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THE ORIGIN
OF THE
GUYANIAN INDIANS

ASCERTAINED;

OR.

THE ABORIGINES OF AMERICA,

(ESPECIALLY OF THE GUYANAS,)

AND THE

EAST INDIAN COOLIE IMMIGRANTS

COMPARED:

BEING ARTICLES PUBLISHED IN "THE COLONIST" NEWSPAPER, WITH AN
ADDITIONAL ARTICLE ON THE HINDU COOLIES.

By H. V. P. MONKHURST,

Wesleyan Missionary.

(REVISED AND CORRECTED.)

Georgetown, Demerara:

PRINTED AT "THE COLONIST" OFFICE,
WATER-STREET.

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TO

THE HONOURABLE

WILLIAM RUSSELL,

Member of the Court of Policy, and President of the Royal Agricultural and Commercial Society of British Guyana, &c., &c., &c.

DEAR SIR,—From the deep interest you have always taken in all Colonial matters, whether Political, Religious, Agricultural, or Commercial, and especially in the temporal welfare of the Aboriginal and East Indian Coolie population, I have been induced to dedicate this Pamphlet to you. It is for the most part a reprint of the articles which recently appeared in the columns of the *Colonist* Newspaper, treating on a subject which had never been attempted before by any of the British Guyana Historians. Please accept this small, unpretentious Volume, as an affectionate and reverent acknowledgment of that extraordinary and independent spirit and judgment you have always manifested in Colonial matters.

With earnest desires for your long-continued life and usefulness in this Colony, and thanking you for readily complying with my request,

I have the honour, Dear Sir, of subscribing myself,

Your Most Obedient and very Humble Servant,

THE AUTHOR.

Werk-en-Rust, September, 1881.

INTRODUCTION.

VARIOUS theories have from time to time been put forth by different writers, with reference to the lost TEN TRIBES OF ISRAEL, from the time when they were carried captive and settled in Media in the 7th and 8th centuries, B.C., to the present day. The North American Indians, the Af(v)ghans, Abyssinians, Samaritans, and Nestorians, the Karaites of the Crimea, the Protestants of the North of Ireland, the Japanese, and many others have had their advocates. The theory of Anglo-Israelism advocated by the Rev. Bouchier Wrey Savile, M.A. (Rector of Shillingford, Exeter), rests upon the supposed identity of the *Khumri* and *Cymri* races. But it is a well-known fact that the British people have a very mixed ancestry, including the Gaels, Saxons, PHENICIANS (the offspring of the Tchandalas, the mixed body of Pariahs, rejected according to Hindu law at a period of almost fabulous remoteness, and who in consequence of persecution between B.C. 3,000 and 4,000, according to Hindu authorities, though exaggerated, yet nevertheless authentic history, emigrated towards the West in crowds, entering the countries of Sindh and Arya (Iran), in the direction of the Euphrates and Tigris, towards Babylon and Chaldea, the chief of these expeditions being under Artaxa-Phasical. From these exiled Tchandalas sprung the Greeks, PHENICIANS (whence the British people are supposed to have originated), Philistines, Hykshos, and other nations of antiquity), *Cymri*, Romans, Danes, Normans, and other races, though of course the *Cymri* and Saxons greatly predominate. The theory of identifying the British people with the lost Ten Tribes of Israel is gaining much attention in England and elsewhere. A short time ago a tractate or pamphlet, entitled "Twenty-seven Identifications," by Mr. Edward Hine, was circulated in this colony, and several persons, no doubt, have read the contents. It is not my intention, however, to pursue this subject any further, for it is involved in difficulties and contradictions. The reader of this pamphlet will perceive that it treats on a kindred subject full of interest to persons of erudite minds in the colony and elsewhere. The literary gentlemen who have perused the manuscript have expressed themselves highly in favour of the theory propounded. One of them, writing, says: "I have read through your manuscript with much pleasure and must compliment you on your knowledge of the subject, acquired, I have no doubt, only after immense research. . . . It is addressed to *savants*, and could only be relished and understood by such readers. If I were the author, I would send it to the Secretary of the Geographical Society and await his report on the same." Another gentleman says: "I have read your manuscript through with great interest. . . . To publish it out here would in fact be to waste it. If you were to send it to the Philological Society or the Ethnological Society (I perceive it deals with both sciences) it would be appreciated. Or if you were to send it to Professor Max Müller at Oxford, I believe from the great interest he always takes in such subjects, that he would not neglect your communication nor think it an intrusion, but would advise you how to lay your views before the *right section* of the public." A third gentleman says: "I have read, I need not tell you with what interest and attention, the manuscript you kindly sent me. It is written by . . . one who has the interest of this his adopted country at heart. It has struck me before—more now by reading your book—that the Guianas were originally peopled from Asia. Your arguments about the analogy of the aborigines of this colony and those of India are irrefutable. I believe that if your manuscript was published it would have a large sale not only here, but in Europe and other parts of the world."

I long felt a desire to put this subject publicly before my fellow-colonists, and others far away, but who, nevertheless, take a deep interest in all that pertains to colonial matters. The proprietor and editor of the *Colonist* having kindly offered me the use of the columns of his paper, which are in a fair measure open for subjects of local or colonial interest, I was enabled, as opportunity offered, to place before the public of British Guyana the several comparisons and close connections existing between the native American Indians and the native Hindus, or Hindu labourers called Coolies, now presented to the reader in the form of a pamphlet.

H. V. P. BRONKHURST.

Georgetown, Demerara, 1881.



THE ORIGIN OF THE GUYANIAN INDIANS ASCERTAINED ;

OR,

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SECTION I.

DIFFERENT RACES OF MANKIND.

1. A CERTAIN philosopher, on being asked "which was the best member of the body?" replied, "The tongue;" on being asked a second time "which was the worst?" he replied, "The tongue; if good, the only trumpet of God's glory; if bad, a very firebrand of hell." So, if it were asked in our day "which creature of God were the best?" the answer would be, "Man in honour before his fall;" "and what the worst creature?" "Man in his fall, who hath not understanding, but is compared to beasts that perish." "God made man upright, but they have sought out many inventions." The noblest of God's creatures, though redeemed with the precious blood of the Son of God, man, in his natural state, is only vile, no matter to what country or colour he belongs.

2. Mir Amman in his "BAGH O BAHAR," (i.e. "The Garden of Spring," or, "The Garden of Beauty," written in the Urdu u Mu' Alla tongue), speaking of the omnipotence of God and the creation of man says: "The pure God! What an [excellent] Artificer he is! He who, out of a handful of dust, hath created such a variety of faces and figures of earth. Notwithstanding the two colours [of men], one white and one black, yet the same nose and ears, the same hands and feet, he has given to all. But such a variety of features has he formed, that the form and shape of one [individual] does not agree with the personal appearance of another. Among millions of created beings you may recognise whomsoever you wish. The sky is a bubble in the ocean of his [eternal] unity, and the earth is as a drop of water in it; but this is wonderful, that the sea beats its thousands of billows against it, and yet cannot do it any injury. The tongue of man is impotent to sound the praise and eulogy of him who has such power and might: if it utter anything, what can it say? It is best to be silent on a subject concerning which nothing can be said." [The italics are mine.]

3. A person who had always been accustomed to see only the pale faces in England would, on his coming to Demerara for the first time in his life, be filled with wonder and amazement as he beholds the motley inhabitants of Georgetown before him, some half and ill-clad, and others almost in a state of nudity, gathered from nearly all parts of the world. He would never find two faces alike. Difference in soil and climate has necessarily made the differences in men; and hence we find white, black and copper-coloured, and all belonging to the one common brotherhood. According to Scripture, man was created as a unity, thence to arrive at multiplicity. There are some who do not like this idea. But St. Paul knocks down that when standing in the presence of

one of the most aristocratic audiences of the world he proclaims, in the name of God, this democratic doctrine, "God hath made of *one blood* all nations of men." (a) "Valid arguments have been brought forward, upon purely scientific grounds, in favour of the unity of species of the human race; (b) the most important of which is, that the hybrids produced by the intermixture of animals of different species—as *e.g.*, of the ass and the horse—are always barren. Mules cannot be propagated from mules, and this would apply universally to human hybrids. Hence the different races of mankind do not form different species, like the horse and the ass, but only different varieties, like the various breeds of horses, which may be crossed at pleasure. The differences of these varieties of the one human race are but of an external kind. They relate only to the hair, the colour of the skin, and the form of the skull; and these are mere externals, which circumstances might alter, and which they can be proved to have done. . . . All these slight differences, however, are in reality much less than those found between animals of the same species, as *e.g.*, horses and dogs, &c. The internal structure of the body has been found to be in every case perfectly identical. Different as whites and negroes may be from each other in other respects, they exhibit an entire agreement in this. Their mental organization is everywhere similar. Everywhere we find the same dispositions, the same mental qualities, the same passions; all men understand each other. All, however, do not stand on the same intellectual level; but while 'the differences between animals and men are, in physical respects, qualitative and specific, those existing between the races of mankind are simply quantitative.'" "Man" (says Waitz), "seems to resemble the domestic animals in his capability of settling in various climates, with this single difference, that he can bear such a transportation and settlement just in proportion to the degree of civilization he has attained. As races of animals degenerate in strange climes, and more and more approximate to the native races, even without intermingling with them, so also does man, except in cases where essential differences of food, mode of life, and civilization, between settlers and natives, prevent such a result." Many investigators maintain that the negro type has begun to approximate to the white races in America. All nations of men, however widely diffused on the face of the globe—be they Indian, Chinese, African, Spanish, German, French, or English, so named from the places or countries they inhabit or are born in—all started from one Garden (Eden), and they all fell in one transgression; they are all redeemed by the same Almighty grace; and they are all to shine for ever in the same heavenly Kingdom.

4. The Colony of British Guyana—correctly or incorrectly called "The Magnificent Province of the West Indies;" "The Paradise of labouring man;" "The El Dorado," or "*The Gilded*," of Sir Walter Raleigh; "The Land of Glories and Enchantments;" "The Fairy Land of the Arabian Nights' Entertainments;" "The Happy Home of the Immigrants and the Pride of its Sons;" "The PUNYA BHŪMI" (the Land of Virtue and of Plenty), of the Hindu coolies; "The land flowing with sugar and rum" of Trollope, and not with milk and honey—is inhabited by people from all parts of the world. Besides the native or aboriginal inhabitants, who were once the sole lords of the soil, we have scattered in various parts of the Colony, Europeans, comprising the English, Scotch, Dutch, French, Irish, German, Portuguese, and other races of men, and of women, too, who have come from Madeira in great numbers, and who thrive wonderfully as shopkeepers, labourers, merchants, &c.; Immigrants or coolies from the Empires of India and China, speaking their own languages, and the many dialects, and observing nearly all the customs and usages of the countries in which they were born; a few Maltese from Malta or Melita in the Mediterranean sea; a few Arabs; Negroes originally from various parts of Africa; Creoles from all the West India Islands; together with a large and respectable class of persons, born in the country or colony and generally designated *Creoles*, or *Country borns*, or *West Indians*. The reader will find a lively description of the inhabitants of Georgetown from the pen of Mr. J. W. Boddam-Wetham (from his work entitled "*Roraima*") given in the "*British Guiana Directory*" for 1881, on page 25.

