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Simon Casie Chitty

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ART. XV.—*An Essay descriptive of the Manners and Customs of the Moors of Ceylon*, by SIMON CASIE CHITTY, *Maniyagar of Putlam*, M.R.A.S., &c.

THE several ceremonies and external observances of religion practised by the different castes of Tamils or Hindús, having been made the subject of a former Essay, my present intention is to particularise those which are peculiar to the Moors, as far as they have come within the reach of my observation; and also to note the striking similarity they bear to the ceremonies of the Jews. I shall first, however, offer a few preliminary remarks on their origin, and on the etymology of the various epithets by which they are commonly designated and distinguished among other tribes of natives.

We have no authentic records extant respecting the origin of the Moors, and, therefore, it is not possible to trace it with accuracy. What has been offered on the subject by European writers, appears to have its foundation in nothing but the vague, and often distorted, traditions circulated among the natives themselves. According to one of these traditionary accounts, the Moors who reside on the coast and the interior parts of Ceylon, equally with those on the Coromandel coast, are descended from a tribe of Arabs of the posterity of HASHEM, who were expelled from Arabia by their prophet MUHAMMAD, as a punishment for their pusillanimous conduct in one of the battles in which he was engaged against the partisans of ABÚ JAHEEL, and who afterwards founded a colony at Káilpatnam, and from thence moved in successive emigrations towards this island, and along the borders of the peninsula of Hindústán, as far as Rámésvara.

In the Tamil language, the Moors are usually denominated by the term *Jónakar*, and they do not object to it. If this should be their proper appellation, it completely overturns the preceding idea of their Arabic origin; because it can hardly be reconciled to a passage in the *Mahá Bharata* (the date of which the learned orientalist, WILFORD, fixes at 3200 years before Christ), where the *Jónakar* are mentioned as then existing in India, and serving in the armies of the contending princes: besides which, in the classification of the several tribes of Hindús, in the *Nigandu Súlamani*, they occupy the thirty-seventh place in alphabetical order. Independently of the two latter inferences, drawn from works of no little authority, their cast of features and modes of life, added to the circumstance of their speaking no other language than the Tamil, will sufficiently prove their origin

from the latter nation, or, at any rate, from a branch of it; and, I should suppose, that mingling afterwards with the Arabs, Moguls, and Patans, by intermarriages, they gradually degenerated from the parent stock, and became constituted into a separate and distinct body, by adopting the tenets of Islámism.

The Singhalese impose on the Moors the title of *Marakalaya*, or boatmen, which is very probably derived, either from the circumstance of their having had formerly at their command the export of the commodities of Ceylon; or from their crossing over to the island in boats from the opposite shore, when they made their settlement.

Mr. BOYD, one of the reputed authors of the *Letters of Junius*, in his account of the embassy to the court of Kandy, describes the Moors under the name of *Cholias*; and Sir ALEXANDER JOHNSTON designates them by the appellation of *Lubbes*. These epithets are, however, not admissible; for the former is only confined to a particular sect among them, who are rather of an inferior grade; and the latter to the priests who officiate in their temples; and also as an honorary affix to the proper names of some of their chief men.

Before quitting the subject of their origin, I must add, that the title Moor, or Moro, appears to be equally inapplicable to this race; for Dr. GUTHRIE, in his *Geographical Grammar*, states, that this appellation was originally bestowed on the Saracens who invaded Spain, the greater part of them having come from Mauritania, in Africa; though, in modern times, it has been rendered a common epithet for Muhammadans of all sects and countries, who are settled in Hindústan, and on the coast of Barbary.

Having thus endeavoured to trace the outline of the origin of the Moors, as well as their name, I shall now proceed to delineate their rites and ceremonies, as already proposed in the commencement.

Among the Moors, the term marriage is usually expressed by the Arabic word *Kávin*, and its synonyme *Nikah*; and is by them considered the most essential of all objects. They are, therefore, taught to look on it as a matter of strict obligation, and as a foretaste of the joys of the sensual paradise which MUHAMMAD has promised to every one of his true followers; and they consequently bestow great attention in the performance of the various festive and pompous ceremonies which precede and accompany the celebration of the solemn contract.

