view to the same object in our regulation provinces.

30. I propose the foregoing measures with the more confidence, as they appear strictly conformable to the instructions of the honourable the Court of Directors. Adverting, however, to the delicacy and importance of the subject, it seems to me to be proper, in the first instance, that a reference should be made to the Governor General, who may, perhaps, deem it expedient to consult the officers in question, before issuing final instructions to them. I beg, accordingly, to propose, that a copy of this minute, together with a copy of any remarks which the right honourable the Vice President or Mr. Harington may judge it expedient to record, may be transmitted to his Lordship for his consideration.

January 13, 1827. (signed) *W. B. Bayley.*

Judicial Department, the 10th April 1828.

(A true copy.) *H. Shakespear,*
Acting Chief Sec^{y} to Gov^{t}.

Mr. Harington's MINUTE, &c.

Mr. Harington's Minute.

THE Minutes which I have written at different times, on the immolation of Hindoo widows, especially that dated the 28th June 1823, and its accompaniments, recorded on the Proceedings of Government under date the 3d December 1824, leave me but little to add on the present occasion, as far as respects my individual sentiments upon this barbarous practice, and upon the safety of abolishing it by law, whenever such abolition may be deemed necessary, with a view to prevent a recurrence of the numerous abuses and cruelties which existed before the magistrates and police officers were authorized to interfere, and which led to the original circular orders on the subject, dated in April 1810.

2. The second judge of the Nizamut Adawlut refers to me as the author of these circulars, which he says "are by all intelligent persons considered to have spread and confirmed this execrable usage;" and he calls upon me to "expiate the creation of this unintended mischief, by an immediate enactment, abolishing the rite altogether."

3. Mr. Smith, however, is mistaken in supposing me the author of the circular orders referred to. I was absent at the Cape of Good Hope at the time they were issued, and the letter of the Nizamut Adawlut on which they were founded, was prepared by an intelligent judge of that court now in England*.

4. Mr. Smith is also, in my judgment, equally mistaken in considering the orders in question to have produced evil, instead of the good intended by them. The annual suttee reports received from the magistrates prove, that in the execution of these orders, many lives have been saved, much cruelty has been prevented, and some instances of flagrant criminality have been brought to judicial punishment. If they have not been more efficient, it is owing to an omission, which I have repeatedly but fruitlessly endeavoured to supply, by requiring previous notice to the police officers when a sacrifice is intended, with a view to their being present at it, and enforcing the legal prohibitions.

5. Mr. Bayley, in his minute upon the suttee reports for 1825, now before government, remarks, that "the occurrence of numerous cases noticed by the court of Nizamut Adawlut, in which Hindoo widows have been sacrificed, during the year 1825, in violation of their own laws, and of the existing prohibitory rules, forms another unfavourable feature in the present report, and shows that the existing arrangements are inefficacious in accomplishing even the limited objects for which they were framed."

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* Mr. H. Colebrooke.

BENGAL.

6. Mr. Bayley adds, "it is probable that some, if not most of these occurrences, might have been prevented, if the humane measure originally urged by Mr. Harington, of requiring the village authorities, under suitable penalties, to report the intended occurrence of every suttee, and to prevent the completion of the rite, until the police officers could make the requisite previous inquiries, had been adopted. I am nevertheless fully persuaded that government have acted prudently in not issuing any further general instructions or legislative enactments connected with this rite; and that in the prospect, however remote, of being able at a future period, authoritatively and altogether to suppress it, every thing which has a tendency to modify, systematize or legalize the usage, should be avoided, as calculated to render its final abolition more difficult, if not absolutely impracticable."

7. With the knowledge of this deliberate opinion of my respected colleague, confirmed as it is by the recorded sentiments of the Nizamut Adawlut, and of the Governor General in Council, on former occasions, I must, of course, abandon all idea of the partial remedy suggested by me; and the question seems now to be, whether we are to permit the criminal practices which are repeated from year to year, in defiance of the orders which have been issued for their prevention, to go on with impunity; or whether the time is arrived for more effectually suppressing them by a legislative enactment, declaring the inhuman practice of burning Hindoo widows, or burying them alive with the bodies of their husbands, to be illegal, and punishable by the criminal courts.

8. Mr. Bayley is of opinion, that "the accession of strength and reputation which our government has acquired by the honourable and successful termination of the late wars, the general tranquillity which prevails throughout our own territories, and the improbability of any early interruption of that tranquillity from without, seem to point out the present period as one in which we may commence with peculiar advantage any measures directed to the important object of gradually suppressing the rite of suttee."

9. But he is at the same time of opinion, that the interference of the police officers and magistrates, under the circular instructions which have been issued by the Nizamut Adawlut with the sanction of government, whilst they have operated to prevent the completion of the intended sacrifice in many illegal cases, have rendered the authoritative prohibition of the practice, in those provinces in which the instructions alluded to have been circulated, more difficult than it would have been had no such instructions been issued.

10. He therefore proposes, that our efforts to abolish the practice should be commenced in those parts of our territories where the instructions referred to have not been circulated, and our code of regulations has not yet been introduced; viz. those under the resident at Delhi, the commissioners in the Saugur and Nerbudda territories, the commissioner in Khumaoon, and the commissioner in the north-eastern frontier of Rungpore.*

11. Mr. Bayley considers the circumstances of those territories to be particularly favourable for the immediate abolition of the suttee practice, and suggests "that instructions be issued to the resident at Delhi, and to the officers above alluded to, expressing the desire of government that the practice of suttee, in the territories under their superintendence, may be prevented, and authorizing them to take the necessary measures for carrying the wishes of government into effect."

12. In this suggestion I am happy to express my entire concurrence, as well as in the sentiments expressed in the following further extract from Mr. Bayley's minute, with respect to the instructions which should be issued to the resident and commissioners referred to. "It will be their duty, on every favourable opportunity, to explain, that motives of humanity alone, and not any desire to interfere with their religion, had induced government to prohibit the practice. They should, I think, be informed, that if, notwithstanding the prohibition, any case of suttee should unfortunately occur, the police officers should not resist it by open force, so as to incur the hazard of a violent affray, but should ascertain what individuals were most actively engaged on the occasion, and take the necessary steps for bringing them to trial for the offence. The punishment on conviction, in the first instance, should be neither severe nor of a degrading nature, and the proceedings of the several officers should be regularly reported in such a comprehensive form as may assist the government in determining on the measures

BENGAL.

measures which may hereafter be introduced with most advantage, with a view to the same object in our regulative provinces.

13. Mr. Bayley observes, in the concluding paragraph of his minute, that he proposes the foregoing measures with the more confidence, as they appear strictly conformable to the instructions of the Court of Directors. But adverting to the delicacy and importance of the subject, he suggests that a reference should be made in the first instance to the Governor General, who may deem it expedient to consult the local officers, previous to issuing final instructions to them.

14. In this suggestion I also fully concur; and am of opinion that copies of all the papers now recorded should be transmitted for his Lordship's consideration.

15. Mr. Bayley has not proposed the adoption of any immediate measures for the provinces to which our regulations and the circular orders of the Nizamut Adawlut have been extended; and I conclude, therefore, that he means to leave things as they are in those provinces, unless it should be now deemed proper to instruct the Nizamut Adawlut to carry into effect the resolutions of government, passed on the 3d December 1824; which, as observed in a minute from me, dated 14th September 1825, "have remained a dead letter, recorded only on the proceedings of the Nizamut Adawlut."

16. Those resolutions had reference to the discretionary instructions given by the honourable Court of Directors in their judicial general letter of 17th June 1823; and suggested to the Nizamut Adawlut and courts of Circuit, that they should encourage every judicious measure not inconsistent with the regulations which the magistrates, in the exercise of a sound discretion, may adopt, with the humane view of restraining the sacrifice of Hindoo widows.

17. Whilst I fully and cordially concur in this suggestion, however, I must confess that it appears to me difficult, if not impracticable, to act upon it, without a general or at least a partial abrogation of the standing orders which have been issued with the sanction of Government, and are now in force.

18. If it be not deemed inconsistent to revoke these orders in particular districts, where the suttee immolation is least prevalent, leaving them still in operation where their immediate revocation is deemed objectionable, this measure might perhaps be adopted; and a proclamation might at the same time be issued in the former districts, corresponding in substance with the 22d paragraph of Mr. Bayley's minute; and declaring the provisions of section 3, Regulation VIII. 1799, (re-enacted for the Ceded Provinces in section 16, Regulation VIII. 1803) to be prospectively applicable to all persons who, after being duly advised of the proclamation, shall act in opposition thereto, and shall be convicted as principals or accomplices of wilful homicide, in the instance of a Hindoo widow burnt or buried alive, with or without the body of her deceased husband.

19. But although in paragraph 11 of a former minute, dated 28th June 1823, I suggested this mode of procedure, of a general measure, if any new enactment on the subject were deemed objectionable, I am not confident that the court of Nizamut Adawlut would consider it regular and consistent to leave the existing standing orders in force in one part of the regulative provinces whilst they are rescinded in another. This, however, may easily be ascertained, if necessary, by a reference to the court.

20. It may further be a question for consideration, and for reference to the Nizamut Adawlut, how the magistrates and criminal courts would be required, by the Regulations in force, to proceed in suttee cases, supposing the circular orders which have been issued on the subject to be generally rescinded.

21. If it be held that these orders have virtually declared the suttee practice not to be within the intention of Regulations VIII. 1799, and VIII. 1803, and that a new enactment is consequently necessary to prohibit this practice, and render it punishable by our criminal courts; or if on any other account such an enactment at a future period should appear requisite, I am not aware that it is open to any serious objection; on the contrary, it would have the advantage of enabling government to state explicitly the real grounds on which the practice is prohibited, and to provide for the punishment of future offenders against the law, partly by the magistrates, and partly by the superior criminal courts, according to the nature and degree of the offence.

22. I have therefore prepared, and beg to place on record with this minute, (the last, possibly, which I may have occasion to write upon the subject) the draft of a regulation "for declaring the inhuman practice of burning or burying alive the

BENGAL.

the widows of deceased Hindoos, to be illegal, and punishable by the criminal courts.

23. It is not of course my intention to propose that this Regulation should be passed at present; but I submit it for consideration, if a new enactment appear necessary for abolishing the practice referred to, whenever the general abolition of it, in the territories subject to this Presidency, may be deemed safe and expedient.

February 18th, 1827. (signed) *J. H. Harington.*

(Draft.)

A REGULATION for declaring the inhuman practice of burning or burying alive the Widows of deceased Hindoos to be illegal and punishable by the Criminal Courts.

A CRUEL practice, unsanctioned by the most ancient laws of the Hindoos, and therefore not generally observed by the Hindoo community, exists amongst certain castes and families in some of the districts under this presidency, especially in the lower parts of the province of Bengal, by which Hindoo widows are assisted in devoting themselves to death on the funeral piles of their deceased husbands, or if absent from them, and the husband be not a brahmin, on a separate pile; and those of the jogee, or weaver cast, are interred alive with the bodies of their husbands. It has been ascertained from the pundits of the Sudder Dewanny Adawlut, and other authorities, that this practice, as it respects the interment of widows, which chiefly prevails in the district of Tipperah, has no sanction whatever from the shaster; and that in many cases the burning of widows is expressly forbidden; nor is it, in any case, enjoined as a religious duty; on the contrary, Menu, Yarna, Catyayana, Vrihaspati and other legislators, revered by the Hindoos, commend the virtuous wife, who, after the decease of her lord, devotes herself to pious austerity; and several Hindoo authors have condemned the suicide of widows, as coming within a general prohibition against the wilful abridgment of human life. The practice thus condemned, however, though relinquished in several districts having continued, in a greater or less degree, in others, the British government, actuated by an invariable principle of protecting all its subjects in the free exercise of their religion, and paying a just regard to established customs, even in matters not directly connected with religious worship, although it could not but be anxious for the discontinuance of a practice so immoral and repugnant to the feelings of humanity, deemed it proper, after ascertaining the restrictions prescribed by the shaster on the subject of *suttee* immolation, to authorize the interference of the public officers so far only as appeared absolutely necessary to prevent the continuance of gross irregularities and abuses which had been found to take place, in opposition to the express ordinances of the shaster. 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. But it came to the knowledge of government, that frequent instances occurred of women being burnt in direct opposition to these rules; some 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 allowed by the shaster. These and other abuses, which had no kind of 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 necessary 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. But although these officers have, in some instances, succeeded in carrying into effect the benevolent intention of the government, by preventing a repetition of the gross abuses and cruelties above referred to, that intention has in numerous other cases been frustrated, by the omission of the families of persons about to perform the sacrifice, to give timely notice to the police daragha, which has prevented his attendance, and the possibility of his ascertaining whether the ordinances of the shaster were duly observed or not. At the same time the annual suttee reports transmitted by the magistrates show that the irregularities and cruelties meant to be restrained by the measures above adverted to are still frequently committed in defiance of the shaster, and the orders of government, and no hope, therefore, can be entertained of preventing them by any means short of a total abolition of the practice which has given rise to them; under these circumstances, the paramount duty of every government to protect the lives of those residing under its authority, especially of the most helpless and miserable (such as the widow recently bereaved of her husband) renders it indispensably necessary to prohibit the continuance of a practice, so fraught with evil and calamity; and the Governor General in Council cannot doubt that the Hindoo community will not only be satisfied with the necessity of this measure, but will rejoice at the benefits to be expected from it; the son will happily be relieved from the unnatural and horrible task imposed upon him of setting fire to the pile which is to consume his living mother in agony; the parents of the widow will view with joy the preservation of their beloved child no longer destined to a premature and cruel death; her brothers, sisters and other relations will participate the same gratification, in proportion to their affection for the rescued widow, whilst, in many instances, her children will have still more abundant cause for delight and gratitude, in the continued society and maternal care of her whose tenderness had endeared her to them in infancy, and whose love and kindness they will have an opportunity of returning to her by filial attention and services, that may solace her in her state of widowhood; moreover, all classes of persons will be spared from the dreadful and demoralizing spectacle of a fellow creature, distracted with grief, being deliberately burnt to death. These considerations, and a confident belief that many enlightened Hindoos, aware that the suttee practice is a reproach upon their national character, are anxious to see it discontinued, preclude all apprehension that a legislative enactment, suggested entirely by motives of justice and humanity, can afford any just cause of dissatisfaction, to those who have experienced the benign principles which uniformly influence the British government in all its proceedings towards its subjects, of whatever religious persuasion. The following rules are therefore hereby enacted, to be in force from the time of their promulgation, in the languages of the country, throughout all the territories subject to the Presidency of Fort William.

BENGAL.

II. All persons subject to the authority of the British Government are prohibited, after the promulgation of this regulation, from being concerned, directly or indirectly, in the burning of a widow on the funeral pile of her husband, or on any other funeral pile, or in burying her alive, or in any way aiding or promoting her suicide by the suttee rite of *Sahamarana* or *Anoomarana*, or in any other form whatever. If any person, after this prohibition, shall in anywise act contrary thereto, it shall be no plea of justification that the suttee was voluntary. On the contrary, all persons convicted before the criminal courts of having acted in opposition to the provisions of this regulation, shall be deemed guilty of a criminal offence, and be liable to punishment according to the nature and circumstances of the case.

III. All such cases shall, in the first instance, be investigated by the zillah or city magistrate, or joint magistrate of the jurisdiction in which the offence may have been committed; and if the conduct of any convicted offender shall not appear to call for more exemplary punishment than imprisonment, with or without labour, for a period not exceeding one year, or a fine of not more than 500 rupees, commutable, if not paid, to imprisonment, with or without labour, for a term not exceeding one year, the magistrate is authorized to pass sentence accordingly; provided that his proceedings in all such cases shall be submitted at the next session of the court of Circuit, for the revision of that court.

IV. If the homicide shall have been accomplished, and the person convicted shall have taken an active part in promoting it, he shall be committed for trial before the court of Circuit, which court shall proceed thereupon, as in other cases of homicide; and if circumstances of an aggravating nature shall appear to

BENGAL.

call for a heavier punishment than a fine to the same amount as that which the magistrate is authorized to adjudge in the preceding section, and a sentence of imprisonment, with or without labour, for seven years, the trial shall be referred for the decision of the Nizamut Adawlut.

V. The magistrates and other police officers are required to adopt all the means in their power to prevent the continuance of the cruel practice forbidden by this regulation, and are directed to apprehend and bring to trial any persons who may be hereafter concerned therein, in opposition to the present enactment.

VI. Translations of this regulation in the vernacular languages of the country, shall be published at all the police stations within the zillahs and cities subordinate to this presidency; and the police officers shall be careful to make the same known throughout their respective jurisdictions, especially to any persons who may hereafter assemble, or in any manner prepare to act contrary thereto.

10th April 1828. (signed) *J. H. Harington.*

Judicial Department.

(True copies.) *H. Shakespear,*
Acting Chief Sec^{y} to Gov^{t}.

Vice President's MINUTE.

V. P.

Vice President's Minute.

I STRONGLY recommend the immediate adoption of the measures proposed by Mr. Bayley for abolishing the barbarous custom of burning the widows of Hindoos.

March 1st, 1827. (signed) *Combermere.*

Judicial Department, the 10th April 1828.

(A true copy.)

H. Shakespear,
Acting Chief Sec^{y} to Gov^{t}.

To H. Mackenzie, Esq. Secretary to the Governor General.

Judicial Department.

Sir,

I AM directed by His Excellency the right honourable the Vice President in Council to forward to you the undermentioned documents on the subject of suttees, for the purpose of their being laid before the right honourable the Governor General, for his lordship's consideration; viz.

Copy of a letter from the register of the Nizamut Adawlut, dated the 27th October last; with two abstract statements of suttees for the year 1825.
Ditto of a ditto from ditto, dated the 13th October last, and of its enclosures.
Ditto of Mr. Bayley's Minute, dated the 13th January 1827.
Ditto of Mr. Harington's ditto, dated the 18th February 1827.
Ditto of the Draft of a Regulation alluded to in Mr. Harington's Minute.
Ditto of the Vice President's Minute of the present date.

I have, &c.

Council Chamber, 1st March 1827. (signed) *H. Shakespear,*
Sec^{y} to Gov^{t}.

Judicial Department, the 10th April 1828.

(A true copy.)

H. Shakespear,
Acting Chief Sec^{y} to Gov^{t}.

BENGAL.

Governor General's MINUTE.

MY reason for hesitating to adopt Mr. Bayley's proposal, is the belief which I entertain that the barbarous practice of burning widows does not prevail in the districts enumerated by him; and my consequent apprehension, that we may do more harm than good by addressing any orders upon the subject to the officers in charge of those districts. As Mr. Bayley, however, expresses his belief that suttees are not infrequent in Kumaoon, I will address myself to Mr. Trail for the information which I do not at present possess.

I am very much inclined to believe that half measures will be unproductive of good; nay, that they are not unlikely to produce positive evil; and I am not prepared to recommend an enactment prohibiting suttees altogether.

But feeling, as I do, the bitterest disappointment at the sudden increase to the number of suttees in 1825, compared with the preceding years, I am unwilling to pass over, without some kind of notice, so deplorable and unexpected a result.

The increase is attributed to the greater mortality which prevailed in 1825; but I think it important that the strange discrepancies which Mr. Bayley has pointed out in the 5th paragraph of his minute should, if possible, be explained; and I think it not improbable, that a call for information may be answered in a manner which may facilitate the ulterior operations of government.

But after all, I must frankly confess, though at the risk of being considered insensible to the enormity of the evil, that I am inclined to recommend our trusting to the progress now making in the diffusion of knowledge amongst the natives, for the gradual suppression of this detestable superstition. I cannot believe it possible, that the burning or burying alive of widows will long survive the advancement which every year brings with it in useful and rational learning. I wish that the substance of Mr. Harington's excellent preamble to his proposed regulation could be embodied in some of the books of instruction which are distributed so generally, and in such large numbers, by our School Book Society. I wish, too, that it were possible to take any means of bettering the condition of widows, so as to take away at least all the inducement to concremation, which arises from the forlorn and destitute existence to which a widow is condemned. These are slow, but I think they are sure means of bringing this barbarous custom into desuetude; and I would rather wait a few years for the gradual consummation of this desirable event, than risk the violent and uncertain, and perhaps dangerous expedient of a prohibition on the part of the government.

(signed) *Amherst.*

18th March 1827.

Judicial Department, the 10th April 1828.

(A true copy.)

H. Shakespear,
Acting Chief Sec^{y} to Gov^{t}.

To H. Shakespear, Esq. Secretary to Government in the Judicial Department, Fort William.

Sir,

AS the public officer of a government which has nothing so much at heart as the true interests of its subjects, I feel it at once my privilege and duty to submit, through you, to the right honourable the Vice President in Council, the following statement of facts, to which I have been this morning an eye-witness. The subject is one which has been often brought to the notice of government; and I cannot therefore indulge the hope of being able to say any thing new, or to add to the information already possessed upon this interesting point; but I wish the facts

BENGAL.

related to speak for themselves, because they seem to me to call loudly for the interference of the legislative authority.

2. I received intimation about 7 A. M. this morning, that a suttee was to take place at a Ghât, on the Jumna, about a coss distant from my house, and hastened to the spot with a view, if possible, to dissuade the deluded widow from sacrificing herself on the funeral pile of her husband; and, at the same time, to satisfy myself, by personal observation, as to the accuracy of the statements which I have heard advanced regarding suttees. The body of the deceased, dressed in white linen, was placed by the edge of the water, on a pile of dry copewood, which was secured at the four corners by beams driven perpendicularly into the ground. In the midst of a band of Hindoo priests, intent upon their bloody sacrifice, sat the victim of their avarice and superstition. She was clothed in red, and apparently about 50 years of age. On my approach, the Brahmins separated sufficiently to admit me into their circle, and I addressed myself immediately to the suttee. Her replies to my questions were so frequently interrupted by the interested officiousness of the Brahmins, that it was impossible to ascertain the state of her unbiassed feeling; whilst the solitary expression, that "she was willing to burn according to her religion," carried with it a contradiction in the suppressed and agitated tone in which the words were uttered.

3. After making use of the arguments most likely to dissuade her from a gratuitous sacrifice of life, I asked if she were certain she could willingly endure the agonies of the flame; reminding her at the same time of the suffering she had undergone, if at any time a single member of her body had been accidentally scorched, and urging her to reflect how dreadful would be the torments when every nerve was tortured by the burning element. During this observation the Brahmins repeatedly interrupted me, exhibiting alarm lest, through the failure of her resolution, they should be deprived of the property she had consigned to them; this amounted to 300 rupees, which she had bequeathed to purchase to herself an entrance into Paradise through the agonies of martyrdom and the intercession of her holy murderers. Surrounded by the Brahmins, and by crowds of women who thronged the tops of the neighbouring buildings, every passion of the human breast was in action to incite her to adhere to the resolution she had expressed. Under these circumstances I thought the most forcible argument might be urged through the medium of the senses, and requested she would prove the strength of her resolution by first submitting her hand to the fire I placed before her; she assented with her lips, but nature revolted from the ordeal, and led her instinctively to put her hand underneath the fire, where its heat was scarcely perceptible. The Brahmins now began to murmur loudly, and I felt ashamed to confess to myself that I had gone almost as far as possible, without a violation of the laws of the country, still, resolved to make a last attempt to rescue a fellow creature from this dreadful death, and seeing how the widow was deluding herself and trying to deceive me by the position of her hand, I took hold of it and forced it within the influence of the flame; no sooner did she feel the heat than it was manifested by an involuntary contraction of the arm. The result, in producing an alteration in her resolution, appeared too probable, and the Brahmins began to fear the escape of their prey; without, therefore, giving time for ascertaining the effect of my experiment, they rushed with her into the water, which was to purify her a meet victim for the altar of avarice and superstition. Not a minute was allowed to elapse beyond what was necessary to strip her of a few paltry silver ornaments; a duty which the priests performed with characteristic willingness; evincing at once the chief motive which actuates them in every case of suttee, by the superior estimation in which they held the silver carefully preserved, above the life of a fellow creature exultingly sacrificed. The widow then ascended the pile, and placed upon her bosom the head of her departed husband; in an instant faggots were heaped upon her in numbers, while the torch was applied by a devotee, who claimed the privilege of officiating as high priest to the infernal spirit, to whom alone the sacrifice was acceptable.

4. On the subsequent details it is unnecessary to dwell, nor will I do more than allude to the fact of the sufferer raising herself on the pile (doubtless with a view to escape), and being thrust back by a simultaneous projection of faggots from all quarters; and to a second which, though not seen by me, was attested by another eye-witness; namely, that a string was thrown over the pile to check an anticipated

BENGAL.

effort of the nature alluded to. On these circumstances I forbear to dwell, because, where the immolation of human sacrifices is sanctioned by the law of the land, such occurrences ensue as a necessary consequence.

5. My desire is with the greatest possible respect to submit to the wisdom and humanity of the right honourable the Vice-President in Council, the expediency of interfering, by a legislative enactment, to put a stop to a custom which is revolting to every feeling of our nature, and the continuance of which is a stigma upon a Christian government, unsanctioned even by the plea of necessity.

6. It would ill become an individual like myself to imagine it possible that I can communicate to his Lordship in Council, a single fact regarding the laws of the Hindoos, of which he is not fully apprized; but I should be wrong to conceal that I have carefully perused all the works on this subject which have fallen within my reach; and the conviction of my judgment is, that in every case of suttee the Brahmins exceed the permission of their bedas, and act in direct opposition to the institutes of their sacred law-giver, Menu. The reason is manifest; in the first of the holy works alluded to, it cannot be denied that there are one or two isolated passages which bear an interpretation favourable to suttees; that is, to a woman's voluntary sacrifice of her life on the pile of her husband; but in no single instance, I believe, is a Brahmin directed to aid in the immolation, much less to use solicitation, threats or spiritual denunciations. Nor is it a matter of surprise that there should be found in the holy writings of the Hindoos, no verse commanding the order of the priesthood, so strictly prohibited from shedding the blood of animals or insects, to pollute their boasted purity, by participating in an act which, except as a voluntary surrender of life, on the part of the suttee, themselves would view with horror.

7. The enactment which I would submit to the wisdom of government should, therefore, have reference, not to the suttees themselves, but to such as aided and abetted them in the act of self destruction; it should leave the one class at perfect liberty to sacrifice themselves, if they desired, but at the same time declare it criminal for others to be found accessary to the act. Such a regulation, with a preamble, setting forth that it had been brought to the notice of government, that undue influence was in many cases exercised to induce females to immolate themselves with the dead bodies of their husbands, the same militating equally against the shasters and every principle of humanity, might be carried into effect, not only without opposing, but with the appearance of respect to the authorities revered by the pundits.

8. It is well known that a difference of opinion regarding suttees exists among the Brahmins, and even among the sacred writers whom they profess to follow, so that the minds of many are more than prepared for such a measure; they may be supposed to adopt it with all the eargerness inspired by party spirit. In confirmation of this assertion it may be mentioned, that after witnessing the melancholy scene above described, I asked two Brahmins, who were sitting together, whether the suttee which had just taken place involved a good or bad act; at the same instant they replied, the one "a good," the other "a bad" act!

9. Without, however, laying any stress on the opinions of those whose ignorance debars their sentiments from all respect, let a reference be made to the learned pundits, with whom the presidency abounds. From them it will be ascertained, that the bedas, the most sacred of their works, declare that "From a desire during life of future fruition, life ought not to be destroyed;"* whilst their sacred law-giver, Menu, lays down the line of conduct to be adopted by a widow for the subjection of her body, in terms utterly incompatible with the sacrifice of her life on his funeral pile.

10. If

* Ordinances of Menu, as translated by Sir W. Jones, chap. v. sect. 157, 158. 160. "Let her (a faithful wife) emaciate her body, by living voluntarily on pure flowers, roots and fruits; but let her not, when her lord is deceased, even pronounce the name of another man. Let her continue till death forgiving all injuries, performing harsh duties, avoiding every sensual pleasure, and cheerfully practising the incomparable rules of virtue which have been followed by such women as were devoted to one only husband. A virtuous wife ascends to heaven, if after the decease of her lord she devote herself to pious austerity."

BENGAL.

10. If then this abominable rite be, as it is clearly proved, contrary in spirit to many, and as now generally conducted, to every one of the sacred books of the Hindoos, feelings of humanity to them and justice to ourselves, in vindicating before the world the sincerity of our professions of anxiety for the welfare of England's Indian subjects, call loudly for a suppression of this now legalized species of murder.

11. The day has long since passed by when any serious opposition to such a measure might be anticipated from the bigotry of the Brahmins. It had been the custom from time immemorial to immolate children and adults at the island of Saugor and other places. The administration of the Marquis of Wellesley claims the honour of having effectually put a stop to this revolting practice, by declaring it murder, punishable with death. In a similar manner has infanticide, as practised by Rajpoots, and the murder of persons suspected of sorcery, been effectually suppressed; and an enactment framed, more hostile than any, to the prejudices of the Hindoo, by which the holy priest of Brahma is rendered amenable to capital punishment in common with the lowest suder or pariar. Not one of these measures has been attended with the slightest evil consequence, nor have I heard of an instance in which legal interposition in the cases alluded to has called forth symptoms of violence on the part of the people. It cannot possibly, therefore, be suspected, that a regulation framed according to the views above displayed, should meet with resistance, or tend in the least possible degree to induce a belief that it is the intention of government to forego the spirit of toleration they have so long and conscientiously maintained.

12. The pundits at the seat of government have already declared that suttees are only *permitted*, not commanded; and that they are generally performed in consequence of vows or in compliance with custom; but all vows are optional; and to commit murder in consequence of a vow, does not deprive the act of its character as a crime.

13. Most persons of a liberal education among the Hindoos, reprobate the observance of cruel or painful rites, not appointed by the shaster. They allege, particularly in the case under consideration, "that no influence of the Brahmin or of relations should be permitted, and that such influence, when suspected, is a subject for civil inquiry; that the woman should come of her own accord, and lay herself on the pile after it is kindled; that no bamboos or ropes should bind her down; and that if after ascending the pile her resolution should fail her, she should be subject to no inconvenience or disgrace more than the appointed atonement, or that for which it may be commuted*; and that every deviation from the strict letter of the law is to be accounted murder."

14. To reduce this rite to the strict bounds allowed by the shaster, is the sole object of the enactment of which the expediency is now submitted to the wisdom of government. Quotations from the Sanscrit shasters might be inserted, if considered necessary, in the preamble to the regulation, with translations in the Kythee and Persian, so as to remove the evil from the eyes of the less learned, who would thus be led to lament the ignorance in which they have hitherto been held enslaved by their bigoted priests, and at the same time to rejoice in the mercy and wisdom of a government which blends humanity with justice, and consults at once the interests and prejudices of its subjects, by recalling them from practices revolting to humanity, and pronounced erroneous even by their own authorities.

15. Such wholesome restrictions imposed on suttees, will answer the desired end by means the most conciliatory. No law obligatory on the consciences of the Hindoos will be infringed, and the women desirous of manifesting the excess of their conjugal love will be left at liberty to do so; but, at the same time the operation of fire on the physical frame will be allowed to produce its natural effect, when foreign coercion is removed; and if we ever hear of a female ascending the funeral pile of her husband, I doubt whether an instance will occur of one remaining there till life be extinct. Again, a prohibition to the Brahmins against assisting

* A rigid fast, commutable to a gift to a Brahmin of a cow and a calf.

BENGAL.

assisting in the act will not be without the most beneficial effects, for they will be cautious in attending, lest their zeal should lead them into error; and the ceremony, unsanctified by the presence of the priests, will lose its dignity and consequence in the eyes of the people.

16. With reference to the large number of suttees which take place in Bengal, by compare with the western provinces, and adverting to the tender anxiety to their religious prejudices which characterizes our government in every transaction with its subjects, I would beg permission to suggest that the experiment be first attempted in the ceded and conquered provinces. When its operation has been carefully observed in that portion of our territories for the space of three or four years, it can be extended to the districts under the provincial courts of Patna and Benares; and lastly, after the experience of six or seven years, be rendered universal, by a further extension to the divisions of Calcutta, Dacca and Moorshedabad. The advantage of this gradual introduction of the enactment will be twofold; the minds of the Hindoo population in the central and eastern provinces will be in a state of progressive preparation to receive it, and the government will be enabled to form a just estimate of the difficulties they will have to encounter in Bengal and Orissa, by its reception in the districts of Upper India.

17. I cannot conclude this letter without expressing an earnest hope that I shall not be deemed presumptuous in thus intruding these observations on the notice of government, and that the cause which I desire to serve will not receive an injury in being advocated by an officer so young and inexperienced as myself. It is neither my wish nor expectation that weight should be conceded to my individual opinion. My desire will be attained if the perusal of these lines leads to the issue of a circular through the sudder Nizamut Adawlut, to the several magistrates and courts of Circuit, calling for their opinion as to the propriety and expediency of the measure proposed. If that opinion be unanimously expressed in favour of the enactment herein recommended, it will not fail to meet with the ready attention of government; if otherwise, I shall be the first to admit that my view of the subject may have been formed on insufficient *data*, and that a few more years must yet be suffered to elapse before the public mind is prepared for the suppression of a practice which has so long, though so erroneously, been associated in their minds with the idea of a religious rite, commanded by the authorities they revere, and the deities they worship.

I have, &c.

Bélah, Joint Magis'ᵗˢ Office, the 5th May 1827.

(signed) *C. B. Elliott*, Joint Magistrate.

Judicial Department, the 10th April 1828.

(A true copy.)

H. Shakespear, Acting Chief Secʸ to Govᵗ.

To H. Shakespear, Esq. Secretary to Government, in the Judicial Department.

Sir,

I AM directed by the court of Nizamut Adawlut to transmit to you, for the purpose of being laid before the right honourable Governor General in Council, the accompanying detailed and abstract statements prepared in this office from the reports of the several magistrates (in the western and lower provinces) of suttees which took place in their respective jurisdictions during the past year, and a copy of the remarks and orders of the court thereon.

Nizamut Adawlut. Present, W. Leycester, esq. chief judge; C. Smith, C. T. Sealy, and A. Ross, esqrs. puisne judges.

I am, &c.

Fort William, the 19th October 1827.

(signed) *W. H. Macnaghten*, Register.

BENGAL.

EXTRACT from the Proceedings of the Nizamut Adawlut, under date the 19th October 1827, containing their remarks and orders on the Suttee Reports and Statements, for the year 1826.

zamut Adawlut. Present, W. Leycester, esq. chief judge; C. Smith, C. T. aley, and A. Ross, esqrs. puisne judges.

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 in the lower and western provinces for the year 1826, together with the detailed and abstract statement prepared from these reports, record the following remarks and orders.

otal number of Suttees:
1825 - 639
1826 - 518
Decrease 121

2. The Court observe that the total number of Hindoo women ascertained to have been burnt or buried alive in the year 1826 amounts to 518, being 121 less than the number exhibited in the statements of the last year.

crease in detail:
atna Division:
1825 - 47
1826 - 65
Increase 18

3. The increase and decrease in detail in the number of suttees in the several divisions of lower and western provinces are noticed in the margin.

crease in detail:
alcutta Division, cluding Cuttack:
1825 - 398
1826 - 324
Decrease 74
Moorshedabad Division:
1825 - 21
1826 - 8
Decrease 13
ureilly Division:
1825 - 17
1826 - 8
Decrease 9
enares Division:
1825 - 55
1826 - 48
Decrease 7

4. The total number for the last five years, are

In 1822	583
— 1823	575
— 1824	572
— 1825	639
— 1826	518

5. The Court now proceed to notice the suttees that have taken place in opposition to the promulgated rules, and to record their remarks and orders in those statements of the magistrates which appear to require them.

Lower Provinces.

Calcutta Division.

Burdwan:
1825 - 63
1826 - 45
Decrease 18

OF the female sacrifices which occurred within the district of Burdwan during the past year, no one appears to be particularly deserving of notice; the police officers were present on every occasion. The women sacrificed appear, generally speaking, to have attained mature ages, and their deceased husbands to have been in low circumstances. It will be observed that the statement exhibits a decrease of eighteen compared with that of the past year.

Hooghly:
1825 - 104
1826 - 98
Decrease 6

The same remark is applicable to this district, in which there also appears to have been a decrease of suttees. The police officers were present on all the occasions. The greater proportion of the husbands appear to have been in either poor or middling circumstances.

Jessore:
1825 - 16
1826 - 3
Decrease 13

In the district of Jessore, only three suttees are reported to have occurred in the past year, thus showing a diminution of thirteen. The women were all advanced in life; in middling circumstances; and the police officers witnessed the sacrifices.

Jungle Mehals:
1825 - 9
1826 - 11
Increase 2

A trifling increase will be observed in the statement of this district, in the past year, compared with the year preceding. With two exceptions, the parties belonged to poor and ignorant families; and in one of the cases which form the exception, the sacrifice was illegal, the widow being not more than fourteen years of age. As the police officers are stated to have been present on all the occasions, the magistrate will be required to state why, in the instance above alluded to (the case of Mussoomut Shoodha Mookhe), the sacrifice, notwithstanding the illegality, was permitted to be proceeded on.

The

The female sacrifices of the past year, in this district, have decreased in number on a comparison with those of the year preceding; the police officers appear to have been present on every occasion. No disqualifying circumstance is stated to have existed in any instance; and the widows were generally in middling circumstances, and of a mature age.

Female sacrifices appear to be gradually on the decline in this district. In 1824, there were 79; in 1825, 60; and in 1826, 44. It is not stated whether the police officers were or were not present, though it may be presumed that they were, from the circumstances of formal engagements having been entered into for the protection of the infant children in every instance, when such were left. The parties were, for the most part, of the Brahminical order, and in poor circumstances; and the widows were, generally speaking, of an advanced age.

The suttees which occurred in this district during the past year do not appear to call for any particular comment. The police darogahs are stated to have been present on each occasion; and it may be presumed, therefore, that there did not exist any disqualifying circumstance. The deceased husbands are represented as having been, for the most part, in respectable circumstances, and the widows were, principally, of mature age.

The same observations are applicable to the sacrifices which are reported to have occurred in this district during the past year. In no instance does it appear that any thing remarkable occurred, or that there was any disqualifying circumstance, such as to justify the police officers (who were invariably present) to interfere, and prevent the consummation of the rite.

A very considerable decrease is observable in the number of suttees reported to have occurred in the jurisdiction during the past year, compared with the year preceding; and nothing of a remarkable nature is reported to have occurred in any one of the instances.

In three of the ten instances of suttee reported to have occurred in Cuttack during the past year, the police officers were not present; and in one of those three, no less than three widows of one man, the proprietor of a tributary mehal, sacrificed themselves with his corpse. One case is reported to have occurred, in which a widow relinquished her determination of becoming a suttee after she had ascended the funeral pile.

More than double the number of female sacrifices are stated to have occurred during the past year than were contained in the statement for the year preceding. In two instances, the ceremony was performed by post-cremation, with some relic belonging to her deceased husband. In all the other cases, the magistrate reports that the women were burnt after due inquiry by the police officers. No comment appears necessary. In that part of the jurisdiction subject to the joint magistrate of Balasore, not a single instance of suttee is reported to have occurred.

BENGAL.

Midnapore:
In 1825 - 22
1826 - 15
Decrease 7

Nuddea:
In 1825 - 60
1826 - 44
Decrease 16

Suburbs of Calcutta:
In 1825 - 48
1826 - 35
Decrease 13

24 Pergunnahs:
In 1825 - 26
1826 - 20
Decrease 6

Barasut:
In 1825 - 20
1826 - 8
Decrease 12

Cuttack:
In 1825 - 14
1826 - 10
Decrease 4

Khoorda:
In 1825 - 16
1826 - 35
Increase 19

Dacca Division.

NOTHING remarkable is stated to have occurred with respect to any of the female sacrifices which took place in this district during the past year. The police officers were present on every occasion, and the husbands were all in indigent circumstances, with eight exceptions.

Backergunge:
In 1825 - 63
1826 - 45
Decrease 18

In the district of Chittagong, including the joint magistracy of Noakolly, only one instance of suttee is stated to have occurred, and that case does not appear to have been attended by any remarkable circumstances.

Chittagong:
In 1825 - 9
1826 - 1
Decrease 8

The twelve cases of suttee reported to have occurred during the past year within the jurisdiction of the city of Dacca, were of an ordinary nature, and do not appear to call for any particular comment.

City Dacca:
In 1825 - 18
1826 - 12
Decrease 6

The same remark is applicable to the three cases of suttee reported to have occurred in the district of Dacca Jelalpore. The police officers were present in each instance, and no legal disability existed.

Dacca Jelalpore:
In 1825 - 2
1826 - 3
Increase 1

The court have satisfaction in observing, that these districts still continue free from human sacrifices.

Mymensing and Sylhet:
In 1825 - 0
1826 - 0

Tipperah:	
In 1825 -	8
1826 - -	4
Decrease	4

The four suttees reported in the district of Tipperah, took place in the presence of the police officers. The husbands of the victims are represented as having been in respectable circumstances.

Moorshedabad Division.

Beerbhoom:	
In 1825 -	2
1826 -	4
Increase	2

THE police officers were present at all the four sacrifices which are reported to have occurred in this district, and nothing particularly worthy of notice appears to have attended any of them. One widow who had formed an intention of destroying herself, was prevented by the dissuasion of the police officers.

Bhaugulpore, Monghier and Dinagepore:	
In 1825 - -	0
1826 - -	0
Maldah:	
In 1825 - -	1
1826 - -	0
Decrease	1

The districts of Bhaugulpore and Dinagepore, including those portions of the jurisdiction subject to the joint magistrates of Maldah and Moonghier, continue, the court are happy to find, to be free from human sacrifice.

City Moorshedabad:	
In 1825 - -	6
1826 - -	4
Decrease	2

No remark is necessary. The police officers were present, and no legal impediment is stated to have existed in any of the cases.

Purneah, Rajshahye, Bagoora, Rungpore.	

In no one of the jurisdictions specified in the margin, is an instance of suttee stated to have occurred during the past year. In the year preceding, two were reported in Purneah, two in Rajshahye, and one in Rungpore.

Patna Division.

Behar:	
In 1825 -	1
1826 -	3
Increase	2

THE only circumstance worthy of notice, with respect to these sacrifices, is, that in no one instance do the police officers appear to have received timely information of the intended rite. One widow is stated to have been aged only 16.

City Patna:	
In 1825 - -	2
1826 - -	4
Increase	2

No particular remark. The police officers were present; but their dissuasions were unavailing.

Gorukpore:	
In 1825 -	9
1826 -	22
Increase	13

In all the twenty-two cases reported from this district, the sacrifices were consummated before the arrival of the police officers; but there does not appear to have existed any legal impediment. The widows had, for the most part, attained to an advanced age, and were in poor circumstances.

Ramgurh:	
In 1825 -	0
1826 -	3
Increase	3

No remark.

Laroun:	
In 1825 -	15
1826 -	10
Decrease	5

In this district there is reported to have occurred an instance of illegal suttee, the widow being only 12 years of age. The pundit of the court is stated to have pronounced the act to be legal; but the court are glad to find that the present magistrate has discontinued the practice of consulting his pundit on particular occasions, which are provided for by the general rules already promulgated. A curious case is recorded of a woman named Dumree, who is reported to have attained the age of 100 years, and to have burnt herself without the assistance of any person, ten years and upwards after the husband's death, with a wooden shoe and turban belonging to him, which she had kept ever since his death.

Shahabad:	
In 1825 -	20
1826 -	22
Increase	2

In three of the instances reported to have occurred in this district, the victims were widows of sepoys. It does not appear that the police officers were present on any occasion but one. In three of the cases the sacrifices were illegal; and in one of those three, in which the victim was only *nine years of age*, and only betrothed, but not married to the deceased, the parties assisting appear to have been committed to the court of Circuit, and punished by three years imprisonment. In this district it is reported that no less than eight intended sacrifices were prevented; five by the interference of the police officers, and three by means of the friends of parties.

Tirhoot:	
In 1825 -	0
1826 -	1
Increase	1

No remark.

Bareilly Division.

Agrah:	
In 1825 -	1
1826 -	1
Alligurh:	
In 1825 -	2
1826 -	1
Decrease	1
Bareilly:	
In 1825 -	1
1826 -	0
Decrease	1
Cawnpore:	
In 1825 -	6
1826 -	2
Decrease	4
Etawah:	
In 1825 -	5
1826 -	1
Decrease	4
Furruckabad, Mooradabad Nuggeena, Meeruth and Boolundshuhur, Mozuffurnuggur, Sirpoora and Bela.	
Seharunpore:	
In 1825 -	1
1826 -	3
Increase	2

NOTHING particular occurred with respect to the single suttee reported to have taken place in this district. The relations of the woman, and of her husband, are stated to have endeavoured to dissuade her from carrying her purpose into effect.

The same remark is applicable to this case; several respectable Hindoo zumeendars are stated to have remonstrated unavailingly with the widow.

No instance of suttee is reported to have occurred in the Bareilly district, including the jurisdiction of Shahjehanpore and Pelibheet. In the year preceding one female sacrifice was reported to have occurred within the jurisdiction of the joint magistrate of Shahjehanpore.

No remark.

In this district, including its joint magistracy, only one instance of female sacrifice, is stated to have occurred. In that case no illegal disability appears to have existed; and the police officers and zemindars are stated to have done all in their power to dissuade the widow from fulfilling her purpose.

In these jurisdictions no instance of suttee took place during the past year; and the three joint magistracies also specified in the margin, appear to be equally free from the practice. The circumstances attendant in the prevention of an intended sacrifice, by Mr. Okeden, the acting magistrate of Moradabad, were communicated to government by that gentleman on the 10th of May 1826.

There does not appear to have been any thing illegal or remarkable in the three instances of suttee which took place in this district. The police officers were present on each occasion, but their interference was unavailing.

Benares Division.

Allahabad:	
In 1825 -	2
1826	3
Increase	1
Futtehpore:	
In 1825 -	2
1826 -	1
Decrease	1
Bundelkhund:	
In 1825 -	1
1826 -	1
Bundelkhund, N. D.:	
In 1825 -	0
1826 -	1
Increase	1
City Benares:	
In 1825 -	17
1826 -	15
Decrease	2
Ghazepoor:	
In 1825 -	21
1826 -	19
Decrease	2
Azimghur:	
In 1825 -	3
1826 -	5

THE sacrifices which occurred during the past year in the district of Allahabad, do not appear to call for any particular comment. It will be seen that they were only three in number, and that the parties were of an inferior rank in life.

Only one suttee occurred in this jurisdiction during the past year. The widow had attained the age of seventy, and was in poor circumstances.

The parties who were committed to take their trial for assisting at the illegal suttee reported from this district, were sentenced on the 8th of May last, by the Nizamut Adawlut, to five years imprisonment each with hard labour. It will be observed, that one woman retracted, after having expressed her determination of becoming a suttee.

The sacrifice reported to have occurred in this jurisdiction, does not appear to have been altogether regular; but due measures were adopted by the magistrates on the occasion.

Four intended sacrifices were prevented within the jurisdiction of the city during the past year; of the suttees which actually occurred no one appears deserving of particular mention. The police officers were present on every occasion but one, and with one exception the deceased husbands are represented as having been in poor or middling circumstances.

Four instances of illegal suttee are reported to have occurred within this jurisdiction during the past year, of which, however, the magistrate reports that he has taken due notice. No less than nine intended sacrifices were prevented by the interference of the police.

Of the five suttees reported to have occurred within the jurisdiction of this joint magistracy during the past year, two were illegal, and the parties who were proved to have aided therein were subject to short imprisonment by the magistrate.

BENGAL.

Mirzapoor:
In 1825 - 9
1826 - 3
Decrease 6

The suttees which occurred in Mirzapoor during the past year are of an ordinary nature, and do not call for any particular remark.

The jurisdiction of the magistrate of Juanpore, the court have much satisfaction in stating, continues to be free from the practice of suttee.

GENERAL REMARKS BY THE COURT.

I HAVE no observation to add: the question is precisely the same as for the many past years, unless the present may be deemed a favourable opportunity to check the practice. It is not, for instance, easy to see why so odious a practice should be tolerated in Juanpore, where it would seem to be held in abhorrence; or why its introduction there should be left to hazard or caprice.

(signed) *W. Leycester.*

The second judge, Mr. Courtney Smith, begs to refer to his former minutes on this subject, which expressed an opinion, not weakened but strengthened, by further observations and experience, that the entire suppression of this cruel and atrocious usage is at all times in the power of the local government.

(signed) *C. Smith.*

I am of my former opinion, that the less the subject is agitated the better, so long as the practice is allowed to exist.

(signed) *C. T. Scaly.*

The fifth judge refers to his minute on the suttee report for 1825, and desires, on the present occasion, again to express his opinion that no solid reason exists for permitting the continuance of this cruel and barbarous practice.

(signed) *A. Ross.*

(True Extract.)

W. H. Macnaghten,
Register.

DETAILED STATEMENT of SUTTEES or HINDOO WIDOWS, who were burnt or buried alive with their deceased Husbands in the several Zillahs and Cities, during the Year 1826;
Compiled from the Report of the Magistrates.

DIVISION OF CALCUTTA.

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Burdwan - - 45	1.–Mussummaut Bishenprea	75	Harry -	Saurtuck, harry -	- - husbandry; leaving a son above 18 years of age, and property to the amount of 60 rupees.	3 January 1826	Raina -	- - in this case the woman burnt with the body of her husband. The police officers were present on the occasion.
	2.–D° Chundmunee	70	Bunick -	Ramchund, bunick	- - labourer; leaving 3 children, all above 20 years of age; no property.	7 – –	Poobthul -	- - ditto - - ditto - - ditto.
	3.–D° Dokheena -	25	Brahmin -	Nobkoomar, bhuttacharjee.	- - service; leaving property to the amount of 1,000 rupees; no children.	8 – –	Amboora -	- - ditto - - ditto - - ditto.
	4.–D° Bughbutty -	40	Sutgope -	Bindabun, mundul.	- - husbandry; leaving a daughter, of age; no property.	16 – –	Muntissur -	- - ditto - - ditto - - ditto.
	5.–D° Pudabutty -	45	D° -	Gour, ghose -	- - husbandry; leaving property to the amount of 4 rupees and 1 ½ annas; no children.	19 – –	Poobthul -	- - ditto - - ditto - - ditto.
	6.–D° Ulka - -	70	Mallee -	Ramkunth, mallee.	- - labourer; leaving 5 boys and 4 daughters, all of age; and property to the amount of 184 rupees.	7 February –	Town -	- - ditto - - ditto - - ditto.
	7.–D° Bhyrobee -	22	Brahmin -	Ramgosain -	- no profession; leaving property to the amount of 300 rupees; no children.	10 – –	Indos -	- - ditto - - ditto - - ditto.
	8.–D° Jugdessuree	50	D° -	Punchanun, chuckurbutty.	- - no profession; leaving 4 boys and a daughter, all above 20 years of age, and property to the amount of 700 rupees.	11 – –	Amboora -	- - ditto - - ditto - - ditto.
	9.–D° Sunkuree -	70	Bagdee -	Bhugeerut, bagdee.	- - labourer; leaving 4 daughters, all of age; no property.	14 – –	Gangouca -	- - ditto - - ditto - - ditto.
	10.–D° Tarramunee	70	Napit -	Sudamund, napit -	- - husbandry; leaving a son, of age, and property to the amount of 73 rupees, 8 annas.	18 – –	Potenah -	- - ditto - - ditto - - ditto.