5. Having thus opened up my subject, I shall now proceed to ascertain the derivation or origin of the natives or aborigines of the American continent, including the Guyanas. I am aware, however, that in the course of this investigation I shall be met by many difficulties which seem insuperable. But when the *pro et con* has been fairly considered, and all pre-conceived notions laid aside, the reader will, I am sure, arrive at no other conclusion than that the peoples—the aborigines—of America were and

are ethnologically of an Eastern, or East Indian origin. Mr. G. W. Bennett, a well-known gentleman in this colony and now retired from public service, in his second edition of the "*History of British Guiana*," p. 74, says:—

"To give the enquirers a notion whence the languages [spoken in this vast continent], and the people who speak them, originated, there is not a vestige of history, not a thread of tradition to afford a clue; and all our knowledge in this respect depends upon hypothetical reasoning. The opinions which at present have been adopted with regard to this subject may be divided into three conjectures:—(1.) Whether they be indigenous to, or coeval with, the continent they inhabit? (2.) Whether they be of Asiatic origin, first peopling the South Sea Islands, and then emigrating to the continent of America? (c.) (3.) Whether they arrived across Behring's Straits and the Aleoutski Islands in the northern part of America, and from thence spread over the continent?"

6. These questions are not easily answered. Some have asserted that it is extremely difficult to obtain any information as to the origin of the different tribes of Indians seen in the Guyanas; and the general result of the investigations made by the different travellers or writers is, that, though it does not now admit of proof, it is very probable that all the Brasilo-Guarani tribes came from the north, though not at the same time. The various tribes as seen or met with differ a good deal from one another in their languages, characteristics, and habits, but not in their outward appearance or mode of living. Pedro de Cicca de Leon, who had an extensive knowledge of the Indian tribes, says, "The people, men and women, although they are of such a vast multitude of tribes or nations, in such diverse climates, appear nevertheless like the children of one family." The same remarks may be equally and forcibly applied to the peoples of Hindustan. Though they are divided into several tribes or castes, yet they have a family likeness existing among them, which sufficiently marks them as one people.

7. The continent of America contains many traces of its occupancy by man at a very early period of the world's history, and there are also remains of cities and public works connected with the people with whom the Europeans first came in contact; but who were these early builders whose remains now lie beneath the mounds of earth of varying magnitude found in different parts of the continent, with different kinds of implements and ornaments? Whence came they? When and how did they perish? Though these questions can never be satisfactorily and definitely answered, yet from the closest and the most striking resemblances, connections—identifications—in habits, manners, customs, peculiarities, languages, &c., existing between the thinned and impoverished remaining tribes of America and those of Asia—Hindustan in particular—which I shall point out as I proceed, we may conclude, from proximity of position, that *America* received its original inhabitants from the Eastern and South-eastern districts of Asia, (though from what particular district, and at what period, are completely unknown), or that *Asia* was peopled from *America*, which is improbable and impossible.

(a) There have been men calling themselves philosophers who were not satisfied with the plain and simple declaration or statement of the Bible, but have endeavoured to account for the appearance of different nations or races in other ways than by a special creation. These theories (especially that of Darwin, who conjectures that men sprung from oysters, and Linnaeus that their origin was from the monkey tribe) are too absurd to require any attention. This is being wise above what is written. It is placing human reason above revealed declarations, which is foolish, sinful, and dangerous.

(b). Adam, (the late Hugh Miller wrote,) the father of mankind, was no squalid image of doubtful humanity, but a noble expression of man, and Eve lovely beyond the common lot of earth's loveliest children.

"Two of far nobler shape, erect and tall; God-like erect,
For contemplation he, and valour formed;
For softness she, and sweet attractive grace,
The loveliest pair,
That ever since in love's embraces met;
Adam, the goodliest man of men since born
His sons; the fairest of her daughters, *Eve*."

The declaration, "*God hath made of one blood*," &c., in connection with other facts of Divine truth, has led to the supposition that the sons of Noah after the flood were divinely directed to this and that country, as to allotted places of abode. To *Shem* was given Elam, Asshur, Aram, and countries where the *Tavny* have been found. To *Ham*, Cush, or Ethiopia, Mizraim, and the abodes of *Dark-coloured* people. To *Japheth* the lands of the fair from Armenia north and west, to the near and distant isles of the Gentiles, towards the setting sun.

SECTION II.

THE PEOPLING OF THE AMERICAN CONTINENT FROM ASIA.

1. The great Indian region which forms a part of the continent of Asia is mentioned for the first time by name in the book of Esther as forming a limit of the territories of Ahasuerus in the East, as Ethiopia was in the West, and this in the year B.C. 521. The portion of Hindustan referred to in the book of Esther was probably the country surrounding the Indus—the *Punjab*, and perhaps *Scindh*. Though the name of India is so seldom mentioned, yet the people and productions of that vast country or empire were known to the Jews generally, and to Solomon, about B.C. 1,015 (*d*). Hindu merchants in very ancient times sailed westwards, and the harbours of the Malabar or Coromandel coast and of Ceylon—the Scripture *Ophir*, the island *Taprobanes* or *Serandib*,* according to the very learned *Samuel Bochart*, whose weighty arguments are not to be despised, and according to a Brahmanical tradition still current in Southern India, which seems very probable, Ceylon instead of being an island was at one time a part of the mainland of India—were crowded with vessels from Western Asia, and no doubt an active trade and emigration was also at the same time extended to the east and north-east of Asia, and thus on to America which is only separated from Asia by Behring's Strait on the north-east, a channel fifty miles wide. The Malayan Peninsula, which forms the southern extremity of Asia, south and south-east of India and Ceylon—also in very early times supplied the Australasian and Polynesian Islands with emigrants, and thus the Malayans in due course found themselves as settlers in the continent of America. It is a well-known fact that the Malayan race extends along the ocean towards America. Java, Japan, Borneo, Sumatra, and other great islands of the Indian Archipelago, form a kind of semicircle on to the coast of America. Necessity, the mother of invention, no doubt taught these early navigators, or emigrants, the art of transportation from island to island and thus on to the vast continent of America. We read that in the reign of Ptolemy Euergetes II., in Egypt, B.C. 170, an Indian or Hindu was found dying with hunger in a boat on the shores of the Red Sea. He was brought to Court and carefully treated; and, having learned a little Greek, he related how he had set sail from India, lost sight of land, and, not knowing whither the wind was driving him, arrived at last at the spot where he had been found, after all his companions had perished from starvation. This one instance is as good as half a dozen or more, illustrative of the mode

Some of the ancients thought that the four letters in the name Adam meant the Four Quarters of the earth. They said that the first letter *A* in the name stood for *Anatole*, that is the East; *D* for *Dusmos*, the West; *A*, the third letter, for *Artos*, the North; and *M* for *Mesambria*, the South; for all these Four Quarters of the world were and are replenished not by the different species but by the different races of the *one species* (mankind). "For us" (says Rev. T. M. Bernard, M.A., in his Sermon preached before the Church Missionary Society, 1872), "there have been no different species of mankind, no wrong races to be counted hopeless, and regarded as alien to ourselves ('Homo sum, humani nihil a me alienum puto' has for Christians a deeper meaning than its author could understand). It is all one family whose common history we know, and whose nature its common Redeemer has assumed. Under whatever aspect man appears, he is still man, of whom God is mindful, and whom God has visited."

(c). At a meeting of the Christchurch Philosophical Institution, a few years ago in England, President Haast gave an interesting account of the discovery of remarkable ancient rock paintings in the Weka Pass Ranges (in the South Seas), and exhibited careful drawings of them. Some of them are 15 feet long; they represent animals of foreign countries, weapons, and dresses of semi-civilized people; underneath are characters like those of the Tamil language (of southern Hindustan), and those on the ancient hill found in the North Islands. The *New Zealand Herald* had been informed by a gentleman who had returned from Rotorua that a notice had been issued by the natives prohibiting any persons from taking photographs of the scenery unless they paid £5.

* Literally the Island of Seran or Cheran belonging to the Chola-Desam, of which Tanjore was the capital.

in which a human population may have been given to sites difficult of access to rude tribes by ordinary means. Love of enterprise, spirit of acquisition, social disturbances or internecine wars, and foreign violence, it may be conjectured, drove many from their homes in quest of other and more peaceable ones; and endowed with intelligence they were able to devise means of surmounting natural barriers—mountains, deserts, rivers, lakes, and the ocean,—and the contiguity of the mainland of North-eastern Asia to that of the North-western America being such, it made it easy of access from one continent into the other. The ancient Hindus were an enterprising people, and they were always on the move migrating or voyaging to distant countries (e.g., the coolies from Hindustan who live amongst us), and establishing villages, districts, &c. The modern Hindus have traditional accounts of their forefathers crossing the “Seven Seas” in search of wealth, fame, home, &c., and thus establishing themselves in different parts of the globe. Even in Demerara on some of the sugar estates I have not only heard traditional stories from the South Indian coolies about their ancestors going away from their beloved home to distant regions of the world beyond the “Seven Seas,” but I have seen the whole transaction in scenic character performed by the coolies.

2. Now, in accordance with this statement or notion, a certain writer, speaking of the American Indian tribes, says:—“Discoveries long ago made were sufficient to show that a passage from Europe to America was always practicable, even to the imperfect navigation of ancient times. In going from Norway to Iceland, from Greenland to Labrador, the first traject is the widest; and this having been practised from the earliest times of which we have any account of that part of the earth, it is not difficult to suppose that the subsequent trajects may have been sometimes passed. Again, the late discoveries of Captain Cook, coasting from Kamschatka to California have proved that if the two Continents of Asia and America be separated at all, it is only by a narrow Strait. So that from this side, also, inhabitants may have passed into America; and the resemblance between the Indians of America and the Eastern inhabitants of Asia (Hindustan) would induce us to conjecture that the former are the descendants of the latter, or the latter of the former; excepting, indeed, the Esquimaux, who from the same circumstances of resemblance and from identity of language, must be derived from the Greenlanders, and these probably from some of the northern parts of the continent.” Another writer, well acquainted with the habits and peculiarities of the American Indians, observes:—“There is good reason to think that America was first peopled from Asia, the Western American tribes being very like the Asiatics of the North-east, even, it is said, in language and traditions and weapons. In winter, even yet, natives can cross from one side of Behring’s Straits to the other, over the ice; and many authorities think that the natives of Alaska are recent immigrants from Asia. That it is not possible for America to have been colonised by Mongols is shown by the fact that canoes and junks are occasionally driven from the opposite coast of Asia and Japan on American shores.”