According to one of the precepts of MUHAMMAD, a man who has no means to support a wife, or to pay her dowry, cannot enter into the conjugal state; and, in that case, he is strongly recommended to retire from the world, and employ himself wholly in exercises of

devotion and mortification. He, however, allows children under the age of ten years to enter into matrimonial engagements; but, to the credit of his followers, very few instances of the kind occur; and where they do, it is invariably found among the admirers of the enthusiastic opinions of the Imam, ABÚ HANÍFA, and the sect denominated *Hanafi*, not unlike the voluptuous Epicureans.

It is somewhat singular, that among most nations of the world, the bridegroom or his parents solicit a marriage; but among the Moors alone (though it is stated as otherwise in Article LXIV. of their special laws concerning matrimonial affairs), the bride, but most commonly her parents, are accustomed to anticipate it. So, when a man has a daughter who has attained the period when persons of her sex are usually disposed of in marriage, he (often without consulting her in the least) fixes his choice on some youth, and sends a deputation of his friends to ascertain, through them, if his parents are disposed to meet his wishes. Having satisfied himself that the proposal is not likely to be rejected, he proceeds to negotiate in person. When the ordinary salutations have been interchanged, he informs the young man's father of the purport of his visit; who inquires what portion he purposes giving to his son on account of *kaikúli* (or present for marrying his daughter), and what portion to her for *chídánam* (properly, *strídhnam*, or dowry). He then names a certain sum for *kaikúli*, and half as much for *chídánam*, besides household goods, cattle, and land; and if these terms are approved of, they mutually fix upon a day for the betrothing.

As the day appointed for betrothing approaches, many preparations are made by the parents on both sides. The father of the future bridegroom invites his friends and relations, and the chief of the village to whom he is subject (who is styled *markair*), to attend and accompany his son. Accordingly, when the day arrives, they assemble; the youth is attired in his best apparel, and conducted with every mark of distinction which his rank and condition will allow, attended by music and every demonstration of joyousness, to the house of his future bride. As the party approaches the gate of her dwelling, her father advances to meet his destined son-in-law, and sprinkles his clothes with rose water, which is considered as doing respectful and kind honours to him. A party of old matrons then come out with a basin of water infused with turmeric, mixed with bits of cusa-grass and cotton-seeds, and whirl it round his head three times. This is called the ceremony of *álatti*, and is supposed to prevent any mischief befalling him from the invidious look of the populace during his progress. The father then conducts him and his

attendants into a *pandal*, or bower, decorated with white cloth and cocoa-nut blossoms, previously erected for the purpose in the garden, and makes them all sit on carpets or mats spread on the ground. When the party have refreshed themselves by masticating betel, some elderly person amongst them introduces the subject; and after an infinity of questions on both sides, the betrothing takes place by drawing up an indenture, styled *módra kadattam*, or ring-contract, which is worded as follows:—“ In the year of the Hegira —, and on the 11th day of the month of Jamadilawal, A, the son of B, of Calpentyn, consents to take unto him as his spouse, C, daughter of D, of the place aforesaid, paying her for the portion of her virginity the sum of two hundred ounces of gold of the land of Misr,¹ as is ordained by the law. And the said D, on these conditions, solemnly promises to pay him a sum of five hundred rds. as a free-gift, besides one house and garden, one shop, two cows, one chest, one lamp, one bowl, one ewer, one rice-stand,² one betel-plate, and one gold ring weighing one pagoda. And of the said sum of five hundred rds., the said A acknowledges to have received this day two hundred and fifty in advance. Witnesses, E, *Head Moorman*; and F, *Priest of the Temple*.” Previously to the signing of this contract, the father of the female brings and places before the assembly, in different trays covered with white cloth, the part of the sum alluded to in the contract; and also three pearls, three coral-beads, one pagoda, one hundred betel-leaves, and an equal quantity of areka-nuts cut into small slices, together with a gold ring. The *lubbe*, or priest, takes up the ring, and having held it out to the assembly that they may severally touch it, as the Tamils do their *táli*, he puts it on the finger of the bridegroom, uttering, at the same time, the following words, *Bismilla hi irrahiman nir rahim* (In the name of the most merciful God), which is responded to by the assembly, as follows: *Alhumdu lillahi rabbi lálamin*, &c. (Praise be to God, the Lord of all worlds, &c.) The contract being signed by the bridegroom and bride's father, is delivered to the priest, who is required to file it among the records of the temple. Thus, the betrothing is accomplished; and the bride's father distributing betel to the assembly, and besmearing their breasts with pulverised sandel (which is the signal for them to withdraw), they take their leave.