(continued)

...ivision of Calcutta—*continued.* ...zillahs.	Names of Suttees.	Age.	Caste.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	Remarks.
dwan—*continued.*	11.—Mussumt Mungullah Debbea	50	Brahmin	Punchanun, banoorjea.	- - no profession; leaving a son above 38 years of age, and property to the amount of 700 rupees.	25 February 1826	Ambooa	- - in this case the woman burnt with the body of her husband. The police officers were present on the occasion.
	12.—Dº Kreemuttee and 13.—Dº Kumla	50 28	Dº	Sumboo, chutterjea.	- - service; leaving property to the amount of 3,000 rupees; no children.	27 – –	Dº	- - ditto - - ditto - - ditto.
	14.—Dº Sunkuree Debbia	50	Dº	Nillmunee, mokerjea.	- - service; leaving a boy and a daughter, all above 30 years of age, and property to the amount of 500 rupees.	6 March –	Dº	- - ditto - - ditto - - ditto.
	15.—Dº Ulka	57	Roeth	Bislooram, sein	- - service; leaving a boy and 2 daughters, all above 20 years of age, and property to the amount of 200 rupees.	15 – –	Sulnmabad	- - ditto - - ditto - - ditto.
	16.—Dº Sunkuree Dossee	71	Dº	Budadhur, sein	- - trader; leaving 2 boys and 2 daughters, all above 23 years of age, and property to the amount of 3,000 rupees.	18 – –	Raena	- - ditto - - ditto - - ditto.
	17.—Dº Kettomunee	50	Buddee	Kisher Kunth, kuburauz.	- - service; leaving 2 boys and 4 daughters, all above 18 years of age; lackheraj lands, and other property, to the amount of 1,000 rupees.	29 – –	Aosgaon	- - ditto - - ditto - - ditto.
	18.—Dº Anund	30	Chootar	Sreedar, chootar	- - carpenter; leaving a daughter above 18 years of age, and property to the amount of 100 rupees.	24 April –	Amboea	- - ditto - - ditto - - ditto.
	19.—Dº Bedbutty	45	Buddee	Kallee Sunkur, sein	- - husbandry; leaving 2 boys and 2 daughters, all above 7 years of age, and property to the amount of 56 rupees.	24 – –	Poobthul	- - ditto - - ditto - - ditto.
	20.—Dº Dinoomae	22	Aghree	Sonatan, sawunt	- - husbandry; leaving property to the amount of 50 rupees; no children.	25 – –	Racna	- - ditto - - ditto - - ditto.
	21.—Dº Raussoo	50	Bunick	Bhanruth, holdar	- - shopkeeper; leaving a boy and 3 daughters, all above 25 years of age, and property to the amount of 1,000 rupees.	11 May –	Amboea	ditto - - ditto - - ditto.
	22.—Dº Audermunee	32	Roeth	Rhamtanoo, bose	- - service; leaving property to the amount of 208 rupees; no children.	16 – –	Indos	ditto - - ditto - - ditto.
	23.—Dº Ranjoo	75	Gowala	Sewukram, ghose	- - husbandry; leaving a son above 25 years of age, and property to the amount of 200 rupees.	28 – –	Amboea	ditto - - ditto - - ditto.
	24.—Dº Tinesuree	19	Koomar	Kalloo, koomar	- - labourer; leaving no property or children.	5 June –	Sulumabad	ditto - - ditto - - ditto.
	25.—Dº Rebutty	42	Brahmin	Huree Churn, banoorjea.	- - husbandry; leaving 3 daughters, all of age, and property to the amount of 197 rupees.	16 – –	Gangoonua	ditto - - ditto - - ditto.
	26.—Dº Raemunee	30	Tumooly	Shadoo Churn, tamooly.	- - shopkeeper; leaving a boy and a daughter, all above 5 years of age, and property to the amount of 7,000 rupees.	26 – –	Amboea	ditto - - ditto - - ditto.
	27.—Dº Shamah	40	Sutgope	Panchoo, sawant	- - husbandry; leaving property to the amount of 198 rupees; no children.	Ditto	Potenah	ditto - - ditto - - ditto.
	28.—Dº Koorany	70	Tellee	Nuffer, tellee	- - husbandry; leaving a boy and 3 daughters, all above 30 years of age, and property to the amount of 77 rupees.	29 – –	Dº	ditto - - ditto - - ditto.
	29.—Dº Soodamunee	40	Chundall	Suraboo, chundall	- - husbandry; leaving 2 boys and 2 daughters, all above 10 years of age, and property to the amount of 100 rupees.	12 July –	Amboea	ditto - - ditto - - ditto.
	30.—Dº Purmessure	39	Brahmin	Panchanund, mookerjea.	- - husbandry; leaving 2 boys and 2 daughters, all above 16 years of age, and property to the amount of 200 rupees.	16 – –	Indos	ditto - - ditto - - ditto.
	31.—Dº Taramanee	26	Roeth	Ramchund, bose	- - service; leaving a child of 7 years old, and property to the amount of 392 rupees.	22 –	Amboea	ditto - - ditto - - ditto.
	32.—Dº Soomitreea	30	Brahmin	Umbika Churn, thakeree.	- - No profession; leaving 2 boys and a daughter, all above 4 years of age, and 50 beegahs of bermoter land.	1 August –	Balkishen	ditto - - ditto - - ditto.

(continued)

Division of Calcutta—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Burdwan—*continued.*	33.–Mussummaut Bhugobutty	50	Mudduck	Kishen Mohun, mudduck.	- - shopkeeper; leaving 3 boys and a daughter, all above 9 years of age, and property to the amount of 300 rupees.	6 August 1826	Ambooa	- - in this case the woman burnt with the body of her husband. The police officers were present on the occasion.
	34.–D° Derpoomae	28	Shankary	Ramkoomar, sankary.	- - labourer; leaving a boy and 2 daughters, all above 3 years of age, and property to the amount of 100 rupees.	7 Sept. –	D°	ditto - - ditto - - ditto.
	35.–D° Rammunie	55	Aghree	Kishen Chund, sain.	- - no profession; leaving 3 boys and 2 daughters, all above 11 years of age, and property to the amount of 2,000 rupees.	Ditto	Cutwa	ditto - - ditto - - ditto.
	36.–D° Bhoabunesuree	70	Brahmin	Ramtunoo, banoorjea.	- - service; leaving a boy and a daughter, all above 20 years of age, and property to the amount of 500 rupees.	15 Sept. –	Ambooa	ditto - - ditto - - ditto.
	37.–D° Bichittrua	55	Sutgope	Khittoo, nack	- - husbandry; leaving no children, and no property.	Ditto	Potenah	ditto - - ditto - - ditto.
	38.–D° Digamburee	60	Brahmin	Kalla Chund, mokerjea.	- - service; leaving a daughter and a boy, all above 20 years of age, and property to the amount of 1,200 rupees.	28 – –	Poobthul	ditto - - ditto - - ditto.
	39.–D° Saut Connee	65	Chundall	Gungaram, chundall.	- - labourer; leaving a daughter about 20 years of age, and property to the amount of 6 rupees.	10 October –	Sulamabad	ditto - - ditto - - ditto.
	40.–D° Surrissutty	80	Tanty	Nethai, doss	- - weaver; leaving 3 boys and 4 daughters, all above 20 years of age, and property to the amount of 500 rupees.	29 – –	Indos	ditto - - ditto - - ditto.
	41.–D° Dy a Mae	36	Sutgope	Ramchund, koomer.	- - husbandry; leaving a daughter, above 12 years of age, and property to the amount of 1,000 rupees.	6 November –	Ambooa	ditto - - ditto - - ditto.
	42.–D° Bissassuree	25	Brahmin	Ramchunder, mookerjea.	- - no profession; leaving property to the amount of 500 rupees; no children.	20 – –	D°	ditto - - ditto - - ditto.
	43.–D° Soomitria	70	Kotal	Doolal, packe	- - chawkadaree; leaving a child, of age; no property.	27 November –	Balkishen	ditto - - ditto - - ditto.
	44.–D° Sonamunee	60	Tellee	Rajsib, koona	- - shopkeeper; leaving 3 boys and 3 daughters, all above 20 years of age, and property to the amount of 4,000 rupees.	23 December –	Ambooa	ditto - - ditto - - ditto.
	45.–D° Gopessuree	50	Sonar	Ramkonhae, sonar	- - goldsmith; leaving 2 boys and a daughter, all above 20 years of age, and property to the amount of 100 rupees.	31 – –	D°	ditto - - ditto - - ditto.
Hooghly	1.–Mussᵗ Poontee	80	Kybert	Bechoo, baig	husbandman; poor	22 December 1825	Bydbattee	- - sahamurrun; she left 4 sons above 25 years of age. Burnt in the presence of the village chowkeedar. This report was received from the darogah after despatching the report of last year to the court.
	2.–D° Manooka Dosse	40	Tellee	Rammohun Dey, tellee,	paddy trader; poor	6 January 1826	Benipore	- - sahamurrun; she left 3 sons and 1 daughter, all above 12 years. In the presence of the police burkundoss.
	3.–D° Sunkoonee Deby	45	Brahmin	Gossain, chucurbullee.	joymanee; poor	8 – –	Jehanabad	- - sahamurrun; she left 3 sons and 1 daughter, above 19 years. In the presence of the police burkundoss.
	4.–D° Punohee	35	Napit	Ramtunoo, napit	barber; poor	10 – –	Hooghly	- - sahamurrun; she left no children Burnt in the presence of the police mohurer and burkundoss.
	5.–D° Purbuttee Deby	75	Brahmin	Kebulram, chatoorjeea.	service; middling	11 – –	Bydbattee	- - sahamurrun; she left 2 daughters, all above 25 years of age. In the presence of the police mohurer and burkundoss.
	6.–D° Kuroona Deby	75	D°	Chucooram, banoorjea.	- - being a coolin brahmin, was supported by his father-in law; poor.	15 – –	Benipore	- - sahamurrun; she left 4 daughters, above 21 years. In the presence of the police burkundoss.
	7.–D° Bissenmony	70	Koomar	Mamkram, koomar.	- - seller of earthen pots; poor.	17 – –	Dewangunge	- - sahamurrun; she left 3 sons and 2 daughters, all above 20 years of age. In the presence of the police burkundoss.
	8.–D° Oomamoee Deby	30	Brahmin	Mudun Mohun, mookergis.	service; opulent	25 – –	Bydbattee	- - sahamurrun; she left no children. In the presence of the police jumadar and burkundoss.
	9.–D° Sohagee Dossee	65	Sutgoup	Pritram Paul, sutgoup.	husbandman; poor	4 February –	Benipore	- - sahamurrun; she left 1 son, 40 years of age. In the presence of the police burkundoss.
	10.–D° Rookkumy	70	Tellee	Connyee Dey, tellee.	shopkeeper; opulent	5 – –	Bydbattee	- - sahamurrun; she left 3 sons, all above age. In the presence of the police burkundoss.

(*continued*)

DIVISION OF CALCUTTA—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Hooghly—*continued.*	11.–Mussummaut Sreemutee	49	Koburaj - -	Jugmohun, doss	- - physician; middling circumstances.	5 February 1826	Bansburia -	- - sahamurrun; she left 2 sons and 3 daughters, the youngest son son 3 and the others 19 years of age. The young child taken in charge by the husband's brother, Benud, doss, under required engagement. Burnt in the presence of police burkundoss.
	12.–D° Noyanee -	60	Gowallah - -	Gudadhur, gowallah.	husbandman; poor -	8 – –	Jehanabad -	sahamurrun; she left 1 son and 2 daughters, all above 31 years of age. In the presence of the police burkundoss.
	13.–D° Sreemotee Dossee - -	60	Gwallah - -	Ramkhanto, gwallah.	- - seller of milk, &c.; middling.	15 – –	Banburia -	- - sahamurrun; she left 1 son and 2 daughters, all above 18 years of age. In the presence of the police burkundoss.
	14.–D° Cumla Deby	50	Brahmin - -	Sudanund, chatoorjea.	service; opulent - -	16 – –	Bydbuttee -	- - sahamurrun; she left 2 sons and 2 daughters, all above 18 years of age. In the presence of the police burkundoss.
	15.–D° Sreemotee Deby - -	40	D° - -	Naraun, chatoorjea.	service; ditto - - -	17 – –	D° - -	- - sahamurrun; she left 1 son and 1 daughter, both above 16 years age. In the presence of the police burkendoss.
	16.–D° Treepoorasoondery Deby	50	D° - -	Terrachund, chowdry.	- - supported by land; middling.	- Ditto -	Rajapore - -	- - sahamurrun; she left two sons and 1 daughter, all above 22 years of age. In the presence of the police jummadar and burkundoss.
	17.–D° Degumburee Deby - -	60	D° - -	Ramlochun, banoorjee.	service; middling - -	19 – –	Benipore - -	- - sahamurrun; Mussummaut Degumburee Deby left a daughter, 25 years of age. They burnt in the presence of police burkundoss.
	18.–D° Cumla Deby	50	D° - -					
	19.–D° Poontee -	50	Kansaree -	Doorgapersaud, kansaree.	- - seller of brass plates; poor.	25 – –	Bansbaria -	- - sahamurrun; she left 2 daughters above 17 years of age. In the presence of the police darogah, mohurer and burkundoss.
	20.–D° Dheerah -	80	Baugdee - -	Lukekanto, baugdee.	husbandman; poor - -	16 March –	Rajbulhath -	- - sahamurrun; she left 3 sons and 1 daughter, all above 25 years of age. In the presence of the police burkundoss.
	21.–D° Parbutty -	80	Sutgoup - -	Sasoollecram Ghose, sutgoup.	- - husbandman; middling circumstances.	13 – –	Bydbattee -	- - sahamurrun; she left 5 sons and 3 daughters, all above 32 years of age. Burnt in the presence of the police mohurer and burkundoss.
	22.–D° Bemola Deby	60	Duybug - -	Asaram, achayea	beggar; poor - - -	17 – –	Bagnar - -	- - sahamurrun; she left 1 son, 32 years of age. In the presence of the police jumadar.
	23.–D° Bissenpria Deby - -	60	Brahmin - -	Ramkonuze, mookerjea.	joymanee; middling -	21 – –	Hooghly -	- - sahamurrun; she left no children. In the presence of the police pharudar and burkundoss.
	24.–D° Rookunee -	60	Kayet - -	Ramneshee -	service; opulent - -	22 – –	Dhuniacally -	- - sahamurrun; she left 3 daughters, all above 20 years of age. In the presence of the police burkundoss.
	25.–D° Sunkooree -	50	Sutgoup - -	Konnye Ghose, sutgoup.	husbandman; middling -	29 – –	Ghautal - -	- - sahamurrun; she left 1 son and 1 daughter, both above 12 years of age. In the presence of police jumadar.
	26.–D° Joydoorgah -	40	D° - -	Rujchunder Sircar, ditto.	paddy trader; poor - -	4 April –	Benipore - -	- - sahamurrun; she left 1 daughter, 5 years of age. Burnt in the presence of the police burkundoss.
	27.–D° Chintinu Deby - -	60	Brahmin - -	Kishen Churn, hanjrah.	- - supported by land; middling.	8 – –	Bagnan - -	- - sahamurrun; she left 1 son and 3 daughters, the youngest son is 10, and others 22 years of age. In the presence of the police jumadar and burkundoss.
	28.–D° Parbuttee -	50	Sutgoup - -	Govindram Ghose, sutgoup.	cooly; poor - - -	12 – –	Chundercona -	- - sahamurrun; she left 1 daughter, 30 years of age. In the presence of the police burkundoss.
	29.–D° Doorga Dossee - -	60	Tellee - -	Punchum Chera, tellee.	husbandman; ditto - -	13 – –	Rajbulhath -	- - sahamurrun; she left 1 son and 4 daughters, the youngest daughter 10, and others above 27 years of age. In the presence of the police burkundoss.
	30.–D° Soorjoimony	60	Tantee - -	Kalleepersaud, sain.	weaver; ditto - - -	14 – –	Hurripaul -	- - sahamurrun; she left 3 daughters, all above 18 years of age. In the presence of the police burkundoss.
	31.–D° Pobittra Dossee -	45	Tellee - -	Shebuset - -	merchandize; middling -	18 – –	Rajapore - -	- - sahamurrun; she left 1 daughter, above 22 years of age. In the presence of the police burkundoss.
	32.–D° Sreemony -	50	Kybert - -	Fuquurchaud, doss.	shopkeeper; poor - -	- Ditto -	Bansbaria - -	- - sahamurrun; she left 2 sons and 2 daughters, the youngest daughter 11, and others 20 years of age. In the presence of police jumadar and burkundoss.
	33.–D° Radhamony Deby - -	32	Brahmin - -	Ramchund, mookerjee.	- - service; middling circumstances.	19 – –	Bydbattee -	- - sahamurrun; she left 3 sons and 1 daughter, the sons ages respectively 2, 8, and 12, the daughter 5 years. The young children taken in charge by the husband's brother, Issurchunder, mookerjea, under required engagement. Burnt in the presence of the police mohurer and burkundoss.
	34.–D° Tarooeany Deby - -	45	D° - -	Kishen Mohun, mookerjea.	- - supported by land; opulent.	26 – –	D° - -	- - sahamurrun; she left no children. In the presence of the police mohurer and burkundoss.
	35.–D° Ghandary -	16	Gwalla - -	Cheeroo Paul, gwalla.	menial service; poor -	- Ditto -	Jehanabad -	- - sahamurrun; she left no children. In the presence of the police burkundoss.
	36.–D° Bundhoo Deby - -	22	Brahmin - -	Bisonath, goorgoory.	merchandize; middling -	2 May –	Hooghly -	- - sahamurrun; she left no children. Burnt in the presence of the police pharudar and burkundoss.

(*continued*)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Hooghly—*continued.*	37.–Mussummaut Dossee	50	Sutgoup	Ramsoondur Paul, sutgoop.	shopkeeper; poor	5 May 1826	Hooghly	- - sahamurrun; she left 2 sons and 2 daughters, all above 12 years of age. In the presence of the police burkundoss.
	38.–D° Chundermony Deby	75	Brahmin	Ramsoondur, mookerjea.	pundit; middling	13 – –	Bydbattee	- - sahamurrun; she left 2 sons above 38 years of age. In the presence of the police jumadar and burkundoss.
	39.–D° Hurro Deby	35	D°	Gokool Chunder, mookerjee.	supported by land; poor	23 – –	Bagnan	- - sahamurrun; she left a son 5 years of age. Burnt in the presence of the police burkundoss.
	40.–D° Phoolmony	60	Tewer	Hurroram, tewer	fisher; poor	28 – –	Ghattal	- - sahamurrun; she left 1 son and 3 daughters, all above 31 years of age. In the presence of the police burkundoss.
	41.–D° Janookee	52	Sutgoup	Siddessur, bakoolee.	cooly; poor	2 June –	Chundercona	- - sahamurrun; she left no children. In the presence of the police mohurer.
	42.–D° Hurromony	27	Koomar	Monohur, koomar	seller of earthen pots; poor	5 – –	Rajbulhath	- - sahamurrun; she left a daughter 7 years of age. Burnt in the presence of the police gomasta and burkundoss.
	43.–D° Sukhee Dhebee	37	Brahmin	Cashunath, choiorbuttee.	- - jojmanny; middling circumstances.	10 – –	Bansbaria	- - sahamurrun; she left 3 sons, all above 10 years of age. Burnt in the presence of the police burkundoss.
	44.–D° Parbuttee	40	Joogee	Govind, jogee	weaver; poor	15 – –	Benipore	- - sahamurrun; she left 4 sons and 2 daughters; the youngest daughter is 4, and others about 10 years of age. In the presence of the police mohurer and burkundoss.
	45.–D° Bissenpria	75	Kayot	Gudadhur, bose	menial service; poor	19 – –	Dewangunge	- - sahamurrun; she left a son 30 years of age. In the presence of the police burkundoss.
	46.–D° Sagoory	45	Sutgoup	Netoy Mullick, sutgoup.	husbandman; poor	22 – –	Chundercoona	- - sahamurrun; she left a daughter 25 years of age. In the presence of the police mohurer, jumadar and burkundoss.
	47.–D° Kissenprea Deby	75	Brahmin	Oomakanto, mookerjea.	husbandry; opulent	1 July –	Bydbattee	- - sahamurrun; she left 4 sons and 2 daughters, all above 32 years of age. In the presence of the police mohurer, jumadar and burkundoss.
	48.–D° Drepodee	75	Sutgoup	Govurdhur, ghose	husbandman; poor	2 – –	Chundercoona	- - sahamurrun; she left 1 son and 4 daughters, all above age. In the presence of the police burkundoss.
	49.–D° Obhoyah Deby	75	Doybug	Jugarnath, ocharjee.	supported by land; poor	4 – –	Rajbulhath	- - sahamurrun; she left 1 son and 3 daughters, all above 32 years of age. In the presence of the police burkundoss.
	50.–D° Pudmobutee	40	Doum	Muhun Kalindy, doum.	basket-maker; poor	5 – –	Chundercona	- - sahamurrun; she left 1 son and 3 daughters, all above 9 years of age. Burnt in the presence of the police burkundoss.
	51.–D° Kissenmony Deby	80	Brahmin	Ramjee, gossain	husbandry; poor	6 – –	Ghattal	- - sahamurrun; she left 6 sons and 3 daughters, all above 12 years of age. In the presence of the police burkundoss.
	52.–D° Sunkory Deby	50	D°	Ramchurn, banoorjea.	brick-merchant; poor	10 – –	Bydbattee	- - sahamurrun; she left 2 sons and 3 daughters, the younger 11 and the other 16 years of age. In the presence of the police jumadar and burkundoss.
	53.–D° Brinda Dossee	60	Kayot	Nukoor, sircar	menial service; poor	13 – –	Bansbaria	- - sahamurrun; she left 3 daughters, all above 24 years of age. Burnt in the presence of the police pharudar and burkundoss.
	54.–D° Rammony Deby	40	Brahmin	Rammohun, bhulla	joymance; middling	14 – –	Jahanabad	- - sahamurrun; she left 3 sons and 1 daughter, all above 8 years of age. In the presence of the police burkundoss.
	55.–D° Gandahree	80	Kayot	Nundomohun, sain	menial service; poor	22 – –	Ghattal	- - sahamurrun; she left 1 son and 1 daughter, both above 25 years of age. In the presence of the police burkundoss.
	56.–D° Rutunmory	32	Chundall	Ramchurn, chung	husbandman; poor	25 – –	Oiloobaria	- - sahamurrun; she left a daughter of 10 years of age. In the presence of the police jummadar and burkundoss.
	57.–D° Unno	60	Kybert	Radhajeewan, santrah.	ditto - - ditto	27 – –	Ditto	- - sahamurrun; she left 5 sons and 3 daughters, all above 9 years of age. Burnt in the presence of the police burkundoss.
	58.–D° Anandmoney Deby	25	Brahmin	Doorgapersad, mookerjea.	supported by land; opulent	29 – –	Bydbattee	- - sahamurrun; she left no children. In the presence of the police mohurer and burkundoss.
	59.–D° Sameesoondory Deby	25	D°	Ramjewun, chucorbuttee.	ditto - - - ditto	7 August –	Ditto	- - sahamurrun; she left a son 6 years of age. In the presence of the police mohurer and burkundoss.
	60.–D° Tarceny	50	Kuburaj	Prankissen, buxee	landholder - - ditto	9 – –	Ditto	- - sahamurrun; she left no children. In the presence of the police mohurer and burkundoss.
	61.–D° Juggessory	40	Kayot	Sham, bose	labourer; poor	- - Ditto - -	Benipore	- - sahamurrun; she left no children. Burnt in the presence of the police burkundoss.
	62.–D° Janookee Deby	75	Brahmin	Purmanund, siddhaut.	supported by land; opulent	12 August –	Bydbattee	- - sahamurrun; she left 3 sons and 1 daughter, all above 25 years of age. In the presence of the police darogah, jumadar and burkundoss.
	63.–D° Panchee Deby	40	D°	Panchoo, tacoor	minister; poor	13 – –	Chundercona	- - sahamurrun; she left 1 son and 2 daughters, the youngest daughter 7, and others above 10 years of age. In the presence of the police jumadar.
	64.–D° Doorga	55	Kayot	Bhugbuthram, ghose.	service; middling circumstances.	15 – –	Bansbaria	- - sahamurrun; she left 1 son and 2 daughters, all above 20 years of age. Burnt in the presence of the police pharudar and burkundoss.

(*continued*).

DIVISION OF CALCUTTA—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Hooghly—*continued.*	65.—Mussᵗ Parbuttee Dossee	76	Muduk	Bancharam, muduk.	- - confectioner; middling circumstances.	16 August 1826	Bansbaria	- - sahamurrun; she left 1 son and 2 daughters, all above 37 years of age. In the presence of the police darogah and burkundoss.
	66.—Dᵒ Sarootee	60	Sutgoup	Shebu, soon	husbandman; poor	17 — —	Hooghly	- - sahamurrun; she left no children. In the presence of the police mohurer.
	67.—Dᵒ Kissoree Dosse	74	Kayot	Casheenath, sircar.	husbandry; middling	18 — —	Jehanabad	- - sahamurrun; she left 1 son and 4 daughters, above 38 years of age. In the presence of the police burkundoss.
	68.—Dᵒ - Soorjomony Deby	40	Brahmin	Gungeadhur, mookerjee.	- - supported by land; opulent.	1 Sept. —	Bybattee	- - saha-murren; she left 1 son and 4 daughters, both above 12 years. In the presence of the police mohurer and burkundoss.
	69.—Dᵒ Bhobattee	60	Koomar	Punchanun, koomar.	- - seller of earthen pots; poor.	24 — —	Dᵒ	- - sahamurrun; she left 4 sons above 21 years. In the presence of the police burkundoss.
	70.—Dᵒ Purresh	60	Jurgar	Rampersad, jurgur.	goldsmith; middling	26 — —	Chinsurah	- - sahamurrun; she left 1 son and 1 daughter above 25 years of age. In the presence of the police muhurer, jummadar and burkundoss.
	71.—Dᵒ Ramonony	60	Kayot	Salchund, paul	menial service; middling	28 — —	Bansbaria	- - sahamurrun; she left no children. In the presence of the police burkundoss.
	72.—Dᵒ - Rammony Dossee	30	Dᵒ	Surroop, bose	service; middling	3 October —	Dᵒ	- - sahamurrun; she left 2 sons and 1 daughter, the sons ages respectively 5 and 8, the daughter 14. Burnt in the presence of the police jumadar and burkundoss.
	73.—Dᵒ - Tacooramy Dossee Deby	50	Brahmin	Ramtunoo, chatoorjee.	service; opulent	11 — —	Bydbattee	- - sahamurrun; she left 2 daughters above 25 years. In the presence of the police mohurer and burkundoss.
	74. Dᵒ - Soobadhara Deby	70	Dᵒ	Ramchunder, banoorjee.	service; middling	12 — —	Bansbaria	- - sahamurrun; Mussummaut Soobadhara Deby left a son 50 years of age, and Mussummaut Kissenprea Deby left 2 sons above 12 years of age. Burnt in the presence of the police jumadar and burkundoss.
	75.—Dᵒ - Kissenprea Deby	60	Dᵒ					
	76.—Dᵒ Soket Deby	5	Dᵒ	Anudchunder, banoorjee.	service; opulent	13 — —	Benipore	- - sahamurrun; she left 1 son 25 years of age. Burnt in the presence of the police burkundoss.
	77.—Dᵒ - Rammony Deby	50	Dᵒ	Casheenath, banoorjee.	supported by land; opulent	14 — —	Bydbattee	- - sahamurrun; she left 2 sons and 2 daughters above 12 years of age. In the presence of the police mohurer and burkundoss.
	78.—Dᵒ - Bharatee Deby	22	Brahmin	Mudhoosoodun, mookerjea.	- - menial service	15 October 1826	Bydbattee	- - sahamurrun; she left no child. In the presence of the police mohurra and burkundoss.
	79.—Dᵒ Joyah Dossa	24	Kayot	Prankissen, ghose	- - service; middling	24 — —	Hooghly	- - sahamurrun; she left no children. In the presence of the police pharudar and burkundoss.
	80.—Dᵒ - Gourmony Deby	34	Brahmin	Ramdhun, bhuttacharjee.	- - joymanee; middling	- Ditto -	Hurripaul	- - sahamurrun; she left 2 sons and 2 daughters; the sons' ages respectively 1 ½ and 7, the daughters 3 and 4. The young children taken in charge by the husband's eldest brother, Rammohun, bhuttacharjie, under required engagement. Burnt in the presence of police daragah and burkundoss.
	81.—Dᵒ Bendarany	60	Sutgoup	Sreemunt, roy	- - husbandman; poor	26 — —	Chundercona	- - sahamurrun; she left 2 sons and 2 daughters above 19 years. In the presence of the police jumadar.
	82.—Dᵒ Goopee	50	Jurgar	Ramtunoo, jurgur.	- - goldsmith; opulent	29 — —	Bydbattee	- - sahamurrun; she left 4 daughters, the youngest 12, and the other above 18 years of age. In the presence of the police mohurer and burkundoss.
	83.—Dᵒ - Sukkeepria Deby	30	Brahmin	Nelloo, tacoor	- - joymanee; poor	2 November —	Hurripaul	- - sahamurrun; she left no children. In the presence of the police jummadar and burkundoss.
	84.—Dᵒ Muhunemony Deby	70	Dᵒ	Dookheiram, roy	- - supported by land; opulent.	3 — —	Bydbattee	- - sahamurrun; she left 3 sons and 1 daughter, all above 25 years of age. In the presence of the police jummadar and other police officers.
	85.—Dᵒ - Kuroona Dossee	80	Tantee	Sham, pshur	- - weaver; poor	4 — —	Rajapore	- - sahamurrun; she left a son of 40 years of age. In the presence of the police pharudar and burkundoss.
	86.—Dᵒ Bhurgobutee	19	Kayot	Muddoosoodun, bose.	- - service; opulent	5 — —	Rajbulhath	- - unnoomurrun; she left no children. The husband died at Calcutta, and the widow on receiving the news thereof, embraced a piece of his wearing apparel in the presence of a thannah burkundoss and village chokeedar.
	87.—Dᵒ Burmornsee	50	Bagdee	Matceram, bagdee.	- - labourer; poor circumstance.	9 — —	Chundercona	- - sahamurrun she left 2 sons and 4 daughters, all above 25 years of age. Burnt in the presence of the police mohurrer.
	88.—Dᵒ - Parbuttee Deby	60	Brahmin	Kallee, persad chatoorjea.	- - supported by land; poor circumstances.	10 - —	Bydbattee	- - sahamurrun; she left no children. In the presence of the police darogah and jummadar.
	89.—Dᵒ - Gopee Dossee	25	Tantee	Govind, duth	- - weaver; poor circumstances.	12 — —	Hooghly	- - sahamurrun; she left no children. In the presence of the police pharudar and burkundoss.

(*continued*)

DIVISION OF CALCUTTA—*continued.* ZILLAHS.	Names of SUTTEES. Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Hooghley—*continued.*	90.–Mussum[t] Cula Deby - - 42	Brahmin - -	Ramdhun, mookerjen.	joymanee; poor - -	22 November 1826	Dhuniacolly -	- - sahamurrun; she left no children. In the presence of the police burkundoss.
	91.–D° Bemla - 40	Kayot - -	Cumul, bose -	service; middling - -	23 – –	Bansbaria -	- - sahamurrun; she left 1 son and 2 daughters above 12 years of age. Burnt in the presence of the police pharudar and burkundoss.
	92.–D° Unnapoornah 50	D° - - -	Fuquurchand, ghose.	Ditto - - ditto - -	24 – –	Dewangunge -	- - sahamurrun; she left 2 daughters, 22 and 30 years of age. In the presence of the police jummadar and burkundoss.
	93.–D° Lukkeepria 64	Kybert - -	Toolseeram, cooree.	labourer; poor - -	2 December –	Ditto - -	- - sahamurrun; she left 5 sons and 2 daughters above 26 years. In the presence of the police jumadar and burkundoss.
	94.–D° Burmomoll Deby - - 22	Brahmin - -	Ramchunder, mookerjea.	joymanee; middling -	6 – –	Bansbaria - -	- - sahamurrun; she left no children. In the presence of the police burkundoss and jumadar.
	95.–D° Taramony - 60	Kurburaj - -	Rampersad, roy -	talookdar; opulent -	17 – –	Benipore - -	- - sahamurrun; she left a son 24 years of age. In the presence of the police burkundoss.
	96.–D° Sarbany - 60	Givalla - -	Becharam, chamek	husbandman; poor - -	22 – –	Dewangunge -	- - sahamurrun; she left 1 son and 2 daughters above 27 years. In the presence of the police burkundoss.
	97.–D° Ulloka - 55	Kybert - -	Molookram, magee	Ditto - - ditto - -	23 – –	Oolooburea -	- - sahamurrun; she left 4 sons, the youngest 11, and the others above 23 years. In the presence of the police burkundoss.
	98.–D° Unno - 32	Doybug - -	Ramkanto, acharjee.	joymanee; poor - -	25 – –	Pundwah - -	- - sahamurrun; she left a son 16 years of age. Burnt in the presence of the police burkundoss.

ZILLAH HOOGHLY.	COMPARATIVE ABSTRACT OF EACH YEAR:											
	1815.	1816.	1817.	1818.	1819.	1820.	1821.	1822.	1823.	1824.	1825.	1826.
Total Number of Suttees -	72	51	112	141	115	93	95	79	81	91	104	98

Note.—With reference to the orders of the Nizamut Adawlut of the 22d July 1824, the description of the circumstances and condition in life of the husband, have been inserted in the fifth column, and for the sake of brevity, have been distinguished in three classes; viz. opulent, middling and poor.

ore - 3	1.–Mussummaut Parbuttee - 60	Buddee - -	Deenadram, goop	- - a doctor: he was in middling circumstances of life, and well educated in the Bengallee language.	9 March 1826	Sulkea - -	- - Muss[t] Parbuttee was sacrificed with the corpse of her husband, in the presence of the mohurer of thannah Sulkea, leaving leaving 2 sons of 22 and 40 years of age.
	2.–D° Sorosuttee, 50	Brahmin - -	Ramnadhee, chatterjea.	- - a mohurrer; had landed property, and was in middling circumstances of life, and well educated in Bengallee language.	13 April –	Mahomedpoor -	- - Muss[t] Sorosuttee was sacrificed with the corpse of her husband, in the presence of the mohurrer of thannah Mahomedpoor. This widow had no family.
	3.–D° Soorjinonee, 45	Buddee - -	Ramlochun, sein	- - had some landed property, and was in middling circumstances of life, and educated in a Bengallee language.	16 – –	Sohagurra -	- - Muss[t] Soorjinonee was sacrificed with the corpse of her husband, in the presence of the darogah and his mohurrer of thannah Sohagurra, leaving 2 sons of 15 and 21, and 3 daughters of 23, 26 and 28 years of age.
gle Mehals 11	1.–Mussummaut Rassoo - 70	Kayth - -	Golaumee, bose	- - cultivator; poor and ignorant, but could write Bengallee.	18 February 1826	Thannah Kultolpore.	- - sahamurrun; and this woman left no infant children; and the police officers were present.
	2.–D° Jeelooanuny 80	Shutgope - -	Jeetoo, mundul	ditto - - ditto - -	14 March –	D° - - -	ditto - - ditto - - ditto.
	3.–D° Shoodhamooky - 14	Brahmin - -	Lall, zewary -	- - Brith, bhogy or lokherajedar; rich and could write Bengallee.	21 April –	Zy, thannah Jhedeah.	ditto - - ditto - - ditto.
	4.–D° Rhetoomuny, 49	Chutry - -	Bindrabun, sing	- - Brith, bhogy or lokherazeedar; moderate circumstance, and ignorant.	6 May –	Zy, thannah Pachite.	ditto - - ditto - - ditto.
	5.–D° Grahmuny - 30	Brahmin - -	Geerbhov, pandy	- - Brith, bhogy or lokherazeedar; moderate circumstance, but could write Nagree.	7 June –	Zy, thannah Jhuriah.	ditto - - ditto - - ditto.
	6.–D° Gunga - 50	Kayth - -	Chylun, ghose -	- - cultivator; poor and ignorant, but could write Bengallee.	6 August –	Thannah Candah	ditto - - ditto - - ditto.
	7.–D° Doomne - 50	Gowalla - -	Gopaul, ghose -	- - cultivator; poor and ignorant.	10 Sept. –	Thannah Joynogur	ditto - - ditto - - ditto
	8.–D° Mutee - 50	Rajpoot - -	Beekoo, rae -	ditto - - ditto - -	8 October –	Thannah Patcoom	ditto - - ditto - - ditto.
	9.–D° Heirony - 36	Brahman - -	Herchunder, chaterjea.	- - cultivator; poor and ignorant, but could write Bengallee.	25 – –	Thannah Sellah -	ditto - - ditto - - ditto.
	10.–D° Auruthmony, 80	D° - - -	Soobah, pandy -	- - no profession; as he was was a man of wealth,	20 December –	Thannah Kutrass	ditto - - ditto - - ditto.
	11.–D° Goluckmony, 82	D° - - -	Kooraram, takoor	- - cultivator; poor and ignorant, but could write Bengallee.	21 – –	Thannah Bishenpore.	ditto - - ditto - - ditto.

DIVISION OF CALCUTTA—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Midnapore - 14	1.–Mussᵗ Sukkee	70	Ghurrie - -	Bullie Perdhan, ghurrie.	- - cultivator; lived in a middling state.	7 January, 1826	Thannah Pertubpoor.	- - burnt with her husband's pile; left a son aged 40 years. The ceremony took place before police jamadar.
	2.–Dᵒ Dyamoye	35	Sutgoup - -	Poorran undkooyr, sutgoup.	talookdar; lived very well	8 – –	Midnapoor -	- - burnt with her husband's pile, having no children; the jamadar and burkundoss were present.
	3.–Dᵒ Sooda Monee	40	Kysth - -	Doonderham Mihtee, kysth.	- - labourer; lived in a middling state.	29 – –	Kassigunge -	- - burnt with her husband's pile, having 2 sons, aged respectively 15 and 7 years; they are left in charge of the uncle. The usual agreement was executed; the burkundoze of police was present.
	4.–Dᵒ Anendmoyee	75	Brahmin - -	Ramtonoo, moymodar.	lakajdar; lived very well -	21 February –	Gur Betah -	- - burnt with her husband's pile, having 2 grown up sons; the mohurrer of police was present.
	5.–Dᵒ Benode	30	Kysth - -	Dubee Ghose, kysth.	labourer; lived very well -	24 – –	Sersah - -	- - the husband died at Midnapoor, she was burnt with one of his teeth, having no children; the mohurrer of police was present.
	6.–Dᵒ Kettermonee	40	Brahmin - -	Ramnarain Buttorjea, brahmin.	- - lukkerajdar; lived very well.	22 March –	Gur Betah -	- - burnt with her husband's pile, leaving a son aged 12 years, and a daughter 9 years, in good condition; left in charge of the uncle. The usual agreement was executed; the jamadar of police was present.
	7.–Dᵒ Oossamony	75	Dᵒ - - -	Siboopersad Chungdar, brahmin.	- - judgmanee; lived in a middling state.	8 April –	Kulmejole -	- - burnt with her husband's pile, leaving a grown up son; the jumadar was present.
	8.–Dᵒ Mendooderree	80	Kybert - -	Moturam Barah, kybert.	cultivator; lived very well	12 – –	Kossigunge -	- - burnt with her husband's pile, leaving 4 grown up sons; the jamadar of police was present.
	9.–Dᵒ Tirpoorah	36	Setgopè - -	Mothoomolum Bhooga, sutgope.	talookdar; lived very well	25 June –	Ditto - -	- - burnt with her husband's pile, having 6 daughters, 4 married; the other 2, aged 10 and 7 years, left in charge of the uncle, the usual security having first been executed: the burkundoze was present.
	10.–Foolmoney	80	Dᵒ - - -	Sutcheyram Chowdry, sutgope.	cultivator; lived middling	2 July –	Ditto - -	- - burnt with her husband's pile, having left a married daughter; the jumadar was present.
	11.–Ulluckmoney	70	Brahmunee -	Ramcaunt, bamun.	lackarajdar; lived well -	9 – –	Gur Betah -	- - burnt with her husband's pile, having left 4 grown up sons in good condition; the mohurrer of the police was present.
	12.–Mussᵗ Saddee	60	Goalah - -	Sufal, gope goalah.	cultivator; lived well -	8 August –	Ditto - -	- - burnt with her husband's pile, left a grown up son in good condition; the mohurrer of the police was present.
	13.–Dᵒ Kissory	70	Talee - -	Urjoonkaneek, talee.	cultivator; lived well -	24 September –	Gur Betah -	- - burnt with her husband's pile, leaving 3 grown up sons in good condition; the mohurrer was present.
	14.–Dᵒ Raddee	60	Kybert - -	Bejaram Junnah, kybert.	Ditto - - ditto - -	2 October –	Kassigunge -	- - burnt with her husband's pile, left 2 grown up sons in good condition; the mohurrer was present.
Joint Magistrate of Nugwan.	1.–Mussᵗ Raduka Dabee	98	Brahmin - -	Suddanund Kur, brahmin.	- - parbattee; in bad circumstances.	2 Dec. - 1826	Thannah Nugwan.	- - burnt with her husband's pile, leaving 2 sons aged 40 years, and 4 daughters aged respectively, 32, 28, 24, 20; the mohurrer of the police was present.
Nuddeah - -	1.–Mussᵗ Taramunee Dabia Attah, thannah Augerdeep, zillah Nuddeah	40	Brahmin - -	Golukchuker Butly, a brahmin.	- - followed no profession; possessed property to the amount of 375 rupees.	6 Jan. - 1826	Augerdeep mohurrer.	- - this woman had no children under 3 years of age; this was a case of sahamurrun, or burning together with the husband's corpse.
	2.–Dᵒ Joy Kallee Dabia Kooralgatchee, thannah Dawlutgunge, zillah, ditto	42	Dᵒ - -	Bulram Roy Chowdry, a brahmin.	- - profession, service; possessed 30 beegahs of lakhraj land, and other property to the amount of 3,000 rupees.	20 February –	Nuddeah darogah.	- - the wife of Bulram Roy Chowdry was barren; this was a case of sahamurrun, or burning together with the husband's corpse.
	3.–Dᵒ Hursoondure Dabia Beernagur, thannah Hanscolly, zillah ditto	28	Dᵒ - -	Amundchunder Chatterjea, a brahmin.	- - followed no profession; possessed lakhraj land, and other property to the of 300 rupees.	24 – –	Santipore jumadar.	- - this woman had 2 children above 3 years of age, but previous to the suttee a near relation entered into the prescribed engagement, on stamp paper, to take care of the children; this was a case of sahamurrun, or burning together with the husband's corpse.
	4.–Mussᵗ Bishenpria Dossia Radhakauthpoore, thannah, Hanskhally, zillah ditto	56	Kayetnee - -	Durpunrain Biswas, a kayet.	- - profession, service; possessed lakhraj land and other property to the amount of 10 rupees.	25 – –	Santipore darogah.	Ditto - - ditto - - ditto.
	5.–Dᵒ Sreemutee Dabia Simlia, thannah Santipore, zillah ditto	40	Brnhminee -	Sustee Doss Mookerjea, a brahmin.	- - followed no profession; possessed 7 beegahs of lakhraj land, and property to the amount of 5 rupees.	2 March –	Ditto - -	- - this woman had no children under 3 years of age; this was a case of sahamurrun, or burning together with the husband's corpse.
	6.–Dᵒ Pobetera Dossia Bhohurgatchee, thannah Hunrah, zillah ditto	80	Kayeteree -	Suroop Khansaree, a kayet.	- - a shopkeeper by profession; possessed property to the amount of 2,000 rupees.	11 – –	Nuddeah darogah.	Ditto - - ditto - - ditto.

(continued)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Nuddeah—*continued.*	7.—Mussummaut Panchee Burakadoo, thannah Augerdup, zillah Nuddeah	50	Chundalnee -	Bholanath Chung, a chundall.	- - followed no profession; possessed property to the amount of 27 rupees.	17 March 1826	Agurdup - -	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	8.—Dº - Hoisonee Basoree, Santipore, zillah dº	70	Baoreenee -	Bunkbeharee, a baoorec.	- - a labourer by profession; possessed property to the amount of 10 rupees.	19 – –	Santipore darogah	ditto - - ditto - - ditto.
	9.—Dº - Amoree Simlea, thannah Santipore, ditto - -	19	Dooleranee -	Kishen Doolua, a doolua.	- - a labourer by profession; possessed property to the amount of 3 rupees.	24 – –	Dº - mohurer -	- - this woman had a child under 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagement on stampt paper to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
	10.—Dº Khema Dossia Paleetpara, thannah Hans Kholly, zillah Nuddeah -	70	Koomarnee -	Lochun Paul, a koomar.	- - profession, earthen image maker; and possessed property to the amount of 35 rupees.	9 April –	Dº - -	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse
	11.—Dº - Dukheena Dossia Assannugur, thannah Hankhally, zillah - -	20	Kayetnee - -	Rampersad Ghose, a kayet.	- - followed no profession; possessed 20 beegahs of lakhraj land, and property to the amount of 100 rupees.	10 – –	Dº - dº and darogah.	ditto - - ditto - - ditto.
	12.—Dº Soorja Takoorpara, thannah Santipore, ditto, ditto -	50	Kamarnee -	Sooboodhuram, a blacksmith.	- - profession, a goldsmith; possessed 9 begahs of lakhraj land, a pucka house, a garden, and other property to the amount of 20 rupees.	17 – –	Dº - darogan -	ditto - - ditto - - ditto.
	13.—Dº - Sreemutee Sheinpore, thannah Kutwally, ditto, ditto -	32	Godlin - -	Suroop Ghose, a goabah.	- - a milkseller by profession; possessed cattle and property to the amount of 21 rupees.	25 – –	Dº - mohurer -	- - this woman had a child under 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagement on stampt paper to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
	14.—Dº Kuroo Dossia Ragooramporc, thannah Santipore, ditto ditto - -	32	Kayetnee -	Haran Daya, kayet	- - profession, service; and possessed property to the amount of 3 rupees. The deceased was an inhabitant of zillah Hooghly, at the village of Patmuhal, thanah Balagur.	29 – –	Dº Dº -	- - this woman had a child above 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagement on stampt paper to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
	15.—Dº - Lukhee Dabia Jugpore, thannah Sooksagur, zillah Nuddeah -	25	Brahminee -	Puran Kissen, Gangoolee, a brahmin.	- - followed no profession; possessed 50 beegahs of lakhraj land, and other property to the amount of 500 rupees.	9 May –	Sooksagur darogah.	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	16.—Dº - Bejaree Panchbaria, thannah Kutwally, dº dº -	40	Taylunee - -	Sumbhur Koona, a taylee.	- - a shopkeeper by profession; possessed property to the amount of 25 rupees.	14 – –	Nuddeah darogah	ditto - - ditto - - ditto.
	17.—Dº Pubeetra Gopalpore, thannah Santipore, ditto, ditto -	56	Dº - - -	Ramlochun Ton, a taylee.	- - a weaver by profession; possessed property to the amount of 100 rupees.	21 – –	Santipore mohurer.	ditto - - ditto - - ditto.
	18.—Dº Kailee Ghosamee Rogooramporc, thannah Santipore, ditto, ditto -	65	Goalin - -	Hurree Ghose, a goalah.	- - a milkseller by profession; possessed 12 cows, and other property to the amount of 7 rupees.	17 June –	Dº - darogah -	ditto - - ditto - - ditto.
	19.—Dº - Kachuree Nathkoorah, thannah Rana Ghaut, ditto, ditto -	60	Dº - - -	Ramnath Ghose, a goalah.	- - a cultivator by profession; possessed cattle and other property to the amount of 60 rupees.	23 – –	Sooksagur mohurer.	ditto - - ditto - - ditto.
	20.—Dº - Rajessuree Dabia Goorgooriah, thannah Nyhuty, zillah 24 Purgunnahs -	65	Brahminee -	Ramsooder Bhullacharge, a brahmin.	- - a priest and pundit by profession; possessed 60 beegahs of lakhraj land, and other property to the amount of 500 rupees.	26 – –	Dº - darogah -	ditto - - ditto - - ditto.
	21.—Dº Radhamunee Dabia Sakoorpore. thannah Santipore, zillah Nuddeah -	45	Dº - - -	Panchanin Tullacharge, a brahmin.	- - by profession, husbandry; possessed 200 beegahs of lakhraj land, a pucha house and 10 rupees in cash, and other property to the amount of 100 rupees.	5 July –	Santipore darogah	- - this woman had 2 children above 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagement on stampt paper to take care of the children. This was a case of sahamurrun, or burning together with the husband's corpse.
	22.—Dº Umirtu Bushurgatchu, thannah Nuddeah, zillah Nuddeah.	32	Kooreenee -	Huree, koorce, alias Sumboo kooree.	- - a shopkeeper by profession; possessed property to the amount of 10 rupees.	19 – –	Nuddeah darogah	- - this woman had 2 children, 1 above and the other under 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagement on stampt paper to take care of the children. This was a case of sahamurrun, or burning together with the husband's corpse.
	23.—Dº - Sreemutee Nuddeah, thannah Nuddeah, ditto, ditto -	22	Tantoonee -	Ramsoonder Roy, a tantee.	- - profession, a weaver; possessed property to the amount of 300 rupees.	14 – –	Dº - -	ditto - - ditto - - ditto.