3. Bryan Edwards in his “*History of the West Indies*,” and Dr. Robertson in his “*History of America*,” both alike ascribe an Eastern origin to the original and modern Indian inhabitants of (North and South) America, of which Guyana forms a part. Dr. Pritchard, the distinguished scientific writer, after classifying the Caribi (e), Galibi, or Carribees (e) as aborigines of the countries bordering the Gulf of Mexico, and giving the following description of them by D’Orbigny: “Complexion yellowish, stature middle, forehead not so much arched as in other cases, eyes obliquely placed, and raised at the outer angle,” yet observes himself:—“These traits, which belong to the great nomadic races of South America, approximate to those of the nomads of High Asia. The complexion is nearly the same, for these nations do not generally belong to the red men of the New World. The face is round, the nose is short, but the nostrils are not so wide or patulous, nor do the cheek-bones project so much as in the Asiatic races. Von Spex and Martins thought the Caribs (e) strikingly similar to the Chinese and other Oriental tribes.”

4. Another writer describing the different tribes of Indians in America, says: “With a few exceptions the original inhabitants of America appear to belong to the same family. The same general features are discernible—the same swarthy and copper colour, straight and smooth hair, small beard, squat body, long eye, with the corner directed upwards towards the temples, prominent cheek-bones, thick lips, and an ex-

pression of gentleness about the mouth strongly contrasted with a gloomy and severe look. The exceptions in regard to colour are, that some tribes towards the north-west have the white complexion of Europeans, while others, particularly on the northern shore of the La Plata, and also in the peninsula of California, are nearly as black as negroes. In stature the variety is great." Some are a dwarfish race, and others are generally above the middle size, of a slender shape; and the Patagonians (this writer says) who inhabit the southern extremity of the Continent exceed in strength and stature all other races in the known world, their average height being about six feet and many individuals of them being upwards of seven feet. With the above description of the original or aboriginal inhabitants of America, the following description of the Malay family accords. The chief characteristics of the Malays, who constitute the most numerous and remarkable branch of the Malayan family, "are a little and active body, medium stature, somewhat slanting eyes, prominent cheek-bones, a flat nose (which is attributable to an artificial cause), smooth, glossy hair, and a scanty beard. Their limbs are elegantly formed, and their hair is black and straight. Their skin varies from an olive-yellow to a reddish-brown." Their faces are almost beardless, and their breasts and limbs are destitute of hair, just like the aborigines or "Bucks" we daily meet with in Georgetown.

5. The Hindus, or the inhabitants of the extensive Indian Empire, as already stated, have also a family likeness existing among them, which sufficiently marks them as one people, though they are divided into several classes, tribes, or castes. "The peoples comprising the Hindu branch have been frequently classed in the white race by philologists. In fact, their shape, their language and their institutions partly correspond to those of Europeans and Persians, but their darker and sometimes black skins distinguish them from either." The American Indians also often have dark brown or almost black skins, but this colour of the skin does not make them or the people of India *Blacks* or *Negroes*. It is a well known fact that there are many persons or members of the white or Caucasian race, who are very darkly tinted, and in northern latitudes, women of the white race have been known to have skins of a yellowish tint. And it is a well ascertained fact, also, "that prognathism or projection of the jaws peculiar to the negro race," has been discovered among the white or European race as well. All these remarkable facts only prove the unity of the human race by whatever name they might be called or known. The natives of Hindustan as a whole "have eyes dull and soft, long, black, wiry hair, not at all inclined to curl. They have exquisitely formed nose, and mouth of the European cast. In general they have a face oval, with a forehead neither high nor commanding. Their national features bear a close resemblance to those of the Caucasian race, of which they are commonly considered a branch."

6. I have given the above extracts to show that whatever may be the difference of opinions among the learned, and that whatever physiological and craniological differences may exist or be apparent between the American Indians and the Asiatics, there is not the slightest doubt that the continent of America—north and south—was peopled from Asia in general, and Hindustan and the Indian Archipelago in particular. There have been of course various theories put forth by polygenists and monogenists accounting for all the existing differences or diversities in the races of mankind known to us, but after all those theories are as imperfect as they are unsound (*f*). The only sound, rational, scriptural or biblical doctrine is, that the central tableland of Asia was the birth place of the human race (not America or Europe) and that from this central tableland man has progressively occupied every part of the globe by means of transport, effected in large canoes formed from the trunks of trees hollowed out, &c. Just as Europe and Africa were gradually peopled so the continent of America was invaded by the early migrators. The physical, physiological, and other differences or changes evidenced by the aborigines of the American continent, and witnessed by travellers and others, have been doubtless the results of climatic influence, artificial causes, diet, habits, or manner of living, &c. Though time has considerably altered, changed, and modified the languages, customs, habits, and the very names of the different classes or tribes of the Indians who became indigenous to the continent they inhabit, and their descendants have considerably degenerated from various causes or circumstances, yet there are strong evidences proving an original affinity, a striking and close connection existing, between the Asiatic Hindus and the American Indians. A writer who had visited many countries, speaking of the Bucks or Caribs, whom he saw in this Colony, says: "They resemble the Asiatics in more points than any people

ever saw; so much so that I really thought myself once more in Ceylon as I looked upon them in British Guiana." But unfortunately this writer, having made this broad assertion, never attempted to indicate any points of striking resemblances or close connections existing between the Asiatics and the aborigines proving that they are related to each other. This, I shall now attempt to do from my own personal observations. The great difficulty, however, has been to collect the facts and other reliable informations, and to compare them. How far I have succeeded in this I leave my reader to judge for himself.

[d] "The Mosaic narrative supplies us with the interesting fact of commercial communication having been established between the nations along the Mediterranean and those of the remote East. This appears from the account of the merchant caravan, encountered by the brethren of Joseph, proceeding to the markets of Egypt with oriental products of gold, silver, and myrrh; and from the familiar reference made to aromatics only found native in India and its Archipelago, as cinnamon and cassia. The traffic in these articles was in the hands of Arab traders. It seems to have been carried on both by land journeys from the Persian Gulf, and by the navigation of the Indian Ocean and Red Sea." See Milner's "Universal Geography" (Religious Tract Society), p. 3.

From Hindu writings also we learn that in a very early period of human history the Hindus of a very influential class traded to great distances by sea and land, and had to exercise much discretion and brave many dangers, by which they acquired a strength of mind that entitled them to be looked upon with respect. It is under the character of a wanderer that the ancient merchant is generally represented; he has not only to superintend the sale of his wares, but to accompany them in their transit. Thus in Hebrew the name of the merchant is derived from a root that signifies "to go about, to wander;" in Greek, from *en poros* "transitus"; and the English word merchant has a similar signification in the German *mergan*, "to spread." In India, it is not alone the man who trades to foreign countries that has to wander, as much of the retail trade is carried on by persons who pass from village to village, like the bagmen or hawkers of our land. There is a Hindu tradition also of Götama Bouddha chartering a ship with 700 other merchants, and passing the 500 islands connected with the southern Continent, and sailing on for the space of four months without meeting any land, &c.

(e.) "It has been conjectured that the chain of islands which stretches across the Pacific may have conducted a Malay population to South America; and, again, an African origin has been claimed for the Caribs of Central America." See Dr. Smith's *Dictionary of the Bible*, vol. III., p. 1554.

(f.) A new theory has recently been put forth by certain anthropologists which has attracted much attention though not generally accepted. There are only two races of mankind: *The woolly haired* and *the smooth haired*. "From the *woolly haired* descended the Negroes, Negritos, Hottentots, and Tasmanians; and from the *smooth haired* sprung the Australians, American Indians, Mongols, and Indo-Europeans. The white Caucasian race being more favoured by climate, &c., attained the highest development of all the descendants of the primitive *smooth haired* branch, and sprung, Dr. Haeckel thinks, either from a branch of the Malay or a ramification of the Mongolian race. From the *smooth haired* branch sprung also the *Semitic* and the *Aryan*. These theories, however, are mere curious speculations characterised by great ingenuity and suggestiveness." Zoologically and scripturally speaking, the races of man are of one blood and one brotherhood].

SECTION III.

THE DIFFERENT INDIAN TRIBES IDENTIFIED WITH THE ASIATICS
IN NAMES.

I have already stated that various theories are put forth by different writers to identify the English nation with the lost TEN TRIBES OF ISRAEL; the English with the TRIBE OF EPHRAIM, and the Americans with the TRIBE OF MANASSEH, two "half-caste Hebrews,"* sons of Joseph the Patriarch by an Egyptian mother. All the supposed "identities are so many proofs of British-Israel's special adaptation for the purposes for which God made her." But if these identities cannot be satisfactorily established, then they become "mere (wonderful) coincidences, and not identifications," or proofs. In like manner, in the attempt to discover, if possible, the real origin of the American Indians and to establish ethnologically their affinity or consanguinity with the different Asiatic races, I shall pursue a similar course of argument as that pursued by the advocates of the Anglo-Israelite theory.

1. The aboriginal inhabitants of Guyana have for a considerable time been known by the appellation of "BUCKS," which term is probably derived from the Dutch word "*Bok*." Dr. Hostmann in his work on the "*Civilisation of the Negro Race in America*," says that the origin of the word "*Bok*" is to be found in the word "*Lokka*," which in the Arrawaak language means "man." This Arrawaak term "*Lokka*" has an eastern origin, and is derived from the Sanskrit "*Lôka*," (vernacularly "*Lôk*," and vulgarly "*Lôg*,") signifying, in the ordinary use, man; mankind. The resort of men, a village, a town, is called "*Lôkâlâya*." But the word "*Bok*," or (as it is incorrectly written) "*Buck*" applied to the aborigines, though I confess, it is neither euphonious nor elegant, is a term suitable to them, as signifying the right of possession or enjoyment of any property, especially the Continent of America, for they were the lords of the soil for a considerable time, till it was by force taken from them by foreign nations—the Europeans. The word "*Bok*" itself is derived either from the Sanskrit "*Bhôg*," "*Bhôga*" one in possession or enjoyment of any property,—"*Bhôgi*, the person who enjoys or possesses anything; or from the Tamil roots "*Pâgam*," or "*Bâgam*," portion, share, inheritance,—"*Bâkvi*" the remainder, the remaining share or portion,—"*Paga*," "*Pagu*," a person or persons cutting off all connection from former associations and being or living independent and separate or distinct from the former, and hence, "side men"—"*pakkattâr*,"—neighbours, strangers, foreigners to a place. The Tamil word "*Pôkkan*," means a traveller; one journeying; one who removes from one country and settles in another land with or without his family. From these instances I have given, it is evident that the incorrectly written or spelled word "*Buck*," and correctly spelled "*Bok*" is a Hindu term. The male aborigines are called "*Boks*," and the females "*Bokeens*."