The custom of paying a sum of money to the bride, as the price

¹ The Arabic name for Egypt, corresponding with the Mizraim of the Scripture, and Misrast'han of the Puránas.

² A small round table with three feet, and a span high, on which the Moors place their rice-plate while eating out of it.

of her virginity, is not peculiar to the Moors alone, but belongs also to the Jews, among whom it was fixed at two hundred zuzims, or fifty shekels of silver; but if the bridegroom's circumstances would not admit of this, he accommodated it by other means. Of this we may adduce instances in Scripture from the earliest times; for Jacob served fourteen years for his two wives;¹ David gave one hundred foreskins of the Philistines for the daughter of Saul; and Hosea bought his second wife for fifteen pieces of silver, and an omer and a half of barley.³

To return from this digression, it often happens that between the time of betrothing and the solemnisation of marriage, there elapses a considerable interval, during which the bride's father is obliged to send occasionally some trifling present to the bridegroom; but a short time prior to the marriage, he is expected to send a costly one, consisting of divers sorts of cakes and confections, and a number of balls of sugar, eggs, and plantains, to which is added, one hundred betel-leaves, one thousand areka-nuts, one hundred quarts of milk, and a cup of pulverised sandal-wood. These presents are commonly called *Sír*; but the last, by way of eminence, *Peram Sír*, or "great sír." They are conveyed in trays, borne upon men's heads, under a canopy of white cloth, and accompanied with *tom-toms*,⁴ and other sorts of music. If it does not suit the convenience of the bride's father to send these presents, he can adjust it by paying a sum of money in lieu; but should he neglect to do either, such an omission would occasion disputes, and, in all probability, ultimately tend to break off the match. It may not be improper to mention here, that in Article LXVI. of their special laws, it is stated, that after the betrothing has taken place, if the parties disagree, and are not willing that the union should ensue, the presents that have been interchanged between them are reciprocally restored: but this is not the case in this part of the country, for the bride is not obliged to restore any thing to the bridegroom, even though she should have been the cause of separation; but, on the other hand, the bridegroom must restore to her every thing he may have received, and if he should have been the party disagreeing, must make some considerable additions besides.

Although the Moors ridicule their Tamil neighbours for consulting the Bráhmans regarding propitious days or hours for the celebration of particular events, yet they observe as *nahas*, or ominous, several days, during the lunar months, on which they will never solemnise a

¹ Genesis, xxix.

² 1 Samuel, xviii. 25.

³ Hosea, iii. 2.

⁴ A kind of drum.

marriage or perform any other ceremony whatever. The days thus set apart by them, and the reasons they assign for their proscription, are as follows:—The 3d day of the moon, ADAM was expelled from Paradise; the 5th, JONAH was swallowed by a whale; the 13th, ABRAHAM was thrown into the fire; the 16th, JOSEPH was lowered into a well; the 21st, JOB became afflicted with disorders; the 24th, ZACHARIAH was murdered; and the 25th, MUHAMMAD had his front-tooth broken by a sling. Their marriages are commonly celebrated during the months of January, April, June, August, October, and November, excluding all the *nahas* days above specified.