(*continued*)

DIVISION OF CALCUTTA—*continued.* ZILLAH.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Nuddeah—*continued.*	24.—Mussummaut Joymunee Dabia Santipore, thannah Santipore, zillah Nuddeah -	50	Brahminee -	Ramkoomar Seromonee, a brahmin.	- - pundit by *profession*; and possessed 30 beegahs of lakhraj land, a pucha house, and other property to the amount of 200 rupees.	25 July 1826	Santipore mohurer.	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	25.—D° Ramluta Dabia Badoollah, thannah Hanskhally, d° d° -	60	D° - -	Shumbhoochunder Uggerdanee, a brahmin.	- - followed no profession; possessed 10 beegahs of lakhraj land, and other property to the amount of 100 rupees.	27 — —	D° - jumadar -	ditto - - ditto - - ditto.
	26.—D° Santoomonee Burnagur, thannah Hanakhally, ditto ditto -	63	Chkootarnee -	Nelmonee, a chkootar.	- - profession, painter; possessed property to the amount of 100 rupees.	1 August —	D° - jumadar -	ditto - - ditto - - ditto.
	27.—D° Deigumhuree Dabia Mooragatcha, thannah Nuddeah, ditto ditto -	50	Brahminee -	Kallukinkur Banerjea, a brahmin.	- - a pundit by profession; possessed 70 beegahs of lakhraj land, and other property to the amount of 500 rupees.	2 — —	Nuddeah darogah	ditto - - ditto - - ditto.
	28.—D° Khemasonduree Dabia Kachrapara, thannah Sooksagur, d° d° -	35	D° - -	Tarasunkur Banerjea, a brahmin.	- - profession, service; possessed 15 beegahs of lakhraj land, a pucka house with a garden, and other tijaruthee to the amount of 7,000 or 8,000 rupees.	2 Sept. —	Sooksagur mohurer.	- - this woman had a child about 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagement, on stamped paper, to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
	29.—D° Hursoondu ree Dabia Kishenagur, thannah Kutwally, zillah Nuddeah	40	D° - -	Rampersadsircar, a brahmin.	- - followed no profession; possessed 50 beegahs of lakhraj land, and property to the amount of 6 rupees.	20 — —	Santipore mohurer.	- - this woman had 3 children above 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagement, on stamped paper, to take care of the children. This was a case of sahamurrun, or burning together with the husband's corpse.
	30.—D° Budun Sootragur, thannah Santipore, zillah ditto -	36	Moyranee -	Kasseenathmuduk, a moyra.	- - profession, a shopkeeper; and possessed property to the amount of 32 rupees.	7 October —	D° - d° -	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	31.—D° Birmomohee Dabia Sugoora Kalan, thannah Santipore, ditto ditto - -	25	Brahminee -	Nibarun Chatterjea, a brahmin.	- - by profession, husbandry; possessed 24 beegahs of lakhraj land, and property to the amount of 30 rupees.	26 — —	D° - d° -	- - this woman had a child under 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagement, on stamped paper, to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
	32.—D° Bhuyrubee Nubla, thannah Santipore, ditto ditto - -	40	Kamarnee -	Ramtunoo, a kumar.	- - profession, a blacksmith; and possessed property to the amount of 50 rupees.	29 October —	Santipore jumadar.	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	33.—D° Degumhuree Nuddeah, thannah Nuddeah, ditto ditto	45	Buddinee -	Daybeepersadsain, a buddy.	- - profession, a doctor; and possessed property to the amount of 500 rupees.	2 November —	Nuddeah darogah	- - ditto - - ditto - - ditto.
	34.—D° - Anundmohee Dabia Sutgatcha, thannah Sooksagur, ditto ditto -	32	Brahminee -	Sudasib Gangoolee, a brahmin.	- - followed no profession; possessed 25 beegahs of lakhraj land, and other property to the amount of 700 rupees.	3 — —	Sooksagur mohurer.	- - ditto - - ditto - - ditto.
	35.—D° - Hurmonee Kanchrapara, thannah Sooksagur, zillah Nuddeah -	40	Buddinee -	Ramkanhye Roy, a buddy.	- - profession, a doctor; and possessed property to the amount of 800 rupees.	6 — —	D° - d° -	- - ditto - - ditto - - ditto.
	36.—D° Rammonee Dabia Burnagur, thannah Hanskhally, ditto ditto -	50	Brahminee -	Ramkoomar Chukerbutty, a brahmin.	- - followed no profession; possessed 25 beegahs of lakhraj land, a pucka house, and other property to the amount of 2,000 rupees.	20 — —	Santipore jumadar.	- - ditto - - ditto - - ditto.
	37.—D° Rammonee Dabia Belgong, thannah Angerdap, ditto ditto	40	D° - -	Hurrishchunder Bhuttacharge, a brahmin.	- - followed no profession; possessed 4 beegahs of lakhraj land, and property to the amount of 300 rupees.	- *Ditto* -	Agerdeep darogah	- - ditto - - ditto - - ditto.
	38.—D° - Sreemonee Dabia Pulla, thannah Goberdanga, ditto ditto - -	50	D° - -	Ramlochunchukerbutty, a brahmin.	- - service by profession; and possessed 50 beegahs of lakhraj land, and property to the amount of 500 rupees.	29 — —	Sooksagur d° -	- - this woman had a child under 3 years of age; but previous to the suttee a near relation entered into the prescribed engagement, on stamped paper, to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
	39.—D° - Kussoree Rammogur, thannah Santipore, ditto ditto	20	Taylanee - -	Rammohun Koora, a taylee.	- - profession, a shopkeeper; and possessed property to the amount of 80 rupees.	3 December —	Santipore jumadar.	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	40.—D° Addia Dabia	23	Brahmin - -	Nursing Bannerjea, a brahmin.	- - service by profession; possessed no property.	6 — —	Nuddeah darogah	- - this woman had a child above 3 years of age; but previous to the suttee, a near relation entered into the prescribed engagement, on stamped paper, to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
	41.—D° Urnopoorna Sarbaree, thannah Miherpore, zillah Nuddeah	45	Koour Goalin -	Kassenath Roy, a koour goalah.	- - profession, service; and possessed property to the amount of 110 rupees.	10 — —	Meherpore darogah.	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.

(*continued*)

DIVISION OF CALCUTTA—*continued.*

ZILLAHS.	Name of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	By what Police Jurisdiction.	REMARKS.
Nuddeah—*continued.*	42.—Mussᵗ Sheedessuree Dabia Bulyadanga, thannah Sooksagur, zillah Nuddeah	60	Brahminee -	Sibchundur Mookerjea, a brahmin.	- - possessed 25 beegahs of lakraj land, a garden, and other property, to the amount of 500 rupees; by profession a ghuluk, or arbitrator in marriage.	12 Dec. - 1826	Sooksagur Mohurer.	- - the wife of Sibchunder Mookerjea was barren. This was a case of sahamurrun, or burning together with the husband's corpse.
	43.—Dᵒ Ruso Kishenagur, thannah Kutwally, ditto ditto - -	65	Joogenree -	Nukoo, a joogee	- - profession, a weaver, and possessed property to the amount of 100 rupees.	18 — —	Nuddeah Darogah	- - this woman had no children under 3 years of age. This was a case of sahamurrun, or burning together with the husband's corpse.
	44.—Dᵒ Joymonee Dabia Durmdoh, thannah Nuddeah, ditto ditto - -	26	Brahminee -	Ramdhun Chattorjea, a brahmin.	- - service by profession; possessed 15 beegahs of lakraj land, and property to the amount of 40 rupees.	30 — —	- - Ditto - -	- this woman had a child under 3 years of age; but previous to the suttee a near relation entered into the prescribed engagement on stampt paper to take care of the child. This was a case of sahamurrun, or burning together with the husband's corpse.
Suburbs of Calcutta - 35.	1.—Mussᵗ Sarrahmony - -	28	Brahmin - -	Ramchunder, mokerjea.	- - service, on 40 rupees per month.	10 Jan. 1826	Chitpore - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving no children.
	2.—Dᵒ Daby Dabiah	55	Dᵒ - -	Rammohun, mokerjea.	- - service, on 10 rupees per month.	25 — —	Ditto - -	- - ditto - - ditto - - - ditto.
	3.—Dᵒ Joymoney -	60	Koit - -	Ramhurry, ghose	- - service, on 50 rupees per month.	2 February —	Sulkeea - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son and 1 daughter, both above 30 years of age.
	4.—Dᵒ Nundraney Dabbiah - -	60	Brahmin - -	Gorah Chand, chatterjea.	- - had a portion of bermottur land, which produced him 50 rupees per month.	- - ditto - -	Tauzeeraut -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 2 sons and 1 daughter, all above 18 years of age.
	5.—Dᵒ Nulmoney Dossee - -	80	Chundall - -	Rammohun Roy	- - service, at 50 rupees per month.	11 February —	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son aged about 40 years.
	6.—Dᵒ Sutto Bhuma	60	Koit - -	Ramconoye, ghose	- - a trader; his profits were about 100 rupees per month.	15 — —	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 2 sons and 4 daughters, all above 20 years of age.
	7.—Dᵒ Harmony Dabbaiah -	30	Brahmin - -	Obhoy Churn, chatterjea.	- - service, on 8 rupees per per month.	18 — —	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son 19 years of age.
	8.—Dᵒ Bhoyrubsoondera - -	17	Dᵒ - -	Kistuohurry, chatterjea.	- - service, on 20 rupees per month.	24 — —	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 daughter 2 years of age. An engagement was executed by Anundchunder, chatterjea, her husband's father, for the care of the child.
	9.—Dᵒ Khuromony	70	Koit - -	Rugoonautmitter	- - service, on 25 rupees per month.	1 March —	Sulkeeah - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 3 sons and 1 daughter, all above 30 years of age.
	10.—Dᵒ Rhadamoney	60	Brahmin - -	Debuarain, mokerjea.	- - had a portion of Burmuttur land, which produced him 30 rupees per month.	30 — —	Tangeraut -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son and 1 daughter, both above 25 years of age.
	11.—Dᵒ Soorjee -	50	Camur, or ironsmith.	Mottyram Puramunuch.	- - brassman; subsisted on the profits of his trade, 8 rupees per month.	7 April —	Sulkeeah - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 2 sons and 3 daughters, all above 7 years of age.
	12.—Dᵒ Anund -	55	Chundall - -	Soodeebmondle -	- - subsisted on the profits of his labour, 5 rupees per month.	12 — —	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son 30 years of age.
	13.—Dᵒ Puddo Dossee	18	Koit - -	Berjomohunmo, zemindar.	- - service, on 20 rupees per month.	2 May —	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving no children.
	14.—Dᵒ Suckeysoondery - -	50	Dᵒ - -	Ramruttun, bose	service, on 15 rupees.	3 — —	Touzeeraut -	- - ditto - - ditto - - - ditto.
	15.—Dᵒ Neelmony Dabbah - -	31	Brahmin - -	Bhyrubchunder, banerjea.	- - service, on 25 rupees per month.	4 — —	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son 11 years of age.
	16.—Dᵒ Khemung Kurry - -	30	Dᵒ - -	Tarryneychurn, banerjea.	- - ajeymteny, or director of funerals and other ceremonies, which produced him 15 rupees per month.	- - ditto - -	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving no children.
	17.—Dᵒ Surbomongollah - -	32	Dᵒ - -	Jugomohur, banerjea.	- - had a portion of bermuttur land, which produced him 10 rupees per month.	6 — —	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogahs, leaving 4 sons and 1 daughter; their ages, viz. 15 years, 9, 7, 5, 2½ years. An engagement was executed by Rammohun Banerjea, her husband's brother, for the care of the child aged 2½ years.
	18.—Dᵒ Juggo -	60	Barree - -	Chund, barree -	- - subsisted on the profits of his labour, 10 rupees per month.	7 June —	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 1 son and 2 daughters, all above 20 years of age.

(*continued*)

DIVISION OF CALCUTTA—*continued.* ZILLAHS.	Names of SUTTEES. Age.	CASTE.	Name and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Suburbs of Calcutta—*continued.*	19.–Mussummaut Dossee Dabbah 55	Brahmin - -	Ramsoonder, chuckerbutty.	- - had a portion of bermuttur land, which produced him 20 rupees per month.	16 June - 1826	Tauzeraut -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah, leaving 2 sons and 2 daughters, all above 13 years of age.
	20.–D° Shaun Dossee 55	Byedy - -	Kishnokaunt, byedy.	- - doctor; and earned monthly income of 20 rupees per month.	18 – –	Chitpore - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah; leaving 1 son 8 years of of age.
	21.–D° Radhamonee 60	Brahmin - -	Ramchurn, lahoory.	- - service; on 50 rupees per month.	19 – –	Sulkeah - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah; leaving 1 son and 3 daughters, all above 21 years of age.
	22.–D° Bhudaydhurry 50	D° - - -	D° - - -	Ditto - - - -	Ditto - -	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah; leaving 2 sons and 2 daughters, above 16 years of age.
	23.–D° Oormah Soondery 33	Koit -	Suroop, chundermitter.	- - service; on 8 rupees per month.	25 – –	Chitpore - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah; leaving no children.
	24.–D° Paundarry - 50	Joogy - -	Gocul, joogy -	- - service; on 5 rupees per month.	14 July –	Tauzeraut -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah; leaving 2 sons and 1 daughter, all above 14 years of age.
	25.–D° Rammoney - 30	D° - - -	Jugurnath, joogy	- - weaver; subsisted on the profits of his labour; 15 rupees per month.	16 – –	Chitpore - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah; leaving no children.
	26.–D° Kingkurry - 40	Ironsmith - -	Pritnam, ahangur	- - ironsmith; subsisted on the profits of his labour; 8 rupees per month.	5 August –	Sulkeah - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah; leaving 2 sons and 3 daughters, all above 10 years of age.
	27.–D° Lackeymoney 18	Culloo - -	Prawnkisseshen, culloo.	- - bookseller, which produced him 6 rupees per month.	6 – –	Chitpore - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah; leaving no children.
	28.–D° Russoomoney 50	Brahmin - -	Ramchund, banerjea.	- - a trader; his profits were about 30 rupees per month.	20 September –	Sulkeah - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah; leaving 5 sons and 2 daughters, all above 14 years of age.
	29.–D° Rookooney 60	D° - - -	Silock, mookerjee	- - a jeymany, or director of funerals, and other ceremomonies, which produced him 8 rupees per month.	25 – –	Tauzeraut -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah; leaving 1 son and 1 daughter, all above 12 years of age.

	30.–D° Berjokishory Dossee - 25	Telly - -	Juggurnath, coondee.	- - shopkeeper, which produced him 12 rupees.	2 October –	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah; leaving no children.
	31.–D° Chunderah 25	Culloo -	Modosoddun, culloo.	- - subsisted on the profits of his labour; 10 rupees per month.	3 – –	Nohazaree -	- - ditto - - ditto - - ditto.
	32.–D° Joymony Dabbiah 25	Brahmin - -	Joynarain - -	- - a trader; his profits were about 20 rupees per month.	19 – –	Tauzeraut -	- - ditto - - ditto - - ditto.
	33.–D° Khemungkurry - 65	D° - - -	Rajkishore, roy -	- - a talookdar; in the receipt of about 100 rupees per month.	22 – –	Ditto - -	- - ditto - - ditto - - ditto.
	34.–D° Dhurmony - 40	D° - - -	Takoordoss, banerjea.	- - a jeymany, or director of funerals, and other ceremonies; which produced him 10 rupees per month.	7 December –	Sulkeah - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah; leaving 4 sons and 1 daughter, all above 5 years of age.
	35.–D° Rammoney - 60	Telly -	Pritram, pautter -	- - shopkeeper; which produced him 12 rupees per month.	11 – –	Ditto - -	- - voluntarily burnt herself after the ceremony of sahamurrun, in the presence of police darogah; leaving 2 sons and 2 daughters, all above 9 years of age.
24 Pergunnahs 20.	1.–Mussum[t] Tarpoorah Soondery 40	Brahmin - -	Ramtunoo, mokerjea.	- - enjoyed the proceeds of burmottur land, of 1,000 rupees.	3 January –	Anruadah -	- - sacrificed herself by the ceremony of sahamurrun, of her own free will; leaving a son of 15 years. The police officers of the thannah were in attendance at the time.
	2.–D° Brijomony Dossee - 40	Kyest - -	Bhyrubchunder, bose.	- - service; also possessed of lakhraj land, value of which rupees 500.	21 February –	Ditto - -	- - voluntarily sacrificed herself by the ceremony of sahamurrun, in the presence of the local police officers of the thannah; leaving 2 sons, both above 8 years of age.
	3.–D° Rookenny Daseah - 40	Brahmin - -	Jugutchunder, gungolly	- - subsisted by the profits of burmottur land.	28 – –	Ditto - -	- - This woman on her own free will ascended her deceased husband's funeral pile, according to the mode of sahamurrun; leaving 2 sons, both above 15 years, when the police officers of the thannah were in attendance.
	4.–D° Ramony - 50	Kyest - -	Rausnarain, choudry.	- - service; died possessed talookah, &c. of rupees 3,000.	21 March –	Ramnagore -	- - sacrificed herself voluntarily, according to the ceremony of sahamurrun, in presence of the police officers of the thannah; leaving a son and a daughter, both above 24 years of age.
	5.–D° Russomohee 40	D° - - -	Gopeemohun Sein	service - - - -	24 – –	Anruadah -	- - This woman, on the information of the death of Gopeemohun Sein, her husband, of her own free will, burnt herself agreeably to the Hindoo shaster, according to ceremony of unnomurrun. The police officers were on the spot; leaving a daughter of 30 years of age.

(*continued.*)

DIVISION OF CALCUTTA—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Name and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction	REMARKS.
24 Pergunnahs—*continued.*	6.–Mussummaut Kurpoorah	66	Pooe - -	At Maram, sirdar	- - subsisted from his husbandry labour.	30 March 1826	Bishenpore -	- - leaving 3 sons and a daughter, all above 20 years; sacrificed herself on the funeral pile of her husband, according to the mode of sahamurrun, in presence of the police officers of the thannah.
	7.–D° Chundermony	25	Tewore - -	Bishenath, tewore	- - subsisted from his own labour.	11 May –	Anrceadah -	- - sacrificed herself in her own free will by the ceremony of sahamurrun, in presence of the police officers of the thannah; leaving a daughter of 7 years of age.
	8.–D° Pauttessury	60	Brahmin - -	Nubcoomar, gungollee.	- - maintained from the proceeds of burmotar land.	16 July –	Ditto - -	- - voluntarily sacrificed herself by the ceremony of sahamurrun; leaving no issue. The police darogah was in attendance at the spot.
	9.–D° Bhugwatty	60	D° - - -	Groopersad, mokerjea.	- - enjoyed the proceeds of a portion of burmottur land.	Ditto - -	Ditto - -	- - leaving no offspring; sacrificed herself in her own free will, on the ceremony of sahamurrun, in presence of the local police officers of the thannah.
	10.–D° Dugamhurry	30	D° - - -	Hurranund, bhuttachargee.	- - pundit; possessed a large quantity of burmotter land, and subsisted thereby.	26 – –	Moydah - -	- - this woman voluntarily burnt herself on the funeral pile of her husband, by the mode of sahamurrun, in presence of police officers of the thannah; leaving only a female child of 7 years.
	11.–D° Keence	60	Pooe - -	Kowree, Susker	- - husbandry; and subsisted thereby.	Ditto - -	Ramnogore -	- - this woman, by the ceremony of sahamurrun, sacrificed herself of her own free will, in presence of the police officers; leaving a son and a daughter, both above 20 years of age.
	12.–D° Sourjomony	45	Brahmin - -	Kasheenath, ghosal.	- - service; left the estate to amount of 5,000 rupees.	16 August –	Arnadah - -	- - voluntarily sacrificed herself by the ceremony of sahamurrun, in presence of the police officers; leaving no issue.
	13.–D° Roodranny	28	D° - - -	Joynarain, ghosaul	- - service; also possessed a quantity of burmottur land.	22 – –	Barrackpore -	- - sacrificed herself by the ceremony of sahamurrun, of her own consent, in presence of the police officers of the thannah; leaving a son of 7 years of age.
	14.–D° Joymony	38	Baneeah - -	Radakishen, mullick.	shopkeeper - - -	Ditto - -	Ditto - -	- - By the mode of sahamurrun; sacrificed herself of her own free will, in presence of the police officers of the thannah; leaving no offspring.
	15.–D° Paurbutty	35	Brahmin - -	Sittaram, bhuttacharge.	- - pundit; enjoyed the proceeds of a portion of both burmotur and kharaujee land.	Ditto - -	Ditto - -	- - leaving 6 sons and 2 daughters, all above 5 years; voluntarily sacrificed herself by the ceremony of sahamurrun, in presence of the police officers of the thannah.
	16.–D° Sreemottee	42	D° - - -	Ramruttun, mokerjea.	- - subsisted from the proceeds of burmotur land, of 2,000 rupees.	13 September –	Anruadah - -	- - this woman, leaving no issue, in presence of the local police officers of the thannah, voluntarily sacrificed by the ceremony of sahamurrun.
	17.–D° Kupeellah Dabia	45	D° - - -	Ramdhun, chatterjea.	- - enjoyed the income of burmotur land, of 3,000 rupees.	31 – –	Ditto - -	- - voluntarily sacrificed herself by the ceremony of sahamurrun, before the police officers of the thannah; leaving 4 sons and 2 daughters, all above 12 years.
	18.–D° Korunmony	20	D° - - -	Rammessur, mokerjea.	- - subsisted by his own labour of trade, and died possessed of lakhraj land of 200 rupees.	15 November –	Barrackpore -	- - leaving an infant of 2 years, voluntarily sacrificed herself, by the ceremony of sahamurrun. The police officers were present at the time. Gunganarain, mokerjea, the brother of Rammessur, mokerjea deceased, entered with an engagement to bring up and protect the child.
	19.–D° Sucheemony	27	D° - - -	Ramkishen Roy, chowdry.	- - subsisted on the profits of his talooka of rupees 3,000.	19 – –	Anruadah - -	- - leaving no offspring, voluntarily sacrificed herself, by the ceremony of sahamurrun, in presence of the local police officers of the thannah.
	20.–D° Bhyrublee	50	D° - - -	Anundchunder, chatterjea.	- - subsisted by the income of burmotur land of 1,000 rupees.	28 – –	Ditto - -	- - this woman, with her own free will, ascended the funeral pile of her husband, according to the mode of sahamurrun, in presence of the police darogah of the thannah; leaving 3 sons, all above 20 years.
Joint Magistrate of Barasut— 8.	1.–Mussummaut Ramprea	75	Brahmin - -	Gungarum, banerjea brahmin.	- - doctor; supported by lakeraj land.	8 January 1826	Nyhatty; police officers were present.	- - sahamurrun; leaving 2 sons, 1 aged 38 years, second 35 years, and 2 daughters, first aged 48 years, another 30 years.
	2.–D° Urnopoorna	40	D° - - -	Ramnudhee, banerjea brahmin.	- - doctor; supported by lakeraj land.	15 – –	Subsah; police officers were present.	- - suhamurrun; leaving a daughter about 6 years of age to the care of her husband's second wife's son, written engagement entered into.
	3.–D° Chittermony	30	D° - - -	Haranund, chatterjea brahmin.	Ditto - - ditto -	31 March –	Dumdamah; police officers were present.	- - sahamurrun; leaving 1 son, aged about 13 years, to the care of her husband's mother; written engagement entered into.
	4.–D° Urnopoorna	50	D° - - -	Ramkishen, gungoolee brahmin.	- - servant; and lakerahj land.	20 September –	Nyhatty; police officers were present.	- - sahamurrun; leaving 1 son, aged 33 years, and 1 daughter 36 years.
	5.–D° Ulukmony	60	D° - - -	Ramkishore, bhuttacharge, brahmin.	talook and lakeraj land -	22 – –	Ditto - -	- - sahamurrun; leaving 2 sons, 1 aged 40 years, another 22 years, and 4 daughters, first 26 years, second 20 years, third and fourth twins 16 years, to the care of their husbands.
	6.–D° Puddomony	24	Bydere - -	Groochurn, sein bydee.	- - supported by his own profession as doctor.	6 October –	Ditto - -	- - sahamurrun; no children.

(*continued*)

DIVISION OF CALCUTTA—*continued.* ZILLAHS.	Names of SUTTEES. Age.	CASTE.	Names and Caste of their Husbands.	Profession, and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Joint Magistrate of Barasut—*continued.*	7.–Mussummaut Bimlah - - 36	Brahmin - -	Pittamber Mokerjea, brahmin.	supported by service -	8 Nov. 1826	Nyhatty police officers were present.	sahamurrun; no children.
	8.–D° Russomony - 55	Koit - -	Gopeenath Ghose, koit.	supported by service -	24 – –	Ditto - -	- - sahamurrun; leaving 2 sons, first aged 28 years, another 19 years, and 4 daughters, first 35 years, second 32, third 29, and the other 16 years, to the care of their husbands.

COMMISSIONER OF CUTTACK.

Cuttack - 10.	1.–Mussummaut Rahasoo - - 21	Khandayte -	Khetr Bashee, khandayte.	- - the husband was a cultivator, and very poor.	25 January 1826	Urkpoor - -	- - this sacrifice took place without previous intimation being given to the police officers, none of whom were in consequence present on the occasion. On subsequent inquiry, there did not appear to have been any legal objection to the sacrifice; and the relations and villagers alleged their ignorance of the orders of Government in excuse of their not having made the prescribed report at the thannah.
	2.–D° Radhoo - 75	Thuthera -	Khundroo Poorsettee, thuthere.	- - the husband was by profession a brazier; and was in good circumstances.	12 February –	Cuttack - -	- - no particular remark occurs to be made. A police burkeendoss was present.
	3.–D° - Bhowanee Dabee - - 21	Bengallee, brahmin	Ramdhun, chutterjea, Bengallee brahmin.	- - the husband obtained his livelihood as a poorshit, and had some lands; and he was in pretty good circumstances.	20 March –	Ditto - -	- - no particular remark is required. The police was present.
	4.–D° Hera Dye - 33	Raje Bunsee -	Dhoorpjye Bhoputte, Hurruchunder Mahaptr Soonbuno.	- - the husband was the rajah of Killahsookindah.	30 – –	Urkpere - -	- - the husband of these 3 women was of the tributary estate of Sookendah, which is situated in the Jungles about 30 miles distant from the police thanah, to which no intimation was conveyed till the sacrifice was over; but on subsequent inquiry by the police officers, there did not appear to have been any legal objection to the sacrifice. The fourth and senior widow survives.
	5.–D°Koustub Dye - 30	Khandaye -					
	6.–D° Ruttun Mala Dye - - 27	Huddum Bunsee, Kundayte -					
	7.–D° Bulbee - - 22	Maintee - -	Junnum Joy Das, maintee.	- - the husband obtained his livelihood by service; and he was in pretty good circumstances.	9 April –	Teerun - -	- - the police were present, and nothing particular occurred.

	8.–D° Amckah - 35	Khundayte -	Ochoot Puter, khundayte.	- - the husband obtained his livelihood by cultivating lands; and he was in pretty good circumstances.	18 – –	Hurryhurpore -	- - the sacrifice appeared to have been voluntary and legal, but took place before the arrival of the police officers, for which neglect the relations, chowkeea, and head of the village, were reprimanded.
	9.–D° Dayhokee - 33	Brahmin - -	Narhsulpustee, brahmin.	- - the husband obtained his livelihood by cultivating lands; and he had some lands of his own.	21 May –	Teerun - -	- - the police were present, and no further remark is required.
	10.–D° Surdye - 80	Maintee - -	Haunt, maintee -	- - the husband obtained his livelihood by service; and was in moderate circumstances.	1 Nov. –	Gope - -	- - the police were present, and the sacrifice legal.

N. B.—In addition to the above cases, it may be proper to mention one in which the widow, having performed all the preliminary ceremonies, and entered the flaming pit in which her husband's corpse was burning, made her escape from it, and returned to her village almost unhurt. Her name was Koosnoo, aged 45, of the maintee cast, widow of Hurree, maintee, who had formerly gained his livelihood by service, and was in moderate circumstances. On his death (10 October 1820), she declared her intention of becoming a *suttee*, and the police officers of thannah Asresur seeing no legal objection allowed the ceremony to proceed; but the widow being unable to endure the pain, made her escape from the pit almost immediately on entering it. She expressed shame and grief at her own want of resolution. No attempt was made to compel or induce her to complete the sacrifice; but had the police officers not been on the spot, it is probable compulsion would have been used in such a case.

Instructions were issued to the darogah to direct the relations of the deceased to take care of the widow, and prohibit them and villagers reproaching or annoying her on the subject of her want of firmness.

In November she was reported to have gone on a pilgrimage to Juggernauth.

Joint Magistrate of Khoordah. 35	1. Mussummaut Doonee - - 49	Sonar - -	Sarang Mahapatur, sonar.	- - a silversmith by profession, and died in good circumstances; he left a grown-up son.	9 January 1826	Thannah Khoordah.	- - the women in all these cases burnt with the bodies of their husbands, and after due inquiry had been made by the police officers, in conformity with Nizamut Adawlut's circular orders.
	2.–D° Munuko - 20	Brahmin - -	Mahadebellahaputur, brahmin.	- - died in good circumstances, without any heir. The father of the deceased is surhurakar of the village in which he lives.	10 – –	Ditto. - -	
	3.–D° Upurna - 75	D° - -	Bhaeg Punda, brahmin.	- - the deceased died in good circumstances.	11 – –	Ditto - -	
	4.–D° Panoo - - 30	Or - - -	Junardun Gujereder, or.	- - the deceased died in fair circumstances, leaving 2 minors, a son and daughter, who were taken charge of by the brother.	2 February –	Ditto - -	
	5.–D° Bownee - 23	Mahtie - -	Churn Rowotra, mahtee.	- - servant by Rajah Ramchunder Dea at Pooree, and cultivator of land; he left 1 minor son, who was taken in charge by the brother of the deceased.	14th March –	Thannah Koordah	

(*continued*)

DIVISION OF CALCUTTA—*continued.*

ZILLAH.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Joint Magistrate of Koorduh—*continued.*	6.–Mussᵗ Seeko	40	Mahtie	Brimbadhur Buroo, muhtee.	- - priest of Sangrah, takoor at Bhobnessur, and in good circumstances.	23 April - 1826	Thannah Koordah	
	7.–Dᵒ Chartola Deye	60	Khundait	Bunnralee Bhunge, khaundait.	- - the deceased died in good circumstances.	22 May –	Ditto - -	
	8.–Dᵒ Jumoona	40	Muhtee	Suboo Muhapatur, muhtee.	- - service, and in fair circumstances.	- - -	Ditto - -	
	9.–Dᵒ Muchee	17	Brahmin	Juldhur Dukhit, brahmin.	- - the husband of this suttee was in poor circumstances.	29 May –	Ditto - -	
	10.–Dᵒ Chumpa	25	Muhtee	Chundersukur Huruchunder, muhtee.	- - the deceased was in poor circumstances during his illness: he adopted a son of an uncle, who has taken charge of him.	12 June –	Ditto - -	
	11.–Dᵒ Rooknee	20	Brahmin	Sukhur Punda, brahmin.	- - cultivator of lands, and in tolerable circumstances; left neither son nor daughter.	1 July –	Ditto - -	- - the women, in all these cases, burnt with the bodies of their husbands, and after due inquiry had been made by the police officers, in conformity with the Nizamut Adawlut's circular orders.
	12.–Dᵒ Kurhoo	55	Muhtee	Deyetaree Das, muhtee.	- - cultivator of lands, and in good circumstances	1 August –	Ditto - -	
	13.–Dᵒ Kishnoopurna	25	Dᵒ	Shambundhoo Udhukaree, muhtee.	- - cultivator of lands, and in fair circumstances.	7 – –	Ditto - -	
	14.–Dᵒ Doorga	30	Brahmin	Kishen Punda, brahmin.	- - cultivator of lands, and in tolerable circumstances. He left a daughter, under age, who was taken charge of by the brother of the deceased.	- - -	Ditto - -	
	15.–Dᵒ Burdee	50	Soodur	Harro Behara, soodur.	- - cultivator of lands, and in good circumstances.	16 – –	Ditto - -	
	16.–Dᵒ Downa	40	Tellee	Prandhun Sahu, tellee.	- - cultivator of lands, and in fair circumstances.	9 Dec. –	Ditto - -	
	17.–Dᵒ Birnla	50	Brahmin	Singh Nund, brahmin.	- - holder of some tunkee lands, and in good circumstances. Deceased left 2 grown-up sons.	4 January –	Thannah Proree	
	18. Dᵒ Chunderma	27	Dᵒ	Gopalmahapatur, brahmin.	- - a surburakur of Paljoosee; poor, and left no sons.	21 Feb. –	Ditto - -	
	19.–Dᵒ Chinchela	23	Muhtee	Bhobnee Putnack, muhtee.	- - deceased died in fair circumstances, and left one daughter, who was taken charge of by the uncle.	2 March –	Ditto - -	

RELATIVE TO HINDOO WIDOWS.

	20.–Dᵒ Sulknee	50	Dᵒ	Jayoolle Muhtee, muhtee.	- - cultivator of lands, and in fair circumstances: he left a grown-up son	17 – –	Thanah Koodrah	
	21.–Dᵒ Sursutee	23	Dᵒ	Jugbundhoo Patnack, muhtee.	- - holder of some jagurlands; surburakar of Burpuda: he left a daughter, who was taken charge of by the father of the suttee.	29 – –	Ditto - -	
	22.–Dᵒ Urno	28	Brahmin	Jyemissur, brahmin.	- - holder of some tunkee lands, and surburakar of one of the sasons near Poore. He left neither a minor son or daughter.	4 May –	Thanah Poore -	- - the women, in all these cases, burnt with the bodies of their husbands, and after due inquiry had been made by the police officers, in conformity with the Nizamut Adawlut's circular orders.
	23.–Dᵒ Rebutee	35	Dᵒ	Gopaul Racygorroo, brahmin.	- - holder of some lands at a light quit-rent, and in good circumstances.	17 July –	Ditto - -	
	24.–Dᵒ Cluja	38	Muhtee	Chuckurahur Muhtee, muhtee.	- - died in fair circumstances, and left a son aged 12 years.	6 August –	Ditto - -	
	25.–Dᵒ Peetaee	50	Buscoabusoo	Unkoor Das, buscoabusoo.	- - one of the officers attached to the temple of Juggernath at Poonee, and in good circumstances: she left a grown-up son.	- - -	- - -	
	26.–Dᵒ Parbuttee	22	Muhtee	Munee Muhtee, muhtee.	- - in service, and fair circumstances.	6 January –	Thannah Peeply	- - this suttee burnt with the malee of her deceased husband, after the darogah had satisfactorily ascertained his death from persons sent on purpose to inquire.
	27.–Dᵒ Sabra Deye	23	Dᵒ	Kupeel Das, muhtee.	- - surburakar of Mrs. Teraldeolee, &c. in purgunnah coodes, and died leaving 1 minor son and 1 daughter, who were taken charge of by the elder brother of the deceased.	8 February –	Ditto - -	
	28.–Dᵒ Doorga	20	Dᵒ	Aruth Muhtee, muhtee.	- - the husband of this suttee was in poor circumstances, and left a minor son, who was taken charge of by the brother of the suttee.	10 March –	Ditto - -	- - the women, in all these cases, burnt with the bodies of their husbands, and after due inquiry had been made by the police officers, in conformity with the Nizamut Adawlut's circular orders.
	29.–Dᵒ Pano	20	Brahmin	Kupasind Hoomissur, brahmin.	- - the husband of this suttee was in poor circumstances.	22 May –	Ditto - -	
	30.–Dᵒ Churapa	58	Dᵒ	Neclace Das, brahmin.	- - held some lands at a light quit-rent, and one of the surburakar of Machunder Deyepore and purgunnah coodies.	1 Nov. –	Ditto - -	

(*continued*)

ZILLAHS.	Name of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
DIVISION OF CALCUTTA—continued.								
Joint Magistrate of Koordah—*continued.*	31.–Mussᵗ Kumla	40	Muhtee	Dumbundhoo Bunugrahee, brahmin.	- - a merchant; and in fair circumstances.	22 Feb. 1826	Thanah Banpore	- - The women, in these cases, burnt with the bodies of their husbands; after the due inquiry had been made by the police officers, in conformity with the Nizamut Adawlut's circular orders.
	32.–Dᵒ Beedahee	28	Dᵒ	Aruth Punda, brahmin.	- - husband, cultivator; and in good circumstances.	27 March –	Ditto	
	33.–Dᵒ Numoo Deye	47	Dᵒ	Gungadhur Putnack, muhtee.	- - a surburakur of several villages; and in good circumstances.	9 May –	Ditto	
	34.–Dᵒ Rumbla	25	Dᵒ	Kunth Dos, muhtee.	- - husband, cultivator; and in good circumstances. He left a daughter, who was taken charge of by the suttee's brother.	28 April –	Ditto Nubba	- - the deceased's husband died at a distance from his home; and this suttee burnt with the mala of the deceased, after due inquiry by the police.
	35.–Dᵒ Mookta	20	Dᵒ	Bukaree Putnack, muhtee.	- - died in good circumstances.	15 June –	Ditto	- - the woman, in this case, burnt with the body of her husband; and after due inquiry had been made by the police officers, in conformity with the Nizamut Adawlut's circular orders.
Joint Magistrate of Balasore.	- - - - -		- - -	- - -	- - None.			

DIVISION OF DACCA.

uckergunge 45 -	1.–Mussᵗ Tarecnee Dabia - -	60	Brahmin - -	Kistochunder Bhullacharge.	- - priest; in indigent circumstances.	23 January 1826	Courneddy -	- - it appears, from the darogah's report, that the deceased has left no minor children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	2.–Dᵒ Aubhareeah Dabia - -	70	Dᵒ - -	Sham Ramchuckerbuty, brahmin.	- ditto - ditto.	8 Feb. –	Kellacolly -	ditto - - ditto - - ditto.
	3.–Dᵒ Dhun Malla	25	Soodder - -	Kistuomohun Goha, soodder.	- - peasant; in indigent circumstances.	22 – –	Angareeah -	- - it appears from the darogah's report that the deceased has left a daughter, about 3 years old, and that she was not with child. The brother and the mother of Kistomohun, and the mother of Kistomohun Gooh, have entered into the necessary engagement for the maintenance of the infant. The deceased burnt on the funeral pile of her husband of her own accord, in the presence of the police officers.
	4.–Dᵒ Ramluck Khee	30	Dᵒ - -	Mirtun Joy Doss, soodder.	- - ditto - -	12 March –	Nulchetty -	- - it appears from the darogah's report that the deceased has left no minor children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	5.–Dᵒ Maha Myah	50	Dᵒ - -	Hurroopersad Goah, soodder.	- - ditto - -	15 April –	Dᵒ - -	- - it appears from the darogah's report the deceased has left no minor children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	6.–Dᵒ Bhowanny	60	Dᵒ - -	Beyjonarain Kur, soodder.	- - merchant; in indigent circumstances.	18 – –	Dᵒ - -	- - ditto - - ditto - - ditto.
	7.–Dᵒ Ramonee	20	Dᵒ - -	Gopeechunder Berin, soodder.	- - labourer; in indigent circumstances.	18 May –	Dᵒ - -	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband, and of her own accord, in the presence of the police officers.
	8.–Dᵒ Bistopruah	45	Byde - -	Ram Doollahsein, byde.	- - doctor; in indigent circumstances.	20 – –	Kutwaleeparah -	- - it appears from the darogah's report that the deceased has left no minor children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	9.–Dᵒ Surrusuttee	50	Soodder - -	Roopchunder Bose, soodder.	- - merchant; in indigent circumstances.	27 – –	Burrisaul - -	- - ditto - - ditto - - ditto.
	10.–Dᵒ Rammonee	45	Brahmin - -	Raujchunder Chaterjea, brahmin.	- - priest; in indigent circumstances.	18 June –	Nulchitty -	- - ditto - - ditto - - ditto.
	11.–Dᵒ Bidda	80	Chundall - -	Sookdelechung, chundall.	- - peasant; in indigent circumstances.	- Ditto -	Mizzagungo -	- - ditto - - ditto - - ditto.
	12.–Dᵒ Rowsona	22	Soodder - -	Rajchunder Ghose, sooder.	- - ditto - -	- Ditto -	Kelalcally -	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.

(continued)

DIVISION OF DACCA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Backergunge—*continued.*	13.–Musst Ruttun Malla	30	Soodder	Pudolochun Doss, soodder.	peasant; in indigent circumstances.	23 June 1826	Kellacaly	it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	14.–Dº Manick Malla	40	Brahmin	Hurree Ram, bhuttacharge.	talookdar; in affluent circumstances.	25 – –	Gournuddy	it appears from the darogah's report that the deceased has left 3 daughters; the 2 eldest are married, and the youngest is said to be about 3 years old. The eldest sister has entered into the necessary engagement for the maintenance of the youngest. The deceased was not with child, and she burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	15.–Dº Ramdoorga	40	Dº	Joychunder Bhulacharge, brahmin.	priest; in indigent circumstances.	30 – –	Kellacaly	it appears from the darogah's report that the deceased has left no children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	16.–Dº Rammonee	20	Dº	Ruttun Kishen, chukerbutty brahmin.	ditto	10 July –	Barrisaul	ditto ditto ditto.
	17.–Dº Lukhee	50	Washerman's caste.	Ramanee, washerman.	washerman; in indigent circumstances.	11 – –	Nulchitty	it appears from the darogah's report that the deceased has left 4 sons, and the youngest is said to be about 5 years old. The eldest brother has entered into the necessary engagement for the maintenance of the youngest. The deceased was not with child; and she burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	18.–Dº Sulpuruah	30	Brahmin	Ramkinker Surma, brahmin.	priest; in indigent circumstances.	14 – –	Kutwaeepara	it appears from the darogah's report that the deceased has left no minor children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	19.–Dº Somuttra	30	Soodder	Sam Ram Doss, soodder.	peasant; in indigent circumstances.	16 – –	Argareeah	it appears from the darogah's report that the deceased has left 2 sons, the eldest aged 7 and the youngest 5, and that she was not with child. A brother of Mussummaut Sumatra has entered into the necessary engagement for the maintenance of the children. The deceased burnt herherself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	20.–Dº Doorga	30	Chundal	Sona Ramchung, chundhall.	ditto	1 August –	Nulchitty	it appears from the darogah's report that the deceased has left a son and a daughter, the former's age is said to be about 8, and of the youngest 4, and that she was not with child. A brother of the deceased has entered into the necessary engagement for the maintenance of the children. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	21.–Dº Tarramonee Dabeeah	50	Brahmin	Ramsunker, chuckerbutty.	priest; in indigent circumstances.	10 – –	Barrisaul	it appears from the darogah's report that the deceased has left no minor children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	22.–Dº Puddum Malla	45	Soodder	Ramhurry Roy, soodder.	hawaladar; in indigent circumstances.	12 – –	Ditto	ditto ditto ditto.
	23.–Dº Bistopreeah	55	Dº	Ram Ruttun Doss, soodder.	talookdar; in affluent circumstances.	15 – –	Nulchitty	ditto ditto ditto.
	24.–Dº Sona Monee	24	Byde	Rauj Mohun Scin, byde.	talookdar; in indigent circumstances.	16 – –	Ditto	it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of the husband of her own accord, in the presence of the police officers.
	25.–Dº Dourbutty	70	Brahmin	Ram Ruttun Aucharge, brahmin.	priest; in indigent circumstances.	23 – –	Ditto	ditto ditto ditto.
	26.–Dº Koasheelah	20	Soodder	Ram Manick Doss, soodder.	peasant; in indigent circumstances.	20 Sept. –	Ditto	ditto ditto ditto.
	27.–Dº Opoorba	65	Byde	Chunder Sicker Sein, byde.	doctor; in indigent circumstances.	25 – –	Gournuddy	it appears from the darogah's report that the deceased has left no minor children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.

(*continued*)

DIVISION OF DACCA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Backergunge—*continued.*	28.–Mussummaut Mohun Malla	25	Soodder - -	Ramsoonder Doss, soodder.	- - peasant; in indigent circumstances.	19 October 1826	Nulchitty - -	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	29.–D° Ramsona	35	Byde - -	Neel Madholee Doss, byde.	- - doctor; in indigent circumstances.	26 – –	Gournuddy -	- - it appears from the darogah's report that the deceased has left 3 sons and 3 daughters; the youngest is a son, aged about 6 years; and the brother of Neel Madholee has entered into the necessary engagements for the maintenance of the youngest child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	30.–D° Surb Dyah	23	Soodder - -	Rammohun Manjee, soodder.	- - talookdar; in indigent circumstances.	28 – –	Nulchitty - -	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	31.–D° Ram Monee	25	D° - -	Doorgapershaud Doss, soodder.	- - servant; in indigent circumstances.	1 Nov. –	Gournuddy -	- - ditto - - ditto - - ditto.
	32.–D° - Kunchun Malla - -	70	D° - -	Subpersaud Doss, soodder.	- - merchant; in affluent circumstances.	6 – –	Nulchitty -	- - it appears from the darogah's report that the deceased has left no minor children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	33.–D° Poorneema	55	Chundaul -	Ramkunth Chung, chundaul.	- - peasant; in indigent circumstances.	9 – –	Tugrah - -	- - ditto - - ditto - - ditto.
	34.–D° Ramdoorga	60	Soodder - -	Ram Ram Gooh, soodder.	- - talookdar; in affluent circumstances.	10 – –	Nulchitty - -	- - ditto - - ditto - - ditto.
	35.–D° Rammalla	45	Washerman's caste	Prankishto, washerman.	- - washerman; in indigent circumstances.	21 – –	Ditto - -	- - ditto - - ditto - - ditto.
	36.–D° Surb Joyah	25	Soodder - -	Cossee Chunder Roy, soodder.	- - hawaladar; in indigent circumstances.	25 – –	Gournuddy -	- - it appears from the darogah's report that the deceased has left a daughter, about 3 years old, and that she was not with child. Two brothers of Cossee Chunder Roy have entered into the necessary engagement for the maintenance of the infant. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	37.–D° Ram Doorga	35	Brahmin - -	Bhowannypershaud Chuckerbutty, brahmin.	- - ditto - -	27 – –	Nulchitty - -	- - it appears from the darogah's report that the deceased has left no minor children, and that she was not with child. She burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	38.–D° Seettabuttee	80	Sooddar - -	Durpnarain Sein, soodder.	- - ditto - -	- Ditto -	Angareeah -	- - ditto - - ditto - - ditto.
	39.–D° Ram Malla, alias Raujessuree - -	30	Brahmin - -	Cosseenauth Banerjeea, brahmin.	- - talookdar; in affluent circumstances.	8 Dec. –	Ditto - -	- - it appears from the darogah's report that the deceased has left 2 sons, one 7 years old, and the other 5, and that she was not with child. The brother of Mussummaut Ruj Malla has entered into the necessary engagement for the maintenance of the children. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	40.–D° Seedeesurree	60	D° - -	Gunga Doss Biddabhooooun, brahmin.	- - ditto - -	10 – –	Ditto - -	- - it appears from the darogah's report that the deceased has left no minor children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	41.–D° - Chunderpreeah - -	50	Soodder - -	Mirtunjoy Roy, soodder.	- - zumindar; in affluent circumstances.	13 – –	Kutwaleeparah -	- - ditto - - ditto - - ditto.
	42.–D° Gunga Monee	25	Brahmin - -	Ruttunkishen Chaterjea, brahmin.	- - talookdar; in affluent circumstances.	14 – –	Gournuddy -	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.

(*continued*)

DIVISION OF DACCA—*continued* ZILLAHS.	Names of SUTTEES. Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Backergunge—*continued.*	43.—Mussᵗ Surb Joyah - - 24	Byde - -	'Bydenath Doss, byde.	- - servant; in indigent circumstances.	23 Dec. 1826	Gournuddy -	- - it appears from the darogah's report that the deceased has left no children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
	44.—Dᵒ Ruttun - 25	Washerman's caste	Radhaskishen, washerman.	- - washerman; in indigent circumstances.	30 — —	Angarceah -	- - ditto - - ditto - - ditto.
	45.—Dᵒ Unnopoonnah - - 40	Byde - -	Nubkissen Sein, byde.	- - talookdar; in affluent circumstances.	- Ditto -	Nulchitty -	- - it appears from the darogah's report that the deceased has left no minor children, and that she was not with child. The deceased burnt herself on the funeral pile of her husband of her own accord, in the presence of the police officers.
Chittagong - 1.	1.—Mussᵗ Jussudah - 80	Soodder - -	Moocktaram, soodder.	- - husbandry; has some property.	15 July 1826	Zorawargunge -	- - she burnt herself voluntarily with the corpse of her husband; police officer was in attendance on the spot; she left no infant children, and there was no legal disability.
Joint Magistrate of Noacolly -	- - - - -	- - - -	- - - -	—None.—			
City Dacca 12.	1.—Mussᵗ Kurroonamye - - 56	Byde - -	Kishenkaunt, gopt.	- - her husband possessed property to the value of sicca rupees 4,000, but did not follow any profession.	16 January 1826	Sabaur - -	- - this sacrifice took place according to the ceremony of sahamurrun; Mussumaut Kurroonmye had no infant children. The police officers were present at the time, and no legal impediment existed.
	2.—Dᵒ Ornopoorna - 45	Dᵒ - - -	Kewul Kishen, sein.	- - her husband had no property of his own, and his profession was that of a Bengal mohurer.	21 March —	Bajabary - -	- - this sacrifice took place according to the ceremony of sahamurrun; Mussᵗ Ornoopoorna had no infant children. The police officers were present at the time, and no legal impediment existed.