2. Some writers think that *Guyana*, *Guiana*, or *Guiana* (called by some of the earliest French visitors to this Colony in 1693 "*Caribane*," the origin possibly of the name "*Courabana*," which has puzzled some of our antiquaries, as applied to the East Coast of Demerary), was so named from a tribe of Indians called "*Guyannols*" or "*Guayannols*." The Dutch adopting the word *GUIANA* into their vocabulary gave it the meaning of "*Wild Coast*," "*wild place*." The word I believe is traceable to two Sanskrit or Tamil roots, "*Go*," the earth, a region, a quarter, a coast, and "*Vana*," "*Van*," or "*Ban*," a wood, a grove, a forest, a wilderness and uncultivated open country; and as an adjective it means wild, waste, uncultivated: thus the two roots put together make "*Gô ana*," and by the alteration or change of *V* into *Y*, which the Indian languages allow, we have "*Goyana*," and corruptly and vulgarly "*Goyanna*,"

* An expression of Dr. Titecomb, Bishop of Rangoon.

"*Guyanna*," i.e., an uncultivated open country, and from which the inhabitants or natives have been called or termed "*Guyannols*." "And, indeed, as the name implies, before the people from different parts of the world began to settle here Guiana was a wild country, with extensive savannahs or plains (wet and dry), and a dense mass of unrivalled foliage, comprising palms, mangroves, courida bushes, ferns, and other plants and useful trees, where the prowling beasts and dreaded reptiles, the wild bird, and the noxious insect roamed at large." The two Tamil roots "*Kayam*," "*Goyam*," wild waste, and "*Nilam*," land, region, country, together "*Gayanilam*," waste land, wild country, and contracted into "*Guyanna*," have the same meaning, and agree with the description of the land just given.

3. I stated that some writers had asserted that it was extremely difficult to obtain any positive information as to the origin of the different tribes of Indians met with by different travellers, and that it was probable that all the Brasilo-Guarani tribes came from the north (of America) though not at the same time. The whole subject seems to be involved in complete obscurity or mystery. I do not pretend to say that I can solve the mystery, but I shall merely throw out the following suggestion and leave it to the learned to decide. The modern Indians of the Guyanas, it must be remembered, like the "Todas" or "Todawars" of Southern India, are wholly without history or tradition. A vague notion or imperfect story, however, represents their ancestors to have been an importation.

The Indians of the American Continent have been divided into two branches—*The Southern Branch* and the *Northern Branch*. To the *Southern Branch* belong three families, viz., the Andian, Pampean, and the Guarani tribes.* The Guarani family is spread over an immense space, from the Rio de La Plata as far as the Caribbean Sea. There are two divisions in this family, viz., the Guaranis and the Botucudos, who are again subdivided in the *Southern Guaranis* or natives of Paraguay; the *Western Guaranis* including the tribes known by the names of Guarayis, Chiriguanos, and Pirionos; and the *Eastern Guaranis* of Brazil, including Twayi, Tapinoquis, Tabayaris, Pontis, and several others. The Indians of the Guarani family are said to have "a yellowish complexion, a little tinged with red, a middle stature, a very heavy frame, a but slightly arched and prominent forehead, oblique eyes, turned up at the outer angle, short, narrow nose, moderate-sized mouth, thin lips, cheek-bones without much prominence, a round, full face, effeminate features, and a pleasing countenance." This description of the Guarani family or tribe in the main is applicable to several tribes of nearly the same name in) the North and North-western Provinces of Hindustan.

In ancient as well as modern India we meet with tribes or clans of a similar name. "*Goura*," a tribe of Aheers; "*Gour*," one of the ten tribes of Brahmans from *Gour* in Bengal; "*Gour Kayath*," one of the twelve subdivisions of Kayaths; "*Gour Rajpoots*," one of the *Chutoes Cula of Rajpoots*; "*Gour Tuga*," an important tribe, of Brahmanical descent, in the North-west of India, extending over a great part of upper Rohilcund, the Upper Doab, and the Delhi territory; "*Gowrah*," an obscure tribe of Rajpoots in Baheswan, and in Gungaree, Puchlanah, Budnrea, and Bilram, on the borders of Buharon and Alligurrh; "*Gourna*," an inferior clan of Rajpoots in Rehur, Agra, and Mauara, and other districts west of the Januna; "*Gorai*" another class of Rajpoots in the Agra district; and "*Goraba*" "*Gorava*," "*Koravan*," "*Korani*" (Karnat,) a people of the shepherd caste or tribe of basket-makers and fortune-tellers; a migratory race living on the hills and in forests, (and hence called *Koyanar*, *Goyanar*, which compare with "*Guyana*," "*Guyanols*" No. 2) having a dialect of their own, were all people who existed in India, and the last still living in Southern Hindustan. It is quite probable and possible that these "*Gwara*" or "*Gora*" or "*Gaharwar*" (another class of Rajpoots, or "*Gherwals*" from Gherwal originally belonging to the ancient kingdom

* This division exactly corresponds with the division of the MALABARIAN Family in Southern Hindustan. The name ANDIRA, or ANDHRA (ANDIAN), the country of the Telugus and Telingas, was known to the ancients, and Pliny speaks of the Rex Andrarum as a powerful Indian Prince, in the North-East of Southern India; the name PANDI, or PANDYA (PAMPEAN), the country of, and people called, Tamils, in the Carnatic, the capital of which was Madura, and known by the name of PANDION to the Romans in the time of Augustus; and the name SERAN, or KERALAN (the same as Malayalam; thence the appellation of the country, Malabares, or the modern Malabar), or CHOLA, (GUARANI,) the country of, and people called, Malabars, the *Paralia Soretanum* of Ptolemy, and extended along part of the Sea Coast, thence called the Malabar or Coromandel coast.

of Cassie settled in the upper Provinces of Hindustan, but over whose origin and lineage much obscurity hangs) Hindu tribes in early ages emigrated to America, (as successive migrations had continued during several centuries, long prior to the discovery of America by the Europeans,) and left their progeny or descendants, who in time became indigenous nations, with their languages, habits, manners, &c., considerably altered. "Gour" and *ani* (to join, to belong to), together "Gourani," signify according to a slang term current among some Hindus, "*belonging to Gour*;" whence "*Guarani*" the tribe of Indians inhabiting the Continent of America, often met with by different travellers, and concerning whom there has been a good deal of mystery. Whether I have thrown any light upon the obscure *Guarani* tribes as to their origin I leave my reader to judge for himself.

[Before I proceed further with my "comparisons," I shall here give an extract from *The London Quarterly Review*, No. 95, for April, 1877, on the "Hungarian Races," which may help to an understanding of the relative position of the various tribes or races of British Guyana and of Hindustan. It requires no comment, and is very appropriate to the tribal differences we see in British Guyana among the Indians and Hindu coolies. "It is a very singular fact (says the writer of the article) that the varied tribes dwelling together for centuries in Hungary should remain to this day utterly unassimilated. In France it is otherwise; there, Franks, Goths, Burgundians, and Northmen, intruding on primitive Kelts and Basques, have resulted in making a homogeneous nation of Frenchmen. Again, in our own country [England] the *mixture of races has been most thorough*; producing the ENGLISH PEOPLE; * an amalgam of varied types, it is true yet a people with an idiocracy distinctive of the mass collectively; we [the English] have lost all characteristics of race—all classification of Kelt Saxon or Norman. It is very different in Hungary; the troubled history of the past reappears in the political difficulty of the present; the differences of race, of religion, and of language remain unchanged, unameliorated, though the intolerable class privileges have been swept away. The slumbering antagonism of Slav, Magyar, and German still serve to perplex the councils of the nation. . . . Referring to these facts, an old German writer has quaintly described the general hodge-podge by saying:—"To the great national kitchen the Magyar contributes bread, meal, and wine; the Rusmiack and Wallack salt, from the salt pits of Marmoras; the Selavonians bacon, for Selavonia furnishes the greatest number of fattened pigs; the German gives potatoes and vegetables; the Italian rice; the Selovack milk, cheese, and butter, besides table linen, kitchen utensils, and crockery-ware; the Jew supplies the Hungarian with money; and the Gipsy furnishes the national entertainment with music!"

The American Indians' languages or dialects being different or various, "in order to comprehend each other the tribes have adopted by common accord a language of signs and gestures which approximate to that of the deaf and dumb. In this way all the Indians are capable of a mutual understanding, and a Yute, for instance, can converse without difficulty for several hours with an Arrapahoe, or the latter with a Sioux." So with the different Guyanian Indian tribes. Sir Emerson Tennent speaking of the Aboriginal inhabitants of Ceylon, the Veddahs, &c., says, "they mutually make themselves understood by signs, grimaces, and guttural sounds, which have little resemblance to definite words or language in general." The same method is adopted by the Madras and Bengal coolies in this Colony when they do not understand each other's language or the English, which however is becoming very popular among them.]

4. The natives of Hindustan are all divided into various classes, tribes, or castes. Thus we find the Bheels, the Ghonds, the Todas, the Kotas, &c. There are in India at the present time more than one hundred and fifty different castes, and they are as much separated, and have as little mutual communication, as people of a different nation. The word caste as applied to the different Hindu tribes does not signify *species* but

* Just by slightly altering the expression of the Rev. Dr. Joseph Wild, of New York, with reference to American Manasshites, it may be said of England:—"It is God's great Providential stomach, in which all these different people,"—the Kelts, Saxons, Normans, French, Hindus, Muhammedans, Africans, Chinese, Turks, and a host of foreigners and other races and nations,—are digested and converted into Ephraimites, like the stomach, from the variety poured into it makes one individuality." But away from England, the mixture of the English people with other races does not according to their own theory "make this one individuality, but different individualities." This is going beyond the reach of sober argument.

racés: it means *trade, occupation, profession, calling*, which, like political offices, usually becomes hereditary in India. The son is compelled to remain in his father's trade, occupation, or profession, which is incorrectly called *caste*; he must never attempt to aspire. Thus a young man belonging to the merchant, or mechanic, or banker, or carpenter's trade, occupation, or *caste*, must not aspire to become a member of the calling of physician, teacher, &c. This is the sole cause of the Hindus having no incentives to ambition. Thus we have in India a goldsmith's caste, a barber's caste, a carpenter's caste, a merchant's caste, a physician's caste, and so on. Even the aboriginal Shanars of Tinnevely assume the same appellation, as *Shâmâra jâti*, and make a caste for the cultivation of the palmyra (*pannei*), or cocoanut (*tennei*) tree.