Previous to the solemnisation of marriage, the parents of the parties erect a *pandal*, or bower, near to their respective dwellings, supported upon twenty-one poles, more or less, according to their own fancy; but, as an even number is considered ominous of future evil, they always take care to avoid it. Like the Tamils, they also have a particular pole placed in the east corner, called *kanni kál*, or virgin pole, and the erection of it is attended with many ceremonies. It is generally well washed, and then besmeared with pulverised sandal wood and turmeric, and perfumed with burning incense before it is put into the ground; and, when placed in the hole destined to receive it, they throw in a piece of gold, a pearl, a coral-bead, and some paddy, all tied in a piece of silk, together with a pot of milk. After the pole has been thus set up, another pot of milk is poured on the top of it in such a manner that it shall run down on the floor of the *pandal*; and, by this observance, they intend to symbolise the future prosperity of the intended union. It is thus the prosperous condition of Canaan is expressed in the Scriptures, as a land “flowing with milk and honey.”¹

After the setting up of the virgin pole, the others are also fixed, and the whole being complete, the *pandal* is ornamented with white cloth, cocoanut-flowers, green leaves, &c. In the *pandal*, at the bride’s house, a magnificent seat, in the form of a throne, is set up for the bridegroom, which is adorned with artificial flowers of various descriptions, and neatly interspersed with tinsel, and other glittering substances, presenting a very imposing sight amid the light of a multitude of lamps, which are placed around it on the bridal night. These preparatory ceremonies being concluded, a day is fixed on which invitations are sent to all the friends and relations on both sides; not confined, however, to those who live in the place, but extended to whomsoever may have given invitations to them on similar

¹ Joshua, v. 6.

occasions. The assembly is first formed in the *pandal*, at the house of the bridegroom, generally about mid-day, where they are sometimes treated with a collation, and where they remain until the evening, when the bridegroom is brought into the *pandal*, shaved and washed, and, in the presence of the assembly, is attired in his bridal clothes; his outer garment being a white gown, with long sleeves, reaching from his collar-bone (where it fits close) to his ankles; the waist is confined by a richly embroidered sash, in which is placed, on one side, a silver sword or dagger; a scarf is loosely thrown over the shoulder, and he has on a turban formed of a riband worked with gold-thread; in the front is a plate of gold, with an ornament of the same metal on the right side, called *maantuli*, resembling a cockade: but this latter addition is confined to the higher classes. Several chains are hung round his neck, and rings put upon his fingers; the rims of his eyelids are marked with black, and his nails dyed yellow with an infusion of the *marutondi* leaves.¹ When it has been announced that every thing is ready at the bride's house for his reception, he sets out in procession either on horseback, in a palanquin, or such other conveyance as he may have the means to afford, accompanied by all sorts of music, and preceded by a number of white umbrellas, flags, and other insignia of his tribe. Should he in his progress pass the house of a relation, the females of the family shout, and present him with a cup of bruised plantains and milk,² in token of respect, besides performing the whimsical ceremony of *álatti*, already described. As soon as he reaches the street where the bride's house is situated, a cloth is spread for him to walk on, and, when he arrives at the *pandal*, the females there assembled shout several times, and sometimes the friends of the bride's father fire a *feu-de-joie* to welcome his arrival. Proper seats having been assigned for the bridegroom and his friends, the first thing which is done is to cancel the ring contract executed on the occasion of betrothing, and to draw up the following in place of it, viz.: "In the year of the hegira, on the fifth day of the month of *Rabil-awal*, A, son of B, acknowledges to have this day received from D, the father of C, (whom he this day accepts for his spouse, by paying her the sum of two hundred ounces of gold of the land of *Misir*, for the portion of her virginity,) the balance due to him from the sum of five hundred rds, which he, the said D, did promise to pay him on the day of marriage, on account of the free gift. And the said A moreover acknowledges to have received the land

¹ *Lawsonia inermis*.

² The flavour of which is very like strawberries and cream.

goods, and chattels, enumerated in the ring contract, and he hereby releases the said D from all further obligations. Witnesses, E, *Head Moorman*; and F, *Priest of the Temple*."