	3.—Dᵒ Gourmoney Dabeea - - 27	Brahmin - -	Bydeenauth, surma.	- - her husband was a zuzmany brahmin, and possessed property to the value of sicca rupees 200.	21 April —	Solaghun - -	- - this sacrifice took place according to the ceremony of sahamurrun; Mussᵗ Gourmony had no infant children. The police officers were present at the time, and no legal impediment existed.
	4.—Dᵒ Mohun Malla 60	Sooder - -	Neelkunth, sing	- - her husband had no property of his own, and his profession was that of a cultivator.	26 July —	Mulfutgunge -	- - this sacrifice took place according to the ceremony of sahamurrun; Mussᵗ Mohun Malla had no infant children. The police officers were present at the time, and no legal impediment existed.
	5.—Dᵒ Rajesury - 35	Brahmin - -	Puddoluchun, chattatee.	- - her husband held a petty talook of his own, and his profession was that of a Bengal mohurer.	30 July —	Rajabary - -	- - this sacrifice took place according to the ceremony of sahamurrun; Mussᵗ Rajesury had no infant children. The police officers were present at the time, and no legal impediment existed.
	6.—Dᵒ Taramony Dabeea - - 19	Dᵒ - - -	Bessessur, surma	- - her husband was a zuzmany brahmin, and possessed property to the value of sicca rupees 100.	11 Sept. —	Setaghur - -	- - this sacrifice took place according to the ceremony of sahamurrun; Mussᵗ Taramony Dabeea had no infant children. The police officers were present at the time, and no legal impediment existed.
	7.—Dᵒ Khamungkurree - - 21	Byde - -	Gooroopershad, doss.	- - her husband was generally employed as a native doctor or kubeerauj, and had no property of his own.	14 — —	Mulfutgunge -	- - this sacrifice took place according to the ceremony of sahamurrun; Mussᵗ Khamungkurree had an infant son of 2 years and 5 months old; the prescribed engagement was entered into by Rajeeblochun Doss, the cousin of her husband, who accordingly took charge of the child. The police officers were present at the time, and no legal impediment existed.
	8.—Dᵒ Tareenee - 50	Dᵒ - - -	Kishen Kinker, sein.	- - her husband had no property of his own, and his profession was that of a Bengal mohurer.	24 — —	Rajabary - -	- - this sacrifice took place according to the ceremony of sahamurrun; Mussᵗ Tareenee had no infant children. The police officers were present at the time, and no legal impediment existed.
	9.—Dᵒ Kurreepereeah 64	Brahmin - -	Hurry Kishen, chowdry.	- - her husband possessed property to the value of sicca rupees 400, and his profession was that of a Bengal mohurer.	13 Oct. —	Ditto - -	- - this sacrifice took place according to the ceremony of sahamurrun; Mussᵗ Tareenee had no infant children. The police officers were present at the time, and no legal impediment existed.
	10.—Dᵒ Shuboo Soondurree - - 21	Dᵒ - - -	Cossy Doss, but tacharge	- - her husband was a pundit brahmin, and had household property of small value.	2 Nov. —	Mulfatgunge -	- - this sacrifice took place according to the ceremony of sahamurrun; Mussᵗ Shuboo Soondurree had no infant children. The police officers were present at the time, and no legal impediment existed.

(*continued*)

DIVISION OF DACCA—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
City Dacca—*continued.*	11.—Mussᵗ Subuddra	60	Sooder - -	Ramraja, deo -	- - her husband held a petty talook of his own, and was generally employed as a mohurer.	13 Nov. 1826	Mulfatgunge - -	- - this sacrifice took place according to the ceremony of sahamurrun. Mussumat Subuddra had no infant children. The police officers were present at the time, and no legal impediment existed.
	12.—Dᵒ Ornoopoorna	26	Dᵒ - -	Dangoo, paul -	- - her husband was employed in selling beetle-leaves, and had household property of small value.	9 Dec. –	Rajabary - -	- - this sacrifice took place according to the ceremony of sahamurrun. Mussumat Ornoopoorna had no infant children. The police officers were present at the time, and no legal impediment existed.
Dacca Jelalpore 3.	1.—Mussᵗ Mooklisuree of Maschar Dhooldee	25	Kahet. - -	Callachand, ghose	- - the husband of the deceased was a moonshee in the civil court of zillah Raujeshye, and talookdar.	6 March 1826	Belkea - -	- - the darogah's report states that the woman had no son: she burnt herself with the dead body of her husband by her own accord; and the ceremony was performed in conformity with the Hindoo law, in presence of local police officers and the nazir of the court.
	2.—Dᵒ Sreemuty of Luckeecool -	30	Sahoo - -	Chytan, podar -	- - the husband of the deceased was a podar and talookdar,	5 June –	Ditto - -	- - the darogah's report states that the woman had 3 daughters and a son, aged from 3 to 12 years; and, to nourish and educate them during their infancy and minority, had been delivered in charge of Netaye, podar, the brother of the deceased: the engagement was executed by him. She burnt herself with the deceased body of her husband by her own accord; and the ceremony was performed in conformity with the Hindoo law, in presence of the magistrate and the local police officers.
	3.—Dᵒ Cassee Preah of Besandanga	50	Boyde - -	Ramanund, doss	- - the husband of the deceased was a servant of the Hon. Company's establishment in the Board of Revenue, to the salary of 70 rupees per mensem, and talookdar.	19 July –	Bailguteah -	- - the darogah's report states that the woman had a son and 3 daughters, aged from 16 to 30 years: she burnt herself with the dead body of her husband by her own accord, and the ceremony was performed in conformity with the Hindoo law, in presence of the local police officers.

Mymensing - -	- - - - -	- - -	- - -	—None.—				
Sylhet - - -	- - - - -	- - -	- - -	—None.—				
Tipperah - 4.	1.—Dᵒ Solochunah	50	Sooder - -	Ramhurry Dult, alias Punchanund, sooder, aged 70 years.	- - servant and husbandman; reported to have been in respectable circumstances.	27 April 1826	Hageegunge -	- - sahamurrun, without being in any way inebriated, and in conformity with the shaster. Burned at the same time with her deceased husband, in the presence of Jugernauth Sein, mohurer, and Kishen Singh, burkundaze of the thannah. Died leaving issue 2 sons and 2 daughters; eldest son aged 40 years, and the youngest 23 years; eldest daughter aged 26 years, and the youngest 18 years.
	2.—Dᵒ Chunder Kulla	33	Chundal - -	Ghumny Ram Chung, chundal, aged 60 years.	- - fisherman; reported to have been in respectable circumstances.	17 May –	Cutwally - -	- - sahamurrun, without being in any way inebriated, and in conformity with the shaster. Burned at the same time with her deceased husband, in the presence of Kewal Kishen, mohurer, and Hurry Singh, burkundaze of Cutwally. Died leaving issue one daughter, aged 20 years.
	3.—Dᵒ Arrahury	70	Joogy - -	Beshenauth, joogy, aged 95 years.	- - weaver; reported to have been in respectable circumstances.	- - Ditto - -	Thurlah - -	- - sahamurrun, without being in any way inebriated, and in conformity with the shaster. Burned at the same time with her deceased husband in the presence of the darogah, and Sha Mahomed and Shumsher, burkundazes of the thannah. Left issue 3 sons; the eldest aged 51 years, the second 40 years, and the youngest 38 years.
	4.—Dᵒ Dagee -	30	Carpenter -	Focanny, carpenter, aged 42 years.	- - carpenter; reported to have been in respectable circumstances.	7 August –	Cutwally - -	- - sahamurrun, without being in any way inebriated, and in conformity with the shaster. Burned at the same time with her deceased husband, in the presence of Kemul Kishen, mohurer; Hurry Singh, burkundaze, and Ram Doss Singh, burkurrah of the thannah. Left issue one daughter and one son; the former aged 10, and the latter 6 years: they are both placed in the charge of Poornanund, a relation of the deceased, who has entered into an agreement, according to the regulations, to support and educate them.

ZILLAHS.	Names of SUTTEES. Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
DIVISION OF MOORSHEDABAD.							
Beerbhoom - 4.	1.–Muss^{t} Jeykalee Thakooranee - 30	Brahminee -	Khoodiram Mokerjeea, brahmin.	- - obtained his living by service, and was versed in the Bengalese.	9 Jan. - 1826	Labpoor - -	- - on receiving intimation of the widow of the deceased having an intention to become a suttee, the darogah of the thannah repaired to the spot, and as no prohibitory reason existed, she of her own free will burnt herself along with her husband's corpse.
	2.–D^{o} - Unopoorna Thakooranee - 60	D^{o} - -	Gobindchund Mokerjeea, brahmin.	- - obtained his living by service, and was acquainted with the Bengalese.	6 April –	Khurroon - -	ditto - - ditto - - ditto.
	3.–D^{o} Petumburee Thakooranee - 32	D^{o} - -	Doorgapershad Mokerjeeah, brahmin.	- - obtained his living by service, and was versed in Bengalese.	20 July –	Soory - -	ditto - - ditto - - ditto.
	4.–D^{o} Lukheesuree Debeea - - 30	D^{o} - -	Dataram Roy, brahmin.	- - ditto - -	11 Nov. –	Lobpoor - -	ditto - - ditto - - ditto.
N. B.—No other suttees took place within this district during the above year; nor was there any instance of a woman having made up her mind to burn herself, who afterwards desisted through the persuasion of her relations or friends, or interposition of police officers.							
Bhaugulpore - -	- - - - - -	- - - - - -	- - - - - -	— None. —			
Joint Magistrate of Monghyr -	- - - - - -	- - - - - -	- - - - - -	— None. —			
Dinagepore - -	- - - - - -	- - - - - -	- - - - - -	— None. —			
Joint Magistrate of Maldah -	- - - - - -	- - - - - -	- - - - - -	— None. —			

City Moorshedabad - 4.	1.–Muss^{t} Unoomotee 27	Cait - -	Daikoodutt, alias Byjenauth, coit.	- - it appears from the darogah's report that the deceased procured a subsistence by the sale of gotah.	19 Jan. 1826	Mahajuntolee -	- - Mussumat Unoomutee burned with the corpse of her husband, in the presence of the police officers, by the ceremony of suhamurrun, in the absence of any legal impediment to her becoming a suttee.
	2.–D^{o} Bhuwannee - 40	Brahmin - -	Pudlochun Mookerjah, brahmin.	- - the deceased is reported to have obtained a subsistence from Rajah Hurree Nauth Roy.	12 March –	Shoogah Gunge	ditto - - ditto - - ditto.
	3.–D^{o} Gourmonnee 45	D^{o} - -	Madhol, brahmin	- - the deceased procured a subsistence from the rent of birmutteer land, and charity.	23 July –	Banjbarree -	- - Mussumat Gourmonnee sacrificed herself with the corpse of her husband, in the presence of the police officers, by the ceremony of sahamurrun, leaving a son of the age of 22 years.
	4.–D^{o} Gourmunnee 80	D^{o} - -	Manickchurn Gosyne, brahmin.	- - it is reported by the darogah that the deceased procured a living by the help of his shewucks.	3 Oct. –	Burraoah - -	- - this sacrifice took place in conformity with the bewustahs circulated by the Sudder Nizamut Adawlut. The deceased has left 2 grown-up sons.
See Magistrate's letter of the 13th February 1827.							
Purneeah - -	- - - - - -	- - - - - -	- - - - - -	— None. —	- - - -	- - - -	- - no suttees have taken place during the year.
Rajshahye - -	- - - - - -	- - - - - -	- - - - - -	— None. —			
Joint Magistrate of Bagoora -	- - - - - -	- - - - - -	- - - - - -	— None. —			
Rungpore - -	- - - - - -	- - - - - -	- - - - - -	— None. —			
Commissioner of Rungpore -	- - - - - -	- - - - - -	- - - - - -	— None. —			

ZILLAHS.	Names of SUTTEES. Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
DIVISION OF PATNA.							
Behar - - 3.	1.–Muss^{t} Dibcoonwur - - - 20	Raujpoot - -	Migrag Sing, raujpoot.	malick and malgoozar -	13 March 1826	Thannah Nowabad.	- - this woman burned herself with the body of her husband, and left a child 5 years of age. The police officers were not present at the suttee.
	2.–D^{o} - Doman Coonwar - - 60	Koit - -	Khim Chund, koit.	ditto - - ditto - -	10 April –	D^{o} Gya - -	- - this woman burned herself with the corpse of her husband; she had no children. The police officers arrived after the suttee had taken place.
	3.–D^{o} Munbassee - 16	Bahman - -	Sunker Roy, bahman.	cultivator of land - -	17 July –	D^{o} Urwul -	- - this woman burned herself with the corpse of her husband; she had no children; and the police officers arrived while the suttee was burning.
Joint Magistrate of Monghyr	- - - - -	- - - -	- - - -	— None. —			
City of Patna - 4.	1.–Dareeao's wife; the particular name of this woman unknown - - - - 60	Bahbunnee -	Durino Singh, babhun.	- - zumindar malick of mouja Laigunge.	5 April –	Bickram - -	- - left 2 sons, one by the age of 12 years and the other of 9 years; these children are under the protection of Puhlwan Singh, the brother of Duriar Singh, deceased. The thannadar of Bickrum was present, exerted himself to prevent the suttee, but without effect. Burnt herself with the body of her husband on the 5th April 1826.
	2.–D^{o} Ram Koowur 70	Rajpooteen -	Sumbhoo Rai, rajpoot.	service - - - - -	19 July –	Sadickpoor -	- - left 2 sons, one 32 years and the other 27 years of age, both of whom are chaprossees. The thannadar and the sons of the deceased were present at the cremation, and exerted themselves to prevent the suttee, but without effect. Burnt herself with the body of her husband on the 19th July 1826.
	3.–D^{o} Deepkoowur 60	Brahminee -	Lokenath Misser, brahmin.	- - supported himself and family by the profit arising from a share in the bhamineral fees of a village.	2 September –	Sultingunge -	- - the magistrate was present and endeavoured to prevent the cremation; his efforts however were not attended with effect, and no legal objection to the suttee in question existed. Burnt herself with the body of her husband on the 2d September 1826.
	4.–D^{o} Mootee - 21	D^{o} - - -	Bulwunt Pattach.	- ditto - - ditto - -	8 October –	Magulpoorah -	- - Mussumat Mootee was childless, and notwithstanding the presence and exertion of the thannadars, and other police, she declared herself determined to become suttee. Burnt herself with the body of her husband on the 8th October 1826.
Goruckpore 22	1.–Muss^{t} Thujye - 20	Rajpootin -	Baboo Madho Sing, chubtree.	zemindar - - -	31 April 1826	Thannah Bansgaon.	- - in this case the suttee took place before the arrival of the police, the woman left an infant child, but the heirs executed the required ikrarnamah to take charge of it, and the ceremony was otherwise according to the published bebusta.
	2.–D^{o} Chutteea - 30	Brahminee -	Seetub Pershaud, tewaree.	beggar - - - -	21 May –	Thannah Bansgoon Mirhurreea.	- - the suttee took place before the arrival of the police, the ceremony was in accordance with the published bebusta, the woman burnt with the body of her husband.
	3.–D^{o} Rujnee - 50	Ahurin - -	Bucktour Aheer.	cultivator - - -	5 – –	D^{o} Deoneea -	- - ditto - - ditto - - ditto.
	4.–D^{o} Haman Chullee - 20	Brahminee -	Lallbiharee, brahmin.	ditto - - - -	9 – –	- Ditto -	- - ditto - - ditto - - ditto.
	5.–D^{o} Bhugowannee 70	Burnawarin -	Banarussee, burnawan.	ditto - - - -	15 – –	Thannah Kusseea.	- - ditto - - ditto - - ditto.
	6.–D^{o} Ujnashee - 23	Brahminee -	Nundpershaud Zewarree, brahmin.	zemindar and cultivator -	7 July –	D^{o} Peipraick -	- - ditto - - ditto - - ditto.
	7.–D^{o} Soobucknee - 45	Koormin - -	Bickurn.	labourer - - -	15 – –	D^{o} Kusseea -	- - ditto - - ditto - - ditto.
	8.–D^{o} Sujharee - 21	Kaytheir - -	Sohunloll, koit	cultivator - - -	25 – –	D^{o} Ghooghoolee	- - ditto - - ditto - - ditto.
	9.–D^{o} Jusowontee - 77	D^{o} - - -	Bhudloolol, koit	kanoongoe - - -	26 – –	D^{o} Meergunge	- - ditto - - ditto - - ditto.
	10.–D^{o} Sujnee - 25	Brahminnee -	Beneemadhooapudhea, brahmin.	cultivator - - -	1 January –	Sudder Thannah	- - ditto - - ditto - - ditto.
	11.–D^{o} Rumrah - 60	D^{o} - -	Dirdial Misr, brahmin.	zemindar and cultivator -	14 August –	Thannah Deoreea	- - ditto - - ditto - - ditto.
	12.–D^{o} Aodhu - 80	Rajpootin - -	Judoo Sing, rajpoot.	ditto - - ditto -	21 – –	- Ditto -	- - ditto - - ditto - - ditto.
	13.–D^{o} Kubooteree 80	Brahminee -	Hurbunasmion, brahmin.	zemindar and beggar -	3 October –	- Ditto -	- - ditto - - ditto - - ditto.
	14.–D^{o} Lutchcea - 40	Seinthwarin -	Noher Sunthwar.	cultivator - - -	10 – –	Thannah Kussua	- - ditto - - ditto - - ditto.
	15.–D^{o} Koongna - 25	Rajpootin - -	Autar Sing, rajpoot.	zemindar and cultivator -	11 – –	Sudder Thannah	- - in this case the suttee took place before the arrival of the police, the woman left 3 infant children, the persons concerned were summoned but concealed themselves. The case is therefore still under investigation.

(*continued*)

Division of Patna—*continued.* Zillahs.	Names of Suttees. Age.	Caste.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	Remarks.
Goruckpore—*continued.*	16.–Mussᵗ Emeerta 60	Brahminee -	Toorant Misr, Brahmin.	beggar - - - - -	6 November 1826	Thannah Deoreea	- - in this case the suttee took place before the arrival of the police, the ceremony was in accordance with the published bebusta; the woman burnt with the body of her husband, but the persons who appeared to have been concerned were summoned, and the case is still under investigation.
	17.–Dᵒ Bhugowannee - - 60	Ahurin - -	Neerhoo - -	labourer - - - -	6 – –	Thannah Deoreea	- - the suttee took place before the arrival of the police. The ceremony was in accordance with the published bebusta. The woman burnt with the body of her husband.
	18.–Dᵒ Nundoo - 45	Brahminnee -	Jeolall Pande, Brahmin.	cultivator - - - -	30 – –	Dᵒ Gye Ghaut	- - in this case the suttee took place before the arrival of the police. The woman left one infant child, but the heirs executed the required ikrarnama to take charge of it, and the ceremony was authorized according to the bebusta.
	19.–Dᵒ Hoolasee - 70	Dᵒ - -	Bisram Rapudhea, Brahmin.	beggar - - - - -	1 December –	Dᵒ Deoreea -	- - the suttee took place before the arrival of the police; the ceremony was in accordance with the published bebusta. The woman burnt with the body of her husband.
	20.–Dᵒ Deelah - - 70	Rajpootin - -	Sirdar Sing, Rajpoot.	zemindar - - - -	3 – –	- Ditto -	- - ditto - - ditto - - ditto.
	21.–Dᵒ Pannah 100	Loharrin - -	Ugand Lohar -	cultivator - - - -	7 – –	Thannah Deoreea	- - ditto - - ditto - - ditto.
	22.–Dᵒ Chaurasee - 42	Brahminee -	Gopaul Dut Mean, brahmin.	zemindar - - - -	26 – –	- Ditto -	- - ditto - - ditto - - ditto.
Ramghur - 3.	1.–Mussᵗ Ruttun Coonar - - 45	Rajpoot - -	Huldhur Boy, rajpoot.	- - the profession of her husband was cultivator and zemindar; and he was in good circumstances.	15 November 1826	Maharaj Gunge in Chota Nagpoor.	- - this sacrifice took place by the ceremony of sahamurrun. It appears from the darogah's report that this woman voluntarily burnt herself with the body of her husband, leaving no infant children, neither was she in a state of pregnancy, nor uncleanness, at the time of sacrifice. The police darogah did not receive information in time, and was unable to arrive at the spot at the time of the performance of the ceremony.

	2.–Mussᵗ Boongeo 50	Rujwar - -	Kaseeram Rujwar.	- - the profession of her husband was cultivator, and was in good circumstances.	4 March	Echack - -	- - this sacrifice took place by the ceremony of sahamurrun. It appears from the darogah's report that this woman voluntarily burnt herself with the body of her husband, leaving no infant children, neither was she in a state of pregnancy, nor uncleanness at the time of sacrifice. The jemadar of the thannah was present at the time of the performance of the ceremony.
	3.–Dᵒ Kurnfool - 29	Rajpoot - -	Shoopursaud Sing, Rajpoot.	- - ditto - - ditto - -	18 – –	Aurungabad -	- - this sacrifice took place by the ceremony of anoomurrunie. It appears from the darogah's report, that the husband died at Gya; the wife being informed of the circumstance, she burnt herself, together with her husband's turban, according to the ceremony of anoomurrunie three days after, notwithstanding the remonstrances of her neighbours, leaving no infant children, neither was she in a state of pregnancy, nor uncleanness at the time of sacrifice. Muneenauth Sing, her father-in-law, was brought to the court, and a fine imposed on him for having not given information of the suttee to the thannah before the performance of the ceremony. The police darogah did not receive information in time, and was unable to arrive at the spot at the time of the performance of the ceremony.
Sarun - - 10.	1.–Mussᵗ Moonguah - - 12	Banneean -	Bhurrosee, banneeah.	- - dealer in salt and tobacco.	5 March 1826	Fultehpore -	- - this suttee, which took place before I took charge of this district, was irregular, as the woman was under 16 years of age, but the pundit to whom the acting magistrate referred the case, according to a prevalent custom in this office, which has since been discontinued, declared it to be regular, and nothing further was done. From the thannah report, it appears that no undue influence or intimidation was used to induce the woman to sacrifice herself; on the contrary, that the relations tried to dissuade her from it, she was not pregnant, nor had she any children. Her husband was a poor man, and could neither read nor write. The police officers did not receive information soon enough to enable them to be on the spot when the suttee took place.
	2.–Dᵒ Ghooneeah 90	Bhoonharreen -	Shew Race, boonhaur.	cultivator - - - -	22 – –	Hooseypoor -	- - Mussumct Ghoonneeah voluntarily burnt herself on the funeral pile of her husband, deceased, her relations tried their utmost to dissuade her from so doing, but without effect; before the police officers could reach the spot she was sacrificed; she was not pregnant, nor has she left any children. Sheu Raee Bhoonhaur could neither read nor write any language, and was of a poor class.

(*continued*)

DIVISION OF PATNA—*continued.* ZILLAHS.	Name of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Sarun—*continued.*	3.—Mussᵗ Aujnassee	45	Brahmance -	Bunsee Pandey, brahmin.	cultivator - - - -	9 April 1826	Thannah Tajepoor.	- - this suttee took place before I came to this district, and the circumstances were the following:—The woman's husband was a brahmin; after his death his relations put the body on the funeral pile, set fire to it, and quitted the place to bathe, and the woman took this opportunity of mounting the pile and burning herself. I apprehend that this suttee was regular, although the woman was a brahmin, as it was the actual funeral pile of the husband, and no other cause of objection existed. No previous information was given to the police, who discovered the circumstance afterwards. The husband could neither read nor write, and was a man of no property.
	4.—Dº Millurberrundaw - - - -	67	Dº - -	Goureeshunker Appudduah, brahmeen.	ditto - - - - -	20 — —	Dº Boggha -	- - Mussᵗ Meerberrundaw voluntarily burnt herself on the funeral pile of her deceased husband; her relations and the police officers endeavoured to dissuade her from so doing; but without effect. She has left no children under age, nor was she pregnant. Goureesunkur could read and write Hindee, and was a man of property.
	5.—Dº Lounjee - -	18	Dº - -	Gundrup Pandys, brahmin.	ditto - - - -	11 January	Dº Hoosaypoor	- - Mussumet Lounjee voluntarily burnt herself on the funeral pile of her deceased husband. Her relations and the police officers endeavoured to dissuade her from so doing, but without effect. She has left no children under age, nor was she pregnant. Gundrup Pandey could neither read nor write, and was of a poor class.
	6.—Dº Birruncheeah	25	Koerrun - -	Kunnye Rowuth, koerree.	employment - - -	20 July —	Dº Bittiah -	- - Mussumet Birruncheeah voluntarily burnt herself on the funeral pile of her deceased husband. Her relations and police officers did their best to prevent her from so doing, but without effect. She has left no children under age, nor was she pregnant. Kunnye Rowuth could read and write, and was a man of property.
	7.—Dº Muddooraw -	50	Dº - -	Bhoordur, koocrree.	cultivator - - -	27 August —	Dº Dcrouley -	- - Mussumet Muddooraw voluntarily burnt herself on the funeral pile of her deceased husband. Her relations and the police officers endeavoured to dissuade her from so doing, without effect. She was not pregnant, nor has she left any children. Bhoondur Koorree could neither read nor write, but was a man of property.
	8.—Dº Lukkeeah -	25	Brahminee -	Buggoo Misser, brahmin.	ditto - - - - -	19 Sept. —	Sewaun - -	- - Mussumet Lukkeeah voluntarily burnt herself on the funeral pile of her deceased husband. Her relations and the police officers endeavoured to dissuade her from so doing, but without effect. She was neither pregnant, nor has she left any children under age. Buggoo Misser could read and write Hindee, and was a man of property.
	9.—Dº Hurkoowur	50	Koietteen - -	Gujrauj Doss, koit.	ditto - - -	4 Nov. —	Hoosaypore -	- - Mussumet Hurkoowur voluntarily burnt herself on the funeral pile of her deceased husband. Her relations and the police officers did their best to dissuade her from so doing, but without effect. She was not pregnant, nor has she left any children under age. Gujrauj Doss could read and write Hindee, and was a man of property.
	10.—Dº Doomree	100	Lehar - -	Toollaw, lohar -	blacksmith - - -	15 — —	Tagepoor - -	- - This was rather an extraordinary case. The woman was not burnt by the assistance of any person, and therefore no one could be blamed. Her husband had been dead more than ten years, and she was with him when he died, and it does not appear that she was at the time disqualified from being a suttee; but one day she went of her own accord, without consulting any person, to a place where the villagers had collected a quantity of fire-wood in a heap, and burnt herself on it with a wooden shoe and turban of her deceased husband, which she had kept. The people tried to prevent her, but were deterred by her invoking curses on them if they did. The suttee was of course irregular, but it was the woman's own act. The husband was a man of some property, but could neither read nor write.
Shahabad -	1.—Mussᵗ Phakunco	20	Rajpoot - -	Soounbur Rae, rajpoot.	- - sepoy; left property valued at 40 rs.	23 January 1826	Thannah Arrah at Saurswan, 4 coss from the thannah.	- - The widow is stated to have burnt herself with her sindhora immediately on hearing of her husband's death, which occurred while he was on service. She left no children. No information was taken to the thannah till after the sacrifice had been completed.
	2.—Dº Dhoopeea -	40	Dº - -	Gooman Rae, rajpoot.	- - Dº - - 50 rs. -	3 February —	Thannah Sahseram, at Kurma, 2 coss from the thannah.	- - The widow is stated to have sacrificed herself on the funeral pile of her husband. She left no young children. Information of the intended sacrifice was taken to the thannah, but before the thannadar could arrive the sacrifice was completed.

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(*continued*)

DIVISION OF PATNA—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Shahabad—*continued.*	3.—Muss^{t} Zeerua	60	Brahmin - -	Uzgaibee Zewarree, brahmin.	- - cultivator; left property valued at 40 rupees.	26 February 1826	Thannah Doomrocon, at Ramoe barrea, 3 coss from the thannah.	- - information of the widow's intention was taken to the thannah, but before a police officer could arrive the sacrifice was completed. The widow is stated to have sacrificed herself on the funeral pile of her husband; she left no young children.
	4.—D^{o} Lonckullee	20	Rajpoot - -	Ramhit Sing, rajpoot.	- - son of a sharer of a small estate; left no property.	28 April —	Thannah Dhungueer, at Chilha, 4 coss from the thannah.	- - no information was taken to the thannah till a month after the sacrifice. The widow is stated to have burnt herself on the funeral pile of her husband; she left no children.
	5.—D^{o} Kusseea	90	Zurgur -	Tekehund Zurgur	- - goldsmith; left property valued at 50 rupees.	30 — —	Thannah Doomrown, at Chougaan, 4 coss from the thannah.	- - information of the widow's intention was taken to the thannah, but before a police officer could arrive the sacrifice was completed. The widow is stated to have burnt herself on the funeral pile of her husband. She left no young children.
	6.—D^{o} Lakheea	9	Rajpoot - -	Hararee Rae, rajpoot.	- - cultivator; lived with his father.	14 May	Thannah Dhangaun Mouza Ummora, 3½ coss from the thannah.	- - this was an illegal sacrifice. The girl had been merely betrothed to the deceased; on being informed of his death, which occurred in another village, she is stated to have burnt herself willingly with a turban of the deceased. The girl's uncle, who set fire to the pile, was committed for trial before the court of circuit, and was subsequently sentenced by that court to 3 years imprisonment. No information was taken to the thannah till after the sacrifice.
	7.—D^{o} Soobhageea	25	Kulwar - -	Motee, kulwar -	- - trader; left property valued at 200 rupees.	15 — —	Thannah Bhubboea, at Jeytpoor, 3½ coss from the thannah	- - no information was taken to the thannah till after the sacrifice. The widow is stated to have sacrificed herself on the funeral pile of her husband; she left no young children.
	8.—D^{o} Soobeernee	20	D^{o} - -	Ramsahaee, kulwar.	- - trader; left property valued at 200 rupees.	— — —	Thannah Bhubboea, at Jeytpoor, 3½ coss from the thannah.	- - no information was taken to the thannah till after the sacrifice. The widow is stated to have burnt herself on the funeral pile of her husband. She left 2 children under 3 years of age, for whose support a brother of the deceased has entered into the prescribed moochilka.
	9.—D^{o} Hurkoowur	50	Brahmin - -	Ubheeman Aopadheea, brahmin.	- - beggar; left no property.	27 — —	Thannah Doomrown, at Purmanundpoor, 5 coss from the thannah.	- - no information was taken to the thannah till after the sacrifice. The widow is stated to have sacrificed herself on the funeral pile of her husband; she left no young children.
	10.—Muss^{t} Chowrasee	50	Kahar - -	Juggernath, kahar.	- - labourer; left no property.	5 June	Thannah Ekwarree, at Beeruth, 2 coss from the thannah.	- - the sacrifice was completed before a police officer could arrive. This was an illegal sacrifice. The widow burnt herself with a pillow belonging to her husband, 10 days after his death, although no obstacle existed to her sacrificing herself on his funeral pile; she left a child under 3 years of age, for whose support a moochilka has been entered into by a son of the deceased. No criminal prosecution has been entered against any one.
	11.—D^{o} Rakaseea	22	Rajpoot - -	Naik Rai, rajpoot.	- - zemindar; lived with his father a petty Inamdar.	29 — —	Thannah Lahoeram, at Chamurhe, 4 coss from the thannah.	- - the sacrifice was completed before a police officer could arrive. The widow burnt herself on the funeral pile of her husband, and left no young children.
	12.—D^{o} Chundun	30	Brahmin - -	Rambharasa Misser, brahmin.	- - cultivator; left property valued at 25 rupees.	18 July —	Thannah Doomrown, at Chooraruppoor, 3 coss from the thannah.	- - no information was taken to the thannah till after the sacrifice. The widow burnt herself on the funeral pile of her husband, and left no young children.
	13.—D^{o} Ujnasee	50	Kulwar - -	Sheachurn Loll, kulwar.	- - cloth merchant; left property valued at 300 rupees.	4 August —	Thannah Doomrown, at Doomrown.	- - the mohurir of the thannah on hearing of the widow's intention went to her, and dissuaded her at that time, but it is stated that she sacrificed herself on the funeral pile of her husband while it was still burning, after the friends of the deceased had left the spot; she left no young children.
	14.—D^{o} Boodheea	60	Goalla - -	Assa, goalla -	- - cultivator; left no property.	6 — —	Thannah Ekwaree, at Khurrown, 3 coss from the thannah.	- - the sacrifice was completed before the thannadar could arrive. The widow sacrificed herself on the funeral pile of her husband; and left no young children.
	15.—D^{o} Aeesabeea	8	Brahmin - -	Sheodist Pundit, brahmin.	- - zemindar; left property yielding about 200 rupees annually.	2 September —	Thannah Suhoeram, at Khoreea, 5 coss from the thannah.	- - the sacrifice was completed before a police officer could arrive. The widow sacrificed herself on the funeral pile of her husband, and left no young children.
	16.—D^{o} Sooga	24	Kaeth - -	Sheaburt Loll, kaeth.	- - employed as a mookhtar; left no property.	1 October —	Thannah Dungoua, at Dechra, 6 coss from the thannah.	- - no information was taken to the thannah till after the sacrifice. The widow burnt herself with her husband's turban, immediately on hearing of his death, which occurred at a distance from his home. She left no young children.
	17.—D^{o} Ubhee Lakhee	40	Brahmun - -	Lenahee Doobah, brahmun.	sepoy; left no property -	10 November —	Thannah Ekwarree, at Belour, 7 coss from the thannah.	- - the widow immediately on being informed of her husband's death, which occurred at Barrackpore, is stated to have burnt herself with a turban of the deceased. She left no young children. No information was taken to the thannah till after the sacrifice.

(*continued.*)

DIVISION OF PATNA—*continued.* ZILLAHS.	Name of SUTTEES.	Age	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Shahabad—*continued.*	18.—Muss^{t} Mukhun	80	Uggerwalla	Ramnath, uggerwalla.	- - shopkeeper; left property valued at 200 rs.	5 Dec. 1826	Thannah Bhubboa at Chynpoor, 3 coss from the thannah.	- - the sacrifice was completed before the thannahdar could arrive. The widow is stated to have burnt herself on the funeral pile of her husband. She left no young children.
	19.—D^{o} Ujnasee	70	Kandoo	Hurdeal, kandoo.	- - hultooa; left no property.	15 — —	Thannah Burrown at Sindooar, 2 ½ coss from the thannah.	- - the sacrifice was completed before a police officer could arrive. The widow is stated to have burnt herself on the funeral pile of her husband. She left no young children.
	20.—D^{o} Choonkee	70	Koormee	Goomanee, koormee.	- - cultivator; left no property.	19 — —	Thannah Burrown at Moudaha, 1 coss from the thannah.	- - the sacrifice was completed before a police officer could arrive. The widow burnt herself on the funeral pile of her husband, and left no young children.
	21.—D^{o} Chatica	40	Kussurwanee	Radhee, kussurwanee.	- - labourer; left no property.	24 — —	Thannah Chounsa at Dewasthapoor, 3 coss from the thannah.	- - the sacrifice was completed before a police officer could arrive. She burnt herself on the funeral pile of her husband, and left no child under 3 years of age.
	22.—D^{o} Beerunjee	70	Brahmun	Tirloke Pándeb, brahman.	- - - - - -	29 — —	Thannah Belvuntee at Delumpoor, 4 coss from the thannah.	- - the sacrifice was completed before a police officer could arrive. She burnt herself on the funeral pile of her husband, and left no young children.
	The undermentioned Widows were either prevented or dissuaded from sacrificing themselves.—							
	1.—Muss^{t} Ulpee	45	Brahmun	Singar, oopadhua.	spinner of thread	— — —	Thannah Doomrown at Cazupoora, 2 coss from the thannah.	- - the husband of the widow had been dead 20 years. On the 25th January the thannahdar, on hearing of the widow's intention, prevented her from becoming a suttee, on account of the illegality of the intended sacrifice.
	2.—D^{o} Dulree	45	Lohar	Murunjeea, lohar.	- - supported by her father in-law.	— — —	Thannah Burrown at Ghooruapoor, 3 coss from the thannah.	- - the husband of the widow had been dead 2 years on the 24th February. The thannah, on being informed of her intention, prevented her from burning herself on account of the illegality of the intended sacrifice.
	3.—D^{o} Phakence	20	Kandoo	Maghoo, kandoo.	her husband a labourer	— — —	Thannah Belountee at Hurreehurpoor, 3 ¼ coss from the thannah.	- - on the 7th May the mohurir of the thannah went to the widow and dissuaded her from becoming a suttee.
	4.—Muss^{t} Chumpa Kullee	40	Rajpoot	Joga Rae	- - her husband a cultivator.	29 Dec. 1826	Thannah Sahoeraa, at Doorgapore, 1 ½ coss from the thannah.	- - on the 9th July the relations of the widow dissuaded her from becoming a suttee previously to the arrival of the mohurir of the thannah.
	5.—D^{o} Moongeea	30	Brahmeen	Roopun Tirgoon	spinner of thread	— — —	Thannah Choansa, at Kheeree, 6 coss from the thannah.	- - on the 1st August the widow intended to sacrifice herself on the funeral pile of her husband, but was dissuaded by her relations and the zemindar of the village, previously to the arrival of the thannadar.
	6.—D^{o} Phalunda	30	Bhaut	Takhee Thakoor	- - her husband a cultivator.	— — —	Thannah Ekwarree, at Deokoonda, 4 coss from the thannah.	- - on the 14th of October the widow intended to burn herself on the funeral pile of her husband, but was dissuaded from doing so by the jummadar of the thannah.
	7.—D^{o} Soobhageea	17	Brahmun	Jothee Patuk	- - her husband a cultivator.	— — —	Thannah Doomrown, at Nearcepore, 4 coss from the thannah.	- - the widow had a child only 3 months old, and was on that account prevented from sacrificing herself, by a burkundauze who was on the spot. It is however to be observed that the burkundauze was not authorized in preventing her, as the deceased's father was willing to enter into the prescribed moochulka to support the child.
	8.—D^{o} Sookree	30	Koiree	Sheolall, koiree	- - her husband a cultivator.	— — —	Thannah Sahoeram, at Burkul, 5 coss from the thannah.	- - on the 13th November the widow intended to sacrifice herself on the funeral pile of her husband, but was dissuaded by her relations and the jummadar of the thannah.
Tirhoot - - 1.	1.—Muss^{t} Ummowlah	80	Rajpootin	Gundah Sing, rajpoot.	- - Gundah Sing, husband of Muss^{t} Ummowlah, was a mere cultivator of the land, of no respectability or circumstances.	17 Nov. 1826	Mowah	- - after the suttee took place information thereof was conveyed to the thannahdar, but it appears from the dorogah's report there was no circumstances attending it which would have warranted his preventing it had he obtained earlier information. A moochulka was taken from the gorait and the umlah of the village on account of their non-attendance.
Joint Magistrate of Monghyr -	- - - - -		- - - -	- - - -	— None. —			
DIVISION OF BAREILLY.								
Agrah - - 1.	1.—Muss^{t} Doohee	19	Brahmin Chobeh	Rughunath, brahmin.	poorootbow	10 October 1826	Mutra	- - The relations of the widow and of her husband endeavoured to dissuade her, promising to provide for her, but she insisted on sacrificing herself. I beg to inclose copies of the reports of the police officer on this subject. (*continued*)

DIVISION OF BARREILLY—*continued*.

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Alligurh - - 1.	Mussᵗ Bhewance	35	Brahminee -	Toolseram Brahmun.	- - punditтee - - -	22 Dec. - 1826	Kusbah Khoorjah, situated in the police jurisdiction of thannah Khoojah.	- - Mussumet Bhewance burnt with her husband's body. The deceased left no children. The police officer of Khoorjah was present, and though urged by him and several respectable Hindoo zemindars, who offered her land to renounce her purpose, she continued obstinately bent upon her destruction, and lighting the pile with her own hands, perished in the flames.
Barielly - - -	- - - - -		- - - -	- - - -	— None. —			
Jᵗ Magis. of Shahjehanpoor - -	- - - - -		- - - -	- - - -	— None. —			
Dᵒ Pelibheet - -	- - - - -		- - - -	- - - -	— None. —			
Cawnpore - 2.	1.—Mussᵗ Sautree Baee - - -	60	Brahmunnee -	Hursook Bhut, brahmin.	- - pensioner - - -	12 March 1826	Bhithoor - -	- - She left a son aged 40 years, and burnt herself with the corpse of her late husband consistently with the principles of the Hindoo law. Her husband was allowed a pension of 100 rupees per annum from Nana Saub.
	2.—Dᵒ Goodur Baie	60	Dᵒ - -	Oodo Bhut -	- - not mentioned in the thannadar's report.	15 Sept. —	- - ditto - -	- - She left no children, and burnt herself with the corpse of her late husband. There existed no irregularity according to Hindoo law. The suttee's husband was in good circumstances.
Etawa - - -	- - - - -		- - - -	- - - -	— None. —			
Jᵗ Magis. Etawa -	1.—Mussᵗ Norulee	50	Brahmin - -	Balkishen, brahmin.	- - service; neither very rich nor very poor.	14 Dec. - 1826	Lukhnah - -	- - Balkishen died after an illness of a few days. The suttee on the part of his wife was quite *voluntary*. The police officers and zemindars did all in their power to dissuade her from it, but to no effect. She has left three sons, one a young man, a burkundaz at the Thannah of Ajeetmul, the second a youth 18 years of age, and the third 14 years of age, are at present in the house of their deceased parents. There was no appearance of her being pregnant.
Furruckabad - -	- - - - -		- - - -	- - - -	— None. —			

Moorshedabad -	- - - - -		- - - -	- - - -	— None. —	- - one woman, by name Cumlee, wished to sacrifice herself on the funeral pile of her husband, but was prevented, as detailed in the accompanying copy of a letter sent to the Secretary to Government under date the 10th May 1826.		
Jᵗ Magis. of Neggena	- - - - -		- - - -	- - - -	— None. —			
Meeruth - -	- - - - -		- - - -	- - - -	— None. —			
Joint Magistrate of Boolard Shaher	- - - - -		- - - -	- - - -	— None. —			
Saharumpore - - 3.	1.—Mussᵗ Gourah	40	Brahmunnee -	Gowrie, brahmin	- - the deceased was a parothe or padrie by profession, and lived in pretty good circumstances in life upon the income got from his jeyjmauns.	4 March 1826	Deoband - -	- - the suttee was performed by the ceremony of sahamurrun. Mussumet Gourah, on the death of her husband, expressed a wish of burning herself with his remains. The thannadar, mohurrir, and Hindoo burkundazes, repaired to the house, asked her of the cause of this wish, to which she replied it was her voluntary desire. After due inquiry, finding nothing contrary to the shasters which could prevent her burning, she was allowed to be carried to the place of cremation, where she was burnt with the corpse of the husband, in the presence of the above-mentioned police officers. The suttee has left two sons and three daughters, all of whom have arrived to the age of maturity.
	2.—Dᵒ Sanaho	50	Dᵒ - -	Thundee, brahmin.	- - ditto - - ditto - -	9 - - -	Mungloor - -	- - The suttee was performed by the ceremony of sahamurrun. Mussumet Sanaho, on the death of her husband, expressed a wish of burning herself with his remains. The thannadar, mohurrir, and several Hindoo burkundazes, repaired to the house, asked her of the cause of this wish, to which she replied it was at her own voluntary desire. After due inquiry, finding nothing contrary to the shasters which could prevent her burning, she was allowed to be carried to the place of cremation, where she was burnt with the corpse of her husband, in the presence of the above mentioned police officers. The suttee had left children who have arrived to the age of maturity.
	3.—Mussᵗ Cholie	25	Kutole Hindoo -	Desourdhee, hindoo.	- - the deceased passed his life in servitude, and lived in ordinary circumstances, upon the income derived by it.	16 - - -	At Loudhoura, in the jurisdiction of Thannah Munglour.	- - the suttee was performed by the ceremony of sahamurran. Mussumat Cholie, on the death of her husband, expressed a wish of burning herself with his remains. The thannadar, mohurrir, and several Hindoo burkundazes, repaired to the house and asked her of the cause of this wish, to which she replied it was her own voluntary desire; after due inquiry finding nothing contrary to the shasters that could prevent her burning, she was allowed to be carried to the place of cremation, where she was burnt with the corpse of her husband in the presence of the above-mentioned police officers. The suttee has left no children.
Jᵗ Magistrate of Mozuffernugger	- - - - -		- - - -	- - - -	— None. —			

(*continued*)

DIVISION OF BAREILLY—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Joint Magistrate of Sirpoora	- - - - - -		- - -	- - -	— None. —			
Joint Magistrate of Bcia -	- - - - - -		- - -	- - -	— None. —			

DIVISION OF BENARES.

Allahabad -	3.	1.–Muss^{t} Koorjea	50	Tailor - -	Hata, tailor -	- - tailor; supported himself by his labour.	25 May 1826	Thannah Bara -	- - sahamurrun. She left 2 sons; one 20 years, and the other 14. The ceremony took place without intimation having been given at the thannah; but from the subsequent inquiry, it appears to have been perfectly voluntary.
		2.–D^{o} Minda - -	25	Rajepoot - -	Maladeen, rajepoot.	- - cultivator; supported himself by his labour.	2 June –	Thannah Sooram	- - sahamurrun. The thannadar, on receiving information of the suttee's intention, proceeded forthwith to the spot, but the ceremony had taken place before his arrival; it however appears to have been perfectly voluntary.
		3.–D^{o} Luchmunea -	60	Bunnea - -	Motee, buggal -	- - bunea; circumstances tolerable.	20 Nov. –	D^{o} Podahahie Mundavee.	- - sahamurrun. She left 1 son, 35 years old. The magistrate in person endeavoured to persuade the widow from burning, but in vain, and the ceremony was perfectly voluntary.
Futtehpoor -	1.	1.–Muss^{t} Muntoora	70	Kaet - -	Pursotee Lail, kait.	- - cultivator; and in poor circumstances.	24 Dec. 1826	Sheorajpoor -	- - she burnt herself voluntarily on the pile of her husband, according to the rules of the bewustah, but no police officers were present at the time of burning. The distance of the police choukee, however, being but 1 coss distant from the spot, an apparent neglect, either on the part of the zumeendar or police, is obvious; to account for which the zumindar has been sent for, with the gorait of the village.

N. B.—The magistrate called on to communicate the orders he may pass in the cases of the zumeendar and gorait.

Southern Division of Bundlekhund -	1.	1.–Muss^{t} Juneeah	15	Brahmince -	Newazee, brahmin	- - cultivator and money dealer; in good circumstances.	28 June 1826	Surrah - -	- - a full report of this case was submitted by the magistrate, in a letter to the Nizamut Adawlut, under date the 15th of July 1826.

The sacrifice was in the first instance voluntary; but after the flames had reached her, the suttee made three several attempts to make her escape, but was forcibly prevented by the by-standers, for which act of violence 7 individuals have been committed to take their trial before the court of circuit. Muss^{t} Juneeah was burnt with the body of her husband, and it appears that no legal impediment to the sacrifice existed. She had no children.

N. B.—See letter from the magistrate, dated 29th January 1827.

N. B.—In the month of December, a case of suttee in the town of Banda was prevented by the interference of the police. The magistrate, on receiving the report, immediately proceeded to the house of the widow, who at the time appeared deaf to persuasion, and desirous only of immediately undergoing the sacrifice. As her husband had only departed life a few hours before, the magistrate ordered the suttee to be deferred till the following day; and before morning the widow was induced to forego her resolution.

Northern Division of Bundlekhund -	1.	1.–Muss^{t} Ruttee	30	Bunnia - -	Bhowanie - -	- - unza kush, or a weigher of grain; in middling circumstances.	31 July 1826	Amoond - -	- - after the decease of her husband, Mussumut Ruttee, who was blind and childless, having intimated her intention of burning herself with the body, the thannadar, being unable to attend in person in consequence of illness, sent the jemadar to the spot to prevent the suttee, who, after 3 days' delay, during which period the body remained unburned, being unable to overcome determination of the widow, conveyed her to the thannah, where she was discovered to be labouring under periodical uncleanness, and to be thereby incapacitated for performance of the ceremony. She was made over to her relations by order of the magistrate; and 11 days after the cremation of her husband's body, she, with the assistance of the zumindar Kishore, burned herself with a turban of the deceased. The thannadar was dismissed for prevarication and inattention to the rules prescribed for suttees. Kishore zumeendar was fined 100 rupees for resistance to the police, and for affording assistance to the suttee, and the jemadar was removed to another chowkey. The suttee took place by the ceremony of anoemurrun.

No suttee has been prevented by the persuasive remonstrances of police officers during the year 1826.

City of Benares	15.	1.–Muss^{t} Jankee Bye	75	Brahmin - -	Rugnaut Bhut, brahmin.	- - teacher of vedes; in middling circumstances.	13 April 1826	Thannah Dussumede.	- - the suttee took place, sahamurrun, in the presence of the police officers, there being no legal impediment. Mussumut Jonkee Bye left a son, aged 30 years.
		2.–D^{o} Myna Baee -	60	D^{o} Mahratta -	Nag Bhut, brahmin.	beggar; poor - - -	28 – –	D^{o} Cal Bhyro -	- - the suttee took place, sahamurrun, in the presence of the police officers, there being no legal impediment. Mussumut Myna Baee left no children.