As already observed, these distinctions of *jâti* in India form the people into different tribes or clans. The use of the spoken and written languages is also employed in making these distinctions. Thus we find in India the Bengali caste or tribe, because the Bengali is the language spoken by them; Punjabi caste, Maratthi caste, Tamil or Malabar caste, English caste, French caste, &c., all so named because of the languages spoken by them. Strictly speaking, the people of India, according to some of the Suktas, are divided into "FIVE CLASSES," which the Brahmans expound to mean the *four* Hindu orthodox castes, with the addition of the barbarians or aboriginal tribes, as a *fifth*. (There is no warrant in the text, however, for an interpretation of this kind, as it is contradictory to a passage in Manu, which expressly asserts that ALL MEN are included in the FOUR CASTES).

In like manner owing to a marked difference among the original inhabitants of this southern part of the American Continent, especially the Guyanas, as regards habits, languages, (a knowledge of which is too scanty on account of our intercourse with the people being limited and difficult, and in too many cases entirely cut off,) and moral as well as physical qualities of the people, they have been divided or classified into various tribes, classes, or castes. There have been as many tribes of Indians inhabiting the Continent of America, especially the Guyanas, as there are castes or tribes in Hindustan; and there are also nearly as many different languages or dialects spoken by them as there are in the whole of the Old World, and the use of these languages is employed as tribal or caste distinctions amongst themselves. This great multiplication of languages or dialects arises doubtless from the want of writing, the dispersed and separated state of the population, and, also, from the long period during which they have been in the state of barbarism. Yet they are not at all equally distinct from one another. They consist of different families of languages, like those that have been enumerated as existing among the languages of the Old World. From some persons thoroughly conversant with the different Indian tribes I gathered a traditional statement to the effect that originally there were only *four* principal tribes or classes of Indians who had descended from the *Great Spirit* in some mysterious manner incomprehensible to the present race of Indians, and that to the original number *four* was added a *fifth* tribe; but that all the different varieties of Indians belong to the *four* families or groups. Dividing them into FIVE CLASSES OR CASTES, corresponding with the Hindu castes, we have the following who are sufficiently known to merit any particular notice:—(1) The ARRAWAAKS; (2) the ACCAWAI; (3) the WARRAUS; (4) the CARIBS or CARRABISEE; and (5) the MACUSIS.

5. The ARRAWAAK (Arawack, Arrawaok, or Arowack) INDIANS of the Guyanas (very few of whom now remain on the Upper Essequibo,—Iturubusee, Sutto, and Pomeroon being their places of abode—) of pleasing countenance, affectionate disposition, more tractable and docile, friendly and less barbarous than any other tribe, and not very warlike qualities, were the earliest people known to the European settlers in Guyana. This was owing to their inhabiting the region of the sea coasts and mouths of the rivers and large creeks. They have sometimes been called "the tiger-men," in consequence of the skill and aptitude they display in overcoming their foe the jaguar of the forests and coasts. They generally tattoo their bodies in preference to dyeing them after the manner of the Caribs, whose peculiarities, however, they imitate in the structure of their huts under large shady trees. The language spoken by them, though beautiful, and somewhat difficult to pronounce the words on account of a multiplicity of double consonants* to a person not thoroughly acquainted with the lan-

* The languages of nearly all the Indians of the American Continent are strongly accented, and full of sounds which require an effort to be forced from the nose and throat; they contain double consonants extremely difficult to pronounce.

guage it would appear as though the words uttered by them were only half pronounced or sounded; and hence according to a Tamil expression they are *Arei-vâkkar*. Very similar to the customs or habits of the Arrawaak Indians of Guyana are the PULINARS ("tiger-men") of Southern Hindustan. They inhabit the hills and forests and are to be found in large numbers at the mouths of the rivers and creeks. They are generally employed in cutting timber, constructing fences, and watching crops. They are not unfriendly toward their neighbours. They tattoo their bodies, especially the women, in preference to dyeing them. They are called VEDAR, (corruptly Vaidar, Vedah, Bedar, or Wedar,) which in the Tamil language means, hunters, or fowlers. They are clever hunters and display great skill in overcoming their foe, the jaguar or Indian tiger, and hence frequently called Pulivêdar. They generally build their huts on the banks of the rivers under large trees. I have seen several of these Pulinars on the sugar estates in British Guyana, and on account of their not being able to speak their language properly and pronounce the words distinctly they were frequently but deridingly called by their fellow-countrymen *Koch-chei*, or *Arei-vâkkâr* (Arrawaak [?]) The term "Arrawaak," as applied to one of the tribes of the Indians of Guyana, I think, is of Eastern origin. It is evidently an altered or corrupt form of "Harava," or "Haruva," a class of Carnatic Brahmans or agriculturists (Aruvaks or Aruvaks) who were landowners, and who encouraged and practised agriculture to a large extent, and were migratory in their habits, occupying that portion of Southern India called "Arva," or "Arava," belonging to the ancient Pandyan Kingdom, where a corrupt form of the Malabar or Tamil language is spoken. The word "Harwâhâ" from "Eru," "Har," or "Hal," means a ploughman, an agriculturist, and is most commonly used in the east in this sense. "Erukavâdu," "Yerawâkku" was the designation of a wild migratory tribe of Indians who occupied the "Arava" country of the Pandyan Kings in ancient times. Several families of them are still seen in Southern India on the Comorandel Coasts. They subsist on game and all sorts of flesh; they make and sell baskets and mats. Both men and women among them pretend to be fortune-tellers and conjurers. They are possibly the same who appear among the prædial slaves in Kûrg under the name of "Yerrawuroo," or "Yarrawâkku." There was also another division or tribe of shepherds or dhangar in the Northern Circars (Sarkars) called "Yerrah-wallaroo" or "Yerrah-wakkaroo." The language, if language it might be called, spoken by them is a mixture of Tamil, Telugu, Malayalam, and others, and, so far as I know, has not been reduced into a written or printed form. From this attempted derivation of the term "Arrawaak" as applied to the Aborigines of the Guyanas might we not suppose that the Arrawaak Indians are the off-shoots or descendants of a similar class of people in Southern India, who in a very early period emigrated and found their way somehow to the shores of the Southern American Continent? The perpetuation of the name "Arrawaak" is to be seen in "Aravâcurchi," a large village town in "Karur circuit," Madras Presidency.

6. The ACCAWAIS (Accawois, Wacawais, Accawayo, or Agawais), are the most numerous as well as the most indolent and the weakest of all the Indian tribes. They are to be found almost everywhere, although they principally inhabit the Massaruni about the "Roraima mountains." They are a restless and roving people. They never continue in one place for any length of time. They travel considerable distances, and are very much disliked by the other tribes (in spite of their hospitable and humorous disposition) on account of their warlike habits and quarrelsome temper. In the dense forests of Guyana when any of their number get separated from them or lost, they try to call each other, imitating the cry of a peacock; and hence perhaps the origin of the word or name "Accawais" or "Agawais" which very nearly corresponds with the Tamil "Agaval" or "Agavâi," and means the call of the peacock to his fellow or mate or a person who imitates the cry of a peacock. The "Accawai Indians" are the Cos-sacks of the south, and like them prowl about in bands, not very particular as to their acts and manners. Corresponding to these Accawai Indians are the "KURMI" "KOORMEE," the caste of agriculturists, or, at least, members of it, who inhabit the Eastern and Central Hindustan. They also are a most restless people. As a rule, they, too, have been very much disliked by the other tribes, notwithstanding their hospitality and good humour. They are not unfrequently prædial slaves, having sold themselves to servitude. They are mostly found in the jungles of India, and have warlike propensities and quarrelsome tempers. Sometimes the "Koornees" enter the towns and villages of India to dispose of their small wares for themselves and others, and carry all the news they can gather in their rambles to their friends and tribes in the interior.

In like manner, the "Accawais" are the hucksters of the Indian tribes of the Guyanas, and are generally known as the "news-carriers." The name "Accawais," no doubt, has its origin or derivation from the "*Alkharwar*" (a division of the "Koornee" tribe), of Hindustan, who prowl about in bands, and are a lawless race. And the general character of our Hindu Coolies in British Guyana, and elsewhere, is that of a roving, restless people. They never remain in one place for any length of time, but are always on the move, like their kindred in India. The Missionaries labouring among them feel this a great drawback to the progress of the Christian work among them.

I may further state that in India there is a large subdivision of the merchant caste comprising some of the wealthiest men there, called "AGARWALA," but incorrectly and vulgarly "Ugarwal," "Agawais," or "Accaways." They derived their name from "Agroha," on the borders of *Haryana*, which was the original seat of the tribe, and from which they emigrated to all parts of Hindustan and other countries after the capture of that place by *Shahahooddeen Goree*. Being enterprising men of the merchant caste and fond of trading to distant countries and lands (see note (d.) in sect. ii.) they emigrated without doubt to countries far from their eastern home, and thus perhaps to the American Continent and left their name in the Accawais of Guayana (?)

7. The WARROWS (Warrays, or Warraws), inhabit the sea coast, between the rivers Pomeroon and Orinoco. They are a hardy, robust set of men, and faithful when kindly treated. They are capital fishermen and sailors, and subsist chiefly by boat building. They care very little for clothing, and are very ignorant and barbarous. The money they earn by their craft they spend in debauchery. The Warraws may almost be said to live in the water, for the tract of land which they inhabit is intersected in all directions by rivers and creeks, the principal of which are the Morocco, the Mora, the Guainia, or Waini, and the Barima, which frequently inundate the whole territory. In India the KĀTHI (*Guzeratti* term), also incorrectly written "Katti," "Katty," "Cathie," or "Catty"—who gave the name to the Province of Kattiwar, according to one tradition, immigrated thither from the banks of the Indus some time in the 8th century, and according to another, from the banks of the Jamuna. They are divided into three principal families, named WALA, or WARRA (Warru, Warran, and Warrow.) KHACH CHAR, and KHUMAN, of each of which tribe there are subdivisions. The Warras or Walas of the *Kāthi* tribe are a tall, robust race, sometimes having light hair and blue eyes, and, until of late years, were distinguished for their turbulence and fierceness. They wear little clothing, and spend most of their time in debauchery. Having subsided, however, into more orderly habits, they now follow agriculture, though they too are fond of a wandering or roving life. When kindly treated they become faithful friends, servants, and guides. They literally live in water or in swampy places. They prefer it to any other place. As stated in No. 6 might not the "Warraws" of the Guyanas in like manner be some offshoots or descendants of the Warra, or Wala family of the *Kāthi* tribe of Hindustan?