During the time the men are thus employed, the bride is preparing her toilet. Her hair is neatly braided in a knot behind, adorned with very handsome sprigs of gold flowers, set with precious stones; and long pins, in the form of arrows, are passed through the knot cross-ways. She wears ear-rings, and another ring is passed through the nose, set with pearls;¹ many gold chains are suspended round her neck; her arms are decorated with bracelets, her fingers with rings, and her feet and toes with divers tinkling silver ornaments.² Her outer garment is of silk or embroidered, and envelopes her entirely, and her eyelids and nails are dyed as before-mentioned. This dress is very becoming, but their females not usually being seen, the bride remains in an inner apartment with her friends and female relatives, totally secluded from the sight of the assembly of men without. After the contract is signed and delivered to the priest, the latter deposes a person, who stands in such a relation to the bride that she need not appear veiled before him, to ask her whether she is contented to accept A, the son of B, for the sum of two hundred ounces of gold, as the portion of her virginity. On her answering in the affirmative, the priest makes her father formally declare his consent in the hearing of the assembly, without which no marriage is legal. The priest and the bridegroom afterwards undergo the rite of purification by washing their mouths, and being seated near to each other, the priest rehearses a *sûrat*, or passage from the koran, which chiefly expatiates on the origin and institution of marriage in the persons of ADAM and EVE, and on the blessings which attended the earthly career of ABRAHAM and SARAH, of JOSEPH and ASENATH, of ALI and FATIMA, from a strict observance of domestic virtue; and, lastly, counsels the party about to enter into the conjugal state, to follow their laudable example. The priest then mutters some mystical prayer in the ear of the bridegroom, making him repeat it after him, but inaudibly, and, at the conclusion, demands of him, three several times, whether he wishes to marry C, the daughter of D, for the sum of two hundred ounces of gold, as the price of her virginity. Having answered, "Yes; I do," each time, the priest lays hold of his hand, and, looking at the assembly, declares,—“All ye, the Mussulmâns here assembled, bear witness, that in presence of me, the priest of E, *Head Moorman*, and G and H, chief men of the place, A, the son of

¹ Isaiah, iii. 21.

² Isaiah, iii. 18.

B, has accepted for his lawful spouse C, the daughter of D, for the sum of two hundred ounces of gold of the land of Misr, for the portion of her virginity." In this stage of the ceremony the bridegroom rises and salutes the assembly, who return it either by a compliment, or a present of a ring. The priest then leads the bridegroom into the bride's apartment, and joining his little finger with hers, pronounces a benediction, which the people outside repeat with loud cheers, and thus the rite of marriage is concluded; but a contribution of money is made among the guests, prior to their separation, for the benefit of the bride's father; after which some refreshment is usually offered, or a little betel.

In imitation of the Tamils, who tie a *táli* round the neck of their brides, the Moors hang a gold string, either on the marriage night, or some days afterwards, according to their convenience; it is done by the sister of the bridegroom, after being consecrated by the solemn imposition of hands.

On the 7th, or the 21st day after the celebration of the marriage, the ceremony of bathing is also observed with but little variation from that of the Tamils. Prior to the ceremony, the bridegroom's mother takes to the bride's house a quantity of turmeric, a box of odours, a can of *Gingely* oil,¹ some *Illippa* seeds,² one hundred betel leaves, and one hundred areka-nuts, with a suit of wearing apparel, and leaves them there. The bride and bridegroom then make their appearance, and sit down by each other on a raised seat; he first rises, and dipping his fingers into the oil, anoints her head, and she in return does the same to him. This unction having been accomplished, they all retire to a room where water has previously been placed in different vessels for bathing, and, during the time they are bathed, the female cousins, on the maternal side, act many wild and ridiculous scenes, and throw limes and pellets of clay at the bridegroom. The bride is then attired in the dress brought by her mother-in-law, and they return to the seat in the *pandal*, where he takes some betel, areka-nuts, cakes, pieces of gold coin, and ties them in one corner of his scarf, and which he presently unties and throws on his wife's head, and takes from her hand the scrolls of betel leaves which she has been holding.

This practice of throwing cakes and money somewhat resembles that which is observed by the Jews, when they throw pieces of money, mingled with wheat, which is gathered up by the poor.

The Moors abstain from fish-diet for a certain period after marriage; on the day, therefore, that by custom they may resume it, a

¹ *Sesamum Indica*.

² *Bassia Longifolia*.

party of their friends assemble to partake of an entertainment; and from this time the parties become independent of their respective parents.