(*continued*)

ZILLAHS.	Benares Division—*continued.* Names of SUTTEES. Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
City of Benares—*continued.*	3.–Muss' Cownl Munee - 65	Kait Bengalee -	Kashenaut, knet	- - service; in middling circumstances.	30 May 1826	Thannah Dussesmede.	- - the suttee took place, sahamurrun, in the presence of the police officers, there being no legal impediment. Mussumut Cownl Munee left 3 sons, aged 45, 35, and 30.
	4.–D° Gowree - 25	Doomra - -	Gunput, doomra	- - receiver of cloths, bedding, &c. of corpses burnt by the river side; wealthy.	13 June –	D° - D° -	- - the suttee took place, sahamurrun, in the presence of the police officers, there being no legal impediment. Mussumut Gowree left no children.
	5.–D° Renooka Baee 42	Brahmin - -	Seetaram Bhut, brahmin.	beggar; poor - - -	17 – –	D° - D° -	- - the suttee took place, sahamurrun, in the presence of the police officers, there being no legal impediment. Mussumut Reenooka Baee left an only son, aged 7 years.
	6.–D° Galabee Baee 50	D° - - -	Cashenauth, brahmin.	ditto - ditto - - -	19 – –	D° - Ramapoorra.	- - the suttee took place, sahamurrun, in the presence of the police officers, there being no legal impediment. Mussumut Galabee Baee left no children.
	7.–D° Audeit Baee 65	Brahmin Goojranlee.	Deoram Rawul, brahmin.	ditto - ditto - - -	7 July –	D° - Cal Bhyro	- - the suttee took place, sahamurrun, in the presence of the police officers, there being no legal impediment. Mussumut Audeit Baee left an only son, aged 30 years.
	8.–D° Chunda - 60	Rajpootin -	Rajhawun Singh, raujpoot.	- - ploughman; in middling circumstances.	16 – –	D° - Chobeypoon	- - in consequence of the suttee having taken place before the arrival of the police officers (though there was no legal impediment), the heirs of the deceased were summoned before the court, and 2 of them were punished by fine. Mussumut Chunda had no children.
	9.–D° Ramdeyee - 40	Khatre Rora -	Radheykishen, khatree.	merchant; wealthy - -	28 August –	D° - Chowk -	- - the suttee took place, sahamurrun, in the presence of the police officers, there being no legal impediment. Mussumut Ramdeyee left no children.
	10.–D° Luchmuneea 22	Brahmin - -	Ujoodhea Dut, brahmin.	- - ploughman; in middling circumstances.	2 Sept. –	D° - D° -	- - the suttee took place, sahamurrun, in in the presence of the police officers, there being no legal impediment. Mussumut Luchmuneea left an only daughter, aged 2 years, which the heirs entered into an agreement to support.
	11.–D° Jankee Baee 25	Bahminee Mahratta.	Bhee Khujee, brahmin.	- - service; in middling circumstances.	11 October –	Thannah Dussesmede.	- - the suttee took place, sahamurrun, in the presence of the police officers, there being no legal impediment. Mussumut Jankee Baee left no children.
	12.–D° Luchmee Baee - 40	Brahmin - -	Kishendyal, brahmin.	- - teacher of vides; in middling circumstances.	17 – –	D° - Ramapoora	- - the suttee took place, sahamurrun, in the presence of the police officers, there being no legal impediment. Mussumut Luchmee Baee left an only son, aged 11 years.
	13.–D° Mohadevee - 70	Khetre - -	Atmaram, khetre	service; wealthy - -	23 Nov. –	D° - Chowk	- - the suttee took place, sahamurrun, in the presence of the police officers, there being no legal impediment. Mussumut Mohadevee left an only son, aged about 20 years.
	14.–D° Kashee Baee 70	Brahmin Mahratta.	Narobro Bhanee Keir, brahmin mahratta.	- - service; in middling circumstances.	29 – –	D° - Cal Bhyro	- - the suttee took place, sahamurrun, in the presence of the police officers, there being no legal impediment. Mussumut Kashee Baee left no children.
	15.–D° Kashee Baee 30	Brahmin - -	Balum Bhut, brahmin.	- - teacher of vides; in middling circumstances.	10 Dec. –	D° - D° -	- - the suttee took place, sahamurrun, in the presence of the police officers, there being no legal impediment. Mussumut Kashee Baee left no children.

During the year 1826 four suttees were prevented: one under the buvusta of the pundits, specified in a reply to 2d question from the sudder court, which accompanied Mr. Registrar Turnbull's letter to the court of circuit, under date the 25th June 1827; one attempted to burn herself with the dead body of a man by whom she was kept, under no legal authority; one under bewustah No. 5, that accompanied the circular orders of the 4th January 1815; and one not under any legal impediment, but according to her own will and accord, yielding to the persuasion of the police officers.

The names of these three women are, Mussumut Bhuggeeruthee, brahmin, aged 40 years; Mussumut Soorja Buqual, aged 50; Mussumut Lalla Baee, brahmin, aged under 16; and Mussumut Boodha, kait, aged 36 years.

No. of suttees in 1824 - - 16, and 2 prevented.
— 1825 - - 17 – 5 ditto.
— 1826 - - 15 – 4 ditto.

Considerable sickness prevailed during the months of June and July.

Ghazeepore 19.	1.–Muss' Chowrasseeah - 50	Brahminee -	Lookram Misser, brahmin.	- - beggar; and lived during his lifetime upon alms; daily expense unknown.	1 Jan. 1826	Secunderpore -	- - this woman burned with her husband's corpse previous to the arrival of the police; left no offspring, and in other respects was free from objection. The thannadar sent in Sheonarain and Ramdehall Rai, zemindars, and Ramdeit Misser, heir to the deceased female, and Mohabul, goraite, to answer for neglecting to prevent this woman from becoming suttee before the arrival of the police, but they were released without punishment.

(*continued*)

BENARES DIVISION—*continued.* Zillahs.	Names of Suttees.	Age.	Caste.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	Remarks.
Ghazeepore—*continued.*	2.–Mussᵗ Hewun Chully	80	Brahminee	Jangroo Tewarre, brahmin.	- - cultivator; possessing an annual income of 100 maunds of grain, value 100 rupees; daily expense 4 ½ anas.	7 January 1826	Bullcah	- - before the arrival of the police the deceased burned with the corpse of her husband. No impediment. She left a son aged 40 years. On investigation, it appeared that the 4 goraites of the village neglected to give timely notice at the thannah, for which they were sentenced to be confined 14 days each, without labour; the rest of the abettors who aided in this suttee, not being found guilty, were released after the Shasters had been explained to them.
	3.–Dº Gourree	80	Barnawareen	Banee, burnawar	- - the husband was poor, and was maintained by a distant relation during life.	30 – –	Rutsur	- - the husband died at home, and the widow became suttee with her own accord after the expiration of 15 days, with his turban, previous to the arrival of the police; in other respects was without impediment; left no children.
	4.–Dº Jykoowry	80	Brahminee	Gungloll Tewarry, brahmin.	- - zumindar and family priest of Mouza Tewarrypoor; proprietor of 5 beegahs of land, the produce of which is estimated to yield the value of 10 rupees, besides 4 ploughs and mangoe garden and bamboo. Total annual income, 102 rupees; expenditure, 4 ½ annas per diem.	18 Feb. –	Russeerah	- - notwithstanding the persuasions of the thanadar, who prevented this female from sacrificing herself during the day, 3 hours after sunset she burned with her husband's corpse; left 4 adult sons, and was free from objection.
	5.–Dº Sokheeah	28	Raujpootin	Gobind Singh, raujpoot.	- - servant; in the receipt of 3 rupees per month; daily expense 1 ½ seer of grain.	11 March –	Secunderpoor	- - this widow's husband served 4 years at Cooch Behar, where he died. Rambhurssah brought his turban, and without the knowledge of her heirs delivered it to her, who instantly resolved to sacrifice herself. The gorait of the village made her over to the zumeendars, while he went to report at the thannah; but in the interval, prior to the arrival of the police, she voluntarily burnt herself, with her husband's turban, on a pile of wood collected outside the village for the purpose of the Hooly festival. The fire is said to have been communicated from her own clothes. The zumeendars and others, under whose custody she had been placed by the gorait, were summoned to appear, but on investigation, as no crime was proved against them, they were discharged after the Shasters had been explained to them. The suttee left no children; was in other respects free from objection.
	6.–Mussᵗ Ghoorbinneeah	50	Aheerin	Churtamun, aheer	- - cultivator; produce annually amounted to 15 maunds of grain, of every description; 2 seers daily expense.	21 March –	Secunderpoor	- - this female burnt with her husband's corpse, before the arrival of the police. Left a son and daughter above the prescribed age. The thannadar sent in her heirs for neglecting to prevent her from burning until the arrival of the police; but they were released after the Shasters had been explained to them. She was free from objection.
	7.–Dº Momgeeah	35	Culwareen	Meherbaun, culwar.	- - was possessed of no property; he was maintained by his father-in-law whilst alive.	8 April –	Rutown	- - burned with her own nutheah, subsequent (1 ½ years) to the death of her husband in Calcutta; setting fire to the pile with her own hand, previous to the arrival of the police. She left no children, and was free from impediment. The zumeendars were summoned, and after entering into a moochulka, of 50 rupees each, for preventing a similar case from taking place in future until the arrival of the police, were discharged.
	8.–Dº Shoonderry	12	Mallahin	Luchmun, mullah.	- - followed his own profession, and was a servant, a' 1 ½ rupees per month; annual income 18 rupees; daily expense accordingly.	6 June –	Bhurrowlee	- - the husband went on service to the eastward, and after the lapse of 1 ½ months died from sickness at Bugwangolah. When this intelligence reached the deceased she was at her parents' house, and immediately prepared the necessary ceremonies for sacrificing herself. She then repaired in a boat and went to the other side of a river, and having set fire to the pile with her own hands, burned herself with a sindhora box. She had no children. The thannadar sent in the mullahs, who neglected to give information, and they remained for some time under examination. The boatmen who conveyed her were summoned, but could not be traced; as no proof of force or illegal abetting appeared against the boatmen, they were released.
	9.–Dº Rungeeah	26	Brahminee	Surrubjeet, brahmin.	- - cultivator; estimated produce about 30 maunds annually; 3 ¾ seers of grain daily expense.	24 June –	Secunderpoor	- - burned with her husband's corpse, previous to the arrival of the police. Left 3 children, viz. one 8 years old, one 3 years, and the other 4 months; the heirs voluntarily engaged for the provision of the latter, on stamped paper. The heirs, abettors and the gorait were sent in by the thannadar, but as the suttee was not contrary to the Shasters, they were released in a moochulka of 50 rupees each, in order to prevent a similar case from taking place in future until the arrival of the police.

(*continued*)

BENARES DIVISION—*continued.*

ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Ghazeepore—*continued.*	10.—Muss' Khutrunneeah	16	Aheerin	Ramphul, aheer	- - grazier and cultivator; annual income 80 rupees, daily expense 3 annas.	13 July 1826	Russerah	- - burned with her husband's dhotee immediately (or 8 days) after his death, notwithstanding the persuasions of her heirs and the villagers, before the arrival of the police. Left no offspring, and was in other respects free from objection.
	11.—D° Jusseeah	30	Raujpootain	Takoordial, raujpoot.	- - possessed of ¼ gr. share in mouza Mynepoor, and cultivated land besides, yielding an annual produce of about 100 maunds of grain, 10 seers of grain expense per diem.	29 — —	Nundgunge	- - this female burned with her husband's corpse before the arrival of the police. Left a daughter of the age of 7 years; was free from impediment.
	12.—D° Bachanah	85	D°	Ultul Singh, raujpoot.	- - zemeendar of 300 begahs of land, at a jumah of 400 rupees, besides clothes and brazen plates, amounting annually to 200 rupees, daily expense 8 annas.	4 August —	Rutsur	- - the female burnt with her husband's corpse before the arrival of the police, notwithstanding the pursuasions of the zumeendars and her heirs, and was free from objection. Left 2 grown-up sons.
	13.—D° Uckoote	25	Brahminee	Ramsahoy, tewarree brahmin.	- - beggar; daily expense 1 anna.	4 Sept. —	Bullea	- - burned before the arrival of the police, 14 years after her husband's death, without his corpse or any thing. Left no children. The thannadar sent in the aiders and abettors for not preventing the suttee, and the gorait for neglecting to give timely notice. The thannadar was twice fined 20 rupees for neglecting to send in the witnesses, and the aiders are on security. The case is pending under investigation.—See letter to magistrate, dated 3d March 1827, and his order, dated 10th ditto.
	14.—D° Moorgiah	25	Brahmin	Nuckchedi, tewarry brahmin.	- - beggar; 1½ seers of grain, which he earned by begging, was his daily expense.	6 — —	Secunderpoor	- - this female burned with her husband's corpse, prior to the arrival of the police. Left no children, and was free from objection. The thannahdar sent in the aiders and the gorait, for neglecting to give timely information. The aiders were fined 25 rupees each for neglecting to prevent the suttee, on failure to be confined for 1 month each, and the gorait was puhished on the same grounds with 15 rataus.
	15.—D° Quoonee	30	Condooee	Munroop, condoo	- - chcorecharrah; annual produce of his trade amounted to 70 rupees, daily expense 3 annas.	25 — —	Rutsur	- - this female burned with the corpse of her husband before the arrival of the police. Left 2 young sons, and was free from all objection.
	16.—D° Asunnasee	35	Rajpootin	Sugookoonr, rajpoot.	- - ploughman, and earned his livelihood by that means; annual produce 30 maunds of grain, daily expense 5 seers. See letter from magistrate, dated 10 March 1827.	28 — —	Bunshedhur	- - four years had elapsed since her husband's death, when her only child, aged about 9 years accidentally fell into a well and died; in consequence of which, and before the police could reach, she burned herself with her son's corpse. The thannadar sent in her heirs, who aided and set fire to the pile. The pundit was called on to report his opinion on the case, who reported that it was illegal and contrary to the Shasters. They were therefore committed to the court of circuit.
	17.—D° Suthmale	20	Raujpootin	Doul Race, raujpoot.	- - zumeendar of 12 begahs of land, which is estimated to yield 52 rupees, daily expense 2 annas.	9 October —	Wugrah	- - the husband died at Gya; and previous to the arrival of the police this female burned herself with her husband's clothes and a box. She left a daughter 1 year old, for whose provision the heirs of the deceased have entered into an agreement. The thannahdar, for not prohibiting the suttee until the arrival of the police, sent in the heirs and the gorait. On investigation, it appeared that the heirs allowed her to become suttee; but whether immediately on her receiving the intelligence, or otherwise, could not be ascertained, and as the circuit judge was presiding at the time, this case was brought forward. It was therefore laid before him, who returned it with an order to investigate more minutely into the case.
	18.—D° Toolsah	22	Koithin	Besesur Dail, kaet.	- - servant; and held zumeendarry shares, together with the shares of his other relations. His annual income amounted to 1,500 rupees, daily expense 2 rupees.	14 — —	Sadder	- - burned with her husband's corpse before the arriaal of the police; had no children, and was free from all objection. The heirs disobeyed the orders of the police, who went to endeavour to prevent the suttee, and to institute an inquiry into the case; 14 heirs were sent in by the thannadar. These people, as vakeels and mukhtars, were well acquainted with the rules of government; but nevertheless, in opposition to those rules, and under the very walls of the court, persisted in resisting the thannadar, who wished them to delay until he had made the necessary inquiries, abused him, and aided in the suttee. They were fined 50 rupees each, or 2 months, for insolence to the police, and not for their share in the suttee.
	19.—D° Bhurasiah	80	Brahminee	Sheodat Ojha, bahmin.	- - cultivator; by which means he earned 25 rupees annually, daily expense accordingly.	8 Nov. —	Reotee	- - this female burned with her husband's corpse before the arrival of the police; left 4 sons above the prescribed age; no impediment.

Besides these, 9 were prevented from sacrificing themselves by the persuasions of the police officers.

(*continued*)

BENARES DIVISION—*continued.* ZILLAHS.	Names of SUTTEES. Age.	CASTE.	Names and Caste of their Husbands	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Jounpoor - -	- - - - - -	- - - - - -	- - - - - -	- - - - - -	- - - - - -	- - - - - -	- - see letter from the acting magistrate, dated 27th January 1827.
Joint Magistrate of Azimgurh 5.	1.–Mussᵗ Radhea - 15.	Brahmin - -	Shemchurn Chowbey.	- - agriculture; and possesses 2 cattles, and 1 biggah and 7 biswas of land.	5 June 1826 -	Cheriacote -	- - upon receiving the report of this suttee from the mohurir of Cheriacote, the late acting joint magistrate ordered that the heirs of Mussumut Radhea, and the persons who collected the wood and prepared the chitta, with the zemindar of the village, should be seized and sent in; upon this the thannadar sent in Bhoiro Chowbe, Amrit Chowbe, Ramhit Chowbe, Roopun Chowbe, Boojhawun Chowbe, Kaul Chowbe, Lall Chowbe, Gujgodhur Chowbe, Motee Chowbe, Hurloll Chowbe, Bulraj Chowbe, Nundo Goreit, with Hurnam Raie and Kosel Raie, whose depositions were taken; and it appeared that Mussumut Radhea burnt herself after the period of 1 month had expired from the date of the death of her husband. On the 12th July 1826, the late joint magistrate held a proceeding, declaring the suttee to be illegal, for two causes: 1st, that the female was under age; 2d, that being of the Brahmin caste, she had burnt without the body of her husband, and before the arrival of the police officers. He therefore ordered that all the persons above mentioned, excepting Nunda Gurreit, should be imprisoned, with hard labour, for the period of 1 month each, and then released.
	2.–Dᵒ Seettabo - 20.	Kait - -	Gungaram, kait	- - physician; and possessed property, value of 37 rupees.	7 June -	Nizamabad -	- - on the 7th June a report was received from the mohurrir of Nizamabad, stating that Gungaram had died 3 ½ years ago, and that now his wife was about to become suttee. Upon this an order was issued to the thannahdar to send in Mussumut Seettabo, with the brother of her husband. Previous to the arrival of this order, Mussumut Seettabo had burned herself; in consequence, Juggeroo, the brother of Gungaram, was sent in to the magistrate; and Thakoorpersad and Rambux, and Futteh Koormee, and Hurmooman, who assisted in making the chitta, were seized and sent in. A proceeding was held by the late joint magistrate, on the 12th July 1826, declaring the suttee to be illegal, on account of the time (3 ½ years) which had elapsed between the death of the husband and the burning of the woman; the woman having, at the time of her husband's death, been present with him, and expressed no wish at that time to become a suttee. In consequence the late joint magistrate sentenced all the persons above mentioned to be imprisoned, with hard labour, for the space of 1 month each.
	3.–Dᵒ Jeethunnee, 45	Bhoonhar -	Lowtoo Raie, bhoonhar.	- - zemindaree; and possessed a thatched house.	24 July -	Ghoose - -	- - the report in this case was received on the 4th July 1826; subsequently the thannadar sent in Surnam Raie, the heir of Lowtoo Raie, and Runnoo Raie and Higha Raie, puttedars of the village, for having allowed the suttee to take place before the arrival of the police. On the 30th November a proceeding was held by the joint magistrate, when there appearing nothing irregular in the suttee, the parties were dismissed.
	4.–Dᵒ Sawooker - 20	Brahmin - -	Ramjut Pandee, brahmin.	- - beert jujmounee; and possessed no property.	14 August -	Muddoobun -	- - the report in this case was received on the 16th August. The late joint magistrate, upon receiving it, ordered that all the parties, who had allowed the suttee to take place before the arrival of the police, should be seized and sent in. On the 30th November a proceeding was held by the joint magistrate, when nothing irregular appearing in the suttee, the parties were dismissed.
	5.–Dᵒ Gungajullee - - } 18	Brahmin - -	Dehloo Pandee, brahmin.	- - ditto - -	1 Sept. - -	Ghoosee - -	- - the report of the thannadar, in this case, was received on the 5th September. Gowree Pandee, the heir of Dehloo Pandee, was sent in. It appeared from investigation, that Mussumut Gangajullee became suttee, leaving an infant child of 1 ½ years old. Inasmuch as a regular suppurdnameh was written by Gowree Pandee, and there appeared nothing irregular in the suttee, Gowree Pandee was allowed to return home.
Purzapoor - 3.	1.–Mussᵗ Indranee - 28	Rajpoot - -	Amaroo Sing, chundel rajpoot.	- - cultivator; an ignorant person, and poor.	25 January 1826	Ghoraweel -	- - Mussumut Indranee burnt with the body of her husband, in the presence of the darogah. There was no legal cause for preventing the suttee.
	2.–Dᵒ Bhuggia - 24	Brahmin - -	Gobind Misser, brahmin.	- - servant and cultivator; an ignorant man, and poor.	8 Sept. -	Chundowlee -	- - Mussumut Bhuggea burnt with her husband's body, in the presence of the jemadar of the thannah, notwithstanding his dissuasions. There was no legal cause for prohibiting the suttee.

(*continued*)

BENARES DIVISION—*continued.* ZILLAHS.	Names of SUTTEES.	Age.	CASTE.	Names and Caste of their Husbands.	Profession and Circumstances of the Husband.	Date of Burning.	In what Police Jurisdiction.	REMARKS.
Mirzapoor—*continued.*	3.—Muss^{t} Imeertee	20	Chamar	Sheodeal, chamar.	-- labourer; ignorant and poor.	16th Nov. 1826	Ghorawul	-- Mussumut Imeertee burnt with a turban belonging to her husband, 6 months after the death of Sheodiall her husband, before the arrival of the police officers on the spot; there does not appear to have been any legal cause for prohibiting the suttee.

N. B.—None of the above women left any children.

(True copies.) (signed) *W. H. Macnaghten,*
Registrar.

ABSTRACT STATEMENT of the Number of HINDOO WOMEN who were Burnt or Buried Alive in the several Zillah and City Courts, during the Year 1826. BENGAL

ZILLAH AND CITY COURTS.	Number of Suttees.
CALCUTTA DIVISION:	
Burdwan	45
Hooghly	98
Jessore	3
Jungle Mehauls	11
Midnapore	14
Nuddea	1
Nuddeah	44
Suburbs of Calcutta	35
Twenty-four Pergunnahs	20
Barasut	8
Total	279
CUTTACK COMMISSION:	
Cuttack	10
Khoordah	35
Balasore	—
Total	45
DACCA DIVISION:	
Backergunge	45
Chittagong	1
Noacilly	—
City Dacca	12
Dacca Jelalpore	3
Mymensing	—
Sylhet	—
Tipperah	4
Total	65
MOORSHEDABAD DIVISION:	
Beerbhoom	—
Bhaugulpore	4
Monghyr	—
Dinagepore	—
Maldah	—
City Moorshedabad	—
Purneah	4
Rajeshahye	—
Bagorah	—
Rungpore	—
Rungpore Commission	—
Total	8

ZILLAH AND CITY COURTS.	Number of Suttees.
PATNA DIVISION:	
Behar	3
Monghyr	—
City Patna	4
Goruckpore	22
Ramghur	3
Sarun	10
Shahabad	22
Tirhoot	1
Monghyr	—
Total	65
BAREILLY DIVISION:	
Agrah	1
Alleghur	1
Bareilly	—
Saiehanpore	—
Pelibheet	—
Cawnpore	2
Etawah	—
Joint ditto	1
Furruckabad	—
Mooradabad	—
Nuggeena	—
Meeruth	—
Boolundshehur	—
Saharunpore	3
Muzuffernugger	—
Sirpoorah	—
Beja	—
Total	8
BENARES DIVISION:	
Allahabad	3
Futtehpore	1
Bundlecund, Southern Division	1
Bundlecund, Northern Division	15
City Benares	19
Ghazeypore	—
Jumpore	5
Azimghur	3
Mirzapore	48
Total	518
GRAND TOTAL	

(signed) *W. H. Macnaghten,* Registrar.

ABSTRACT STATEMENT exhibiting the Age of the Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the several Districts within the CALCUTTA DIVISION, during the Year 1826.

	100.	90 and upwards.	80 and upwards.	70 and upwards.	60 and upwards.	50 and upwards.	40 and upwards.	30 and upwards.	20 and upwards.	Under 20.	TOTAL.
CALCUTTA DIVISION:											
Burdwan	-	-	1	11	3	10	6	6	7	1	45
Hooghly	-	-	6	14	23	19	16	10	8	2	98
Jessore	-	-	-	-	1	1	1	-	-	-	3
Jungle Mehauls	-	-	3	1	-	3	1	2	-	1	11
Midnapore	-	-	2	5	2	-	2	3	-	-	14
Nugwan	-	1	-	-	-	-	-	-	-	-	1
Nuddeah	-	-	1	2	7	8	11	6	8	1	44
Suburbs of Calcutta	-	-	1	1	9	9	2	6	4	3	35
Twenty-four Pergunnahs	-	-	-	-	4	2	7	3	4	-	20
Barasut	-	-	-	1	1	2	1	2	1	-	8
TOTAL	-	1	14	35	50	54	47	38	32	8	279
CUTTACK COMMN:											
Cuttack	-	-	1	1	-	-	-	4	4	-	10
Khoordah	-	-	-	1	-	6	6	4	17	1	35
Balashore	-	-	-	-	-	-	-	-	-	-	-
TOTAL	-	-	1	2	-	6	6	8	21	1	45

ABSTRACT STATEMENT exhibiting the Age of the Hindoo Women who have burnt themselves on the Funeral Piles of their Husbands, in the several Districts within the DACCA DIVISION, during the Year 1826.

	100.	90 and upwards.	80 and upwards.	70 and upwards.	60 and upwards.	50 and upwards.	40 and upwards.	30 and upwards.	20 and upwards.	Under 20.	TOTAL.
DACCA DIVISION:											
Backergunge	-	-	2	3	5	7	7	8	13	-	45
Chittagong	-	-	1	-	-	-	-	-	-	-	1
Noacally	-	-	-	-	-	-	-	-	-	-	-
City Dacca	-	-	-	-	3	2	1	1	4	1	12
Dacca Jelalpore	-	-	-	-	-	1	-	1	1	-	3
Mymensingh	-	-	-	-	-	-	-	-	-	-	-
Sylhet	-	-	-	-	-	-	-	-	-	-	-
Tipperah	-	-	-	1	-	1	-	2	-	-	4
TOTAL	-	-	3	4	8	11	8	12	18	1	65

ABSTRACT STATEMENT exhibiting the Age of the Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the several Districts within the MOORSHEDABAD DIVISION, during the Year 1826.

	100.	90 and upwards.	80 and upwards.	70 and upwards.	60 and upwards.	50 and upwards.	40 and upwards.	30 and upwards.	20 and upwards.	Under 20.	TOTAL.
MOORSHEDABAD DIVISION:											
Beerbhoom	-	-	-	-	1	-	-	3	-	-	4
Bhaugulpore	—	—	—	—	—	—	—	—	—	—	—
Monghyr	—	—	—	—	—	—	—	—	—	—	—
Dinagepore	—	—	—	—	—	—	—	—	—	—	—
Maldah	—	—	—	—	—	—	—	—	—	—	—
City Moorshedabad	-	-	1	-	-	-	2	-	1	-	4
Purneah	—	—	—	—	—	—	—	—	—	—	—
Rajshahye	—	—	—	—	—	—	—	—	—	—	—
Bagoora	—	—	—	—	—	—	—	—	—	—	—
Rungpore	—	—	—	—	—	—	—	—	—	—	—
Rungpore Comm[r]	—	—	—	—	—	—	—	—	—	—	—
TOTAL	-	-	1	-	1	-	2	3	1	-	8

ABSTRACT STATEMENT exhibiting the Age of the Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the several Districts within the PATNA DIVISION, during the Year 1826.

	100.	90 and upwards.	80 and upwards.	70 and upwards.	60 and upwards.	50 and upwards.	40 and upwards.	30 and upwards.	20 and upwards.	Under 20.	TOTAL.
PATNA DIVISION:											
Behar	-	-	-	-	1	-	-	-	1	1	3
Monghyr	—	—	—	—	—	—	—	—	—	—	—
City Patna	-	-	-	1	2	-	-	-	1	-	4
Goruckpore	1	-	2	4	3	1	4	1	6	-	22
Ramghur	-	-	-	-	-	1	1	-	1	-	3
Saran	1	1	-	-	1	2	1	-	2	2	10
Shahabad	-	1	2	3	2	3	3	2	5	1	22
Tirhoot	-	-	1	-	-	-	-	-	-	-	1
Monghyr	—	—	—	—	—	—	—	—	—	—	—
TOTAL	2	2	5	8	9	7	9	3	16	4	65

ABSTRACT STATEMENT exhibiting the Age of the Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the several Districts within the Bareilly Division, during the Year 1826.

	100.	90 and upwards.	80 and upwards.	70 and upwards.	60 and upwards.	50 and upwards.	40 and upwards.	30 and upwards.	20 and upwards.	Under 20.	TOTAL.
Bareilly Division:											
Agrah	-	-	-	-	-	-	-	-	-	1	1
Alligbur	-	-	-	-	-	-	-	1	-	-	1
Bareilly	—	—	—	—	—	—	—	—	—	—	—
Shahjehanpore	—	—	—	—	—	—	—	—	—	—	—
Peelbheet	—	—	—	—	—	—	—	—	—	—	—
Cawnpore	-	-	-	-	2	-	-	-	-	-	2
Bhitoura	—	—	—	—	—	—	—	—	—	—	—
Etawah	—	—	—	—	—	—	—	—	—	—	—
Joint Dº	-	-	-	-	-	1	-	-	-	-	1
Furruckabad	—	—	—	—	—	—	—	—	—	—	—
Mooradabad	—	—	—	—	—	—	—	—	—	—	—
Nugguna	—	—	—	—	—	—	—	—	—	—	—
Meeruth	—	—	—	—	—	—	—	—	—	—	—
Boolundshuhur	—	—	—	—	—	—	—	—	—	—	—
Saharunpore	-	-	-	-	-	1	1	-	1	-	3
Muzuffernuger	—	—	—	—	—	—	—	—	—	—	—
Deyrah Dhoon	—	—	—	—	—	—	—	—	—	—	—
Sirpoorah	—	—	—	—	—	—	—	—	—	—	—
Total	-	-	-	-	2	2	1	1	1	1	8

ABSTRACT STATEMENT exhibiting the Age of the Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the several Districts within the Benares Division, during the Year 1826.

	100.	90 and upwards.	80 and upwards.	70 and upwards.	60 and upwards.	50 and upwards.	40 and upwards.	30 and upwards.	20 and upwards.	Under 20.	TOTAL.
Benares Division:											
Allahabad	-	-	-	-	1	1	-	-	1	-	3
Futtehpore	-	-	-	1	-	-	-	-	-	-	1
Bundlecund, Southern Division	-	-	-	-	-	-	-	-	-	1	1
Bundlecund, Northern Division	-	-	-	-	-	-	-	1	-	-	1
City Benares	-	-	-	3	4	1	3	1	3	-	15
Ghazeepore	-	-	-	-	6	2	-	3	6	-	19
Juanpore	—	—	—	—	—	—	—	—	—	—	—
Azimghur	-	-	-	-	-	-	1	1	2	2	5
Mirzapore	-	-	-	-	-	-	-	-	3	-	3
Total	-	-	-	4	11	4	4	5	15	5	48

(signed) *W. H. Macnaghten*,
Registrar.

BENGAL.

Mr. Bayley's Minute.

In my minute dated the 13th of January 1827, I stated at some length my opinions on the practicability of gradually putting a stop to the practice of self-immolation by Hindoo widows, and explained the grounds on which, in my judgment, the authority of government with a view to that object might be exercised, without its being misconstrued by the Hindoos, or objected to as a violation of those principles of religious toleration which we have avowed and acted upon.

I suggested, for reasons therein assigned, that the practice should in the first instance be forbidden in those territories into which our code of regulations and the circular instructions regarding suttees had not yet been introduced; viz. those under the resident of Dehli, the commissioner in the Saugor and Nerbudda territories, the commissioner in Kumaoon, and the commissioner in Assam and the north-eastern frontier of Rungpore.

In those suggestions his excellency the Vice President and Mr. Harington expressed their entire concurrence; and the several minutes and documents connected with them were forwarded for the consideration of the right honourable the Governor General, who was at that period in the western provinces.

The report now in circulation from the court of Nizamut Adawlut contains the usual statements and explanations regarding the number of suttees which have taken place during the course of the year 1826. It appears from these statements, that on a comparison with the preceding year, 1825, the number of human victims has considerably decreased; that a very small proportion of those victims belonged to the higher or opulent classes of society; that the completion of the sacrifice was in several instances quietly and effectually prevented by the interposition of the magistrates and their officers; and that the immolation of Hindoo widows is a practice unknown in some of our districts, and very partially so in many others.

These circumstances are satisfactory in themselves; and the more so, as they tend to show that the difficulties opposed to the ultimate suppression of the practice are less serious than is generally imagined.

Upon a full consideration of the present report, and of the opinions now and heretofore recorded by the judges of the Nizamut Adawlut, I see no reason to alter the views expressed in my minute of the 13th January last.

Pending the reference to the Governor General, the report for the year 1825, and the papers connected with it, have not been recorded; and it seems desirable that they should now be entered on the proceedings, together with the report and statements for the year 1826, and that they should be forwarded to the honourable the Court of Directors, together with the result of our deliberations regarding them, at an early period, and in a separate letter.

28th November 1827. (signed) *W. B. Bayley.*

(A true copy.)

Judicial Department, 10th April 1828. *H. Shakespear,* Actg Chief Secy to Govt.

Sir C. T. Metcalfe's Minute.

I have the honour to concur, to its full extent, in Mr. Bayley's proposition for the abolition of the horrible practice of burning widows, in those portions of territory under the presidency of Fort William, in which our regulations have not been promulgated.

I entertain a confident expectation that the entire prevention can be easily effected in the Dehlee territory. In fact, during my first administration in that country, the practice was prohibited, and in one instance, when attempted, authoritatively prevented by me without any bad effect. I trust also that the abolition may be accomplished without difficulty in the other provinces above indicated, or at least wherever the practice is not more prevalent than it was in the Dehlee territory when it was prohibited.

If, however, in any part the practice prevails to so great an extent that the measure would intimately affect the bulk of the inhabitants, and be therefore likely to excite any strong sensation, it may be desirable to proceed with corresponding caution.

BENGAL.

caution. On that account it would perhaps be advisable that the abolition, when designed, be carried into effect by communication with the local authorities, which method would admit of modifications and precautions such as peculiar circumstances might require, rather than by any positive enactment, by which the government might be committed to any course not allowing suitable deviations.

I am further of opinion, that in a similar manner the abolition ought to be effected in such parts of the provinces governed according to the laws commonly called the Regulations, as are as yet free from the general adoption of the practice.

In those districts it is to be hoped the entire prevention of the practice might be effected with the same ease as in parts beyond the reach of the regulations. If any legal obstacles exist owing to the regulations, it would be expedient to remove those obstacles by applicable provisions.

The greatest difficulty on this subject, with reference to views of entire and universal abolition, would exist in those districts governed according to our code of regulations, in which the horrible practice is now most prevalent. I am so satisfied that it is our right and duty to abolish this abominable custom, that my only hesitation, as to proposing its instant and complete abolition by a positive legal enactment, arises from doubts as to the possible effect of such a measure on the mass of the population where the practice is most frequent. If I were assured that the measure could be carried through without actual commotion, I should have no hesitation in recommending the forcible abolition in every part of our dominions, being convinced that if once tranquilly carried into effect, its further consequences on the minds of the people could not be otherwise than beneficial; but considering the frantic passions which may be excited by religious bigotry, and which in this case might possibly be touched, not by the abolition itself, which abstractedly would not, I conceive, excite irritation, but by the misrepresentations which might be industriously circulated as to our further designs, I am loathe to suggest any measure which might commit the government to forcible abolition, or to any irrevocable proceeding on this subject. It is one on which, in order to do good without the risk of evil, it seems incumbent on us to feel our way as we advance.

There is, I understand, reason to apprehend that our interference, as hitherto exercised, with a view to diminish the practice of burning widows, has rather tended to increase it. If this be so, we ought certainly to seek to repair so mischievous a consequence of our intervention.

With this view it may be advisable to prohibit, on the part of the police, the grant of sanction for the act, which is now deemed necessary for its legalization. Instead of sanction, every possible discouragement that can be devised, short of forcible prevention, might be substituted. The responsibility of all persons concerned might be aggravated to the utmost practicable extent, so as to become perilous and alarming; the advising, aiding and abetting, in effecting the act might be declared a heinous crime; the mere attendance on such spectacles might be made a misdemeanor, punishable by the magistrate. I merely offer these suggestions regarding details for consideration; not as propositions on which I see clearly and without a doubt in my own mind the course that ought to be pursued.

But although caution appears to me to be expedient in those districts in which the horrible practice is most generally established, I am not the less satisfied that in many parts of our dominions its entire abolition is easily practicable, through the instrumentality of our local officers, by a mere order of government, without the chance of any evil impression; and I fully believe, that if the first act of our administration, on any new conquest, had been to abolish the practice of burning widows, the abolition would have been effected every where with ease.

Much of the difficulty now existing on this subject has probably arisen from the delicacy with which it has always been treated. The practice having hitherto been respected, what originally would have been considered as an unavoidable and no intolerable consequence of the establishment of a foreign rule, would now perhaps be regarded with jealousy and impatience, as an infraction of a custom hitherto permitted, connected with designs against the prevailing religion of the people.

29th December 1827. (signed) *C. T. Metcalfe.*

(A true copy.)

Judicial Department, 10th April 1828. *H. Shakespear,* Actg Chief Secy to Govt.

GOVERNOR GENERAL'S Minute.

THE information obtained from Kumaoon since the date of my last minute is satisfactory as to the small number of suttees which occur in that district.

It is exceedingly gratifying to observe that the immolations throughout Bengal of the year 1826, compared with those of 1825, had decreased to the amount of 121.

It will also be observed, that the suttees of 1826 were about a tenth lower than the lowest of the preceding four years.

The reports of our different officers do not appear to me to point out any specific course, short of absolute prohibition, by which this barbarous practice could be suddenly checked, or the number of victims very considerably reduced. But I think there is reason to believe and expect that, except on the occurrence of some very general sickness, such as that which prevailed in the lower parts of Bengal in 1825, the progress of general instruction and the unostentatious exertions of our local officers will produce the happy effect of a gradual diminution, and, at no very distant period, the final extinction of the barbarous rite of suttee.

4th January, 1828. (signed) AMHERST.

(A true copy.)

Judicial Department,
10th April 1828.

H. Shakespear,
Actg Chief Secy to Govt.

Lower Provinces. Criminal. 28th February 1828.

RESOLUTIONS.

THE last resolutions on the subject of suttees were passed on the 10th of November 1825, since which the several documents above recorded have from time to time been under the consideration of government.

2. No special orders appeared necessary in addition to those passed by the court of Nizamut Adawlut, in their proceedings dated the 27th of October 1826, on the suttee reports for the preceding year.

3. The government has now before it a report from the Nizamut Adawlut on the number of suttees which took place in the year 1826. And a letter has lately been received from the honourable Court of Directors, dated the 25th of July 1827, in which the honourable Court, after dwelling on the strong interest which the subject has excited in England, and the difficulties and embarrassments with which the question is beset, express their expectation that the progress of education and the diffusion of knowledge will gradually effect the extinction of this barbarous rite.

4. The following is an abstract Statement of the number of suttees which have occurred in each district of the lower and western provinces, in the years 1823, 1824, 1825 and 1826, in continuation of the statement entered in the resolutions of government, dated the 3d of December 1824, when the subject was last considered in detail, with reference to the increase or decrease of the practice in particular districts or divisions of the country.

STATEMENT of Suttees in the Years 1823, 1824, 1825 and 1826.

BENG

DISTRICTS.	1823.	1824.	1825.	1826.
CALCUTTA DIVISION:				
Burdwan	45	56	63	45
Hooghly	81	91	104	98
Jessore	14	30	16	3
Jungle Mehals	27	16	9	11
Midnapore	15	22	22	15
Nuddeea	59	79	60	44
Suburbs of Calcutta	46	34	48	35
24 Pergunnahs	21	22	26	20
Barasut	1	4	20	8
Cuttack	19	11	14	10
Khoorda	11	13	16	35
Pooree	—	—	—	—
Balasore	1	—	—	—
Total	340	378	398	324
DACCA DIVISION:				
Backergunge	11	23	63	45
Chittagong	-	2	9	1
Noacolly	3	-	1	—
Dacca City	14	7	18	12
Dacca Jelalpore	2	2	2	3
Mymensing	—	—	—	—
Sylhet	1	—	—	—
Tipperah	9	6	8	4
Total	40	40	101	65
MOORSHEDABAD DIVISION:				
Beerbhoom	6	3	9	4
Bhaugulpore	1	—	—	—
Moonghyr	1	—	—	—
Dinagepore	—	—	—	—
Maldah	1	1	1	—
Moorshedabad City	2	8	6	4
Purneeah	-	1	2	—
Rajeshahye	-	-	2	—
Buggoorah and Joint Magistrate of Rungpore	—	—	—	—
Rungpore	1	1	1	—
Ditto Commissioner	1	—	—	—
Total	13	14	21	8
PATNA DIVISION:				
Behar	4	1	1	3
Ramghur	5	10	-	3
Sarun	7	12	15	10
Shahabad	30	18	20	22
Tirhoot	3	1	-	1
Patna	-	-	2	4
Goruckpore	-	17	9	22
Total	49	59	47	65

BENGAL.

Statement of Suttees in the Years 1823, 1824, 1825 and 1826—*continued.*

DISTRICTS.	1823.	1824.	1825.	1826.
Bareilly Division:				
Agrah	—	—	1	1
Allighur	1	1	2	1
Shahjehanpore	1	1	1	—
Cawnpore	4	5	6	2
Bhittora	—	1	1	—
Etawah	1	—	1	—
Joint Magistracy Etawah	—	—	4	1
Seharunpore	3	1	1	3
Bolundshcher	—	1	—	—
Bareilly	1	—	—	—
Pillibheet	—	—	—	—
Furruckabad	—	—	—	—
Moradabad	—	—	—	—
Nuggeena	—	—	—	—
Meerut	1	—	—	—
Mozuffernuggur	—	—	—	—
Belah	—	—	—	—
Sirpoorah	—	—	—	—
Total	12	10	17	8
Benares Division:				
Allahabad	—	5	2	3
Joint Magistracy Bithore	4	—	2	—
Bundlecund, Southern division	2	5	1	1
Bundlecund, Northern division	2	2	—	1
Benares	18	16	17	15
Ghazeepore	55	33	21	19
Joint Magistrate Azimghur	1	8	3	5
Mirzapore	3	6	9	3
Juanpore	4	1	—	—
Futtehpore	—	—	—	1
Goruckpore	32	(Transferred to Patna Division.)		
Total	121	76	55	48
Grand Total	575	577	639	518

Calcutta Division.

1823.	1824.	1825.	1826.
340	378	398	324

Dacca Division.

1823.	1824.	1825.	1826.
40	40	101	65

Moorshedabad Division.

1823.	1824.	1825.	1826.
13	14	21	8

5. From the foregoing Statement it appears that in the years 1824 and 1825 the number of instances of suttee in the Calcutta division considerably exceeded the number reported in the preceding year, but in 1826 it fell below the first year of the series.

6. In the Dacca division the number has greatly increased in the last two years under review, especially in 1825.

7. In the districts of the Moorshedabad division the occurrences were more frequent in 1825, but in the following year they again fell even below the small number usually reported from that division.

8. In

BENGAL.

Patna Division.

1823.	1824.	1825.	1826.
49	59	47	65
Goruckpore 17	17	9	22

Bareilly Division.

1823.	1824.	1825.	1826.
12	10	17	8

Benares Division.

1823.	1824.	1825.	1826.
121	76	55	48
Goruckpore 17	17	9	22

Grand Total.

1823.	1824.	1825.	1826.
577	577	639	518

8. In the Patna division the increase is only nominal, arising from the transfer from the Benares division of the district of Goruckpore. Deducting the instances reported from that district, the number is somewhat less during the last three years than formerly.

9. In the Bareilly division the number, although still comparatively small, increased in 1825, but fell again in the following year.

10. In the Benares division the number of instances of suttees has been considerably less in the last three years, compared with 1823, even adding those which took place in Goruckpore, transferred to the Patna division.

11. Upon the whole the number of suttees which occurred during the year 1825 considerably exceeds that reported in any year since 1821, and it is lamentable to observe that the practice continues to be infinitely more prevalent in the districts immediately adjacent to the metropolis than in any other part of the country.

12. The statements furnished from the five districts nearest to Calcutta, viz. Burdwan 63, Hooghly 104, Nuddea 60, the 24 Pergunnahs 46, and Suburbs of Calcutta 48, exhibit 321 instances of the sacrifice during the year 1825, being more than equal to the aggregate amount reported to have occurred in that year throughout the whole of the other districts in the lower and western provinces.

	1823.	1824.	1825.	1826.
Barasut	1	4	20	8
Backergunge	11	23	63	45

13. The increase in 1825 is chiefly remarkable in the districts of Baraset in the Calcutta division, and in Backergunge in the Dacca division, as shown in the margin. It is supposed to have been occasioned in the latter by the extraordinary mortality from cholera morbus, but no cause is attempted to be assigned for the increase in the former jurisdiction, nor do the reports from the magistrates generally afford data by which any safe conclusions can be drawn as to the causes of the fluctuations observable in the statements.

	1823.	1824.	1825.	1826.
Ghazeepore	55	33	21	19
Goruckpore	32	17	9	22
Shahabad	30	18	20	22

	1824.	1825.	1826.
Retracted	3	—	2
Dissuaded	4	15	19
Prevented	2	6	4

14. In 1826, however, the reports are far more favourable; and it is satisfactory to his Lordship in Council to remark that in the three districts specified in the margin, in which the practice has always been particularly prevalent, a sensible diminution of suttees is perceptible; while the many instances reported in which Hindoo widows have been dissuaded from sacrificing themselves, and in which the interference of the local authorities has been submitted to without exciting opposition or disturbance, holds out a reasonable encouragement that by persevering in the line of policy which has hitherto influenced the proceedings of government in dealing with this delicate and embarrassing subject, the minds of the people may be gradually led to see and to acknowledge the cruelty and criminality of the practice, and to desist from aiding and abetting it altogether.

BENGAL.

15. The Governor General in Council regrets to observe the numerous instances noticed in the reports for 1825 and 1826, in which no previous intimation of intended suttees were given to the police officers.

16. Adverting to the resolutions passed on the 16th of November 1825, and to Mr. Harington's minute dated the 14th of September preceding, his Lordship in Council takes this opportunity of correcting the mistake in that part of the second paragraph of the orders of government addressed to the register of the Nizamut Adawlut on the 14th of April 1825, in which it was assumed that Mr. Harington had recommended in his minute, when chief judge of the Nizamut Adawlut, (a copy of which was transmitted to government, with a letter from the register of the court, dated the 11th of February 1825,) that the zemindars and others should be required to give previous information of all cases of suttee. The mistake originated from the general tenor of the arguments urged in support of the proposed circular orders; but on a further consideration of the documents above referred to, it appears to have been Mr. Harington's intention that the zemindars and other village authorities should be enjoined to give information of suttees which had actually taken place, in the same manner as they are declared responsible by the 1st Clause of Section 14, Regulation XX. 1817, for the early and punctual communication to officers of the nearest police stations of all unnatural deaths, or deaths attended with suspicious circumstances, in order, as observed by Mr. Harington, "to a full investigation at the cutcherry of the magistrate or joint magistrate, whether the sacrifice had been in every respect such as is sanctioned by the Shaster, or whether any of the parties concerned appear liable to a criminal prosecution under the rules established by the circular orders in force, and the general regulations for the administration of criminal justice."

17. On the principle, however, of abstaining as much as possible from agitating the question, by circulating any further orders to the native officers of police, his Lordship in Council is still inclined to the opinion that it will be better not to issue any instructions to the provincial courts and magistrates, even of the modified nature above indicated; and that in the prospect, however remote, of being able at a future period authoritatively and altogether to suppress the rite, every thing which has a tendency to modify, systematize or legalize the usage should be avoided, as calculated to render its final abolition more difficult, if not absolutely impracticable.

18. With these sentiments his Lordship in Council need scarcely add that he entirely concurs with the Nizamut Adawlut in the inexpediency of enacting the regulation proposed by the acting magistrate of the city of Benares, "for better defining the Hindoo laws and customs relative to the rite of suttee," &c. a copy of which was submitted to government, with a letter from the registrar of the court, dated the 13th of October 1826; and though not prepared to adopt extreme measures for the total suppression of the practice, his Lordship in Council agrees with the court, "that it would be highly objectionable to enact any regulation authorizing the sacrifice of suttee in any case or under any circumstances whatever."

(signed) *H. Shakespear.*

(A true copy.)

Judicial Department, 10th April 1828.

H. Shakespear,
Actg Chief Secy to Govt.

Mr. BAYLEY's Minute.

I HAVE put my initials to this draft, conceiving it to correspond with the resolutions of the Board, at the last meeting of Council.

At the same time I must repeat my opinion, that the present moment offers peculiar advantages for any attempt on the part of government to repress the practice of suttee, and that the attempt might be made in the manner and to the extent suggested in my former minutes, with safety and propriety.

3d March 1828.

(signed) *W. B. Bayley.*

(A true copy.)

Judicial Department, 10th April 1828.

H. Shakespear,
Actg Chief Secy to Govt.

17

BENGAL.

To W. H. Macnaghten, Esq. Registrar of the Nizamut Adawlut.

Sir,

I AM directed by the right honourable the Governor General in Council to acknowledge the receipt of two letters from you, dated the 27th October 1826, and the 19th of October 1827, submitting suttee reports for the years 1825 and 1826; and in reply to transmit to you, for the information of the Nizamut Adawlut, the accompanying copy of resolutions this day passed by government on the subject of those reports.

2. I am at the same time directed to acknowledge the receipt of your letter of the 13th October 1826, with its enclosures, and to refer the court to the 18th paragraph of the resolutions above mentioned, for the sentiments of government on the regulation proposed by the acting magistrate of Benares.

I am, &c.

Council Chamber, 28th February 1828.

(signed) *H. Shakespear,*
Secy to Govt.

(A true copy.)

Judicial Department, 10th April 1828.

H. Shakespear,
Actg Chief Secy to Govt.

To H. Chamier, Esq. Secretary to Government at Fort St. George.

Sir,

I AM directed by the right honourable the Governor General in Council to request that you will lay before the right honourable the Governor in Council, for his information, the accompanying copy of resolutions this day passed by government, on the reports and statements submitted by the Nizamut Adawlut, of suttees which have occurred during the years 1825 and 1826, in the several districts subject to the presidency of Fort William.

I have, &c.

Council Chamber, 28th February 1828.

(signed) *H. Shakespear,*
Secy to Govt.

To C. Norris, Esq. Secretary to Government at Bombay.

Sir,

I AM directed by the right honourable the Governor General in Council to request that you will lay before the honourable the Governor in Council, for his information, the accompanying copy of resolutions this day passed by government, on the reports and statements submitted by the Nizamut Adawlut, of suttees which have occurred during the years 1825 and 1826, in the several districts subject to the presidency of Fort William.

I have, &c.

Council Chamber, 28th February 1828.

(signed) *H. Shakespear,*
Secy to Govt.

(True copies.)

Judicial Department, 10th April 1828.

H. Shakespear,
Actg Chief Secy to Govt.

EXTRACT Bengal Judicial Consultations, 10th April 1828.

Criminal, L. P. READ a letter to the honourable the Court of Directors, dated the present date.

No. 53. Ordered that the chief secretary write the following letter:

To W. H. Magnaghten, Esq. Registrar of the Nizamut Adawlut.

Sir,

In continuation of my letter to you of the 28th February last, I am directed by the honourable the Governor General in Council to transmit to you the accompanying extract (paragraph 6) from a despatch this day addressed to the honourable the Court of Directors, on the reports of suttees for the years 1825 and 1826, to which the attention of the court of Nizamut Adawlut is requested.

I have, &c.

Council Chamber, 10th April 1828. (signed) *H. Shakespear*, Acting Chief Secretary.