8. The MACUSI, (Macousie, Macasi, Macosi, or Macoushi,) a numerous tribe of Indians who occupy the open savannahs of the Rupununi, Barima, and the mountain chains of Pacaraima and Canuka, are described as inoffensive, hospitable, industrious, and provident; "as residing in the deep recesses of the forests of the interior," and as implacable in revenge. "Probably," adds the same authority, "they are the aborigines of the country, and flying before more civilised tribes, as we find to be the case in every part of the Eastern Hemisphere." The Maësi Indians were fond of inebriating drinks, and took particular care in the preparation of them; and thus from them it has been supposed the *Piwarie* and *Casserie* drinks were introduced among the rest of the Indians. The Guyanian name "*Macusi*" exactly corresponds with the Telugu "*Muk-hāsa*" or "*Mokahāsa*;" with the Marāthi "*Mokāsā*;" and with the Tamil "*Mukasa*," (corruptly *Mocassa*, *Mokassa*, *Mocassau*) and signifies villagers or landowners and cultivators at a quit-rent, on condition of service. The tyranny of the native kings and other village government officials was such, that many getting dissatisfied with the treatment received, and the little fruit of their labour, scattered far and wide, and formed a caste or tribe of their own. Being dissatisfied also with their own native land on account of the cruel treatment, like the Tchandalas to whom reference has already been made elsewhere, a goodly number of them probably left India in quest of other homes in foreign lands and thus perhaps found their way to the shores of the Southern American Continent. The *Mochi* (Hind.) or "*Muchchee*" (Tel.) is the

name of a caste in Southern India whose occupation is to make shoes, harness, saddles, &c. They are equal to the Tehandalas in social position. They make also strong drinks and use them rather freely. They are, however, industrious, provident, hospitable and docile. The Macusi Indians of Guyana, I am inclined to think, are related to the ancient Arrakanese. The name itself, I think, is derived from the Persian "*Magh*" (corruptly written Mack, Muck, Mug, Mugg) signifying a fire-worshipper; also a wine-drinker, a tavern-keeper. This name *Magh*, or *Maghusi*, or *Makusi*, is given to the natives of Arrakan, particularly those bordering on Bengal, or residing near the sea—the people of Chittagong. They are a quiet, hospitable, and industrious people. Time perhaps has made the vast difference now existing, not only in the spelling of the name, but in the habits and peculiarities of the two nations. Among some of the ancient Macusi Indians of Guyana, I have been told *fire* was used as an object of worship; but whether this is the case now I cannot say.

9. The CARIBS (Caribese, Caribisi, Charaibes, Kareebs, or Galibis), who call themselves BENARES (very similar to Benares in Hindustan; called also Kâsie or Câsie, and Varanâsi, from Varanâ, the sea), literally meaning people coming from beyond the water or sea, originally occupied the principal rivers of Guyana. They are easily known from the red paint called "*Farvah*" used on their forehead and legs. The women wear bandages which are woven round their ankles and below the knees when young, evidently to expand the calf. They are now dwindling away. They no doubt were once the sole lords of the soil which we now occupy. They are well inclined to strangers, and warm in their attachments and friendship. Over against these people may be set the Brahmans of the Malabar Coast of Southern India, denominated "*NUMBURIS*," who consider themselves the aboriginal proprietors of the soil of India, which they pretend was called out of the sea especially for their enjoyment. The Numburi Brahmans have a tradition that they came from a distant country across the "*seven seas*" to take possession of the *Punya-Bhûmi* (the Holy Land, the land of virtue and plenty), India.

In a note (see (e), II.) I have already stated that by some writers an African origin has been claimed for the Caribs of Central America, but I do not believe this statement or opinion to be correct or sound. The term or name *Carib* is derived from the Hindustani *Karib* (plural *Akribâ*), literally, near, near to; also, near in relationship, a kinsman, a relative, a connexion by birth or marriage, excepting the relation of parent and child. It is more than probable that the Carib Indians so styled themselves to show their intimate or friendly connection or relationship with the other existing tribes. Or, the term might have been derived from the Malabar or Tamil, "*Karei*," "*Karâ*," signifying bank, shore, border; and the principal inhabitants of a village or neighbourhood near the bank, or shore, or border of the sea or river are called *Karibar*, *Kareikar*, *Karakar*, and *Karaibes*, and hence probably the name adopted by the Indians of Guyana, Caribs, or Charaibes, on account of their occupying or living in the neighbourhood of the principal rivers and creeks

10. The ARRACUNAS, who inhabit the Massaruni at the Roraima mountains, though now wild and fierce and much dreaded by other tribes of Indians as "*Kanaimas*," are, I believe, closely related to the "*Macussie* Indians" mentioned in "*Comparison*" 8. The present race of them in the Guyanas are evidently the descendants of the Arracanian Chilean tribes who were the most intelligent, improved, and warlike of all the aborigines of America. They successfully resisted the Spanish, and forced them to acknowledge their independence. They had nearly all the civilisation of the Mexicans and Peruvians, without the ferocity of the former and the apathy of the latter, or the slavish habits common to both. The "*Arracaunas*" like the "*Macussies*" are of Oriental origin and descendants of the ancient "*Arrakanese*" of Hindustan.

11. The AHEERIAS (Avaryas,) AYES, and ABAVAS, (Abavias, or Abavarias,) and others of kindred names, mentioned by some writers, were all Indians who lived in the interior of the north part of South America. There is scarcely anything known of them now. They have either ceased to exist as distinct tribes, or they have become one with the others by inter-marriages, and thus lost all distinct tribal differences. There are also other tribes of Indians whose names are mentioned by late travellers, but there is very little certainty to be placed either on the names or existence of these various classes. Whoever the tribes of Indians I have mentioned in this paragraph might have been, we might safely conjecture from the derivation of the names that

they originally belonged to a pastoral class. The word "Abheer," "Ubheer" (*Sanskrit*), with the initial long "Ābheera" signifies a shepherd, a cowherd. In the *Rāmāyana*, and *Mahābārat* the *Abheeras* in west of India are spoken of; and in the *Purānic* Geography the country on the west coast of India, from the Tapti to Devagurh is called *Abheera*, or the region of the cowherds, or shepherds. According to *Manu* the *Abheeras* are of a mixed origin, the offspring of *Brahman* fathers, and mothers of the *Ambashtha*, or medical, or physician caste, and according to the "*Brahma Purāna*," they are the descendants of *Kshatria* fathers, and *Vaisya* mothers; but the *Abheeras* (the *Abiria* of Ptolemy), from whom, I believe, the *Aheerias*, *Ayes*, and *Abavas* seen in the north part of South America are descended, were a pastoral tribe settled about the beginning of the Christian era on or near the Indus, lying north of the Sahyadri mountains; who rapidly spread themselves into different parts of Asia, and without doubt also into other parts of the world, e.g. America. The *Abheeras* or *Aheers* were divided and subdivided into various branches or tribes, and it is a remarkable fact also that the Guyanian Indian tribal names correspond with several of these *Aheerian* names. The Hindu name *Apharia*, *Awarija*, according to "*Zoddutodd. Quvaneen*," is derived from *Awara*, scattered, wandering, unfixed, and the probability is the *Abheeras* or *Aheers* who were fond of a wandering, roving, pastoral life, emigrated to America from the Sahyadri mountains and other parts of Hindustan, and thus to the South of America, and gave origin to the names of the tribes of Indians above mentioned.

12. The **PERUVIAN INDIANS** occupy the north-west coast of South America. When the Spaniards first visited them, they were under a regular Government (the Sovereign being everything and the people nothing), which bore much resemblance to the Chinese Government. Their Emperors were called "*Incas*." They were regarded as descended from the sun, and the race was held sacred. Hence even slight offences were punished with death as being insults to the Deity. The traditions respecting the arrival of the "*Incas*" among them, together with the resemblance of their Government and many of their laws and customs to those of the Chinese seem to indicate that some Chinese (who are ubiquitous), or Indo-Chinese (from countries of India beyond the *Brahmaputra*), had been driven to their shores, and had introduced some imitation of the institutions of China or Indo-China. Several words in use among the Peruvian Indians have a Chinese twang.

13. The **CHILIAN INDIANS** practised the Chinese mode of catching wild ducks on the rivers, by covering the fisher's head with a gourd, which seemed to be floating on the water, by which means he obtained access to them with his hands beneath the surface. The Waraus of the Orinoco Delta also adopt the gourd system of duck catching. The Pallars of Southern India have a similar way of catching water fowl. The boys are especially trained to do it.

14. The **ZAPARAS**, another tribe of Indians in the Continent of South America, have been by some travellers described as an "ugly race." Speaking of them Sir R. Schomburgk (as stated by the Revd. W. H. Brett, in his work on "*Indian Tribes of Guiana*," says, "They were so ill-favoured that his party called them the 'ugly faces.' Some had sore eyes, others squinted; some appeared dropsical and their voices were squeaking and disagreeable." They are said to have descended from the Arracunas and Macusies—a mixed tribe. Sir R. Schomburgk evidently erred in his opinion about their derivation or origin. Mr. Brett, too, has quoted the above opinion in his excellent and very interesting volume above referred to. With all due deference to these learned men, I beg to offer my own opinion, which is quite the opposite. *Saparua*, an island east of Amboyna, the capital of the Moluccas, and one of the oldest settlements of the Europeans in the East, forms a part of the Indian Archipelago in the Indian and Pacific Oceans. The inhabitants are of the brown Polynesian type, and speak the same language as those on the coast of Ceram opposite. The people generally speaking are not handsome, but ugly, with broad faces, low foreheads, &c. Probably some of the natives of *Saparua* in due course found their way to South America as suggested in *Section II*, which see. I may further state that the altered or adulterated term or name **ZAPARAS** is from *Saphari*, (Guzerathi) signifying a sailor, a maritime or foreign trader. This *Guzerathi* term is applied to all foreign, but more particularly to Hindu traders from all countries beyond the gulf of Kutch. And might not these Hindu traders have easily found their way to the coasts of America in early ages and formed a Colony?