No ceremonies take place subsequent to the latter-mentioned until the period when the woman proves pregnant. When far advanced an entertainment is given, at which she is arrayed in her wedding garments and exposed to view, which is called "displaying her jewels." On the birth of the infant (the expenses attending which are defrayed by the parents of the woman) the females, who will have already assembled, shout, if a male, seven times; if a female, nine times. When the umbilical cord is cut, the midwife washes the child¹ pronouncing the creed, *Láhi láha illallah Muhammed resúl ullah!* (There is no other God but God, and Muhammed is his prophet!) and each of the relations at this time throw into the basin a piece of money, which is the perquisite of the midwife.

On the seventh day their children are named; the father gives a name, which the priest confirms by calling the child three times by it, and exclaiming, *Allahu Akbar! Allahu Akbar! Allahu Akbar!* (the Lord is exceedingly great!) when those who are present offer up a prayer of thanksgiving, and take their leave.

In the Koran, as explained in the *Suhubul-i-mán*, the parents are enjoined to have the child's head shaved on this occasion, and also to make an offering of a camel, a ram, or a cock, according to their ability, which bears a striking affinity to the rules prescribed to the Jewish woman after child-bearing.²

Another occasion on which they make a sort of rejoicing is on the 14th day, when a child is invested with arm-rings; and, when the first teeth appear, cakes, decorated with the kernel of the cocoa-nut, cut in the shape of small teeth, are distributed. This observance notifies also the time of weaning, and may, therefore, bear some distant resemblance to the feast Abraham made on the weaning of his son Isaac.³

With a female, the next thing to be observed is the boring of the ears, and, with a male, that of circumcision. In the former case, they erect a *pandal*, as on other festivals, and invite their female friends; the girl is dressed gaily, and seated higher than those assembled, and after having masticated betel, the operation of boring is performed, and a wire passed through the ears. During the operation they make a great noise with cymbals and tom-toms; and, when concluded, some trifling present is made to the parents, who distribute a small

¹ Ezek. xvi. 4.

² Lev. xii. 6, 7, 8.

³ Gen. xxi. 8.

quantity of soaked rice, mixed with sugar, and the cocoa-nut kernel, or rice, simply boiled with milk.

Among the Moors, the men never bore their ears, and, therefore, THUMBERG, when describing "that their ears are commonly decorated with long earrings," must have confounded them with the Tamils, amongst whom (as among the Athenians) it is a mark of nobility to have the ears bored or perforated.

According to the ordinance of Muhammed, a boy ought to be circumcised on the eighth day, as among the Jews,¹ but they commonly defer the performance of this rite to the tenth or eleventh year, and sometimes longer.

It must be observed, that great show attends the performance of every thing connected with the native character, whether joyful or not, and that pomp is the first thing thought of in the celebration of all that relates to them. In the case of circumcision, it is announced as a great event, a *pandal* is erected, friends invited, &c. &c. and, on the day appointed, the head moorman and priest also attend, when the boy is dressed up, and placed on an elevated seat, merely to display his clothes. His first visit is to the mosque to say his prayers, whither he is taken in procession, under a canopy, with such appendages of honour and distinction as may be due to his rank; he is then promenaded through the street, and, should he pass the house of a relative, all the women shout, and he is regaled with bruised plantains and milk. This perambulation generally takes place at night by torch-light, and, as it would be inconvenient to circumcise the boy then, it is deferred until the next evening, when the same persons assemble, and the operation is performed by a barber. Loud shouts and discordant music is continued during the time, so as effectually to drown any noise the boy may make. A plate being set before the assembly, money is collected, which, with the habiliments of the boy, become the perquisite of the barber, besides what the parents may also give him. No entertainment is given on this occasion; but, some days afterwards, a small repast is spread in commemoration of the event, consisting chiefly of rice-puddings, gruel, and *gingely* oil.

The difference that exists between the Jews and Moors in the ceremonies attendant on circumcision, appears chiefly to be, that the former observe a vigil on the night before the operation, and that they admit of god-fathers and god-mothers, besides which, the parent himself sometimes circumcises his own child.