EXTRACT Bengal Political Consultations, 2d May 1828.

No. 8. I DO myself the honour to notify to you, for the information of the honourable the Governor-General in Council, the death of Maha Rana Bheem Singh, of Odeepoor, on the morning of the 30th ultimo, after an illness of six days.

I have, &c.

Dehlee Residency, 8th April 1828. (signed) *Edw. Colebrooke*, Resident.

No. 9. Resident at Dehlee to A. Sterling, Esq. Secretary to Government, Fort William.

Sir,

IN continuation of my letter of the 8th instant, I do myself the honour to acquaint you that the death of the Maha Rana Bheem Singh, of Odeepoor, appears to have been accelerated by the unexpected demise of his grandson, the only son of his successor Hoower Jewun Singh. There would now appear to be no direct heir left to the latter.

2. Seven rannees of different ranks and one favourite concubine sacrificed themselves or were sacrificed on the funeral pile of the deceased rajah.

I have, &c.

Dehlee Residency, 9th April 1828. (signed) *Edw. Colebrooke.*

EXTRACT Bengal Judicial Consultations, dated 10th October 1828.

No. 45. Registrar of the Nizamut Adawlut to H. Shakespear, Esq. Secretary to Government in the Judicial Department.

Sir,

Nizamut Adawlut: present. W. Leycester, esq. chief judge; A. Ross, esq. C. T. Sealy, esq. R. H. Rattray, esq. puisne judges; and M. H. Turnbull, esq. officiating judge.

1. I AM desired by the court of Nizamut Adawlut to request that you will submit, for the consideration and orders of the right honourable the Governor General in Council, the following papers *.

2. The minutes recorded by the several judges on the occasion in question will sufficiently show the sense they entertain of Mr. Cracroft's reference, and of the proceedings of the Dacca authorities with relation to this most important and delicate subject. The second and officiating judges trust, that from their observations and the circumstances of the case,

* 1. Translation of a Petition presented to the Nizamut Adawlut by Gooroopershad Sein and Ramroop Sein, on the 21st of April last.
2. Copy of a letter from the Register to the Nizamut Adawlut to the Dacca Court of Circuit, written on the same date, by order of the

case, it will be equally evident that they could not have adopted any other course of proceeding without incurring the charge of a wilful dereliction of a duty, and a direct violation of the trust reposed in them by government.

3. It only remains for the court to add, that it will rest with his Lordship in Council to determine generally as to the question at issue, and especially as to the proper course of proceeding with respect to the prohibiting order issued by the acting magistrate of the city of Dacca.

I am, &c.

Fort William, 18th September 1828. (signed) *W. H. Macnaghten*, Registrar.

The Petition of Goroo Pershaud Sein and Ram Roop Sein, inhabitants of Bicknam Pore, in the jurisdiction of the city of Dacca, and at present resident in Calcutta, sets forth,

THAT Ram Kishoar Sein, of Dacca, one of our relations, and vakeel at Noahkally, died on the 20th of Cheyte 1234, B. S.; his wife, on hearing this, being desirous of becoming a suttee, Gouree Shunkar Sein, the eldest brother of my father-in-law, as was customary, gave notice of her wish to the police officer of the Rajah Batty thannah; on this the darogah sent a report on the 2d of Bysack, and Gouree Shunker also sent a petition on the same date to the magistrate of the city of Dacca. The magistrate, on receiving the above, immediately gave orders for the prevention of the suttee; and Gouree Shunkar Sein petitioned against this order to Mr. Cracroft, the 2d judge of provincial court of Dacca, who, without looking into the case, upheld the magistrate's orders for the prevention of the suttee, and made no further inquiries.

Most women have been allowed to become suttees in conformity with the Sastras; for instance, the magistrate, in the cases of the widow of Ram Gop, of Simla, and Raja Kishen Das, of Cartick Pore, (who are of the same caste as ourselves), having questioned the pundit, in accordance with his bivasta permitted them to burn; nevertheless in this case he has withheld his permission.

Further, ever since the widow has heard of her husband's death she has refused all sustenance, and if an order is not speedily issued to enable her to burn, it will cause her destruction both in this world and the next; and besides, until the suttee has taken place, the funeral rites cannot be performed, which being neglected will degrade our caste.

Your petitioners therefore hope that upon an inspection of the orders of the court, issued November 21st, 1827, on the petition of Ram Kishen Das, of Backergunge, you will permit the above widow to conform to the rite of anoomurrun, that her salvation and our caste and rank may not suffer by the refusal.

(A true translation.)

(signed) *B. H. Mytton*, Head Clerk.

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3. Copy of a Letter to the above, from the second Judge of the Dacca Court of Circuit, dated 30th of April, and of its English Enclosure, together with a translation of its Persian Enclosure.
4. Copy of a reply to the above from the Register of the Nizamut Adawlut, written on the 6th of May, by order of the second and officiating Judges.
5. Copy of a reply to the above from the second Judge of the Dacca Court of Circuit, dated the 14th of July, and of its Enclosure.
6. Copies of the Minutes of the several Judges of this Court, on taking into consideration the subject of the above Letter.

To I. B. Elliott, Esq. First Judge, and the other Judges of the Court of Circuit for the Division of Dacca.

Gentlemen,

Nizamut Adawlut: present, A. Ross, esq. puisne judge; and M. H. Turnbull, esq. officiating judge.

I AM desired by the court of Nizamut Adawlut to forward to you the accompanying copy of a petition presented to them this day by Goorroopershad Sein and Ramroop Sein, praying that the widow of Ram Kishore Sein, their deceased relation, may be permitted to become a suttee by the rite of anoomurrun, and complaining of her having been prohibited from so doing by the acting magistrate of the city, which prohibition was confirmed on appeal by your second judge.

On a perusal of the petition, I am directed to observe that there does not appear to be any legal ground, under the existing rules, for prohibiting the intended sacrifice in the present instance; and the court therefore desire that should such be the case, you will immediately issue such orders as may remove all impediments to the fulfilment of the widow's desire to become a suttee; or, in the event of there being any legal objection thereto, that you will without loss of time report the nature of it for the consideration and final orders of this court.

I am, &c.

Fort William, 21st April 1828. (signed) *W. H. Macnaghten*, Registrar.

Gooroopershaud Sein and Ramroop Sein, petitioners.

To W. H. Macnaghten, Esq. Registrar to the Nizamut Adawlut, Fort William.

Sir,

Court of Circuit.

I HAVE the honour to forward, for the consideration of the Nizamut Adawlut, copies of a letter and proceeding sent by the magistrate of Dacca to this court, in the above case.

2. I fully agree with the magistrate that in the present instance the suttee ought not to be allowed; and if his argument be supported by the Nizamut Adawlut, I believe nine tenths of these sacrifices will be prevented. The permission in the bebushta for widows to burn themselves names the four pure castes only; and though no prohibition exists as to the mixed castes, it is not to be assumed in so extreme a case as self-murder that the silence of the law is equivalent to permission; therefore, without agitating the general question as to the propriety of permitting widows to burn themselves under any circumstance, I hope the court will uphold (if on special grounds only) the prohibition that has been issued in the present case.

3. The most beneficial effects may be expected to result from it.

I am, Sir, your most obedient servant,

Dacca, 30th April 1828. (signed) *W. Cracroft*, Second Judge.

To W. Cracroft, Esq. Second Judge of the Court of Circuit, Dacca.

Sir,

IN reply to your letter of yesterday's date, forwarding copy of a letter from the register of the Nizamut Adawlut, under date the 21st instant, I beg leave to transmit copy of a proceeding held by me on the 15th current.

The reasons therein detailed at length will show why, in my opinion, the immolation of the wife of the late Ramkishore Sein by the rite of anoomurrun was contrary to law in the first instance, and in the second that other considerations weighed with me in refusing to grant the permission for her becoming a suttee.

I am, &c.

City of Dacca, 25th April 1828. (signed) *D. B. Morrieson*, Officiating Magistrate.

(A true copy.)

(signed) *W. Cracroft*, Second Judge.

BENGAL.

Proceedings of the Foujdarry Court of the City of Dacca, April the 15th, 1828.

THE petition of Gouree Shunkar Sein sets forth, that his cousin Ramkishore Sein had died at Noakholly, and that his widow being desirous to conform with the rite of anoomurrun, the petitioner requests that an order may be issued to enable her to burn.

The darogah of the Rajah Batty thannah reported, that the relations of the deceased, who are of the caste of Beid, are desirous of permission for the widow of the afore mentioned to become a suttee, but that he, the darogah, cannot find any order amongst those of government which would render it lawful for a woman of the Beid caste to burn; and that in a byvastah of the pundits of the Sudder Dewanny, given March 15th, 1805, it is written that it is lawful for the widows of the four castes, Brahmin, Caitreys, Vysiaso and Sudra to burn, and hence it may be inferred for them only.

On these grounds, therefore, although from time immemorial the widows of the Bede caste may have been allowed to conform to the rite of anoomurrun, and that the deponent likewise petitions that the widow of Ram Kishore Sein may be permitted to conform thereto, such being contrary to the byvastah, ought not to be allowed.

Besides, the deponent says that the said Ram Kishore Sein died at Noakholly, which is five days march from this station, and there is no actual proof before the court of his being dead; in short, the deponent is silent upon the original cause of his errand; and if his death was satisfactorily proved, it still remains to be proved that his widow wishes to conform voluntarily to the rite of anoomurrun, as the petitioner brings forward no proof on whose part he makes the petition.

In fact, if the caste of Beid had the right of becoming suttees, it would not in the present instance be right to grant permission.

On these grounds, ordered that a circular order be sent to all the thannadars, directing them to confine the permission of becoming suttee to the four castes of Brahmin, Kishetouya, Voisya and Soodra, and not to permit any other woman to burn.

(A true translation.)

(signed) *R. H. Mytton*, Head Clerk.

To I. B. Elliott, Esq. First Judge, and the other Judges of the Court of Circuit for the Division of Dacca.

Gentlemen,

Nizamut Adawlut: present, A. Ross, esq. puisne judge; and M. H. Turnbull, esq. officiating judge.

THE court of Nizamut Adawlut have had before them a letter from your second judge, dated the 30th ultimo, submitting copies of a letter and Persian proceeding from the acting magistrate of the city, containing his reasons for prohibiting the immolation of the wife of the late Ram Kishore Sein.

2. These reasons the court observe are twofold: first, that the woman is of the Beid caste, and that agreeably to the vyuvusthos of the pundits, and the circular orders of the Nizamut Adawlut, the wives of Brahmins, Khetryas, Vaysias and Soodras alone are permitted to become suttees; and secondly, that he (the acting magistrate) is not sufficiently certified of the woman's willingness to perform the sacrifice.

3. On the first point, I am desired to observe, for the information and guidance of your second judge and the acting magistrate, that the Beid caste (as well as all the other mixed classes of Hindoos) is obviously comprehended in the enumeration of the four principal tribes, of which it is one of the subdivisions; and that consequently the prohibition of the acting magistrate, founded on the circumstance of there being no express mention of this caste, is entirely erroneous.

4. On the second point, the court direct me to state, that the acting magistrate should on this, as on other similar occasions, satisfy himself of the willingness of the widow to become a sacrifice, namely, by personal examination, where that may be conveniently practicable, and by the report of his police officers, when distance or other circumstances may preclude the recourse to the former method.

BENGAL.

5. The court therefore direct me to reiterate to you their former orders contained in my letter under date the 21st ultimo.

6. In conclusion, the court desire that you will immediately direct the recal of the circular instructions, mentioned in the concluding paragraph of the acting magistrate's proceedings, as having been issued by him to his police officers, prohibiting the sacrifice of all women except those belonging to the four principal tribes.

7. The court conclude that a copy of the above circular order was furnished to the superintendent of police immediately on its promulgation, conformably to their circular instructions dated the 16th of August 1822.

I am, Gentlemen, your obedient humble servant,

Fort William, 6th May 1828. (signed) *W. H. Macnaghten*, Registrar.

To W. H. Macnaghten, Esq. Registrar to the Nizamut Adawlut, Fort William.

Sir,

Dacca Court of Circuit.

I HAVE the honour to enclose, for the consideration of the Nizamut Adawlut, a copy of a letter from the magistrate of Dacca, under date the 14th May last, in reply to a letter from the court of circuit, communicating the first five paragraphs of your letter of the 6th May to him. The court will perceive that the delay obtained by the magistrate's prohibition of the mixed castes from burning their widows alive has had the most beneficial effect; and I have been unable to ascertain that it has been productive of any discontent or of alarm.

2. I have delayed to execute the order contained in the 6th paragraph till further reference, on the following grounds:

First; That great evils would in all probability arise from it, which no future measures could possibly repair; while from a delay no harm could accrue, but on the contrary, as in the present instance, the saving of a life, a positive good, might be derived from the delay, while the magistrate's order can at any time be recalled, if it be thought expedient, after mature deliberation by the court at large.

Secondly; Because the two judges who communicated the order have settled the point of law on a most momentous question without the concurrence of the court at large, and, I humbly conceive, under too extended construction of the bewashtas received from the pundits, and published as rules in cases of suttee. I trust that the propriety of the reference on these grounds will be admitted. I beg leave to remind the court that "too much circumspection cannot be observed in matters of this nature." (*Vide* President's letter, 4th October 1814.)

3. The order issued by the magistrate of Dacca, directing the police darogah to prevent the burning alive of all the widows except those of the four pure castes, is at the present moment recognized by the inhabitants of the district as paramount, and if permitted to stand, will reduce the number of suttees by at least nine tenths; while the recal of it will excite notice, act as an encouragement, and become a stimulus to more numerous sacrifices than would have occurred had it never been issued. It is the opinion of wiser heads than mine, that on this question yielding a point must do incalculable mischief; that it is a subject on which we must not dare retrace our steps, *nulla vestigia retrorsum*. The remnants of pure castes are so few, that if a prohibition of the performance of suicide to all other castes can be maintained, an enormous stride will be made towards the total abolition of the practice; and on these grounds, independently of the interpretation of the bewashta, I request the court will permit the order to stand for the present, or at least that government may be consulted before it be recalled.

4. I beg leave to recal the attention of the court to the opinion of the late Mr. Dorin (see p. 280, vol. 2, Nizamut Adawlut's report): "we are not, I think, to be taking new bewashtehs now on the points then considered as the law, after due inquiry." Mr. W. B. Martin seems to have concurred, and states as follows (see p. 281): "under what circumstances a suttee shall or shall not be considered as illegal is a question for the solution of which recourse must be had to the authorities on Hindoo law; the law officers of the Nizamut Adawlut *have* accordingly described the nature of those circumstances, and have distinguished the predicaments which constitutes a legal suttee from those which deprive it of that character, and render it unwarranted by the written law. The Nizamut Adawlut have circulated the

BENGAL.

the opinions so delivered by the law officers, for the guidance of the local authorities, and I think that we are bound to adhere to *them* in all cases of this nature which may be referred to us for adjudication." In p. 276, Mr. C. Smith also says that "this bewashta was circulated as a guide throughout the country, on the 4th January 1815." I therefore hope that no new bewashta, which might enlarge the number of suttees, will now be received or admitted; and that for the sake of humanity, the most limited construction they can bear will be put on those we already possess; for the reports quoted furnish abundant proof that every succeeding bewashta of the pundits of the Nizamut Adawlut has had a tendency to extend the practice and remove the impediments originally stated to be legal.

5. I now request the consideration by the court at large of the original bewashta, which permits the four castes, Brahmin, Khetry, Byce and Soodra, to burn their widows alive; and that they will determine whether it should be interpreted as allowing any person, not being one of those castes, to be burned in that manner. Mr. Ross and Mr. Turnbull are of opinion that the "mixed tribes of Hindoos are obviously comprehended in the enumeration of the four pure tribes." In opposition to which, I beg leave respectively to observe the great distinction that exists in other cases between the former and all the subdivisions of the latter, from which, in my opinion, they essentially differ:

1st. No person, descended from a mixture of the castes can be admitted into the pure castes, or into any of their subdivisions, either by adoption or otherwise. I submit that this amounts to exclusion from the four castes.

2dly. No person of a pure caste can eat food prepared by a person of mixed caste.

3dly. No person of a pure caste will intermarry with a person of a mixed caste voluntarily, or excepting under circumstances of extreme necessity or distress, and even then becomes excluded from his own caste, *i. e.* an out-caste.

4thly. There are many religious rites from which the mixed castes are altogether excluded, and which the four pure castes, and their subdivisions, are capable of performing; so little, therefore, does the enumeration seem, in my opinion, to comprehend them, that, as far as I am capable of understanding the use of language, it not very indirectly excludes them.

6. These disabilities must have escaped the recollection of the judges above mentioned, when they ruled that "the Beid caste, as well as all the other mixed classes of Hindoos, are obviously comprehended in an enumeration of the four principal tribes." I would ask those gentlemen (if they are of the same opinion) to specify in which of the four pure tribes they are comprehended. It must, I imagine, be admitted that an enumeration of the pure castes can but include all their own divisions, *and subdivisions*; and unless the mixed caste can be shown to be some part *or subdivision of a pure tribe*, they cannot be considered as included in the enumeration of them, *i. e.* to be Brahmins, Khettrys, Byses or Soodras.

7. When the interpretation of a law admitting certain individuals to special privileges becomes a question, I believe it is usual to take the literal meaning of the text in its most limited sense; but in the present case, where the wilful destruction of human life is the object of the privilege, there can be no doubt of the propriety of doing so, instead of taking it in the most extended acceptation. The castes enumerated (see No. 4 of the bewashta, and paragraph 6 of Nizamut Adawlut's letter to government) are distinctly specified, "Brahmin, Khettry, Byse and Soodur," and I see no ground on which a person, not being of one of these castes, can be permitted to be burned, without incurring the guilt of unnecessarily authorizing suicide.

8. It cannot be denied that it has been a practice for the mixed tribes to burn their widows alive; but I cannot admit this practice to be a reason for its own continuance; such an argument would have been equally cogent for the continuance of the sacrifices at Sagore Island and at Allahabad, now happily put an end to: moreover, though the Nizamut Adawlut, in Surnam Tewary's case (or some other) appear to have received a bewashta recognizing "usage as paramount to law," neither Mr. J. Shakespear, nor any other of the judges, except Mr. C. Smith, seems to have recognized the validity of it; shall then usage against the cause of humanity, and in the case of suttee alone, be permitted to have so much influence?

9. I look upon the practice of burning women of the mixed caste alive to have been nearly, if not entirely, put down in the city and zillah of Dacca; and it is to

BENGAL.

be hoped that on further consideration the Nizamut Adawlut will not pass any order directly tending to re-establish it.

I have, &c.

(signed) *W. Cracroft*,
Second Judge.

Court of Circuit,
Dacca,
14th July 1828.

(Copy.)

To W. Cracroft, Esq. Second Judge of the Court of Circuit.

Sir,

I HAVE the honour to acknowledge the receipt of yours of the 10th instant.

2. It was my intention sooner to have furnished you with a copy of the accompanying report received from the darogah of thannah Rajabarry; but the order passed thereon not having yet been complied with, and now deeming it unnecessary further to delay replying to your letter, I have merely to add that, should copy of the deposition therein required be thought necessary to complete the business, I shall have much pleasure in transmitting you one on its receipt from the thannah.

3. Meanwhile I cannot avoid expressing the satisfaction I have experienced on learning of the change of sentiment in the widow of the late Ramkishwur, and her consequent abandonment of the resolution to burn herself on the funeral pile.

4. It affords another instance of what has already repeatedly occurred within my personal observation; viz. the efficacy of a little well-timed delay in cases of intended suttee. Time only is required; and then the love of life, so instinct in the whole human race, will assert its supremacy over the exhortations of interested relatives, the poignancy of matrimonial grief, and the fear of future shame and hardship attendant on the widowed state in Bengal.

5. In common cases, where burning with the body precludes the possibility of any great delay, an interval of three days might, in many instances, be sufficient to allow time for reflection; and if an alteration of sentiment be not effected, the sincerity of the feeling which prompted the act might, in the opinion of many, be sufficiently established.

6. If I may be allowed to hazard an opinion on this subject, I have no hesitation in asserting, that were magistrates invested with the requisite authority from government, the total abolition of suttees would not only be unattended with any breach of the peace, but would meet with the wishes, not only of the more enlightened and high orders, but of the majority of the native community in this part of the country.

I have, &c.

(signed) *D. B. Morrieson*,
Officiating Magistrate.

Foujdarry Adawlut,
City of Dacca,
14th May 1828.

(A true copy.)

(signed) *W. Cracroft*,
Second Judge.

MINUTE of the Chief Judge.

"It is quite novel to me, whether as a man or a public officer, to find myself implicated in a charge of having incurred the guilt of "unnecessarily authorized suicide:" the charge is false in fact, false in principle, and indecent and insulting in its expression.

"It is false in fact, as we never authorize a person to be burned; all we do is to restrain the hand of presumption interposing itself in an arbitrary and illegal way. It is false in principle, as the restraints put by this court upon the illegal interference of magistrates and circuit judges have been very strictly limited within the rules established for the guidance of us all; and to which Mr. Cracroft and Mr. Morrieson, under the solemnity of their oaths, owed obedience.

I will

BENGAL.

I will not pretend to say whether Mr. Cracroft is serious and conscientious in his arguments; if he is, he has been acting on the contrary doctrine for the last 15 years; and the light which was eclipsed from the eyes of the government and of the Sudder Dewanny Adawlut (at the time the rules passed in 1813), and from those of all the world, since, is of a sudden elicited, not by Mr. Cracroft or Mr. Morrieson, but by a police darogah, whose name, I lament to say, is not to be found on the record; but who, if his discovery be solid, will be entitled to all the honours due to so great a benefactor of the human race. It is this darogah who observes that the bewasta of the pundits contains no sanction for the burning of a woman of the Beid caste.

I fear, however, that the doctrine is wholly erroneous, and that the cremation of a Beid woman stands on the same footing in the Hindoo law as that of a Brahmin. We are told that on this occasion a life has been saved; as a man I rejoice, but as a judge of this court I cannot rejoice in any result obtained by a contempt of the rules and orders established by the government; the due execution of which, and their enforcement, are entrusted to us on our oaths.

I annex to this minute a report of a suttee at Cuttack, which has lately appeared in the public papers.

It is there stated, that it was hoped that the court (the Sudder Dewanny Adawlut) "by neglecting the affair, would second the humane attempt of the magistrate to save the poor creature doomed to death, but we hoped in vain."

What possible right had the Sudder Dewanny Adawlut, or how, consistently with the oaths of the judges and their duty to government, could they neglect an appeal of the kind; and by the report, if a suttee ever was voluntary, this sacrifice bore that character.

We are then told, that the magistrate acted like a Christian and a philanthropist; and had his decisions not been counteracted by a higher power (the Sudder Dewanny Adawlut), he would have saved the life of this deluded victim, and many more; concluding that "an attempt so merciful shall not lose its reward."

I beg to say, that I have no objection whatever to the withholding of the assent, if it is to be so called, of this court to any proposed suttee; that I shall feel no reluctance whatever to direct the magistrates to put down all suttees, and to abolish the rite. But as long as the orders of government oblige me to adopt a different line, I appeal to the protection of government against the stigma cast on the court by Mr. Cracroft and the public papers, a protection the more necessary, as these reports will spread like the flames of a suttee, and be read in places where we should none of us like to appear as having "unnecessarily authorized suicide;" as having counteracted the efforts of "a Christian and philanthropist," whose "attempt, so merciful, shall not lose its reward."

On the suttee report, which will shortly be laid before government, I have suggested that the pundits be again consulted as to the Hindoo law on the rite of suttee; the result of which I believe would be, that though the Hindoo law countenances suttees, it does not enjoin them, but on the contrary, that it holds that it is far better that a widow should continue in this world living in it a chaste and virtuous life; and if this be the law, the government I presume will have no hesitation in putting down a practice so revolting to the best feelings of humanity.

(signed) *W. Leycester.*

SUTTEE AT CUTTACK.

Cuttack, April 15, 1828.

A FEW days ago I witnessed a suttee. The deceased man was a Bengallee, named Ram Kooman; he died worth 5,000*rs.*, ready money, and left a beautiful young widow, about 19 years of age. Two of the man's brothers felt the unrestrained possession of this cash an object sufficiently important to induce them to attempt the removal of the young creature, their only obstacle; nor had they much difficulty in succeeding; for under the influence of grief for her irreparable loss, and aided by the superstitious hopes and fears excited by the Brahmins, she soon declared she would become a suttee with her husband's corpse. Application was made to the magistrate, who, upon inquiry discovered that the widow was deeply intoxicated, refused his permission and directed the body to be burned, and hoping to prevent the immolation.

BENGAL.

The relatives however were not thus to be foiled in their attempt, and appealed to the commissioner, who handed the appeal to the Sudder Dewanny in Calcutta. Fifteen or sixteen days elaped before any decision was received; during which time all the interest that had been excited in the public mind had quite subsided. We hoped that the court, by neglecting the affair, would second the humane attempt of the magistrate to save the poor creature doomed to death, but we hoped in vain; for at the expiration of the above-mentioned period, an official document was received, directing that the sacrifice should take place. It is not easy to conceive the joy which the blood-thirsty Brahminical relatives manifested at this triumph, or the praises which they ascribed to the higher authorities as the "nourishers of their religion, the friends of the gods," things truly distressing to hear spoken of Christians. Having received these orders, the time and place were soon fixed upon. About half past four o'clock I repaired to the place, the bed of the Cutgung river, where I found the poor woman surrounded by her inhuman murderers, and supported by her old nurse. At her feet stood three or four pots of water, also a small copper vessel, containing water and a red flower; and she was surrounded by an immense crowd of spectators. I placed myself as near her as I could, not to come in contact with the vessels or her clothes, native fashion, and began to dissuade her from her purpose. Her attendants were highly indignant at me; and on a hint being given her, she turned away her head and refused to hear. The arrival of the judge was the signal for preparation. He asked her if it were her desire to burn; she said, "yes;" "then," said he, "I cannot hinder any longer," and "hurrie-bole" rent the air. The officiating Brahmin now began to read his formulas, placing her legs out at full length; this was soon over, and they led the victim to the pile. Here they collected round her, some whispering, some encouraging, and others impregnating cloths, hair, &c. with rosin and oil; and some again were busy impregnating a quantity of flax with rosin and such things. She was now led several times round her pile of death, the Brahmin pronouncing blessings before her, and by her appearance she evidently thought herself blessed. Having completed her perambulations, all her attendants were ordered to leave her, when she deliberately turned herself towards the pile, and walking in, laid herself down and waited the devouring flames. The relatives asked permission to throw some wood on the women, but the judge refused. The next near relative now stepped to the pile's mouth, and having read an incantation to relieve his soul from sin, he lighted a wisp of straw, and walked once round the pile with it, and then buried it all flaming under the flax and straw at the head of the pile inside, just before the victim's face, and in a moment the whole was enveloped in flames. We now looked for an attempt to escape; but no, while the fire devoured her beautiful head of hair, she shook her head and again laid it down; soon I saw her raise her legs in the agonies of death, then lower them and all was over. Inhaling the smoke into her lungs, she was suffocated very soon.

The scene now impoverishes all description; the horrid joys of relatives, the fire, the tormented victim, the shouts and music of the multitudes, all conspired to impress my mind with the idea that certainly this was hell. I made my way out of the crowd and ran home. Our good magistrate has acted like a Christian and a philanthropist, the highest style of man, throughout the whole business; and had his decisions not been counteracted by a higher power, he would not only have peaceably saved the life of this poor deluded victim, but by doing that would have saved the lives of many more; for after such a repulse, few would have attempted to perpetrate such a deed again. Now it is to be feared the contrary will be the lamentable result; yet an attempt so merciful shall not lose its reward.

Friend of India, for

(*Hurk.*)

MINUTE

MINUTE of the Second Judge.

THE circumstances which have given occasion to this letter are the following:—

Letter from Mr. Cracroft second judge of the court of circuit for the division of Dacca, dated the 14th July.

In April last a petition was presented to this court by the relatives of a person named Ramkishore Sein, who had recently died, complaining that the acting magistrate of the city of Dacca (Mr. D. R. Morrieson) had issued orders to prevent the widow of Ramkishore becoming a suttee; and that the judges of the court of circuit for the division of Dacca, to whom an appeal had been made against the illegal interference of Mr. Morrieson, had refused to grant redress.

On this petition, an order was passed by Mr. Turnbull and *myself*, *directing* the Dacca court of circuit to issue the necessary instructions for the removal of all impediments to the fulfilment of the widow's desire, in the event of there being no legal objection thereto.

See our registrar's letter to the Dacca court of circuit, dated the 21st of April.

To this order Mr. Cracroft, the second judge of the Dacca court of circuit, replied that Mr. Morrieson had prevented the sacrifice, because he deemed the woman, who was of the *Baid* caste, not qualified to burn, according to the bewashta of the pundits of the Nizamut Adawlut, which declared that only women of the four castes, Brahmin, Khettry, Bues and Sudur, can ascend the funeral pile, and in that *opinion Mr. Cracroft expressed his* concurrence.

In reply to this communication the Dacca court was informed, by order of Mr. Turnbull and myself, that the four tribes, Brahmin, Khettry, Bues and Sudur, into which the Hindoo population is divided, comprehend all castes; and consequently that the refusal to allow the widow of Ramkishore to become a suttee on account of her caste was illegal; and the court was therefore desired to direct the acting magistrate of Dacca to permit the sacrifice, provided no objection existed to it but that of the woman's caste. The court was further desired to direct Mr. Morrieson to recal an order which it appeared he had taken upon himself to issue to all the police officers under his authority, grounded on his erroneous interpretation of the bewashtas of the pundits.

See our registrar's letter to the Dacca court, dated 6th May.

In reply to these last instructions, Mr. Cracroft has written the letter now under our consideration. It conveys a report from Mr. Morrieson that the widow of Ramkishore had abandoned the resolution of burning, and a request from Mr. Cracroft that this court will permit the order issued by Mr. Morrieson to his police officers to stand for the present, or at least that government may be consulted before it be recalled.

For making this request, Mr. Cracroft urges that the order referred to is calculated to prevent many sacrifices, and that it has been quietly submitted to without producing any dissatisfaction among the people. These undoubtedly are good reasons deserving of consideration. But in mentioning also that the order in question is consonant with a true interpretation of the bewastas of the pundits, and the circular orders sanctioned by government in regard to suttee, Mr. Cracroft appears to me to have allowed his desire to stand forward as an opposer of the rite to carry him further than his judgment, had he consulted it, would have permitted him to do.

I believe every member of this court has done what he could to induce the government to prohibit altogether the superstitious and cruel rite in question; and I am sure there is not one of us who would not be glad to adopt Mr. Cracroft's interpretation of the rules prescribed in regard to it, if they could be so interpreted. But it is clear they admit of no interpretation but that which has been invariably acted upon by this court, as communicated to the Dacca court in our registrar's letter of the 6th of May last; and we are bound to adhere to that interpretation of them so long as they shall remain unrepealed.

The painful duty of enforcing an adherence to these rules is almost always imposed upon the judges of this court, when the local functionaries disobey them. This they frequently do; their reluctance to allow an act abhorrent to them being too strong to be overcome by the consideration that in nine cases out of ten they only aggravate the suffering of the victim whom they wish to save, and by shifting from themselves to the superior authorities the obligation of consenting to her immolation, help to confirm the practice.

BENGAL.

On the present occasion Mr. Cracroft has done more than impose this painful duty upon us; he has endeavoured to make it appear that he was right in evading it, and that we were wrong, and unnecessarily authorized a suicide in not evading it. Of this I think we have reason to complain.

In regard to the order of the acting magistrate to his police officers, I consider it to have been objectionable chiefly on account of its tendency to confirm the notion among the people that the practice of suttee is not disapproved by the government. I would, however, leave it to the government to decide whether the order should be recalled or not; and, in submitting the question, I think the court should take the opportunity of reiterating their opinion that the practice should be prohibited to all castes and under all circumstances.

The custom of burning a woman alive with the body of her deceased husband is as barbarous and cruel a superstition as that of sacrificing a human victim to a shark or to an idol; and it is equally incumbent upon an enlightened government to abolish the one as the other. The only question therefore which admits of consideration is, how the custom can be most speedily suppressed, whether by means operating gradually, or by an immediate and positive prohibition. By gradual means it may never, and certainly will not speedily, be suppressed; and consequently those means can only be preferred to an immediate prohibition, on the supposition that the latter would be attended with the risk of rousing the Hindoo population to a resistance which might deprive us of the power of employing any means whatever. If, however, there are no good reasons for supposing that an immediate prohibition would produce such a result, it is clearly the measure which should be adopted.

It is the opinion of most of the public functionaries, and I believe of all persons who from a long residence among the people are competent to form a judgment on the subject, that a prohibitory enactment could be enforced with perfect safety, and many considerations combine to give confidence in the justness of that opinion. To my mind it is fully confirmed by the undeniable facts that the suttee is not a rite enjoined by the Hindoo religion; that the natural repugnance to it is so great that not one in a thousand of those who are qualified to perform it do perform it; that it seldom occurs in the provinces beyond Bengal; and that in Bengal, where the performance of it is most frequent, and where consequently its prohibition would be most likely to create dissatisfaction, the apathy and timidity of the people is so great, that even supposing them not generally averse to them, the risk of danger from their resistance seems altogether imaginary.

I need not enter into a detail of the many other considerations which warrant the anticipation, not only of a quiet but of a thankful submission on the part of the people to a positive interdiction of the rite. It is sufficient to add, that ample proof of such being the general disposition is afforded by the many instances that have occurred, in every district of the country, of the rite being prevented by the interposition of official authority, and by the fact now communicated by Mr. Cracroft, that the order issued by the magistrate of Dacca, amounting to an almost total prohibition of it, has excited no alarm or dissatisfaction whatever.

Should it, however, be still deemed unadvisable to enact a prohibitory law, I would suggest, as the next best measure, the repeal of the rules now in force sanctioning the custom, and the substitution of a circular order instructing the magistrates, that for the prevention of *illegal suttee*, and the apprehension of persons concerned in the commission of that offence, they are in future to exercise the general powers vested in them in like manner as they are required to exercise those powers for the prevention of other crimes and the punishment of other offenders; and directing that in every instance of a suttee taking place, the magistrate in whose jurisdiction it may occur shall institute an inquiry into the circumstances of the case, and apprehend and commit for trial before the court of circuit all persons who may have been concerned in it, if the result of the inquiry shall afford ground for believing that the rite was in any respect *illegally* performed.

An order to the above purport could not be objected to as prohibiting the rite when sanctioned by the Shaster. At the same time such order would obviate the bad effects resulting from the notion generally entertained of the right being countenanced and approved by the government; and by throwing the whole responsibility for the death of every victim upon the persons assisting in sacrificing her, it would be much more effectual for saving lives than the rules which it would supersede. It would moreover relieve the magistrates from the obligation of giving a formal sanction to a sacrifice under any circumstances, and it would also save the members of

of the courts of circuit, and of this court, from being subjected to the imputations which on the present occasion have been cast upon Mr. Turnbull and myself by Mr. Cracroft. BENGAL.

21st August 1828. (signed) *A. Ross.*

MINUTE of the Third Judge.

WE are called upon by Mr. Cracroft to state whether or not we concur in the construction given by our second and officiating judges to the bewashtas of the pundits, regarding the caste of Hindoos who were entitled to become suttees. Whilst we can have no hesitation in replying in the affirmative, we may express our surprise that a construction that has always been given by this court to those bewashtas, and which has hitherto never been questioned, should at this time of day raise doubts in the mind of any judicial officer. It would be unjust to Mr. Cracroft to suppose that he forced these doubts upon himself with the humane view of checking these sacrifices of human life, though it is difficult to account for Mr. Cracroft's doubts in any other way on a subject so plain and palpable. Mr. Cracroft's letter, dated the 14th July 1828.

We all know that until government took this subject into its consideration, suttees were of rare occurrence, and that it was the legalizing the sacrifice that made suttees so numerous, and it is evident that every interference on the part of government tending to support it will increase this great evil. This interference Mr. Cracroft demands by compelling the government, to decide on the legality or illegality of the prohibition issued by the acting magistrate of the city of Dacca. The recal of that prohibition by order of government, instead of by this court, will strengthen the impression already too prevalent that the government encouraged the performance of this cruel rite, and consequently increase a hundred fold the evil Mr. Cracroft is so desirous of mitigating.

We can have but one feeling on the subject of suttees, that of abhorrence, and we shall all rejoice to see the rite abolished. The government has lately told us that at present it is not prepared to proceed to that extreme measure. We must therefore wait its time, and all that we can do is to hope that it is not far distant.

11th September 1828. (signed) *C. T. Scaly.*

MINUTE of the Fifth Judge.

THE prohibitory order circulated by the acting magistrate of Dacca, and supported and defended by the second judge of the provincial court, is in itself conclusive evidence that neither of those gentlemen understood either the subject of their interference or their own duty, and the consequence of the act might have been a state of things placing the government in a dilemma of considerable vexation and difficulty. Letter from the second judge of the Dacca court of circuit, dated July 14th, 1828.

A reference to any book on Hindoo law or religion would have informed those gentlemen that their order, except as calculated to induce confusion and mischief, was not intelligible, and contempt or worse, where it might be so; was a nullity in itself; and that under it, as the sole rule of guidance, they could not have prohibited the widows of the lowest Hindoo menial of their household from the sacrifice they conceive it to restrain.

So far it may appear of no moment, and its being allowed to remain unnoticed as leading to neither good nor evil; but Mr. Cracroft says, "it is at the present moment recognized by the inhabitants of the district as paramount, and if permitted to stand will reduce the number of suttees by at least nine tenths, while the recal of it will excite notice, act as an encouragement, and become a stimulus to more numerous sacrifices than would have occurred had it never been issued." The conclusion of this sentence expresses what is indubitably true; the paramount influence and its effect we have still to learn.

By the ignorant, that is, by the people generally, the order will be regarded as a *prohibition*; by the rest of the community as, in *intention*, the same; but the latter will know that the "four tribes" enumerated in it comprehend those of every caste and degree around them, and, undeceiving those imposed upon, they will very soon divest it of every thing but its absurdity.

BENGAL.

Of the feeling which has attended the promulgation of this order, all we know is negative; none has been evinced, it seems, but the magistrate could not have known to what effect the most casual circumstance of excitement might have called any that did exist into action, while the government, unaware of the fact, and unprepared for its consequences, might have been compelled to a continued endurance of what at the very moment they were contemplating the abolition of, by means suited to the end and equal to its pre-determined accomplishment.

It is a cruel part which devolves upon this court on occasions like the present. The will of the supreme government, and the rules of guidance promulgated, are or should be as intelligible to one judicial functionary as another; but (and I can make every allowance for the impulse) the veriest trifle serves as a ground of reference, and "the Nizamut Adawlut" are not merely called upon to enforce what collectively and individually they abhor and deprecate, but in return for the conscientious performance of an odious duty, are held forth to the world as "incurring the guilt of unnecessarily authorizing suicide."

Before recording any opinion on this occasion, I shall briefly advert to two facts with which, at the period of their occurrence, I stood officially connected, which bear directly upon the present occasion, and (as I conceive) not only tend to warrant, but strongly to support the conclusions which my colleagues and myself have drawn from our long and varied experience.

Antecedent to the enactment of Regulation XVII. of 1817, Brahmins in the provinces of Benares, under whatever conviction, were exempted from capital punishment. Two brahmin zemindars, Rummun and Kullender, borrowed a sum of money from one Sheo Gholaam. A friend named Kashinauth was security for the repayment at a specified period; and beside this, a field of twenty-eight begahs of land was added on a mortgage bond. The money was not forthcoming at the time agreed upon, and with the performance of the rest of the stipulation, the transfer of this field was insisted upon. Some time after this the season of cultivation arrived; Rummun and Kullender armed themselves with their swords, and proceeding to the field, commenced ploughing it. They were opposed by the other party, with whom Kashinath joined in remonstrating against the act, and their passions were speedily worked up to a pitch truly worthy of a demon; killing Kashinath and wounding one of his companions, they retired, but presently returned accompanied by their families, each consisting of a wife and daughter; the wife of Kullunder pregnant. Leading them into the field, they deliberately butchered them one by one, and cursing their adversaries in all their generations, departed. Kullunder fled into Oudh and escaped; Rumnum was subsequently apprehended, tried and convicted; but further as to any adequate penalty he was beyond the pale of the law. The result of the trial, however, and the representation which I deemed it my duty (as magistrate) to make on the occasion, supported by that of the circuit judge, led, after a great deal of hesitation and apprehension, to the enactment now in force. Since 1817 Brahmins have been subject to the same penalty for murder as other murderers, and from the first execution to the present hour nothing has ever occurred that could have induced a surmise of the law having been other than it now is from the days of Menu.

In the second volume of "Report of Cases determined in the Nizamut Adawlut," page 91, is a detailed account of a suttee which took place at Goruckpore, in the year 1821*. The circuit judge, in his letter referring to the trial, writes thus:—"I verily believe I but *echo the wishes* and expectations of nineteen twentieths of even the Hindoos of this community, when I urge death as the requital of this atrocity." I was myself the judge who wrote this; and it was written immediately on the conclusion of the trial in the public cutcherry, then crowded with Hindoos of all castes and conditions. I have a perfect recollection of the trial exciting a more than ordinary degree of attention, and attracting an unusual assemblage of auditors; and I also recollect that the impression with me was, that not merely the diabolical facts of the particular case were considered to constitute a murder of the most atrocious description, but that the rite altogether was not one of either general reverence or approval.

* See case No. 1, Buraica & others, 1821.

The opinions which I entertained and expressed on both these occasions are the same, confirmed by years and observation, which dictate the little I have to add upon the question now before me.

I would *not now* recal the orders of the Dacca magistrate, nor take other notice of it than with reference to it *to prohibit* any further circulars whatever on the subject by him or the provincial court. I would have a regulation prepared with a studied

BENGAL.

a studied perspicuity, explaining in simple but forcible language, the religious, the moral and the legal grounds upon which this rite, abhorrent to God and man, could no longer be tolerated; and by this enactment I would abolish the sacrifice at once and for ever.

I would not recommend for execution by others what I should shrink from or evade myself. If danger be apprehended, and as an executive officer my personal services can aid this consummation so devoutly to be wished, I am as ready to support as I am to urge the measure; but I maintain that nothing is necessary to the accomplishment *but the expressed fiat of the ruling power*.

Arguments are exhausted, and I have none to offer that may not be found on record. To these I have to add the experience of eight and twenty years official residence in the central and *western provinces and* upon a satisfied conviction so grounded I speak, assured of the feasibility of what I advocate.

(signed) *R. H. Rattray.*

P. S.—Since the foregoing was written I have seen the minute of our second judge, Mr. Ross: I entirely concur with *him*, that "should it be deemed unadvisable to enact a prohibitory law, the *next best* measure would be a repeal of the rules now in force, and an inquiry by the magistrate into the facts of *every* case of suttee that should occur, &c. Something might be done too perhaps with respect to *property* left by a suttee, or obtained in consequence of the immolation, so as to balk those who are always the instigators to the sacrifice with a view to the inheritance. Where there were children, they might be placed under the court of wards, the real estate being held in management by the collector, the personal realized and deposited in the government treasury at a certain interest till the children came of age; where there were no children, some other mode of proceeding might be adopted, but I am not at this moment prepared to suggest any thing beyond such consideration as the proposition generally may seem to invite.

August 26th 1828. (signed) *R. H. Rattray.*

MINUTE of the officiating Judge.

Letter from Mr. Cracroft, second judge of the Dacca court of circuit, dated 14th of July 1828.

THIS letter obviously demands the *serious* consideration of the court at large. The subject is one of deep interest; and as I am one of the members whom Mr. Cracroft has thus openly charged with a serious breach of duty in having passed an illegal order, in a matter involving the life of a human creature, *without due deliberation, without* previously consulting the court at large (as Mr. Cracroft conceives I ought to have done), with having unfeelingly adopted a confined construction of the existing rules in a case in which common humanity should have dictated the more enlarged and generous construction in favour of life, and finally with having thereby incurred the guilt of "unnecessarily authorizing suicide,"—I am naturally anxious that the matter should be thoroughly discussed and deliberately considered by my colleagues, as well as by the government, to which high authority Mr. Cracroft has desired that his appeal may be *ultimately preferred*. I cordially assent to Mr. Cracroft's desire; and if he had not expressed it, I should have myself originated the proposition of addressing the government on the subject, which is of importance not only in reference to the interesting question which he has taken the occasion to agitate, but also to the painful situation in which this court is placed—painful it must be admitted quite sufficiently in being compelled, by our solemn obligations to the government, to countenance and sanction a practice so *revolting to humanity*, but far more so if, in the conscientious discharge of a public trust of so serious a nature, we are liable to be assailed by such offensive imputations as Mr. Cracroft has presumed to cast upon us. If Mr. Cracroft had suggested a reconsideration of the question upon general grounds and arguments, intended to show that the practice, as it prevails throughout the country, is not strictly warranted by the Hindoo law, and that the rules passed by government should therefore be revised, I should have willingly given him credit for his motives; but when I consider the course which he has adopted, that he has taken the occasion to impugn the *legality* of an order passed by this court in a particular case, which order he was bound by his oath to obey, and certainly to hold in respect; when I advert also to the arrogant tone and spirit which pervade his letter, and to the personal manner in which he has

BENGAL.

reflected upon the official act of his superiors, I seek in vain for a ground to justify or excuse his conduct, the more especially when I further consider that his objections are utterly unfounded and untenable, displaying an ignorance upon the matter which, in an officer of his rank and standing in the service, is highly discreditable, and would scarcely have been believed if he had not thus stood forward himself to declare it. Upon this point the court at large, to whom Mr. Cracroft has made his appeal, will declare their sentiments. It is scarcely necessary for me to state that I adhere to the opinion which I gave in the particular case. I am fully satisfied that the order in which I joined is consistent with the law, with established usage, and more especially with the instructions of government, which I take to be our main guide and rule of conduct whenever we may be called upon to act on this delicate question. I have ever held them in this light; whether in my capacity of magistrate or as a judge of ciruit, or finally the exercise of the higher powers vested in me as a judge of this court, I have in each capacity, and in every instance that has been brought before me, used my utmost endeavours to discourage the practice, as well by persuasion and argument, as by an expression of indignation at its barbarity; nor did I omit the same endeavour in the case in question. But my principle has been invariably to yield assent if no valid objection existed on any of the grounds on which the government have as yet thought fit to declare that interference and prohibition would be justifiable. In acting upon this principle, I have been guided not only by a sense of public duty, which tells me that I am bound to uphold and enforce the orders of government on this delicate question, however much they may militate against my own feelings as an individual; but I have equally considered that any intemperate zeal or injudicious interference on the part of the officers to whom the immediate execution of the duty is entrusted, any underhand attempts to put down the practice, in opposition to the declared intentions of the government, would be in the highest degree injurious, as calculated to excite irritation in the minds of the people at large, and consequently to retard instead of promoting the object which we all have at heart; and further, as liable frequently to lead the government into serious difficulties, for which they might not be prepared. These have been my views and principles of conduct; and as I conceive them to be sound, I shall adhere to them until the government itself, not Mr. Cracroft, shall deem it fit to stand forward as the advocate in this great cause of humanity. It would appear from Mr. Cracroft's letter, that, in consequence of his illegal interference, the individual in the case referred to has been deterred from becoming a suttee. I cannot but feel sincere gratification at this result. But questioning Mr. Cracroft as he has thought fit to question us, I would ask what would have been his feelings if the parties concerned in the particular case, knowing that the intended suttee was conformable to usage and their religious tenets, that it was upheld by the sanction of government, and that his interference, therefore, was wholly illegal and unjustifiable; nay further, if the populace, making common cause, had risen *en masse*, and contemning and insulting his authority, had persevered in spite of it, and in the course of this resistance a serious disturbance had ensued, attended with the loss of many lives; what, I repeat, would Mr. Cracroft have said if these had been the consequences of his misguided zeal, and his opposing himself to the known views of the government, to the clear and positive rules prescribed for his guidance, and to a competent and lawful order of this court? It will not, I think, be denied that such consequences might have followed, and who shall say to what extent the flame would have been carried? The proclamation in question, which Mr. Cracroft has thus supported, appears to have been issued by a young and inexperienced officer, temporarily entrusted with the powers of magistrate, entirely upon his own authority.

Mr. Cracroft ought to have known that to guard against the mischievous consequences likely to arise from an indiscreet and ill-judged exercise of this power, the magistrates generally have been strictly enjoined* "to observe caution and reserve in addressing publications of a general nature to the inhabitants of the provinces, and to refrain from such measures without the sanction of government, when such sanction can be obtained without material public inconvenience, or at least without the knowledge and concurrence of the nearest local authority to which they are subject."

* Similar instructions were issued to the magistrates on the 16th August 1822†, in consequence of the observations contained in the annual report of the superintendent of police for the western provinces, stating that the

* Extract of a letter from the secretary in the judicial department, under date the 25th of April 1812, and circulated to the magistrates by order of Government, with a letter from the registrar of the Nizamut Adawlut, dated 7th of May 1812.

† *Vide* circular order of the Nizamut Adawlut.

BENGAL.

the former order had not been sufficiently attended to, and pointing out "how dangerous this uncontrolled license to legislate must frequently prove when not checked by sound judgment and discretion."

Mr. Cracroft should, therefore, in the present instance have taken immediate measures for correcting the irregularity, by reporting the matter to government, instead of conniving at and secretly upholding the proclamation until circumstances forced the disclosure, thereby giving it the authority and sanction of time, and by consequence embarrassing the government in their ultimate decision as to the expediency or otherwise of its recal. On this point I entirely differ from Mr. Cracroft, who intimates that it will be an easy matter to retrace his steps, by recalling the proclamation; though he adds, that it has now assumed the character and force of law, which it would be unwise to disturb, as its immediate effect will be to diminish the practice in the proportion of nine tenths. What then, I would here ask, has the discovery been thus suddenly made, after so many years of anxious solicitude, that we have all along been acting under a delusion and in ignorance of the real state of the law, which would at once put down this inhuman practice, or at all events reduce it comparatively to a mere nothing? Is it seriously intended to be argued at this day, that a fact of such vital importance should have any just foundation, and yet that it should have escaped equally the attention of the government of the time being when the question was first publicly agitated and discussed, as of the authorities who were then consulted with the express view of ascertaining in what cases, and to what extent, the government would be justified in authorizing their public officers to interfere or prohibit the practice? Can all this be believed, and the more especially when it is remembered that the government had such an adviser as the learned translator of the digest of Hindoo law, who was then a judge of the court, and who, to the best of my recollection, (for I was registrar of the court at the time), framed the draft of instructions which were first issued for the guidance of the magistrates and their police officers in April 1813? Can it, I say, be credited that Mr. Cracroft's argument should have any the slightest foundation, and that it should have escaped the penetration of such a man as Mr. Henry Colebrooke? I might safely rest the propriety and legality of my order on the answer which would unhesitatingly be pronounced on these questions, especially as Mr. Cracroft's assertions are utterly unsupported by any thing like proof. But to show that the exception taken by *him* is purely imaginary, I would refer to Colebrooke's Digest, book 4, chap. 3, "On the duties of a faithful Widow;" and to Ward's "View of the History, &c. of the Hindus," sect. 28, chap. 4, "On the Burning of Widows alive."