The *Sontals* and *Doms*—the relics of the ancient races called *Sapharas* or *Saphares*—are still to be seen in India. They are slender but extremely active, with a quick, restless and squinty eye, broad, flat features, large ears and cheekbones which impart somewhat of a square or lozenge shape to the face. A beholder may be perfectly justified in calling them “Ugly Faces.” The “sore eyes,” referred to by Sir R. Schomburgk, may be attributed to the influences of the climate and change of diet. Some members of the *Sontal* and *Dom* tribes are so corpulent that they have been taken for persons suffering from dropsy or anasarca.

15. The *TAVIAS* who lived near the sea coast and rivers of Guyana are identically the same as the *DAVIYAS* or *DAYAHS* (a primitive race) who inhabit the interior of Borneo which lies due east of Sumatra and the Malayan peninsula. Whilst the *Daviyas* of Borneo are all cultivators of the ground, the *Tavias* of the Guyanas have on the contrary adopted the manner of life observed by the other tribes of the South American Continent.

16. Dr. Dalton, in his “History of British Guiana,” mentions the names of *MAYHAS*, *MAYETS*, and *KIRISHANAS* as having been met with by late travellers. “But,” he adds, “there is little certainty to be placed either on the names or existence of these various tribes.” The *Mayhas* and *Mayets* “were inland races,” and “the *Kirishanas* inhabited the mountains between the rivers *Ocomo* and *Orinoco*, and are represented as being very savage and cruel tribes, living in a state of perfect nudity.” Now the question arises, who were these races or tribes that inhabited the Guyanas? Whence did they come? I venture to suggest that the *Mayhas* were originally from some part of Hindustan. The term or name corresponds with *MEWAS* (*Guzerathi*), corruptly *Mayhas*, a tribe of *Kolis* or freebooters dwelling in the Province of *Guzerat*: also with *Mayaru*, *Meyaru*, or *Meyas*, (*Karnatic*) a class of slaves in *Kanara*, a subdivision of the *Dhers*. The term *MAYETS* corresponds with *MEWATI* (*Hindi*), corruptly written *Mayots*, *Maywats*, a tribe of *Rajpoots* inhabiting the Province of *Mewat*, now known as *Macheri*, and formerly notorious for their turbulent and predatory character. And the *KIRISHANAS* or *KIRISHANS* from *Krishi* (*Sanskrit*) and adopted in all the Hindu dialects, except the *Tamil*, but in the South of India pronounced *Krushi*, *Krooshee*, *Crooshi*, which signifies ploughing, tillage, agriculture; hence agriculturists are denominated *KRISHANAS* or *KRISHANS*, and corruptly *Kirishanas*. Some of the other races or tribes mentioned—as *MOPAYAS*, *GUAJANAS*, *ANDAGUES*, *CABAREES*, *SARURARS*, *PALICOURIS*,* *COUSARIS*, &c., may in like manner in the derivation of the terms, be easily traced to an Eastern origin.

17. When Columbus in 1499 on his third voyage touched at Trinidad, called by the Indians *Iere*, he found on the Island Indians, “all of good stature, well made, and of very graceful bearing, with much and smooth hair.” Their chiefs wore tunics of coloured cotton, and on their heads beautiful worked handkerchiefs, which looked in the distance as if they were made of silk. Nearly one hundred years after Columbus’s landing, (1595) Sir Walter Raleigh visited the Island, and found five nations or tribes of Indians living there. The names given of these Indians are similar to those once found in Guyana. There were the “*JAIOS*,” (probably the offshoots of “*Jaes*,” a tribe of *Soo-ruj-bunsee* *Rajpoots* of *Nohjheel*, and *Maat* in *Mattura*, Northern Hindustan,) “*ARWACAS*,”† “*SALVOYOS*,” (probably *Salivas*), “*NEPOIOS*,” (who were probably the island boatmen or sailors from *Nau*, *Nāvāri*, and corruptly *Nāvāyis*, *Nāpāyis* [*Nepoios*]), and round San Josef “*CARINEPAGOTES*,” (a name corresponding with the people called “*Karunapakāttār*,” in the Province of *Travancore*, Southern Hindustan.) There were also other tribes of Indians on the Island of Trinidad, but their names are not mentioned. At present there are very few real or pure Indians found in Trinidad, and these occupy the northern mountains of the Island, especially that part called the *Arima*.

The merciless Spaniards—calling themselves Christian and civilized—who were the first owners of the Island, cruelly butchered large numbers of them, and now it is diffi-

* See Section VI. 6. *Palis*, or *Pales*, probably same as *Palicouris*.

† A similar class of people, *Arawas*, or *Arwacas*, are found among the *Hau-haus* and *Maori* tribes of New-Zealand. *Sect. ii., I. q. v.*

cult to find traces of the different tribes. How different might have been the history of Trinidad, if at that period, while the gentle Arrawaks and Guaraons, and others, were powerful, a small Colony of English had joined them and intermarried with them. What a race might have grown up throughout the West Indies. "What a life, what a society, what an art, what a science it might have developed ere now, equalling, even surpassing, that of Ionia, Athens, and Sicily, till the famed isles and coasts of Greece should have been almost forgotten in the new fame of the isles and coasts of the Caribbean Sea!" But it was not to be so. (See Charles Kingsley's "At Last," p. 224.) Not only in Trinidad, but in other West Indian Islands also, the aborigines met the same cruel treatment from the hands of their oppressors or enemies. The Americans destroyed the Red men, and the Spaniards drove out the Mexicans.* The English nation now are the sole possessors of Hindustan, which GOD has given to them for wise purposes. But do what they may or can, they cannot destroy the natives or inhabitants of India. And were it possible for them to succeed, Hindustan would at once become a desert in which the English race would miserably and hopelessly perish. In like manner GOD has given the Colony of British Guyana to the English nation for wise purposes, into which people from all parts of the world are introduced. Though the aboriginal natives are few in number and scattered far and wide in the interior, yet there are people in the Colony whom the English Government are in duty bound to protect. It would be better for those in authority, whether in the Political, or Ecclesiastical, or Religious world, to abate their *natural* feelings against the coloured race, and restrain the expression of their antipathies. It is, however, only the *rude, ignorant and uneducated*, or the *young and thoughtless*, or *inexperienced*,—the *Kamine* and not the *bhale admi*—who are in the habit of reproaching the natives of the Colony—the Aborigines and Creole races—and those imported from the distant East, with their colour and complexion. But those who observe and reflect, perceive in the people around them human souls who can lay claim to the same heritage of immortality, which the Eternal has offered to all.

* Certain fragments of Indian tribes—Creeks, Cherokees, &c.—had started on the high road of settled civilized life. But the Americans, in spite of their theories about liberty and equality, could not bear the sight of Indian reserves in the midst of populous States. The Government of Washington moved them off westward, and settled them in the basin of the Arkansas. That the natives everywhere in America should disappear before the white man was looked on as a law of nature by the colonists. That Red men are incapable of civilization is a false assertion too often made. They (the Red men) have proved incapable of civilization under conditions which would turn even a Norfolk farmer into a shiftless hand-to-mouth sloven.

SECTION IV.

THE HABITS, MANNERS, CUSTOMS, &c., COMPARED.

THE Indians of the American Continent, naturally varied as they are according to the locality and climate of the spot which they inhabit, are divided into various tribes and known by different names as I have described in the previous section. They only differ in language but not in habits and appearance. It is natural that families when they become large should separate themselves and so become founders of fresh tribes, which spread themselves over the country, settling down in those spots which suit them best. One remarkable feature, however, to be noticed, is that whilst they retain the general character of their manners and customs, thus proving themselves to be members of one and the same great race, for total want of literature among them, their languages are constantly undergoing great changes, a fact which I shall by and by point out. The number of the Aboriginal Indians on the American Continent is estimated at from eight to nine millions, of whom about 1,400,000 are savages, wandering over the woods and plains of the Continent, and the rest settlers under Spanish or Portuguese Government, &c. And on the banks of the rivers and creeks, both within and beyond the boundaries of British Guyana, there are about 7,000 or 8,000 wandering tribes of Indians who are more or less known to all persons in the Colony.

The reader will perceive that in my "17 comparisons" in the previous section I have with some diffidence pointed out the identity of the Indians with the Asiatic nations, in the derivation of their names. I shall now in like manner attempt to point out the most striking resemblances or connections existing in habits, manners, customs, &c., between the aborigines and the Hindu coolies, thus proving that they are related to each other.

1. The Indians of Guyana live in hamlets, which consist of small huts or cottages situated on the slope, with the ground cleared down to the river. These huts are always in the forest, near a river or a creek. Some of them are open on all sides, and others enclosed all round, and covered with a species of palm leaf. They cut down an acre or two of the trees, which surround the cottages, and there plant pepper, papaws, or sweet and bitter cassada, (or cassava from which the cassareep is made,) plantains, sweet potatoes, yams, pine apples, and silk grass. The rural population of Hindustan, in like manner, live in villages or hamlets, built on the banks of rivers or near the natural lakes or artificial reservoirs termed "tanks," made by enclosing the valley with a mound or "*bund*," which causes the waters to accumulate in its rear. They build their mud huts and cottages, some open on all sides and others enclosed all round, but all covered with the palmyra or cocoanut leaf; they clear and cultivate the ground, and plant vegetables, corn, paddy, papaws, cappada root (cassava), sweet potatoes, plantains, &c. The East Indian coolies on the different sugar estates, in addition to the cottages provided for them by their employers, build their own cottages, in which they feel themselves far more comfortable, than in the wooden houses belonging to the estates.

2. The Indians of Guyana regard certain animals as unclean, or unlawful to be eaten, such as the larger fish, the domestic hog (pig), the cow, the vulture, the crow. In like manner the natives of India consider it unlawful and unclean to eat the flesh of the cow, hog, vulture, some kinds of fish, &c. Beef eaters are to this day despised as outcasts, *mlechas*, by the Hindus; they are an abomination to them. Egyptian, Jewish, Hindu, and Muhammedan lawgivers have very wisely prohibited the use of pork; and however we may ridicule the idea of abstaining from the use of it in cold climates, there is no doubt it is excessively unwholesome in hot ones. I have learnt that there are some Indians in the Continent of America who rear large herds of buffaloes and

eat their flesh, but *never milk them*, and so there is a race in Southern India on Neilghery hills called Kotas, who eat the flesh of their herds, but *never milk them*, probably from religious scruples.

3. The Indians of Guyana eat parched corn, like the Egyptians, and like very many of the poorer classes of Hindustan.

4. The Indians as a whole use but little solid food; they subsist chiefly on drinks, paps, or fruit, whence arises their weakness and inability to do hard work. The Hindus in like manner use little or no animal food. They live principally on rice, and curry made of vegetables, greens, pulse, &c., fish, and fruit; and hence their complete weakness and inability to engage in, and do hard work. Our immigrants are instances of this fact.