The Moors, also, practise many superstitious ceremonies on their

¹ Gen. xvii. 12.

daughters attaining the age of puberty; but they so nearly resemble the ceremonies of the Tamils, that I shall not enter into this tedious narration, but close with a description of their funeral observances.

In the Muhammadan religion, it is inculcated as a duty incumbent on all Mussulmáns to bury their dead, and, consequently, like the Jews, they are very punctual in this respect. As soon as a man or woman departs this life, the relations and friends being assembled, join in loud lamentation over the deceased; the women particularly, who, in mournful ditties, detail the virtuous qualities and actions of the deceased, and it would be considered a great misfortune not to be bewailed in this manner: it would appear from the Scriptures, that the Jews also entertained some such notion regarding it.¹ When these mournings have abated, the corpse is made ready for interment, the feet are tied together, and also the hands, and the face is turned towards the *kibla*, or the temple of Mecca. They burn a lamp constantly at the head, and a large quantity of frankincense, until every preparation is made ready for removing the corpse to the place of inhumation.

When a sufficient number of persons have assembled to form a funeral procession, the body is again washed with warm water, to which they pay much attention, carefully cleaning the nails, painting the rims of the eyelids with a clay called *sirma*, said to be of Mount Sinai, and strewing sandal-wood powder, camphor, and rose-water, on the face; when they dress it with a cloth about the waist, and a long cloak reaching to the toes. If the dead person be a male, a turban is put on the head, and afterwards wrapped in a large sheet over all. It is then placed on a bier covered with white cloth, strewed with flowers and green leaves, when it is borne to the mosque with every appendage due to the rank of the deceased, the mourners chanting their creed all the way. On reaching the mosque, the bier is set down on the ground, and the priest repeats a long prayer, in which some of the bystanders join; after which the corpse is taken from the bier, and lowered into the grave with the face downwards. The assembly then recite a prayer, and throw earth on the body, as is the custom of Christians; saying, "You were taken from the earth; you go to the earth; and you shall come out of the earth." The grave is then filled up, and piled in the usual form. The person who washed the corpse at the house, pours three pots of water over it, and places two pieces of plank, with a flag on the top, at each end, throwing over it some slips of *piranda* creepers, probably in imitation of the Jews, who, plucking bits of grass three times, and

¹ Amos, v. 16; Jer. ix. 17; Job, iii. 8; xxvii. 15.

casting it behind them at the conclusion of the burial, said, "They shall flourish like the grass of the earth."¹ The priest afterwards, placing himself at the head of the grave, rehearses a series of prayers called *Talkim*; and then the bread which is carried with the funeral procession, is distributed among the poor.² The mourners, having pronounced the *fatiya*, prepare to return to the house; but, after advancing seven paces, they make a stand, and again pronounce the *fatiya*, looking towards the place of interment. The vessels in which the bread and incense were carried, precede the mourners homewards; which, when seen by the females at the house, is a signal for them to retire. The former having reached the dwelling, the priest again pronounces the *fatiya*, and, making a *salaam* of condolence, all return to their houses.

On the third day, the relatives of the deceased invite the priest, and other officers of the temple, and having caused them to offer up prayers to the manes of the deceased person, give them an entertainment, which is repeated on the fifth and seventh days likewise.

On the fortieth day, they observe a ceremony called *kattam*. Some relations of the deceased proceed to the tomb, and cover it with a white cloth, burning incense near it. They then send a tray of cakes to the temple, where the priest and a number of people have assembled to offer up prayers for the rest of the departed soul; which being concluded, they all go to the house of the deceased, and partake of an entertainment which has been already prepared for them.

The custom of giving repasts after a funeral was common among the Jews; and JOSEPHUS, *de Bello*, relates,³ that ARCHELAUS treated the whole people magnificently, after he had completed the seventh day's mourning for his father.

It is not to be supposed that the Moors take no further notice of the dead after the conclusion of the ceremonies I have described; for they entertain the poor on every anniversary of the day whereon the person died, and also on the festival called *Vrát*, which is held in remembrance of the dead.

¹ Psalm lxxii. 6.

² Job, iv. 17.

³ Lib. iii. cap. 1.