Page 451, vol. 2d, London edit. 1801.

Page 308, vol. 3d, London edit. 1822.

In neither of these (and I presume they will both be admitted as works of high authority) is there one syllable in support of Mr. Cracroft's argument as to *purity* of caste. With the specified exceptions, of which the government have not failed to avail themselves in the steps which they have as yet deemed it prudent to take in repressing the practice, *all* Hindoo widows, without reference to caste, are equally recommended to undergo this awful and terrible ceremony. Again, in Ward, vol. 1, chap. 2, sec. 1, "Of the different Orders or Castes of Hindoos," we have as follows:—"The Hindoos are divided into four castes; viz. the Brahmin, the Kohutriu, the Voishyu and the Shoodur, *which, however, include many other divisions and subdivisions.*" It is added that "the Kohutritus became almost extinct before their country fell into the hands of the Moosulmun; the Voishyus are no where to be found in Bengal, *almost* all have fallen into the class of Shoodur." Further, in sec. 2, "some affirm that there are now no Kohutritjus; that in Kulee Yoogee only two castes exist, Brahmins and Shoodrus, the second and third orders having sunk into the fourth." Finally, in sect. 4, "the Brahmins deny that there are any pure Shoodrus in the Koolee Yoogŭ; they add, that the present race of Shoodrus have all arisen in improper marriages between the higher and lower castes. The general name by which the Kulee Yoogu Shoodras are distinguished is Vumushum Kuru."

Page 64, vol. 1.

Page 89.

Page 94.

There are many subdivisions among the Shoodrus, some of which are as effectual barriers to mutual intercourse as the distinction between Brahmins and Shoodrus; a Karjusthumul no more visits a barber than a Brahmin, nor a barber a joiner, and thus through all the ranks of the lower orders.

I shall here notice the different ranks of Shoodrus or Vŭrnŭ Shunkŭrrŭs, as far as I am able. "First class, the Voidyus: These persons, who sprang from the union of a Brahmin with a female Vaishjŭ, claim the honour of belonging to the

BENGAL.

third order, in consequence of which they wear poitas, and at the time of investiture perform some of the ceremonies used in investing a Brahmin."

The above extracts will, I think, demonstrate that Mr. Cracroft's argument founded on purity of caste, as affecting the rite of suttee, has no support in the doctrines of the Hindoo religion; and with regard to established usage, and the prevalent nature of the practice, it will be observed that he has been peculiarly unfortunate in selecting the Byd or Voidijŭ class, it being stated in the work above cited, "that *many Voidyu widows ascend the funeral pile.* At Sonakhalee, in Jessore, which contains many families of this order, *almost all the widows are burnt alive with the corpses of their husbands.*"

Page 95.

It remains for me to show that Mr. Cracroft's objections to our order are not only unsupported by, but in direct opposition to the instructions which have from time to time been issued by government, or under their sanction by this court, and which, as I have before said, I have always taken to be our main guide. For this purpose I beg to refer to the annexed extracts *.

* See annexed Papers, marked (A.)

It must now rest with the government to determine whether the proclamation in question shall be upheld and continued in force, or whether it must be recalled as incompatible with the views which they have so recently declared, and may still entertain on the question. If the former, it seems obvious that they must proceed further and to the full extent of at once declaring their resolution of abolishing the cruel and inhuman practice *in toto*; if the latter, Mr. Cracroft will have much more to answer for than he seems to be aware of.

See resolution of Government, under date the 28th Feb. last.

(signed) *M. H. Turnbull.*

27th August 1828.

(True copies.)

(signed) *W. H. Macnaghten,*
Registrar.

Appendix (A).

Extract from a Circular Letter from the Registrar of the Nizamut Adawlut, to the Courts of Circuits, dated the 29th of April 1813.

P^h 2. "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.*"

Extract from a letter from the Secretary in the Judicial Department, to the Registrar of the Nizamut Adawlut, under date the 5th December 1812.

P^h 2. "The Nizamut 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.

P^h 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 castes (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."

P^h 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 relations, of Brahmins or others, in order to cause

BENGAL.

cause them to burn themselves. 2dly. To prevent the criminal use of intoxicating drugs or liquors for the accomplishment of that object. 3dly. To ascertain whether the women have attained the age, as fixed by the Hindoo law, at which they are permitted to burn themselves. 4thly. To inquire, as far as the nature of the case will properly permit, whether they are in a state of pregnancy; and 5thly. 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."

P^h 7. "The magistrates shall give particular attention to enforce a strict observance of these instructions by the police officers under their authority."

P^h 8. "In communicating the present orders of government to the different magistrates, the Governor General in Council requests that the Nizamut Adawlut will *impress upon them the indispensable obligation of explaining carefully on all suitable occasions, to persons of the Hindoo persuasion,* that nothing is further 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."

P^h 9. "In order to prevent misconstruction, the Governor General in Council requests that the Nizamut Adawlut will direct one of their officers to prepare, in the Persian, Hindoostanee 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 translation of it in the English language, when prepared, for the approval of government."

Extract from the Proceedings of the Nizamut Adawlut, under date the 21st May 1819; containing their Remarks and Orders on the Suttee Statements and Reports for the year 1818.

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:—

1. Where the widow is not sixteen years of age.

2. Where pregnancy is apparent or presumable, or where there is bodily uncleanness from periodical cause.

3. Where the widow's assent to the act is not manifest, the exercise of the free will being counteracted by intoxicating or narcotic drugs or otherwise.

4. Where the widow is of the brahmin caste, and burns on any other than the funeral pile of her husband.

5. Where a woman of any other caste burns without the body of her husband, except she were absent from her husband when he died, and burns immediately on receiving intelligence of his death, or except she was merely disqualified at the time by periodical bodily uncleanness.

6. 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.

(True extracts.)

(signed) *W. H. Macnaghten,*
Registrar.

BENGAL.

Order.

Ordered, That the Secretary write the following letter to the Registrar of the Nizamut Adawlut:—

To the Registrar of the Nizamut Adawlut.

Sir,

No. 46.

I AM directed by the right honourable the Governor General in Council to acknowledge the receipt of your letter dated the 18th ultimo, with translation of a petition presented to the Nizamut Adawlut, by Gooroopurshaud Sein and Ramroop Sein, and copies of a correspondence which took place in consequence with the second judge of the Dacca court of circuit, together with copies of the minutes of the judges of Nizamut Adawlut, on the subject of the correspondence.

2. On a full consideration of the documents above mentioned, the Governor General in Council entertains no doubt whatever that the order issued by the acting magistrate for the prevention of the suttee of the wife of Ramkishore Sein, on the grounds of the deceased being of the Beid caste, was erroneous and inconsistent with the instructions issued for the guidance of the magistrates in cases of suttee; and his Lordship in Council entirely concurs in the propriety of the original order passed by Mr. Ross and Mr. Turnbull for the recal of the circular orders addressed by the acting magistrate to his police officers, prohibiting the performance of suttee by all Hindoo women except those belonging to the four principal tribes.

3. Aware as Mr. Cracroft must be of the extreme anxiety felt by government on every point connected with the subject of suttee, and of the importance of discouraging the promulgation of any general orders upon it without the express sanction of government, his Lordship in Council regrets that an officer of Mr. Cracroft's experience should not have seen the propriety of annulling the circular instructions issued by the acting magistrate, when first brought to his notice, or at all events of suspending them until a reference could have been made to superior authority, more especially as he seems to have been so fully sensible of the mischief that might probably result from withdrawing the prohibition after it became generally known.

4. So long, however, as it shall not be deemed expedient and right to abrogate the rules which have been established in regard to the rite of suttee, it is no less incumbent upon the government than upon the local officers to maintain them, and upon that principle his Lordship in Council desires that the court of Nizamut Adawlut will direct the immediate recal of the prohibitory circular order issued by the acting magistrate of the city of Dacca.

I am, &c.

Council Chamber, the 10th October 1828. (signed) *H. Shakespear*, Secy to the Governmt.

EXTRACT of a Letter in the Judicial Department from the Governor General in Council to the Court of Directors; dated the 23d October 1828.

Crim. Cons. 14 June 1827, 53—59.

Pa 136. On the proceedings noted in the margin is recorded the report, with its enclosures, submitted by Mr. Cuthbert, on the conclusion of his tour through the pergunnahs of Chota, Nagpore and Palamow.

142. Your honourable court will observe, that while we did not fail to appreciate the motives by which Mr. Cuthbert had been actuated in his conduct, in the orders issued by him regarding suttees, he was duly apprized that we could not approve of his having deviated from the instructions with which he had been furnished for his guidance in such cases, and for the due observance of which, until altered or repealed, he must of course be held responsible.

Extract Bengal Judicial Consultations, 14th June 1827.

(Criminal, L. P.) No. 53.

Extract from the Report of S. T. Cuthburt, Esq. Judge, Magistrate and Collector of Ramghur, of his progress through the Pergunnahs of Chota, Nagpore and Palamow; dated 21st April 1827.

Para. 1. In obedience to the orders contained in the resolutions of government relative to this district, under date the 26th January 1826, I have now the honour to submit the report required on my return from the interior.

2. My

BENGAL.

2. My visit has been confined to the purgunnahs of Chota, Nagpore and Palamow.

Pa 94. In this purgunnah (Nagpore, indeed throughout Ramghur) suttees do not take place so often as formerly. I am credibly informed that the ancient custom of immolating the unfortunate widows was as follows:—A high wall having been erected around a small space, the inside was filled with dry wood and other combustibles, and the wretched victim was compelled to ascend the wall by a ladder. On her descent the place was set fire to, and thus was she consumed without the possibility of escape.

95. In the year 1824, I issued a proclamation forbidding the landholders permitting suttees taking place in their villages or on their estates, saving in the presence of the police darogah, and I notified to the inhabitants of this district that a contrary conduct would be visited by me with fine and imprisonment. To the darogah I gave orders to use every mild and persuasive means to prevent such sacrifices; I even (privately) recommended force to be resorted to, in failure of more lenient measures, especially if the intended victim should be young. It may here be said that I took upon myself the heavy responsibility of urging the police officers to act in a manner not warranted by the regulations; be it so, the consolation is mine that lives apparently have been saved by such interference. The suttees which have taken place in the Ramghur district since the year 1823 are as follows:—In 1824 ten suttees occurred, and six were prevented by the timely interposition of the darogah. In 1825 no suttees were reported as having taken place; one however was prevented. In 1826 three suttees are reported as having occurred, and one life as having been saved.

96. Suttees seldom take place amongst the lower orders, and in the higher classes the prevalence of this custom is much on the decline; it being now left to the option of the widow to be burnt or not with the body of her husband. Of the three wives of the late rajah of Chota-Nagpore, two allowed themselves to be burnt, the other preferred living. All the three Palamow ranees are living, and in the enjoyment of pensions. The dowager ranees of Ramghur and Kuruckdee, also preferred life to sacrifice. In short it would appear that those women only burn with the bodies of their husbands, who from age or lingering disease are incompetent to the enjoyment of life, or those who having experienced the extreme of conjugal felicity, find the world a dark and dreary wilderness without the presence of their beloved partners.

Extract of a Letter from Mr. Secretary Shakespear to S. T. Cuthbert, Esq. Judge, Magistrate and Collector of Ramghur; dated the 14th June 1827, in reply to the foregoing.

Para. 17. With reference to your remarks on the subject of suttees, the Vice President in Council cannot approve your having deviated from the instructions which you have been furnished with for your guidance in such cases; until they are altered or repealed, you must of course be held responsible for their due observance. At the same time the Vice President in Council justly appreciates the motives by which you have been actuated, and trusts that your influence and exertions (subject of course to the existing rules) will be directed to the discouragement of the practice.

FORT ST. GEORGE.

FORT ST. GEORGE.

Cons. 10 Aug. 1824, Nos. 19 & 20; and 29 September, Nos. 23 & 24.

EXTRACT of a Letter from the Governor in Council of Fort St. George to the Court of Directors in the Military Department; dated 20th June 1826.

Para. 70. We have the honour to bring to your notice a letter from the officer commanding the northern division of the army, reporting that he had received an application from the widow of a subadar of the 11th regiment of native infantry for permission to burn herself with the body of her husband; that he had used every means to dissuade the woman from her purpose, and had finally prohibited the ceremony taking place within the military limits, Major-General Sir John Doveton animadverted on the disgraceful conduct of a sepoy of the same regiment, who having married the daughter of the widow, used his utmost endeavours to induce his mother-in-law to sacrifice herself in order that he might become possessed of her property. We entirely approved of the proceedings that had been adopted by Major-General Sir John Doveton, and directed that he would continue in communication with the magistrate to take all legal measures for the prevention of the immolation. At the recommendation of Major-General Sir John Doveton the seapoy alluded to above has been discharged from the service.

EXTRACT, Fort St. George Military Consultations, the 10th August 1824.

No. 3,876.

To Richard Clive, Esq. Secretary to Government in the Military Department.

No. 19.

Sir,

I have the honour, by order of his Excellency the Commander in Chief, to forward for submission to the honourable the Governor in Council, copy of a letter received from Major-General Sir John Doveton, K. C. B., commanding the northern division of the army, on the subject of an application made by the widow of a subadar of the 11th regiment native infantry, late second battalion 9th regiment for permission to burn herself.

I have, &c. &c.

Adjutant-General's Office, Fort St. George, 6th August 1824.

(signed) *J. H. S. Conway,* Adj^{t} General of the Army.

To the Adjutant-General of the Army, Fort St. George.

Sir,

I have the honour to request you will bring the following circumstance to the notice of his Excellency the Commander in Chief, to be submitted to government, should he deem it necessary.

The widow of a subidar of the 11th regiment, lately deceased, of the khana coahjee caste, a few days since made application to Lieutenant-Colonel Smith, commanding at Vizagapatam, for permission to burn herself, stating at the same time that nothing would make her alter her determination. The Lieutenant-Colonel not only withheld his consent, but also wrote to the magistrate for his interference, who gave orders to prevent it as far as rested with him. The woman finding she could not effect her purpose at Vizagapatam, came over to this place yesterday morning for my consent; but being determined to use every means in my power to dissuade her from her intention, I called in the assistance of a bramin of high caste and respectability, who had nearly persuaded her to abandon her idea of destroying herself, when his good intentions were overruled by the interference of some relations, sepoys in the 11th regiment, particularly her son-in-law, who

FORT ST. GEORGE.

who in my opinion deserves punishment, and who being married to the widow's daughter, on her demise came into property amounting, Lieutenant-Colonel Smith informs me, to about four thousand rupees, who threatened her in the event of her not burning herself, to disgrace her and make her an outcast. This threat has apparently determined her on destruction. I have therefore ordered the whole party to return to Vizianagram, with instructions to Lieutenant-Colonel Smith not to sanction the ceremony taking place within the military limits, and in hopes she will await a reply to this letter.

Should his Excellency think it necessary to make application to government for orders to prevent such a horrid self-murder, I make no doubt it will be generally received by all classes of natives as a blessing, as I know no part of the Hindoo law on religion which makes this ceremony necessary; but it is considered by the most learned and respectable natives to be entirely a custom which would be more honoured in the breach than the observance.

I have, &c. &c.

Northern Division of the Army, Vizagapatam, 22d July 1824.

(signed) *J. Doveton,* Major-General.

(A true copy.)

(signed) *G. Cadell,* Act^{g} Dep^{y} Adj^{t} Genl of the Army.

The Governor in Council entirely approves the proceedings of the officer commanding the northern Division of the army, and of the officer commanding Vizianagram in the case mentioned in the foregoing letter, and desires that the latter officer will continue in communication with the magistrate of Vizagapatam, to take all legal measures for preventing the widow of the late subadar of the 11th infantry from burning herself; the officer commanding the northern Division of the army will report in what manner he would recommend that the individual particularly mentioned by him should be punished.

Ordered, That an extract from these proceedings be transmitted to the judicial department.

EXTRACT, Fort St. George Military Consultations, dated 28th Sept. 1824.

No. 4840.

To Richard Clive, Esq., Secretary to Government in the Military Department.

No. 23.

Sir,

With reference to the letter from this department of the 6th, and the minutes of Council of the Honourable the Governor in Council of the 10th ultimo, I have the honour, by order of the Commander-in-chief, to acquaint you, for the information of the Honourable the Governor in Council, that Major-General Sir John Doveton, K. C. B., commanding the northern division of the army, has recommended the removal from the service of private Bavaneeprasad, of the 11th regiment, (late 2d batalion 9th regiment of native infantry), who endeavoured to induce his mother to burn herself to obtain posession of her property. His Excellency has therefore been pleased to order the discharge of Bavaneeprasad from the service, according to the major-general's recommendation.

I have, &c. &c.

Adjutant-General's Office, Fort St. George, 21st September 1824.

(signed) *J. H. S. Conway,* Adjutant-General of the Army.

The Governor in Council approves the proceedings reported in the foregoing letter.

EXTRACT of a Letter in the Military Department, from the Court of Directors to the Governor in Council of Fort St. George, dated 18th June 1828.

Letter from Fort St. George, dated 20th June 1826.

70. A letter from the officer commanding the northern division of the army, reporting the measures taken for preventing the immolation of the widow of a subadar of the 11th N. I.; brought to court's notice. A sepoy of the same corps, who endeavoured to induce the widow, to whose daughter he was married, to sacrifice herself, with a view to the possession of her property, discharged from the service.

27. These proceedings have our entire approbation.

EXTRACT of a Letter from the Court of Directors to the Governor in Council of Fort St. George, in the Military Department, dated 23d July 1828.

Letter to Court of Directors, from the Governor in Council of Fort St. George, in the Military Department, dated 19th Dec. 1826.—(4 a' 7,) various documents forwarded.

40. In paragraph 27 of our letter of the 18th June 1828, we signified our approbation of the proceedings you had adopted for preventing, under the peculiar circumstances of the case, the immolation of the widow of a subadar of the 11th regiment native infantry. As the final result of your proceedings is not reported in the documents which accompanied your military letter of the 20th June 1826, para. 70, we take the present opportunity of requesting you to furnish us with a report respecting any expression or appearance of feeling which may have been excited amongst the Hindoo soldiery in consequence of your interference. We are also desirous of being informed of the extent to which the practice of suttee may be carried among the widows or female relatives of sepoys, as we are uncertain whether the reports of our judicial officers take cognizance of such immolations; and should you not, you will report to us all cases which may have called for the interposition of the military authorities.

EXTRACT of a Letter from the Governor in Council of Fort St. George to the Court of Directors, in the Military Department, dated 29th August 1829.

Letter from the Court of Directors, to the Governor in Council of Fort St. George, in the Military Department, dated 23d July 1828.

40. The honourable court remark, that in their letter of the 18th June 1828, they expressed their approbation of the proceedings adopted for preventing the immolation of the widow of a subadar of the 11th N. I. They request to be furnished with a report respecting any appearance of feeling which may have been excited amongst the Hindoo soldiery in consequence of the interference. The court are uncertain whether the judicial officers take cognizance of such immolations among the widows and female relatives of sepoys, and request to be informed of the extent to which the practice of suttee may be carried among them; and desire that all such cases may be reported which may have called for the interposition of the military authorities.

In cons. 17th July 1829. No. 6, in the packet.

40. On the subject of this paragraph, we beg leave to bring to your notice an extract from Minutes of Consultation in the judicial department, and a letter from the deputy adjutant-general of the army noted in the margin; from these papers your Honourable Court will perceive that no feeling of dissatisfaction whatever was evinced by the Hindoo soldiery on the occasion referred to by your honourable Court; and that scarcely an instance of the practice of self-immolation among the widows of the native soldiers is to be found on the records of this Presidency.

41. His Excellency the Commander-in-chief is of opinion that no difficulty would at any time be experienced in preventing such occurrences among the female relatives of the native troops of this establishment.

JUDICIAL DEPARTMENT.

No. 275.

FORT ST. GEORGE.

EXTRACT from the Minutes of Consultation, under date the 3d July 1829.

Read the following letter from the Registrar to the Court of Foujdaree Adalut.

No. 29.

To the acting Secretary to Government in the Judicial Department.

Sir,

I AM directed by the Judges of the Foujdaree Udalut to acknowledge the receipt of your letter under date the 13th February last, No. 65, calling for the information required in a general letter from the honourable the Court of Directors in the military department, dated the 23d July 1828, as to "whether the judicial authorities take cognizance of immolations among the widows and female relatives of Hindoo sepoys."

2. According to the answers which have been received from the Provincial Courts of Circuit in the centre, southern and western divisions, it appears that no case of this description has ever come under the cognizance of any of the criminal judges or magistrates in any of those divisions.

3. From the northern division also a similar report has been made, with the single exception of the magistrate of Masulipatam, who mentions an instance, as being on the records of his office, of a sepoy's widow, who, having been prevented by a former magistrate from burning herself with the corpse of her deceased husband, in consequence destroyed herself by setting fire to the shed in which she was living.

4. Copies of the different Reports are herewith furnished.

I have the honour to be, Sir,

Your most obedient servant,

Foujdaree Adalut Registrar's Office, 29th June 1829. (signed) *A. D. Campbell*, Registrar Western Division.

Provincial Court of Circuit.

To the Registrar to the Foujdaree Udalut, Fort St. George.

Sir,

WE have the honour to acknowledge the receipt of your letter of the 23d ultimo, calling for information as to "whether the judicial authorities take cognizance of immolations among the widows and female relatives of sepoys;" and in reply, to state, that having communicated with the several judicial authorities in this division, the result has been, that within their knowledge and information no instance of the kind has ever occurred.

We have the honour to be, Sir,

Your most obedient servant,

(signed) *J. Vaughan*, Second Judge.

Tellicherry, 13th March 1829. (signed) *W. O. Shakespear*, Third Judge.

FORT ST. GEORGE.

To the Registrar of the Foujdaree Udalut, Fort St. George.

Sir,

I AM directed by the Judges of the Provincial Court to acknowledge the receipt of your letter of the 23d February, regarding the cognizance taken by the judicial authorities of immolations among the widows and female relatives of Hindoo sepoys, and to inform you that the question was circulated to the criminal judges and magistrates.

2. A copy of the return received from the magistrate of Cuddapah is alone forwarded, the other authorities having simply stated that no immolations have taken place, it is considered unnecessary to trouble you with copies of their returns.

I have the honour to be, Sir, your most obedient servant,

Chittoor Centre Prov. Court of Circuit, Registrar's Office, 13th April 1829. (signed) *W. Underwood*, Registrar.

(L. S.)

IN return to the foregoing precept the magistrate of Cuddapah has the honour to state, that he is not aware of any occasions having occurred in his jurisdiction affording scope for magisterial interference in any way with regard to "immolations among the widows and female relatives of Hindoo sepoys."

In the province of Cuddapah the number of troops is very inconsiderable, but the magistrate is of opinion that the practice of immolation has not many votaries in his district. This unjust and sanguinary rite, at which nature shudders, and which reason condemns, in which defenceless woman, physically weak and intellectually uninformed, become the agonized and appalling victims of a cruel and pitiless superstition, engendered and maintained by the avarice and delusion of their natural protectors and more puissant fellow mortals, might, in the magistrate's judgment, be safely and effectually suppressed by denouncing it as a crime, and declaring its abettors obnoxious to punishment. With respect to the inhuman rite, our measures, he thinks, cannot be neutral, for if they do not abolish it they must tend to cherish it. The mere circumstance of this horrid violation of reason and justice not being proclaimed as a crime leaves room for the untutored minds of females to ruminate upon it, without any of the misgivings that would mingle with its consideration if it were held up to view as criminal; and the contemplation of the rite undaunted by any doubts of its lawfulness, and aided by the fanciful illusions by which its advocates seek to recommend it, must unquestionably, he apprehends, have a powerful effect in preparing the minds of unhappy widows for the pronunciation of the fatal determination to consign themselves to the piles of their husbands.

It might be feared that the proscription of female immolation would have the effect of warming a prejudice in its favour into a bigoted zeal for its support, and this, with the political considerations it involves, is perhaps the only reason that has hitherto operated to prevent the adoption of decisive means for its abolition; but it may, in the magistrate's opinion, be expected that the voice of nature, reason and humanity, would far more powerfully plead for the disuse of the rite than the utterance of its advocates (if a sense of shame should not prevent the appearance of any) would be listened to in its behalf. Besides, so far as the magistrate is able to judge, the danger of a policy capable of being construed as indicative of any degree of timidity needs always to be borne in mind; and as our opinion and feelings on the subject of female sacrifices must be generally known, the importance of this reflection being kept in view in the discussion of the momentous topic is apparently enhanced.

The magistrate is sensible that all the remarks which, with deference, he takes the liberty to submit, are not expressly called for by the reference made to him, but the weighty considerations which are connected with the points referred, and the liberal manner in which the government is wont to receive the opinions of its servants, combined with the deep interest he feels in the public weal, and his desire to contribute to its advancement, will he hopes be regarded as an apology for the latitude of his observations.

Given under my hand and seal this 18th day of March 1829.

(signed) *J. Dalzell*, Magistrate.

(A true copy.)

(signed) *W. Underwood*, Registrar.

To the Registrar to the Court of Foujdary Udalut, Fort St. George.

Sir,

FORT ST. GEORGE.

I AM directed by the court of circuit to acknowledge the receipt of your letter of the 23d February last, and to state, for the information of the court, that it appears from the letters received from the several criminal and joint criminal judges, as well as from the magistrates of this division, that no cases of immolation among the widows and female relatives of Hindoo sepoys have ever come under their cognizance.

I have the honour to be, Sir, your most obedient servant,

Registrar's Office, Trichinopoly, 15th April 1829. (signed) *C. P. Brown*, Registrar.

To the Registrar to the Court of Foujdary Udalut, Fort St. George.

Sir,

I AM directed by the judges of the northern provincial court to acknowledge the receipt of your letter of the 23d February, and to submit the reports of the several criminal judges, and magistrates under their jurisdiction, as to whether they take cognizance of immolations among the widows and female relatives of Hindoo sepoys.

The criminal judges of Guntoor and Nellore, and the magistrates of Ganjam and Nellore, state that no question of the kind has ever come before them. From the returns of the criminal judges of Chicacole, Rajamundry and Masulipatam, it appears that they would not consider themselves authorized to take cognizance of such immolations where the act is perfectly voluntary on the part of the female.

The magistrate of Guntoor mentions suttees in general being frequent; and he and the magistrates of Rajahmundry and Vizagapatam state that in all cases they use their endeavours to prevent the female from immolating herself; and the magistrate of Vizagapatam adds that he has known instances of their having been positively prohibited.

The magistrate of Masulipatam mentions one instance only as being on the records of his office, when a sepoy's widow, who was prevented by a former magistrate from burning herself with her husband, destroyed herself by setting fire to the shed in which she was living.

I have the honour to be, &c.

Masulipatam Northern Prov. Court, 15th June 1829. (signed) *C. E. Oakes*, Registrar.

EXTRACT from the Proceedings of the Provincial Court of Circuit for the northern division; dated 2d March 1829.

Present, J. O. Tod, esq. second judge; S. Money, esq. third judge.

1. Read letter from the court of Foujdarry Udalut, dated 23d February last, requiring information "whether the judicial authorities take cognizance of immolations among the widows and female relatives of Hindoo sepoys."

2. Ordered, that copies of the above letter be furnished to the several criminal judges, the joint criminal judge, and the magistrates, with precept directing them to furnish the required information as soon as possible.

(True extract.)

(signed) *S. Money*, Third Judge, for the Registrar.

FORT ST. GEORGE.

Return from the Criminal Judge of Chicacole.

In return to the foregoing precept, wherein the criminal judge of Chicacole is directed to furnish information, "whether the judicial authorities take cognizance of immolations among the widows and female relatives of Hindoo sepoys;" the criminal judge has to state, that no cognizance has yet been taken by the criminal court of such a case of immolation, any act of compulsion or any unjustifiable assistance on the part of any person present at a suttee, (whoever the female might be) would no doubt call for the cognizance of the criminal court when brought forward by the magistrate or his police officers.

Given under my hand, and the seal of the zillah court, at Chicacole, this 16th day of March 1829.

(L. S.) (signed) *H. Lacon,*
Criminal Judge.

Received 18th March 1829.

Return from the Criminal Judge at Rajahmundry.

Masulipatam Zillah Criminal Judge's Court.

(L. S.)

The criminal judge has the honour to state, in answer to this precept, that there has been no instance of the immolation of sepoys widows, or other of their female relatives, ever having been brought to the cognizance of the criminal office; nor has such an event, it is presumed, taken place in this part of the country for a series of years past. If, however, an incident of the kind occurred, the criminal court would not feel warranted to interfere unless proof was adduced that the sacrifice has been brought about by the exertion of illegal and undue influence, when the parties so implicated would be committed for trial on a charge of homicide.

Given under my hand, and the seal of the court at Rajahmundry, this 13th day of March A. D. 1829.

(signed) *H. Vibart,*
Criminal Judge.

Received 2d March 1829.

To the Joint Criminal Judge in the Zillah of Masulipatam.

Sir,

I am directed by the judges of the northern provincial court to call your attention to the precept under date the 2d March, and to request that an immediate return be made to it.

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

Masulipatam, 8th June 1829. (signed) *S. Money,*
Third Judge, for the Registrar.

Return from the Joint Criminal Judge of Masulipatam.

(L. S.) Masulipatam Zillah Joint Criminal Judge's Court.

In making return to this precept which has accidentally been till now overlooked, the joint criminal judge begs to state, that since he has been connected with the judicial department, no instance of the immolation of the widows or female relatives of Hindoo sepoys has come under his notice. He has however on all occasions, when opportunity has offered of stating his opinion on this subject to natives, expressed his determination, should any such case arise, to commit for trial for deliberate murder all and every one who may be proved to have used force or coercion in any shape to the performance of the ceremony.

Given under my hand, and the seal of the court, this 9th day of June A. D. 1829.

Received 9th June 1829. (signed) *Edward B. Wrey,*
Joint Criminal Judge.

FORT ST. GEORGE.

To the Criminal Judge in the Zillah of Guntoor.

Sir,

I am directed by the judges of the northern provincial court to call your attention to the precept under date the 2d March, and to request that an immediate return be made to it.

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

Masulipatam, 8th June 1829. (signed) *S. Money,*
Third Judge, for the Registrar.

Return from the Criminal Judge of Guntoor.

Pursuant to the exigency of this precept, I beg to inform the judges that no instances of any immolations among the widows and female relatives of Hindoo sepoys have ever occurred in this zillah.

Given under my hand, and the seal of the Court at Guntoor, this 10th day of June 1829.

(L. S.) (signed) *F. A. Robson,*
Criminal Judge.

Return from the Criminal Judge of Nellore.

The criminal judge in the zillah of Nellore has the honour to acknowledge the receipt of the extract from the proceedings of the provincial court of circuit for the northern division which accompanied this precept, with a copy of the letter from the registrar to the court of foujdary adalut, directing him to report "whether the judicial authorities take cognizance of immolations among the widows and female relations of Hindoo sepoys;" and to state that it does not appear from the records of this court that any question of the kind has ever come before the court.

(L. S.)

Given under my hand, and the seal of the court, this 13th day of April A. D. 1829.

Received 14th March 1829. (signed) *G. J. Casamajor,*
Criminal Judge.

Return from the Magistrate of Ganjam.

In reply to this requisition, the magistrate of Ganjam has the honour to inform the court that he is not aware of any cases of immolations among the widows and female relatives of Hindoo sepoys having come under his cognizance.

(L. S.)

Given under my hand, and the seal of my office, at Berhampore, this 19th day of March 1829.

Received 25th March 1829. (signed) *R. Bayard,*
Magistrate.

Return from the Magistrate of Vizagapatam.

In return to this precept the magistrate begs to state that he has never known an instance of immolation among the widows and female relatives of Hindoo sepoys being taken cognizance of by any judicial authority. The magistrate presumes that judicial authorities would not make any distinction between the wives and female relatives of sepoys and other Hindoo women; he believes that the

FORT GEORGE.

the interference of the magistracy in general, with regard to suttees, is confined to persuasive endeavours to prevent them, although he has known instances of their having been positively prohibited. The magistrate further believes, that the judicial authorities in general would consider it their duty to take cognizance of such immolations only in cases in which it might appear that the victim was improperly forced, but not if the act was voluntary on her part.

(L. S.)

Given under my hand, and the seal of office at Vizagapatam, this 18th day of March A. D. 1829.

Received 25th March 1829. (signed) *W. Gardiner*,
Magistrate.

To the Magistrate of Rajahmundry.

Sir,

I AM directed by the judges of the northern provincial court to call your attention to the precept under date the 2d March, and to request that an immediate return be made to it.

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

(signed) *S. Money*,
Third Judge, for the Registrar.

Masulipatam, 8th June 1829.

Return from the Magistrate of Rajahmundry.

THE magistrate has the honour to inform the judges of the provincial court of circuit in reply to the above precept, that he this day transmitted a separate report to them on the subject to which it refers.

(L. S.)

Given under my hand, and the seal of the office, at Cocanada, this 12th day of June A. D. 1829.

Received 15th June 1829. (signed) *John T. Anstey*,
Magistrate.

To the Judges of the Provincial Court of Circuit, Northern Division, Masulipatam.

Gentlemen,

Para. 1. I HAVE the honour to acknowledge the receipt of your court's precept of the 2d March last, transmitting extract from the proceedings of your court of the same date, calling upon me to report, with reference to copy of a letter from the foujdaree adalut which accompanied it, whether, as a magistrate, I take cognizance of immolations among the widows and female relatives of Hindoo sepoys.

2. In reply I have the honour to state, that in any instance brought to my knowledge of an immolation about to take place, whether as regards the widow of a Hindoo sepoy, or other Hindoo widow, I consider it my duty, with reference to the existing orders of Government, to endeavour by every possible means of persuasion and advice, to prevent a widow from destroying herself on the funeral pile of her deceased husband; but instances of immolation of widows in this district are of very rare occurrence.

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

(signed) *J. T. Anstey*,
Magistrate.

Zillah Rajahmundry Magistrate's Office, Cocanada, 12th June 1829.

127

FORT ST. GEORGE.

Return from the Magistrate of Masulipatam.

IN conformity with the exigency of this precept, dated 2d March last, accompanied by an extract from the proceedings of the court of circuit of the same date, together with copy of a letter from the court of foujdaree adalut, dated 23d February last, requiring information as to "whether the judicial authorities take cognizance of immolations among the widows and female relatives of Hindoo sepoys," the magistrate has the honour to state, that since his appointment to this zillah no cases of this description have occurred; but that on reference to the old records of the office, he has discovered that one took place, as noticed in the return made by a former magistrate to a precept of the court of circuit, dated the 1st July 1819, on the subject of immolations, in the instance of the wife of a sepoy, at Ellore, who endeavoured to sacrifice herself on the same funeral pile with her husband, but was prevented at the time from doing so by the magistrate, and the remains of her husband were burnt by her relatives; the woman however was quite determined, and immediately afterwards put an end to her existence by setting fire to the shed in which she was living.

Given at Masulipatam under my hand, and the seal of this court, this twenty-second day of May, in the year of our Lord one thousand eight hundred and twenty-nine.

(L. S.) (signed) *J. Dent*,
Magistrate.

Received 23d May 1829.

Return from the Magistrate of Guntoor.

THE magistrate has the honour to acknowledge the receipt of this precept on the 12th instant, with extract of the proceedings of the provincial court of circuit of the 2d instant, together with copy of a letter from the registrar of the foujdary udalut, under date 23d ultimo, requiring information as to whether the judicial authorities take cognizance of immolation among the widows and female relatives of Hindoo sepoys; and begs to state, that although in this district suttees are of frequent occurrence, of which the magistrate has always taken cognizance in conformity with instructions contained in the letter from the secretary to Government, under date the 6th April 1821, yet no instance of an immolation among the widows or female relatives of Hindoo sepoys employed in this zillah has ever been reported to him. The magistrate however considers himself entitled to take cognizance of the acts, should any such take place among this class of people.

The magistrate also takes this opportunity of suggesting, that the frequency of the practice of self-immolation might, in his opinion, be considerably diminished, by preventing as much as possible multitudes of people from collecting to witness the ceremony. If this was done, he is inclined to believe that the woman would in many instances change her first intention, from which she is now restrained by an apprehension of the shame and disgrace which would attend a retractation of her resolution before a large assembly.

Given under my hand and seal this 23d day of March A. D. 1829.

Guntoor Zillah Bairputtah, Magistrate's Office. (signed) *H. Whish*,
Magistrate.

(L. S.)

Received 25th March 1829.

Return from the Magistrate of Nellore.

(L. S.)

THE acting joint magistrate in charge has the honour to acknowledge the receipt of the annexed precept, requiring information "whether the judicial authorities take cognizance of immolations among the widows and female relatives of Hindoo sepoys."

FORT ST. GEORGE.

2. The acting joint magistrate begs to state in answer to the immediate question, that it does not appear from the records of the magistrate's office, that any cognizance has ever been taken of immolations among the widows and female relatives of Hindoo sepoys; and further, that the practice of widows in general burning themselves with the bodies of their deceased husbands is of very rare occurrence, and the particular rite of anoomarana, or burning without the body of the deceased husband, does not seem to be at all observed by the widows of any of the Hindoo tribes of this zillah.

Given under my hand and seal, at Nellore, this 27th day of March A. D. 1829.

(signed) *A. T. Bruce,*
Acting Joint Magistrate in Charge.

(True Copies,)

(signed) *C. E. Oakes,*
Registrar.

(True Copies,)

(signed) *A. D. Campbell,*
Registrar.

Ordered, That a copy of the foregoing letter and its enclosure be furnished to the Military Department, with reference to the communication received from that department, under date the 27th January last.

(True Extract and Copies,)

(signed) *John Orr,*
Acting Secretary to Government.

No. 3,254.

To Robert Clerk, Esq., Acting Secretary to Government in the Military Department.

Sir,

I AM directed by the commander-in-chief to acknowledge the receipt of the minutes of the Right honourable the Governor in Council, under date 27th of January last, transmitting an extract from a general letter from the honourable the Court of Directors, desiring to be furnished with a report respecting any expression or appearance of feeling which may have been excited among the Hindoo soldiers in consequence of the interference on the part of the officer commanding the northern division, in preventing the immolation of the widow of a native officer at Vizianagrum; and also requesting to be informed of the extent to which the practice of suttee is carried among the widows or female relatives of the native troops of this presidency.

The commander-in-chief has desired me to request you will state to the right honourable the Governor in Council, for the information of the honourable the Court of Directors, that no feeling whatever of dissatisfaction was evinced on the occasion alluded to; and his Excellency has further desired me to observe, that the practice of suttee among the widows of the native soldiers of this army is scarcely known; and that in his opinion there would be no difficulty experienced at any time in preventing such self-murder.

I have the honour to be, &c.

(signed) *B. R. Hitchins,*
Deputy Adjutant-General of the Army.

Adjutant-General's Office, Fort St. George, 11th July 1829.

(True Extract and Copies,)

Hy Chamier,
Secretary to Government.

1 28

BOMBAY.

EXTRACT, Bombay Judicial Consultations, the 5th November 1823.

BOMBAY.

From the Commissioner in the Deckan, dated 25th ultimo.

Sir,

IN continuation of the subject of my letter of the 11th instant, I have the honour to forward, for the information of the honourable the Governor in Council, the copy of a letter from the collector of Poona, dated the 25th instant, and of its enclosed Maratta* petition from the principal shastrees, praying for the release of the brahmins who were concerned in the affair of the suttee, and to express my opinion that the judicial process recommended by Captain Robertson should go on, the result being of course referrible for the final sanction of government.

See Papers ordered to be printed 5th July 1825, N° 518, P. 185.

* No translate of petition recorded.

I have, &c.

Poona, 25th Oct. 1823.

(signed) *W. Chaplin,*
Commissioner.

TO the Commissioner in the Deckan.

Sir,

I HAVE the honour to enclose a petition purporting to be from all the bramins of Poona, but which is signed only by the greatest shastrees, praying for the release of the bramins who were concerned in the suttee the circumstances of which I reported to you in my letter dated the 9th instant. If I may venture to offer an opinion on the petition, I should suggest that government should not interfere in the judicial process of allowing these persons to be formally tried for it; it is evident that if on the trial they can prove themselves to have been actuated by no other feeling than that of the delusion of completing the performance of a ceremony, customary under such circumstances, the degree of guilt for intentional murder will not be high; and government, even if the Judge deemed their criminality great, would then have the power of attending to the prayer of this petition, if so inclined. The shastrees give out that they are busy endeavouring to reply to my address; but although they have had many meetings, they seem still at a loss to urge any thing against the propriety of my proceedings as sanctioned by their own laws. The only ground on which they can pretend to dispute them is the custom of the times.

2. I have the pleasure to inform you that a woman who yesterday morning declared her intention to go suttee, was deterred from attempting the act on being informed she should only be allowed to have a grass pile. There was no representation made to me praying the non-operation of my order in this particular case, and no murmur whatever on the subject.

3. Had I not solicited the orders of government in regard to the prisoners whose release is now petitioned for, I should have tried them before now. But having said I should look for orders, I have thought it best to wait till an answer shall be received. I earnestly recommend that should government be pleased to support my proceeding with its approval, it will especially confirm the criminality I have declared to be attachable to participators in any attempt to put to death a woman escaping from the pile.

I have, &c.

Poona, 25th Oct. 1823.

(signed) *H. D. Robertson,*
Collector.

(A true copy)

(signed) *W. Chaplin,*
Commissioner.

BOMBAY.

To the Commissioner in the Deccan.

Sir,

I HAVE the honour to acknowledge the receipt of your letter of the 25th ultimo, and in reference to my letter dated the 30th ultimo, to acquaint you that the honourable the Governor in Council, concurring in your opinion, is pleased to direct that the judicial process be proceeded with, and the petitioners be informed that as the prisoners are to be tried by the laws and customs of their own country and religion, there seems to be no occasion for suspending the proceedings.

I have, &c.

Bombay Castle, 5th November 1823. (signed) *J. Henderson.* Secretary to Government.

EXTRACT, Bombay Judicial Consultations, the 24th January 1827.

Extract from the Annual Return of Mr. James Forbes, the acting Magistrate of Broach, dated the 12th of January 1827.

THERE were no suttees in this year.

EXTRACT, Bombay Judicial Consultations, 16th January 1828.

From the Collector and Magistrate of Candeish, dated 23d ultimo.

Sir,

I HAVE the honour to report, for the information of the honourable the Governor in Council, that we have fortunately been enabled to prevent a suttee taking place; of course the directions of government were strictly regarded, and no force was employed.

2. An intelligence of the determination of the widow to burn herself with her deceased husband's corpse being reported to me the other night at 10 P. M. arguments and promises were used without avail; she was determined, I therefore issued instructions on retiring for the night (the suttee was to take place early the following morning,) to have a sufficient number of police peons on the ground to prevent force being used towards the victim, and intimated to all the cutcherry servants, and to those in any way dependent on government, that the sircar never wishing to interfere in the customs and usages of the natives of the country forbears to issue orders to prevent the suttee, but that all classes must be aware that it is neither required by their religion nor grateful to Government, and that those who chose to attend and assist at the ceremony need never expect favour; that of course I should issue no order to prevent their attending, but that I should take care to have a person to write down the names of those who did assist, and their conduct should not be forgotten; they had their choice either to hold the favour of the sircar, or lose it by assisting at a ceremony which all must confess was not obligatory or necessary.

3. Fortunately the principal number of brahmins are employed here under government; self-interest prevailed; and whether they used more persuasive arguments, or threatened to be absent at the sacrifice, and which latter is very probable, considering that courage before a multitude will sink to cowardice in solitude, the effect was the widow gave up all idea of it before morning; and as I have promised a pension to her during her life, I request you will have the goodness to obtain the sanction of the honourable the Governor in Council to her being allowed the sum of seven rupees per mensem. She intends, I believe, to proceed to Nussuck to pass the remainder of her days in strict adherence to her faith.

4. I trust the honourable the Governor in Council will not disapprove of the measures I adopted, and that the sum of seven rupees per mensem will not be considered too extravagant, considering the destitute and unprovided state of the widow, who has not only herself to provide for, but would require an attendant.

I have, &c.

Dhoolia Collector's Office, 23d October 1827. (signed) *G. Giberne,* Coll and Magistrate.

129

MEMORANDUM by the Secretary. No. 33.

IN transmitting the accompanying rules for the conduct of magistrates and police officers under the Bengal Presidency, the commissioner at Poonah was informed that Government left to his discretion to promulgate them, or take the opinion of the pundits at Poonah on the subject. He was also told that it was unnecessary to add that no violence to the real laws or religious institutions of the people was intended to be authorized by these instructions. It was further observed to Mr. Chaplin, that no evil might probably result from the mere prohibition of self-immolation at the capital, when the magistrate must be apprized before any such sacrifice would take place; but the danger would be considerable if a suttee were to burn on an improper pile in some remote part of the district, and those who assisted at the ceremony were afterwards to be tried as murderers for the irregularity. It was further observed, that nothing should be said to the natives in regard to the form and the materials of which the funeral piles were to consist until he had inquired also and reported to Government the public feeling regarding the validity of the ancient law about it; that it was extremely desirable to throw every impediment in the way of self-immolation which could be introduced consistently with the prejudices of the people; but it could not be inferred from their silence that they were at all contented with an innovation. Mr. Chaplin was also requested to issue a proclamation immediately, declaring that every person concerned in forcing a woman to burn against her will should be punished as a murderer; and he was also requested to submit his opinion as to any further restriction or prohibition which might be introduced without creating popular discontent, or infringing the rule so wisely established by our Indian government, of allowing the fullest toleration to the religious practices of the natives. The commissioner in reply stated that the form of piles, and the materials of which they were to consist, were agreed to by all the bramins; the utmost publicity of which he recommended being given, as well as to the new rules for the future regulation of this tragical ceremony. He did not believe any objections would be made to the Bengal rules, the general tenor of which had always been adhered to in the Deckan; but he did not think any restrictions were likely to be more efficacious than the collector's plan of the construction of the funeral pile. The commissioner was therefore directed to communicate these rules to all the collectors in the Deckan, that they might adopt a similar rule or not, according to the reception which the opinions of the Poonah shastrees might meet with among those of other districts. Similar instructions were also sent to the Conkans.

MINUTE by the Governor, subscribed by the Commander in Chief and Mr. Goodwin. No. 34.

THE success of Mr. Giberne in preventing a suttee makes it a subject of regret that any of the steps he took to effect that object should be disapproved, but the threats he held out to the native officers of his department are neither authorized by the letter or spirit of the Bengal circular. Whatever further measures are adopted to discourage this shocking usage, should be the proclaimed acts of government, and as such fully understood by its subjects. Collectors and magistrates cannot be allowed a latitude as to the expedients their feelings or their judgment may prompt. If they were, the consequence would be confusion and alarm on points where we desire to inform and tranquillize. The pension to the woman, promised by Mr. Giberne, must, I conceive, be sanctioned, though I doubt the policy of this act in effecting his object.

(signed) *J. Malcolm.*

MINUTE by Mr. Warden. No. 35.

ALTHOUGH I concur in the confirmation of Mr. Giberne's promise of a pension to the widow Rada Baee, I yet consider his having made it the only objectionable part of his proceedings on this occasion.

Before the Deckan was annexed to Bombay, the grant of pensions was an expedient resorted to to check the practice of suttees; but the policy of the

measure was subsequently very justly questioned on the ground of its being likely to encourage those who never intended to immolate themselves to feign a resolution to do so, merely for the purpose of obtaining the pension, whilst it was not likely to shake the resolution of those whose faith in the efficacy of the sacrifice was confirmed. The system was therefore abolished.

[1] See Captain Pottinger's letter 10th August, and Mr. Elphinstone's instructions 14th of August; Bombay inst. 18, and Deccan circular 27th November 1819, and Cons. 3d of August and 5th October 1825.

In communicating the rules adopted by this government, specifying the instances where a discretion in interfering in these ceremonies was allowed to the local authorities, it has been repeatedly intimated to the magistrates that it was desirable to throw every impediment in the way of self-immolation, which could be introduced consistently with the prejudices of the people. Bramins were to be employed to use their influence in preventing suttees, and above all the attendance of the magistrates has been considered inexpedient, as tending to give dignity to the ceremony, and to render the merit of the sufferer more conspicuous.

Inst. 30th of Oct. 1823.

Had Mr. Giberne issued any threats, or denounced the forfeiture of his countenance, favour or protection to those over whom he had no control, I should have considered it as an unwarrantable measure; but as there can be no doubt that suttees are encouraged by the presence of spectators, and especially of natives in the employ of government, and above all of Europeans, the expedient Mr. Giberne adopted for discouraging, but not positively prohibiting, his native functionaries from attending the ceremony, seems to be not at variance with the spirit of our orders, whilst it appears to me to be so calculated to disseminate throughout his jurisdiction the utter abhorrence with which the practice is held by the British Government, and to throw so powerful an impediment in the way of self-immolation by discountenancing it, that instead of expressing any disapprobation of his conduct in this instance, I would suggest to the consideration of every other magistrate the expediency of promulgating the same orders, authorizing the attendance only of those police officers whose duty it is to prohibit and to prevent a compulsory immolation. The firmness and resolution of many a female would sink at the hour of trial, were they not upheld and encouraged by the applause and approbation, or by the mere presence of spectators.

The recognition of the Bengal circular of the 29th of April 1813, had, I think, better be avoided. Those rules, if I mistake not, except in respect to their prohibitory provisions, have been suspended by our orders of the 5th of October 1819, whilst the resolution of the 24th of February 1822, distinctly notices that the regulations and orders applicable to the Bengal provinces regarding suttees might be mischievous in the Deckan.

There is this marked difference in the policy pursued by the two governments for the purpose of checking suttees. The supreme Government has promulgated circular orders, containing as well a recognition of the ceremony as a prohibition against its compulsory performance. The Bombay government has, on the contrary, (except in the instance of the form in which the pile was to be constructed, and in respect to which I now regret that we interfered at all) kept the recognitionary principle of the law entirely in the back ground, and prominently brought forward and enforced its prohibiting provisions. It has seized every opportunity of discountenancing the custom of throwing impediments in the way of its performance, of disseminating an impression throughout the country that though we did not prohibit suttees, in deference to the prejudices of the Hindoos, we yet viewed it with abhorrence, and have denounced a compulsory performance of the ceremony as a criminal offence. The effects have been equally remarkable; it has gradually declined in the old and new provinces dependent on Bombay, but seems stationary under those of Bengal.

No member of the Board is more convinced than I am of the wisdom of that policy which has distinguished the commencement, the progress, and the foundation of the British ascendancy in India, of admitting the freest religious toleration, and with one exception, a no less uncontrolled toleration of the prejudices and ceremonials of the natives. The exception has reference to practices of a sanguinary and revolting nature, which though not enjoined, may yet be countenanced by the doctrines of the Hindoo religion. There is a wide difference, however, between tolerating the religion and the inhuman customs of a nation which form no part of the sacramental elements of that religion. It would be too much to expect that the bramins should themselves come forward to propose an entire prohibition of suttees; but I think there is evidence sufficient, from the manner in which all the discouragements

1857 3d

BOMBAY.

discouragements and impediments we have opposed to its performance have been met, and in many instances promoted by the bramins, that they wish it, and would hail as a boon any steps we might pursue towards the attainment of that object. It is impossible that the great majority of Hindoos view the custom with any degree of approbation.

The collector of Ahmednuggur has reported that from information obtained from several very respectable bramins, he was almost satisfied that the exercise of a very trifling degree of authority would put a stop to suttees, and that he anticipated a very good effect towards checking it from the undisguised manner in which they had expressed the abhorrence and disapprobation of the practice. Our discountenancing the practice is believed to have been the real cause of its unfrequency in Guzerattee.

No magistrate has discouraged it more than Mr. Marriott, and he has entirely abstained, in the exercise of a discretion, vested in all in that respect, from circulating either the Bengal circular, or the rules for the construction of the pile, and suttees have nearly disappeared in the northern Conkan.

It is on these grounds then I would propose, in confirming the grant in this instance, to refer Mr. Giberne to the orders abolishing the system of pensions, and to withhold the disapprobation of the injunction he issued to his native functionaries, and above all the recognition of the Bengal circular order, dated the 29th of April 1813, for by the Bengal resolution of the 30th July 1819, the Governor General in Council has expressed an 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 a continued agitation of the question, may have tended to augment rather than to diminish the frequency of these sacrifices.

The order issued by Mr. Giberne is by no means so decided an interference as has been practised by other magistrates, and approved of by the government. If the native functionaries, among whom there are many bramins, obtain information that the magistrate's conduct has been disapproved of, we incur the risk of disseminating an impression that the present government has no disposition to discourage, but every disposition to sanction suttees.

(signed) *F. Warden.*

No. 36.

MINUTE by the Governor, subscribed by the Commander-in-Chief and Mr. Goodwin.

I CONTINUE in the opinion I formerly gave upon this point. I shall not here enter at length upon so extensive a subject as that of putting an end to the shocking usage of suttee; all are agreed as to this object, though our sentiments differ as to the means best calculated for its accomplishment. Independent of my desire to deny to collectors and magistrates the right of exercising their discretion upon any point on which government has given defined orders, I consider the threats of loss of favour, and of writing down their names, made by Mr. Giberne to the native public servants, to have been a measure calculated either to have excited them to a sacrifice of their personal interests to superstitious feeling, or if they withheld themselves from the suttee from a dread of punishment, to have degraded them with their own sect, and consequently to have diminished the benefit that might hereafter be derived from their influence and example.

Circumstances have given me many opportunities of witnessing the effect of different courses adopted to diminish and ultimately abolish suttees, and I am satisfied this is only to be done by acting upon the good feeling and attachment, not the weakness and timidity, of the natives over whom we have control and influence. When these view the painful emotions with which we witness and allow them to join in such scenes, they will appreciate the sacrifice we make from our desire not to offend against their religion and customs, and it will become their object to conciliate that favour and respect on which they are so dependent, by exerting themselves to prevent the recurrence of an usage so abhorrent to our feelings. When they co-operate with us on such principles we may expect success in accomplishing this end, not before.

(signed) *J. Malcolm.*

BOMBAY.

No. 37.

No. 73 of 1828.

To the Collector and Magistrate of Candeish.

Sir,

I AM directed to acknowledge the *receipt of your* letter of the 23d of October, reporting the steps you took to prevent a suttee, and recommending the grant of a pension of rupees seven per month, which you promised to the widow; and to inform you that the Governor in Council sanctions the pension promised by you.

2. Your success in preventing a suttee makes it a subject of regret that any of the steps which you took to effect that object should be disapproved; but the threats which you held out to the native officers of your department are neither authorized by the letter nor spirit of the Bengal circular order of the 29th of April 1813. Whatever further measures are adopted to discourage this shocking usage should be the proclaimed acts of Government, and as such fully understood by its subjects. The Governor in Council cannot allow the collectors and magistrates a latitude as to the expedients their feeling or their judgment may prompt, otherwise the consequence would be confusion and alarm on points on which the government is desirous to inform and tranquillize.

3. Independently of these general considerations, the Governor in Council entertains particular objections to the proceedings taken by you. The threats of loss of favour and of writing down their names made by you to the native public servants, seem to the Governor in Council calculated either to have excited them to a sacrifice of their personal interests to superstitious feeling, or if they withheld themselves from the suttee from a dread of punishment, to have degraded them with their own sect, and consequently to have diminished the benefit that might hereafter be derived from their influence and example.

4. The object which the Governor in Council has so much at heart to diminish and ultimately abolish suttees, is, he is satisfied, only to be attained by acting upon the good feeling and attachment, not the weakness and timidity of the natives over whom we have control and influence. When these view the painful emotions with which we witness and allow them to join in such scenes, they will appreciate the sacrifice we make from our desire not to offend against their religion and customs, and it will become their object to conciliate that favour and respect on which they are so dependent, by exerting themselves to prevent the recurrence of an usage so abhorrent to our feelings. When they co-operate with us on such principles we may expect success in accomplishing this end, not before.

I have, &c.

Bombay Castle, 13th January 1828. } (signed) *C. Norris,* Secretary to Government.

EXTRACT, Bombay Judicial Consultations, the 20th February 1828.

Extract from the Official Report of Mr. J. B. Simson, Magistrate of the Northern Concan, dated the 31st January 1828.

IT gives me great satisfaction that I am enabled to report that not a single suttee has occurred in this zillah during the above period. Indeed two years have elapsed since this act of self-immolation has been practised, and I attribute the discontinuance of the barbarity to the strong injunctions issued by Mr. Marriott on the cession of the Northern Concan to the British government.

Sent in reply the following Letter.

To the Collector in the Northern Concan.

Sir,

I AM directed to acknowledge the receipt of your letter of the 31st ultimo, reporting on the state of your zillah for last year, and, in reference to the second paragraph, to convey the instructions of the honourable the Governor in Council, that you will report the measure which Mr. Marriott adopted, or obtained the adoption of, in regard to suttees.

I have the honour to be,

Bombay Castle, 10th February 1828. } (signed) *C. Norris,* Secretary to Government.

BOMBAY.

EXTRACT, Bombay Judicial Consultations, the 12th March 1828.

Extract from the official Report of Mr. P. Stewart, the first assistant to the Magistrate of Broach in charge, dated the 25th February 1828.

There were no suttees in this year.

EXTRACT, Bombay Judicial Consultations, 2d April 1828. No. 26.

From J. B. Simson, Esq., collector of the Northern Concan, to Mr. Acting Secretary Gardiner; 19th March 1828.

Sir,

I HAVE the honour to acknowledge the *receipt of your* letter of the 16th of last month, requiring to know the measures adopted by Mr. Marriott in regard to *suttees.*

2. In respectfully requesting a reference to the correspondence of the dates respectively quoted in the margin*, I may observe generally, that Mr. Marriott's chief object appears to have been to abstain scrupulously from any discussion with respect to the legality or otherwise of these *ceremonies*, while at the same time he rigorously enforced all the forms enacted by the former government when they operated as restraints, thus leading the people to a general opinion that these barbarities were barely tolerated by the British Government, and that they would not be permitted where any circumstance presented itself by which such an act might be forbidden or avoided; indeed I might say that he endeavoured to impress a belief upon the natives that the ceremony was not allowed by us.

* No dates on the record.

3. In pursuance of this plan he declined to make known the substance of the printed work containing extracts of proceedings of Nizamut Adawlut, in Bengal, dated 29th April 1813, accompanying the instructions of the 5th October 1815, or the resolutions of the supreme government dated the 30th July 1819; or the correspondence accompanying Mr. Secretary Farish's letter of the 8th of May 1824, respecting the recent proceedings at Poona, which terminated in the pile being required to be constructed in a certain form, and of particular materials. So careful *indeed* was Mr. Marriott to prevent any impression going abroad that the Government had legislated upon the subject of suttees, and legalized the ceremony, that the correspondence which passed was not even placed on record; and the original documents have been to this day retained in the immediate charge of the collector.

4. I have followed, without deviation, that part of my predecessor's policy which aids the belief that the *ceremony* of doing suttee is not legislated upon; but on an occasion which happened nearly three years ago, I took no notice of it, although the sanction of this *department* had not been applied for, in which perhaps I acted differently to what Mr. Marriott would have considered his duty; but I deemed the danger of agitating the question greater than what might be dreaded from the *ceremony* passing unnoticed, although performed without that permission, which is indispensably necessary to its legality by the custom of the country.

5. Since the above, one suttee only has occurred, and another female has been dissuaded from her resolution to sacrifice herself. I am not aware that the practice ever prevailed to a great extent; this may be accounted for in part by so few Brahmins inhabiting the northern Concan. I have not the slightest doubt that it might be forbidden altogether in this zillah without the smallest danger; but the instances of its occurring are so very few, that such prohibition is almost superfluous; while, if issued, too much precaution cannot be had that the Brahmins are not made simultaneously acquainted with the existence of such an injunction; its operation being left to the discretion of the local European officers, and to be effected as if emanating from themselves.

I have the honour, &c.

Tanna N. C. Zillah Magistrate's Office, 19th March 1828. } (signed) *J. B. Simson,* Zillah Magistrate.

No. 599 of 1828.

No. 27. From Mr. Acting Secretary Gardiner to J. B. Simson, Esq., collector in the Northern Concan; 29th March 1828.

Sir,

I AM directed to acknowledge the receipt of your letter of the 19th instant, reporting the measures adopted by your predecessor regarding suttees, and which have been followed by you; and to inform you that the Honourable the Governor in Council approves of your measures and suggestions.

I have the honour, &c.

Bombay Castle, 29th March 1828. (signed) *P. G. Gardiner*, Acting Secretary to Government.

EXTRACT, Bombay Judicial Consultations, the 14th May 1828.

Extract from the official Report of Mr. J. R. Reed, collector and magistrate of the Southern Concan, dated the 25th March 1828.

THE number of suttees within this year was 27.

The number of suttees, I am happy to report, is below the average of the past years. Every attention is paid to the enforcement of the Poonah rules; and I am confident that not one of these sacrifices is performed without a full unbiassed acquiescence on the part of the victim. It is gratifying to observe in most cases, that every influence is exerted by the relatives of the wretched women to induce them to forego their determination.

EXTRACT, Bombay Judicial Consultations, dated 21st May 1828.

Extract from the official Report of Mr. W. Stubbs, collector and Magistrate of Surat, dated the 9th of May 1828.

I HAVE the pleasure to state that no suttee has occurred in this zillah during the last year.

EXTRACT, Bombay Judicial Consultations, 4th June 1828.

To the Collector and Magistrate of Poona.

Sir,

No. 60. To the collector and magistrate of Poona, calling on him to report the number of suttees which had annually taken place in his collectorate during the last four years.

I AM directed by the Honourable the Governor in Council to request you will report the number of suttees which has annually taken place in your collectorate during the last four years.

I have, &c. &c.

Bombay Castle, 3d June 1828. (signed) *T. G. Gardiner*, Acting Secretary to Government.

Similar reference to the collector of Ahmednuggur and Kandish, and the principal collector of Dharwar.

EXTRACT Bombay Judicial Consultations, 11th June 1828.

From Alexander Bell, Esq. Criminal Judge of Kaira, to Mr. Acting Secretary Gardiner, 22d May 1828. No. 41.

Sir,

I HAVE the honour herewith to annex, at the express request of the senior assistant criminal Judge at Broach, copy of a letter, with its accompaniment, from that officer to my address, dated the 13th instant, and request you will do me the favour to lay it before the honourable the Governor in Council.

I have, &c.

Kaira Court of Adawlut, 22d May 1828. (signed) *A. Bell*, Criminal Judge.

From G. C. Wroughton, Esq., senior assistant criminal Judge at Broach, to Alexander Bell, Esq., criminal Judge of Kaira, 13th May 1828.

Sir,

A SOMEWHAT incorrect account of a suttee that took place at Broach on the 22d of last month having appeared in the Gazette of the 7th instant, I do myself the honour of submitting a statement of the circumstance as it really occurred, which I shall feel obliged by your laying before the honourable the Governor in Council, as well for my own satisfaction as with a view to enable Government to call upon the editor to publish an amended account should the case appear to require it. In order to facilitate reference I annex a copy of the case as published in the Gazette.

Dowlutraee Dessace, the husband of the poor infatuated being in question, died on the night of the 21st instant, and the circumstance of his death was reported to me early on the following morning by my foujdar, as also his wife's intention of burning with the body. Directly on receiving the intelligence I lost no time in requiring the attendance of two or three of the most respectable shastrees to be met with in the city, for the purpose of ascertaining how far the circumstances of the case were in direct conformity with the rules prescribed by their own law; and whether any objections founded on the religion of the party, or at variance with established usage, offered themselves, which would authorize my prohibiting the ceremony altogether. Unfortunately, however, none were forthcoming; and as a last resource I proceeded in person to the woman's house, for the purpose of trying how far persuasions would avail to induce her to forego her intention; every argument that suggested itself, both as related to herself and the interests of her family, was made use of in the hope of shaking her resolution, but I regret to say, as in all other instances, without effect; she continued firm in her resolve, and all intercessions proving fruitless, I had no other alternative than to grant the permission required, with what reluctance I trust I need not mention. The woman herself, her relations, and indeed all parties were then most anxious that the sacrifice should be consummated at the spot ordinarily resorted to for the purpose of burning their dead; as, however, it appeared that on the last occasion the parties concerned had been compelled by Mr. Romer, then judge, to pass over to the island situated on the south front of the city, in order to the performance of a similar ceremony, I would not hear of any deviation from that rule in the present instance; and after a few fruitless attempts to induce me to withdraw the restriction, they ultimately passed over to the spot I had pointed out to them.

3. Upon the procession reaching the opposite bank I went over myself, in order to be at hand in case any compulsory measures should be resorted to, and with a view of preventing any deviation from the rules laid down in the shaster, as regarded the formation of the pile and other particulars. This latter duty I intrusted most particularly to the two shastrees alluded to in the former part of my letter, whom I warned of the serious consequences to all concerned of over-stepping, in any the slightest respect, the bounds prescribed by law. A suspicion of the woman being pregnant having arisen whilst she was going through the preliminary preparation, I even temporarily suspended my permission till the truth could be ascertained; but on its being proved unfounded, I had no further plea for delay, and things were allowed to take their course.

4. With regard to the conclusion of this awful spectacle, I can only add that all

BOMBAY.

matters connected with the ceremony were conducted in the most regular manner; and the poor woman, so far from being deterred from her resolution, or showing a wish to avoid death on its nearer approach, herself, with her own hand, set fire to the pile, out of compassion I believe for the feelings of her son, who confessed himself unequal to the task. The firmness and determination displayed on the occasion were worthy of a better cause. So far from an infinite crowd having been present, as stated in the paper, the concourse of persons assembled to witness the scene, actors inclusive, could not have exceeded 150 in number, owing probably to the difficulty experienced in getting across the river.

5. I ought not to omit observing, that the relations and friends of the deceased, and indeed many of the respectable people in Broach, united most cordially with myself in endeavouring to prevail upon her to continue in life, if only for the sake of her relations and friends, though with how little effect the result has shown.

6. I have referred to the passage in the Sumachar paper, of which the statement in the Gazette is a translation, and I do not observe any unusual emphasis to have been laid upon the sentence 'he gave permission,' which could authorize the editor to insert those words in capital letters, consequently that gentleman has exceeded his office as a faithful translator, by printing the sentence in a form calculated to give it more weight than it was intended to bear in the original. This editorial aberration has, however, probably been induced by an excess of surprise, natural enough to a person unacquainted with the rules by which the conduct of public functionaries is regulated in respect to such matters, and an ignorance of the fact, that by the law of the parties themselves the permission of the ruling authority is required before any suttee can legally take place; so that, consequently, to withhold permission when applied for would be virtually to annul the privilege altogether. That such a prohibition might be promulgated with the most perfect safety, and to the effectual prevention of the practice in question, I have little doubt; but so long as the local authorities are withheld from exercising such a power, occasions must and will occur when individuals, being both Englishmen and Christians, must, provided public duty requires it, even give their sanction to the perpetration of a suttee, with what gratification to their own feelings is another question. Though the author of the original passage in the Sumachar is unknown, it is apparent, from sundry idiomatic peculiarities in the composition, that he belongs to the caste of parsees, a circumstance which in itself accounts for the inaccuracy of the relation.

I beg to conclude by observing that it would be highly gratifying to me would Government be pleased to require the editor to publish a more faithful narration of facts than the childish one already before the public.

I have, &c.

Senior Assistant Criminal Judge's Court at Broach, 13th May 1828.

(signed) *G. C. Wroughton*, Senior Assistant Judge.

ACCOUNT of a Suttee at Broach. From the Bombay Sumachar of the 28th April.

A LETTER has been received from Broach, dated the 22d instant, in which the following particulars are given: A respectable desaee of Broach, named Dowlut Rajee, departed this life on the night of the 21st, aged 80 years; his body was carried to be burned on the 22d; his wife accompanied it for the purpose of becoming a suttee. Persons went to obtain permission of the authorities, whereon the judge of the Adawlut asked them for what reason she was going to burn herself. Afterwards the judge of the Adawlut coming himself into the desaee's house, asked his widow why she was going to burn herself, and recommended her to change her intention. To this she gave the following answer: "I have firmly resolved to take this step; and even should you withhold your permission, I will put my design in execution." The judge then inquired whether this act had been before done at that place, to which he received for reply, that it had been done in the time of Mr. Romer; upon this he gave permission. The woman accordingly died this day, having burned herself with her husband's corpse; the judge, the collector's assistant, and several other gentlemen, were present at the spectacle, and the crowd of natives assembled to witness it was infinite.

(True copy.)

(signed) *G. C. Wroughton*, Judge.

No. 990 of 1828.

From Mr. Acting Secretary Gardiner to Alexander Bell, Esq. Criminal Judge of Kaira. No. 42.

Sir, 6th June 1828.

I AM directed to acknowledge the receipt of your letter of the 22d ultimo, with its enclosures, and to request you will inform Mr. Wroughton that the honourable the Governor in Council is quite satisfied with the correctness of his conduct throughout the proceedings connected with the suttee which took place at Broach; but that further the Governor in Council sees no reason for interference in the case, Mr. Wroughton being at liberty to submit his own account of the transaction to the editor of the Gazette or the Courier for publication, if he thinks proper.

This account, however, is only to go to correct facts that are exaggerated or misstated. Mr. Wroughton can neither be authorized nor permitted to publish the crude opinion which his limited experience leads him to express, that suttees might be prohibited with the most perfect safety. A public officer is right in stating his sentiments to government; but authority to publish them would imply concurrence in their correctness, or the admission of his right to arraign a principle upon which his superiors have acted.

I have, &c.

Bombay Castle, 6th June 1828.

(signed) *J. G. Gardiner*. Acting Secretary.

EXTRACT Bombay Judicial Consultations, the 9th July 1828.

Read a Letter from the Honourable the Court of Directors, dated the 12th December 1827. No. 61.

	Resolution.
No remark.	Letter dated 12th December 1827: Para. 1. Noticing date of last despatch. 2. Noticing several despatches about suttees, which it proposed to answer. 3. Notices the occurrence of a suttee in the Southern Conkan, contrary to the written Hindoo law, but in accordance with the custom; and concur with government in thinking that Mr. Sparrow showed great prudence and judgment in forbearing to punish the offenders. 4. Notices the account of the suttee at Poonah, attended with circumstances of peculiar horror and cruelty. 5. Regrets that the principal offenders could not be punished, the acts of which they were found guilty not being mentioned in the Shastree as crimes; at the same time that they observe with satisfaction that a proclamation has been issued, announcing that such crimes will be punished as murders.
To be communicated to all the judges and collectors under this presidency, with intimation that government cannot sanction any declaration of forfeiture of caste being issued by any public officers, or under the authority of government, in any case whatever.	6. Notice the proceedings of government in framing new rules for regulating the act of suttees. 7. The court cannot sanction any sort of declaration of forfeiture of caste by any public officers, or under the authority of government. 8. With that exception, the Court sanctions the adoption of new rules regarding suttees.
No remark.	9. The Court is gratified to observe that in little more than two months after the introduction of the new rules, six widows were induced to give up their intention of sacrificing themselves; and that when two months were elapsed, no suttee had taken place in Poonah since this adoption. 10. The

BOMBAY.

From the Collector of Khandish, dated 25th June 1828.

Sir,

I HAVE the honour to acknowledge the receipt of your letter of the 3d instant, requiring me to report the number of suttees which has annually taken place in this collectorate during the last four years.

In reply I beg you will inform the honourable the Governor in Council, that

In 1824 there was	- - -	1 Suttee.
1825 —	- - - -	1 —
1826 —	- - - -	2 —
1827 —	- - - -	6 —
Total	- -	10 Suttees.

I have the honour to be,

Candeish, Collector's Office, 25th June 1828. (signed) *Ged Giberne.*

From the Acting Collector of Poonah, dated 25th June 1828. N° 28.

Sir,

I HAVE the honour to acknowledge the receipt of your letter, dated 3d instant, and to forward statements of the number of suttees which have annually taken place in the collectorate during the last three years.

2. In 1824 there were no suttees.

I have the honour to be,

Magistrate's Office, Poonah, 25th June 1828. (signed) *Richard Mills,* Act^{g} Coll^{r} and Mag^{te}.

ANNUAL REPORT of the Number of Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the Zillah of Poonah, during the year 1825.

No.	NAMES.	AGE.	CASTE.	Place of Residence.	Name and Caste of the Husband.	Date of Burning.	Where, and in what Police Jurisdiction.
		Years.				1825:	
1.	Chirnabaee -	about 65	Desust Brahmin	City of Poonah	Luxoomun Bhe-rerow, desust brahmin.	6 June	- - at Poonah, in the zillah magistrate's jurisdiction.
2.	Muthoorabaee	about 50	Coenust Brahmin	- D° - -	Gunoba Josa, coenust brahmin.	12 d°	- - d° - - d°.
3.	Ruger theo Baee.	about 40	Desust Brahmin	Cowley, village Turup Punbul.	Khundemo Sheve-put, desust brahmin.	15 July	- - at Cowley, village Turup Punbul, in the zillah magistrate's jurisdicton.
4.	Anundee Baee	about 65	Desust Brahmin	Cusba Warra, pergunnah Khand.	Sinsba Naik, desust brahmin.	25 Aug.	- - at Cusba Warra, pergunnah Khaire, in the zillah magistrate's jurisdiction.
5.	Jumna Japser	about 56	Rathoel Jollee -	City of Patna	Mahadar ass, rathoel tellee.	5 Oct.	- - at Poonah, in the zillah magistrate's jurisdiction.

(Signed) *Richard Mills,*
Acting Magistrate.

ANNUAL REPORT of the Number of Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the Zillah of Poonah, during the year 1826.

No.	NAMES.	AGE.	CASTE.	Place of Residence.	Name and Caste of the Husband.	Date of Burning.	Where, and in what Police Jurisdiction.	REMARKS.
1.	Radhabace - -	40	Coenust Brahmin -	City of Poonah -	Abba Somun, coenust brahmin.	19 April 1826	- - at Poonah, in the zillah magistrate's jurisdiction.	
2.	Coonabace - -	40	Coenust Brahmin -	City of Poonah -	Govind Bhut Velunkur, coenust brahmin.	7 Dec. 1826	- d° - - d°	
3.	Salvobace - -	60	Curada Brahmin -	City of Poonah -	Bapoo Mogey, curada brahmin.	1 Mar 1826	- d° - - d°	

Magistrate's Office, Poonah, 28th April 1827.

(signed) *Richard Mills*, Acting Magistrate.

ANNUAL REPORT of the Number of Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the Zillah of Poonah, during the year 1827.

NAMES.	AGE.	CASTE.	Place of Residence.	Name and Caste of the Husband.	Date of Burning.	Where and in what Police Jurisdiction.	REMARKS.
Luxemee Bacee -	25	Conust Brahmin -	City of Poonah -	Daga Bacheju Abkanker, conust brahmin.	2 Nov. 1827	- - at Poonah, in the zillah magistrate's jurisdiction.	
Sorrosuthe Bacee -	52	- Ditto - -	- Ditto - -	Ballum Chut, conust brahmin.	27 Dec. 1827	- d° - - d°	

Magistrate's Office, Poonah, 31st Jan. 1828.

(signed) *Richard Mills*, Acting Magistrate.

RELATIVE TO HINDOO WIDOWS. 267

BOMBAY.

From the Acting Collector of Poonah, dated 26th June 1828.

Sir,

With reference to my letter of yesterday's date, handing up statements of suttees, have the honour to enclose statement of a suttee which took place in the Mohole look, which was omitted.

I have the honour to be,

(signed) *Richard Mills*, Act. Magte.

Magistrate's Office, Poonah, 26th June 1828.

REPORT of the Number of Hindoo Women who have been burnt themselves on the Funeral Piles of their Husbands, in the Zillah of Poonah, during the last four years, 1824, 1825, 1826 and 1827.

No.	NAMES.	Age.	Caste.	Place of Residence.	Name and Caste of the Husband.	Date of Burning.	Where, and in what Police Jurisdiction.	Remarks.
1	Luxemee Bace	About 35 or 36 years	Muratta -	Cusba Bhosa, Narrorje Mohole.	Degoo Unkl Narrorje, maratta.	6th July 1828.	- - at Cusba Bhosa in the zillah magistrate's jurisdiction.	Burnt with her own free will.

(signed) *Richd Mills*, Acting Magistrate.

From the Principal Collector of Dharwar, dated the 15th August 1828.

Sir,

In compliance with the desire contained in your letter, under date the 3d of June last, I have the honour to furnish a report of the number of suttees which have taken place in this collectorate during the last four years.

I have the honour to be,

(signed) *J. Nisbet*, Principal Coll.

Dharwar, 15th August 1828.

REPORT of the Number of Hindoo Women who have Burnt themselves on the Funeral Piles of their Husbands, in the Zillah of Dharwar, during the last Four Years, from 1824 to 1827.

NAMES.	Age.	Caste.	Place of Residence.	NAME of the Husband.	DATE of Burning.	WHERE BURNT.
Parintee Bace - -	about 30	Rajpoot -	Tegoor - -	Seetaram - -	5 April 1824	- - Coulapoor, in the Darwar talook.
Jevoo Bace - -	48	Brahmin -	Badgee - -	Nwsuppa - -	1 d° -	- - Badgee, in the Ranebednoor d°.
Gunga Bace - -	40	d° -	Nowlgorod -	Sreedhur Punt -	26 d° -	—
Gungawah - -	65	d° -	Pachapoor -	Dewem Bhut -	23 June -	- - Patchassoor, in the Patchassoor d°.
Tungawah - -	55	d° -	Chotasalakery -	Rambhut - -	20 Oct. -	- - Chotasaleekony, in the Badama d°.
Balawah - - -	63	d° -	Jemmapoor -	Appoo Row -	9 Nov. -	- - Jimmapoor, an enam village in the Hooghly d°.
Rama Bace - -	32	d° -	Mesereeotta -	Sreesaad Senkun	12 Dec. -	- - Misereccotta, in the Misereeotta d°.
Munawah - -	80	d° -	Goorlahoswr -	Bhumapa Nail -	15 d° -	- - Goorlapoor, in the Pursgurh d°.
Unnapoorra Bace -	55	d° -	Bagulhote -	Bheemjee Punt -	6 Jan. 1825	- - Bagulkotah, in the Bagulkotah d°.
Jeevoo Bace - -	17	d° -	Unkulgee - -	Annee Bhut -	19 July -	- - Unkulgee, in the Patchapoor d°.
Venkuwah - -	60	d° -	Kulladagee -	Ramuppah -	13 d° -	- - Kulladgiee, in the Badama d°.
Luchmee Bace - -	60	d° -	Bagulhotah -	Pursooram Punt	4 Dec. 1826	- - Bagulkotah, in the Bagulkotah d°.
Kaweruwah - -	38	d° -	Seeseveenhully -	Seenuppah -	23 Mar. 1827	- - Inguigee, a village belonging to Chinchneckur.
Venkoo Bace - -	35	d° -	Tudhode - -	Kristnassa -	- d° -	- - Shedbal Temmassoor, in the Darwar talook.
Parruttee Bace -	44	d° -	Meserecotta -	Vadraj Sunkur -	14 July -	- - Meserecotta, in the Mesereeotta d°.
Women who have Buried themselves with their Husbands:						
Danamah - - -	50	Jungam -	Meserecotta -	Chimuliah - -	21 June 1825	- - Meserecotta, in the Meserecotta d°.
Chunnawakeree -	80	Punchum	Geereisagur -	Degumburruppa	5 Sept. 1827	- - Beelgee, in the Beegulcottah d°.

(signed) *J. Nisbet,*
Principal Collector.

BOMBAY.

INUTE by the Honourable the Governor, dated 20th September, subscribed to by the Board.

. The following appears to be the results of the preceding Reports on Suttees hin the several districts under this government.

DISTRICTS.	In 1824.	In 1825.	In 1826.	In 1827.	TOTAL.
an, Northern - - - - - - -	1	1	1	—	3
an, Southern - - - - - - -	27	32	28	27	114
- - - - - - - -	- -	1	- -	- -	1
- - - - - - - -	- -	1	- -	- -	1
h - - - - - - - -	—	—	—	—	—
edebad - - - - - - -	—	—	—	—	—
ah - - - - - - - -	- -	6	3	2	11
ednuggur - - - - - - -	- -	- -	- -	- -	1
eish - - - - - - - -	1	1	2	6	10
war - - - - - - - -	8	4	1	4	17
			Total - - -		158

With the exception of the Southern Concan, the number of suttees within the in any one district is very inconsiderable, and far below the average shown in district of the Bengal presidency, as given in Mr. Shakespear's despatch of 28th February.

Copies of the honourable Court's despatches to this government of the December last, as also of their letter to Bengal of the 25th July, should, nk, be sent to all collectors and magistrates under this presidency, in order on any future occasion in which they may see reason to interfere in the case uttees, they may abstain from making any declaration as to forfeiture of castes, quired in the 7th para. of the first-mentioned despatch.

This subject has engaged much of my attention since my arrival in India; and rivate conference with some of the most respectable Brahmins at Poonah, ve earnestly entreated the active exercise of their influence, as being not only ssary to prevent our interference in any shape with their rites and usages, but to strong ground for those among us who are disposed to defend them against ttacks that must continue to be made upon their religion and observances as as the practice of suttee prevails.

I have reason to be satisfied with the reports I have received from those with m I communicated, of the impressions my sentiments have made upon others, of their sense of the necessity of becoming the instrument of the reform of an e which, however sanctioned by custom, is abhorrent to those rulers on whom were dependent for favour and protection. One of the most sensible of these mins solicited me to allow them to endeavour to effect this object in their way.

heir power, he said, would be weakened, if not destroyed, if they appeared as ested agents employed by government, instead of influential persons in their tribe, actuated by no motive but a desire to promote the good of the Hindoos.

This person further informed me, that although some good might have been , an unfavourable sensation had certainly been produced on some classes by publication of the regulations at Poonah regarding suttees; many of their en, he said, regarded the precaution taken to admit of their escape from the as an imputation upon their firmness; and many Brahmins, particularly of wer orders, thought that any regulations of the English government con- d with such a subject should be viewed with jealousy and alarm, as establishing edent that would soon be quoted as giving a right to further interference in s of caste and religion. He imputed the increasing number of suttees at ah in 1825, which were six, to these impressions, which he was glad however y had ceased to operate; and he trusted that the humane feelings of the

BOMBAY.

English government (if it refrained from any attempt offensive to the prejudices of the people) would gradually effect the abolition of a custom to which it was so repugnant, and its toleration of which (with the supposed means of preventing it) exposed it to continual attack and reproach in England.

7. I shall hereafter state any further communications I may receive upon this subject. I can only add, that my efforts are chiefly directed to the Southern Concan, where circumstances combine to render suttees more frequent than in any of our other provinces; and I expect more aid from my present coadjutors, as their families are all of that country.

(signed) *John Malcolm.*

No. 47.

To the Secretary to the Supreme Government, Fort William.

Sir,

I AM directed by the honourable the Governor in Council to acknowledge the receipt of your letter of the 28th of February last, forwarding copy of the resolution passed by the Supreme Government on the reports and statements of suttees which have occurred during the years 1825 and 1826 in the several districts subject to the presidency of Fort William.

The Governor in Council has instructed me to submit to you, for the information of the Right honourable the Governor General in Council, the following Statement of suttees within the several districts under this presidency.

DISTRICTS.	In 1824.	In 1825.	In 1826.	In 1827.	TOTAL.
Concan, Northern	1	1	1	—	3
Concan, Southern	27	32	28	27	114
Kaira	—	1	—	—	1
Surat	—	1	—	—	1
Broach	—	—	—	—	—
Ahmedabad	—	—	—	—	—
Poonah	—	6	3	2	11
Ahmednuggur	—	—	—	1	1
Candeish	1	1	2	6	10
Dharwar	3	4	1	4	17
			Total		158

With the exception of the Southern Concan, the number of suttees within the year in any one district is very inconsiderable, and far below the average shown in any district of the Bengal presidency.

In pursuance of the instructions conveyed in the 7th para. of the honourable Court's despatch of the 12th December last, orders have been issued to the several magistrates, that on any future occasion in which they may see reason to interfere in the case of suttees, they will abstain from making any declaration as to forfeiture of caste.

I have the honour to enclose, for the information of his Lordship in Council, the accompanying extract, paras. 4 and 7, of the honourable the Governor's minute, dated the 30th September, regarding suttees.

I have the honour to be, &c.

Bombay Castle, 28th November 1828.

(signed) *T. G. Gardiner,*
Acting Secretary to Government.

EXTRACT

BOMBAY.

EXTRACT Bombay Judicial Consultations, the 13th of May 1829.

Extract from the annual Report of Mr. E. Mills, the Magistrate of Broach, dated the 24th of February 1829.

A suttee took place this year at the Sudder station.

Extract from the annual Report of Mr. W. Stubbs, the Magistrate of Surat, dated the 22d of April 1829.

I have the pleasure to state that no suttee has occurred in this zillah during the last year.

EXTRACT of a Letter in the Judicial Department from the Court of Directors to the Governor in Council of Bombay, dated the 24th June 1829.

(In answer to the letter from Bombay, dated the 21st of August 1827, communicating the new code of regulations of that presidency.)

12. It is not our intention to enter upon detailed remarks on the merits of the code; but we cannot pass wholly unnoticed the enactments of Regulation 14 of 1827*, to which you have directed our attention in a particular manner.

19. We offer no obstruction to the Hindoos and Mahometans in the exercise of their religions: we fully tolerate their prejudices and opinions, and all the voluntary acts connected with them; but to interfere in the various observances of their public or private life, or to uphold and promote the objects of their superstition by penal enactments, and above all by the barbarous rules of their own codes, is a course utterly inconsistent with the principles of our government.

EXTRACTS from a Summary of the Law and Custom of Hindoo Castes within the Dekhun Provinces subject to the Presidency of Bombay, compiled by Mr. Arthur Steele, and printed at Bombay by order of the Governor in Council, in 1827.

LAW.

Title, Law.

WIDOWHOOD.

(The Authorities referred to are in Italics.)

Duties of a widow.

23. A WIDOW is allowed to perform her husband's funeral rites, both kreesa and sraddh, provided he has left no son, grandson, brother or brother's son, (*Balchunder Sastree*; *Nirimeándhoo* †). She is enjoined to promote her own and husband's future happiness by becoming a suttee, or otherwise by avoiding all sensual pleasures, practising ceremonial worship, chastity, feeding Brahmuns, making charitable gifts to temples, &c., and performing pilgrimages to holy places; these constitute the duties of a bruhmacharyu and devotee (*Balchundr Sastree*; *Mitakhara Nirimesindhoo*). No woman can enjoy property unless living a chaste life, or at least performing expiation for a breach of chastity. Failing to do so, she is entitled to food and clothing only; and in case of oottumpatuk, and consequent degradation from caste and ghutusphot, she loses all title even to maintenance.

Suttees.

24. The most virtuous mode of becoming a suttee is to die of grief and affliction on the husband's death. The usual practice is self-immolation on the husband's funeral pile. The pile should be constructed of light grass and leaves surrounding, as is the present custom at Poona. A widow is excused from becoming a suttee: 1st, if

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* Vide papers ordered by the House of Commons to be printed, 18 July 1828; No. 547, page 27.

† The text of the Nirimesindhoo (book 3) gives the following order of performers of the Sraddh: 1, son; 2, grandson; 3, great grandson; 4, adopted son; 5, widow; 6, brother, or his son; 7, father; 8, mother; 9, sister, or her son; 10, sapindas; 11, family priest, or preceptor (Mit. vi. 6. 23). But this appears to apply to the case of the late husband's death previous to a partition with his brothers. See *B.* 1. 70.

BOMBAY.

1st, if pregnant; 2d, if under puberty; 3d, if she have a suckling infant; 4th, if she have a desire to attain moksh (absorption into the divine spirit); for a woman sacrifices herself on the pile in view to another happy birth with her deceased husband, and the sunskrit term "suhugumun," applied to suttees, signifies "to accompany;" 5th, if the sacrifice is made merely with the view of escaping distress, from harsh treatment of relations, or want of maintenance; it must be purely voluntary (*Swasuntoshit*; *Balchundr Sastree*; *Mitakshura Nirimesindhoo*).

Rights of a widow as to property.

25. If no partition have taken place between the deceased husband and his brother, the widow is to remain under the guardianship of her son or husband's brother, receiving her maintenance (*Balchundr Sastree*; *Mitakshura, Colebrooke's Translation*, 326, 331). She is at liberty to keep her jewels, and to expend the interest of the rest of her streedhum deposited, or even the principal, for good and charitable purposes; the remainder, if any, descends to her heirs: see an opinion of pundits in *Borradaile's Cases*, 1, 425. Gifts of moveables by a husband to a wife may be alienated by her *ad libitum*, but not immoveable property (*Mitakshura, Colebrooke's Translation*, 254, 273, 375.) Ornaments worn by women during their husband's life must not be divided by his heirs (*Sunskrit Mitakshura*). If a partition have taken place previously to the husband's death, his widow, if she have no son of the age of 16, has a right to contract debts and alienate the family moveables, for the family subsistence or for charitable purposes; and if he have left no son or his representative to the fourth in descent, she succeeds by inheritance to the whole of his share of the family property and acquisitions. But no woman has a right to alienate immoveable property, except her own streedham *, even for charitable purposes, without the consent of all the male heirs (*Bhalchundr Sastree Myookh, Borradaile's Cases*, 1, 58). In all cases of females enjoying property, their living virtuously is presumed; a widow guilty of incontinency is to have maintenance only (*Mitakshura, Colebrooke's Translation*, 340). If a man die leaving two widows, it does not appear on whom the right of guardianship and management devolves; it may be inferred from the equal inheritance of widows that the elder has no exclusive right†.

EXISTING CUSTOMS.

Existing Customs.

MARRIAGE.

21. AMONG the higher castes, if a husband remain absent without being heard of for 12 years, his wife puts on the appearance of a widow and performs kreea; should he afterwards re-appear, penance is necessary before re-admission to caste, *K.*‡ *D.*§, and the husband's sunskar ceremonies are to be performed, *D.* If the corpse be not found, the referees in *D.* mention 12, 15 or 20 years as the period before which kreea should not be performed, *D.* The kreea should not be performed until certain intelligence of the man's death have arrived; 19 *C.*‖ *P.*¶, 17 *C.* mention 25 years, 8 *C.* 24, 20 *C.* 15, and 36 *C.* 12 years, as the limit. But as to the lower castes, see sec. 13, which treats of polygamy and second marriages.

22. These are the same as prescribed in the books; she may resort to any means of subsistence authorized by her caste custom, *K.*; not to prostitution or thieving, *D.* Exceptions will of course occur.

23. Among the Brahmins and higher castes, in case of the husband of a woman dying after marriage, though before the shanee has occurred, she is considered a widow, and cannot re-marry. Her head is shaved immediately or on the shanee occurring; nor does she wear the mangulsootr, *D.*

Widowhood

* The Mitakshura (in an isolated text before referred to) denies the right of a woman to alienate immovable streedhum given by her husband; Mit. F. 254. *A fortiori* therefore, it would appear, not to recognise this right as to immoveables inherited by a widow. In a case mentioned in Borradaile's cases, 2. 175, it was held by the Sastree that a widow could not alienate immoveable property inherited from her own father, in discharge of her late husband's debts, without the consent of her son after his majority (16.)

† See Sir F. Macnaghten, 25. He states, that in case of 4 widows, 2 mothers of sons, 1 mother of daughters, and 1 childless, the 2 former would be managers till the majority of the eldest son.

‡ *K. Khandeish cases selected by Colonel Robertson.*

§ *D. Dhoolia. Mr. Warden's compilation.*

‖ *C. Colebrooke's Digest.*

¶ *P. Poona; replies of the Poona castes to the inquiries of the regulation committee.*

BOMBAY.

Widowhood is considered by all castes less honourable than the married state, *D.*; but it is respectable so long as the woman conforms to her caste customs, *K.*, as to continence, and especially performance of religious duties, *D.*

A widow about to become a suttee is entitled to give away all her husband's property, *K.*; she cannot resume it should her resolution fail. Kokumust Brahmins of the Suo persuasion are the principal suttees at Poona. The wife of a Telee burned herself in 1825. The Desust Brahmuns, it is understood, are averse to the custom, which is not so common to the southward of the Krishu or Kristna river.

25. Should the husband have left no brother, father, or sons of age sufficient, in the house, the widow is head of the family and manager, *K. S.** She should be guided by the advice of her brother-in-law and husband's male relations, if any, *D.* As manager, she may collect the produce of property through her servant or sons, appoint a goomashta to perform wuttun service, and may sign documents, though this last is not customary, *K.* She may treat for her children's marriage, *K.* The eldest son, on becoming 18 or 20, becomes head of the family, if they remain in common, his mother resigning to him authority and property, and he being bound to support her, *S.* The son has no absolute right to succeed to a father's authority on coming of age; but if the family do not separate, he may provide for his brothers' and sisters' moonj and marriage expenses, *K. D.*

Each widow is guardian of her own children, and may, after separation, live with any one of her sons *ad libitum*, *K.* Among several widows, the wife first married is the head of the family, and has charge of the property. Among several widows of sons, the widow of the eldest son has that authority, *K.* And a mother-in-law, living with her son's widow, takes the management, although they are joint heiresses; and should the latter refuse to reside with her mother-in-law, she can receive a maintenance only, *K.*

Should a husband die while living in community with his father or brothers, they take the property and provide for the widow, *K.* She however retains sole right and control over gifts made her by her parents or husband, *K. D.*, as to her own property (*Sonars*) 3 *C. P.*

Should she have a child, the relations will give her her husband's property in charge for her son; and if she wish to live separately, she may claim a half share, *K.* There is no regular share given. The sons of the deceased (being co-heir and co-partner with his brothers at the time of his death) would share equally his portion of the joint stock, *S.*

Should she have no sons, the widow is entitled to a provision for life only, her husband's share reverting to the joint stock of the family, *S.* She can only claim food and clothes if she have no child, *K.*

In case of the husband having made partition with his relations before his death, and dying without sons, the widow (or widows jointly) is heiress to the husband's personal property; she holds the real property for life, appointing a goomashta for it, but not having the power of alienating it, *K. S.* She may adopt one of her husband's relations, with their concurrence and that of the caste, who will be her heir, *S.*; otherwise, the husband's brother or relations on her death pay her daughter's marriage expenses, and take the property, and settle who is to be her heir if she die without children, *K.*

Among the Brahmuns, &c. *P.*, the husband's brothers take his share of the wuttun, maintaining his widow and daughters, and providing for the marriage expenses of the latter. The widow may however adopt, if ordered to do so by her husband before his death (*Brahmuns, P.*), and give money away in charity (out of the produce of the wuttun). Neither is she to forfeit her right to maintenance by living separately, *D.*

Among the Sonars, *P.*, after deducting the daughter's marriage expenses, the widow takes the deceased's share of the family wuttun. The widow is heiress 18 *C. P. M.*† &c. until she form pal with another man, 58 *C. P. D.*, and may give away a house or other property to her daughters (*Purbhoo, P.*). She may adopt a son, and give away any part of her husband's relations as to immoveable property, 24 *C. P.* She may give the wuttun to one of her husband's brothers, or direct him to perform service on her behalf.

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* *Sattara report, by the resident, Colonel Briggs.*

† *The letter M. denotes the replies of the marwarrs, subsequently received.*

BOMBAY.

The widow is entitled to give away a small part of her property, 7 *C. P. D. M.*, she being under her brother-in-law's authority, such as presents in dhurm, alms, &c. (*Brahmuns*, and 8 *C. P.*).

If a widow live separate, she is only entitled to a maintenance, 18 *C. P.*, forfeited by her living disorderly, *D.* A woman cannot insist on a provision if her husband have willed away all her property, *K.*

Inheritance.

72. On the death of a man without sons, leaving a widow and daughters;

A wuttun is inherited by the brothers of the deceased, providing out of its proceeds for the maintenance of the females and the marriage of the daughters, and performing the wuttun service and the deceased's kreea, *Brahmuns*, *P.* In the Brahmun and Bunya castes the widow succeeds to the personal property, *K.* The widow receives a fixed maintenance while living virtuously, and may adopt in order to preserve the wuttun hereditary, 1 *C. P.* She is entitled to her personal jewels, and may even take a share, if her husband's property were not extensive, *Ugurwall P.*

A zemeendaree wuttun may be enjoyed by the widow for her life; but she has not the power of alienating it, unless her subsistence is not provided for by the relations. Should she not adopt a son (which is generally allowed), the deceased's next heirs take the property at her death, otherwise the adopted. The widow is at liberty to give her jewels, &c. to her daughters, *P.*

The widow succeeds to the wuttun, or to the partitioned share of it belonging to the deceased, providing for the marriage of daughters, and performing her husband's kreea through a dhumpootr or adoptee, 20 *C. P.* She can only make gifts to a small amount without the consent of the next heirs. She has no right to alienate a wuttun, but should appoint a gomashta or agent, as one of her husband's brothers, 1 *C. P.*, for its management, and to perform the service attached, receiving her maintenance from him, *K.* On her death it reverts (if no adoptee) to her husband's brothers, parents, cousins or sugotrees; in default, to her own brother or cousins; in default, to her husband's gooroo; in default, to the sirkar, or if a Brahmun, to his caste, *K.*

Widows of enamdars are at liberty to give to their daughters, or in charity, part of her husband's share. Where the enam revenues are still enjoyed in common, the consent of the relations is necessary to such gift. Widows may also adopt with the consent of the representatives of the granters of the enam, *P.*

A woman becoming a suttee, without children, may give away all her husband's property, *K.*

The widow succeeds to the personal property, with power of disposal of it during her life, 60 *C. P. K. M.*; out of it she may give presents to her daughters and provide for their marriage expenses, 3 *C. P.* She may give what she pleases to her daughters, even a house, *Purbhoo*, *P.*; or she may adopt, except in 2 *C. P.*; and her jewels descend to her daughters, *P.*

Two widows will be joint heiresses to their husband's property; but no widow can insist on a provision in case the husband has willed away all his property, *K.*

On the death of a childless widow, the relations generally meet and appoint an heir to her property, *K.*

The widow's enjoyment of property is conditional on her living virtuously. In a case decided by Ramsastree, in Fusly 1175, a separation of property had taken place between two brothers; after which the elder died, leaving a widow. After his funeral the younger carried off all the property from the house, and the widow went to Benares. It was decided that the brother should pay the widow the whole of her late husband's property, after deducting the funeral expenses defrayed by him. It seems the parties were Brahmuns. The deceased left no children.

In a nuggur punchayet case (*No.* 110), in which the parties were Koonbees (Patells), and the punch. considered of Brahmuns, a widow had resided for several years with her daughter and son-in-law, and before her death had given several presents to her daughter; these were allowed, but all her remaining property was assigned to her son.

Case proposed: A man dies, leaving in his house two widows, with two daughters by the elder, and two sons by the younger: after deducting future marriage expenses, the sons share their father's property equally; should he before his death

BOMBAY.

death have desired them to give to give their eldest sisters any thing, they will fulfil his wishes. The two widows keep their jewels for life; should they prefer living separately (though in this case the younger would in general prefer living with her sons), the sons assign them a nemnook, *i. e.* monthly or annual pensions for their expenses of food, clothing, alms, &c. They are at liberty to give during their lives their jewels, &c. for charitable or other purposes; and what remains at the death of the elder, is shared by her two daughters; of the younger, by her two sons, *P.*

In a Khandesh punchayet case (*No.* 6), the gift of money by a woman (though by dan putr) to her son-in-law on his marriage with her daughter was declared improper; but "as some consideration should be paid to the deed in the grantee's favour," the punch. decided that the money should be devided between the son-in-law and the woman's husband's brother; and clothes, metal utensils, &c. left at her death should be made over to the latter as her heir, *K.*

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