The *Vishnu Purâna* says, "He who eats without performing ablutions is fed in hell with filth; and he who repeats not his prayers, with matter and blood." Accordingly the coolie washes his hands and his feet before he goes to his meals, and before he eats he places a small quantity of the prepared food before the idol or god of the house to propitiate his favour. He then mixes his rice and curry with his right hand, and rolling a small quantity into a ball, tosses it dexterously into his mouth, care being taken that none fall into the dish. I have heard that a similar custom is in use among the aborigines. They wash their hands, face, and feet before going to their meals, and before they eat the cassava, &c., food, they put by a small portion for Tamousie.

5. The Indians as a rule are not given to alcoholic drink to that extent which is generally believed. The only tribe that will barter or purchase rum is the *Warrow*; and among the *Arrawaaks* the females use it more than the males. The other tribes prefer their own drinks—*paiwarie* and *casserie*. The *paiwarie* when strained and sweetened is not unpleasant, and the *casserie* is a cool and refreshing drink. The Hindus in like manner are not given to the use of drinks which inebriate. Their religion proscribes all such drinks. The use of such is confined to the lowest class among them. In British Guyana, however, where there are so many hundreds of grog-shops kept by the Portuguese, the Indian coolies are easily tempted and made to do what they would not dare do in their own land or country. On the different estates also where so much rum is made, the immigrants learn to cultivate a taste for it, and too often get drunk and become noisy till they find themselves in the hands of the police. The aboriginal Indians make drinks from pumpkins, corn, (when young,) yams, potatoes of a blue kind, and seeds or fruit of different trees, especially that of the *Eta* palm; the trunk of the *Eta* tree also produces a drink; it is dug out in the centre, (the inside being soft and watery,) the whole is covered over and the juice runs from the two ends filling this hole; after a few days the liquor which is quite clear is fit for use and is like coconut rum or toddy. All the drinks are intoxicating, and as they are taken in great quantities, the person labouring under their influence becomes almost mad for the time being; and it is only on these occasions that the Indians will quarrel, remembering an old offence; otherwise they are quiet. This is exactly the character and practice of our East Indian coolie immigrants in the colony and elsewhere. The *Toddy*, corresponding to the juice of the *Eta* palm tree, so much liked by the Indian coolies, is obtained from the long flower bud of the coconut tree (which is enclosed in a sheath) by tying it in three places soon after it appears to prevent its expanding, and the point is cut off; it is then beaten with a hard wooden mallet to crush the flowers inside the sheath or *spaatha*, and promote a flow of sap, bent downwards and fixed in that position. After a few days a round earthen vessel or calabash is suspended underneath to catch the liquid as it exudes from the bud, a thin slice being cut off the point every day. A good tree will yield from four to five pints daily: after a few months the drawing is stopped, as it exhausts the tree very much. The best time to drink *Toddy* is early in the morning, being then less intoxicating and more agreeable than when stale, as it ferments rapidly, three hours being sufficient to set it going, and after a day or two it is quite unwholesome. The taste of *Toddy* is peculiar and difficult to define; it has been compared to champagne, cider, or milk, and strongly recommended by Dr. Rumphius for consumptive patients. I knew several consumptive persons in India whose lives had been prolonged for many years and who apparently had recovered from the troublesome cough, &c., by the use of it. The English term *Toddy* is derived from *Tari*, the Tamil and Hindu name for the juice of the palmyra

or coconut palm. The word *Shechar*, so often mentioned in the Talmud, generally translated as strong drink, and once in *Numbers* 28, 7, as strong wine, means in reality, the sweet liquid drawn from some of the palms, and was very probably drugged by the Jews. The *Toddy* is drawn by a caste of the Hindus in India called *Shanars*, but in British Guyana it is drawn by any of the coolies without respect to caste. When under the influence of *Toddy* like the aborigines, the coolies become troublesome and quarrelsome, and in that state try to put an end, if possible, to old offences and insults offered.

6. The people of India get easily provoked. Sometimes ten or twelve of them may be found sitting down together and conversing on general subjects. Peace and concord may be thought to exist; but not so. One wrong word or expression, one wrong movement of the eye or mouth produces instant discord and quarrel. The aborigines are facsimiles of the Hindus in this respect. Whilst peaceable and quiet otherwise, they soon get provoked. One wrong gesture or movement of the eye, one wrong word or expression on the part of the speaker, would cause instant discord and row. I may, further, remark that the aboriginal Indians like their brethren in the flesh—The Hindus, whether in India or British Guyana—are loud talkers or vehement speakers. Talking together at the top of their voices, and a great way above anything of the kind we have heard, is quite natural to both nations. Apparently, they are quarrelling, but such is not the case; they are only giving their opinions, or deciding a matter. "Indeed, it is an incessant tempest of grating gutturals, which sets one's teeth on edge; and, in addition, head and shoulders, hands and feet, the whole body, in fact, is wrought up into violent action to enforce the orator's meaning."

7. The roofs of the huts of some of the tribes of Indians of Guyana are pointed, and the walls and roofs inside painted with fanciful figures. In like manner, in some of the country districts of Hindustan the roofs of the huts and cottages are painted; and the walls and roofs grotesquely painted inside, probably having some reference to religious matters.

8. The Indian, whether male or female, as often seen in the City of Georgetown, goes about almost naked; a string is passed around the waist (corresponding to the Hindu *Areyngán* or *Annei Kayaru*, a girdle or cord, tied round the waist of men from their birth: it is commonly of cotton, sometimes of gold or silver), to sustain a fold of some vegetable texture which is slung across the loins. This dress (if it can be called a dress at all) is called by the coolies *bábá* or *langutti*. Many of the women wear a fancifully worked diminutive apron (corresponding to the *Areimudi*, a small plate of gold or silver, appended to the girdle of female children, for the sake of decency,) called a "*Quev*," made either of beads or shells; in fact a substitute for a fig leaf. The Hindoos in like manner in India and British Guyana go about almost naked. They wear little or no clothing. The labourers or coolies—males and females—especially in India may be seen in the rural districts in a state of nudity. They wear what is called "*Quevmanum*" (*Kómanum*, *Cómanum*, derived from the Tamil roots *Kuvar*, corresponding to the Indian term *Quvar*, or *Quev*, literally a hider, a concealer, a cover, something to screen with, and *mánam*, nakedness,) to hide their nakedness. We must not, however, suppose that all the Indians in the American Continent wander about in a state of semi-nudity. The Arraucanian, Patagonian, and other male and female Indians wear a dress composed of two garments, though they are differently put on.

[Note. The Tamil word *Koisagan*, *Koiyu*, is identical with the aboriginal Indian term, and means a fold or plait; a fold or wrapper worn by men or women, and is same as *Komanam*. The Tehandalas, or mixed body of Pariahs in India are strictly forbidden by custom, usage, and Hindu Law, the use of wearing upper and lower garments, turbans, &c. The *Cómanum* is almost the only garment they wear. Men and women among them leave their breasts, and other parts of the body below the hip, uncovered; principally in the rural districts of India; very like our Aborigines in their personal appearance, and attire.]

9. When an Indian comes into your house, he looks not for chairs to sit upon: he sits flat on the ground or floor—*pedibus intortis*. In his own home he usually sits on his haunch, or rests on his hammock. This is what every Hindu does when he is asked to take a seat. He looks not for chairs or benches, &c., to sit on.

10. Both the Aborigines and the inhabitants of Hindustan consider oil a very necessary article, and is much used by them in anointing their bodies. They consider it as a great improvement to their beauty.

11. The roofs of the dwelling or huts of the Indians are neatly thatched with palm leaves. The inner structure is simple enough, but suits all the purposes for which it is intended. The absence of nails and bolts is replaced by lianos, or withes. The huts or houses for the most part have only a ground floor. Several families generally inhabit one of these huts; there is however no dividing partition; the beams from which the hammock is suspended, the few stones which constitute the hearth, are tacitly acknowledged to form a claim to that particular spot, which is never occupied by a third, although, readily and cheerfully relinquished to a guest or stranger. A few earthenware vessels of different shapes, a few low stools carved out of a solid piece of wood, the weapons for the chase and war, form the furniture of the house or hut. The house of the Hindu in like manner is neatly thatched with palm, cocoanut or palmyra-leaf. The inner structure is simple enough. Entering the low door, which occupies a central position, we see on either side a small verandah or alcove, formed of baked clay, where the inmate receives visitors, entertains strangers, or waits the preparation of the simple meal. The articles of furniture are a few stools, several earthenware vessels, a low wooden bedstead, a loose mat, and a box for clothing, books, and ornaments. Several persons sometimes occupy the same room. The rafters of bamboos or palmyra trees split to the necessary size, the low door, &c., are all made fast by withes or *pâlei Kayaru*, cord made of the spatha, enclosing the flower of the palm or cocoanut trees. Knives and forks are unknown to both nations. The meats being already cut up, knives and forks become unnecessary when eating.

12. Various castes of Hindus who have not had educational advantages, and therefore cannot read and write, are in the habit of using certain marks, knots, &c., on pieces of wood, cloth, string, &c., called *Kurippu*, but vulgarly *Kuyippu*. These *Kuyippus* are made in such a peculiar manner as to have reference to different subjects. Threads of different colours with knots in the middle, the end, &c., are also indicative of different circumstances or events, persons, places, and are intended also for keeping accounts of moneys received, and moneys paid and owing. &c. The Indians of Guyana, in like manner who cannot read have adopted a similar method of using certain peculiarly made marks or knots called in their language "*Quipu*," which is, in my opinion, a corruption or *prakerit* of the Tamil word *Kurippu*, or *Kuyppu*, as the illiterate of Southern India are pleased to pronounce it. [Compare also the Aboriginal Indian "*Quippu*," with the Tamil "*Kizhippu*," or *Kizhivu*, a line, a scratch, a mark, an incision made into any thing; a picture;—and with "*Mudippu*," a tie, a knot, a mark.] As among the Aborigines so among the poor and uneducated classes of people in India, colours of things have a variety of meanings ascribed to them; as for instance, white indicates silver; yellow gold, &c. Several of these "*quipus*" are to be seen in the rock-writings of Guyana, and the use of them there is thus explained by Mr. im Thurn (quoted by Mr. A. Winter in his "*Indian Pictured Rocks of Guiana*"): "Suppose one of the simplest examples of commemorative writings; a human figure side by side with one of these knotted strings might indicate that a certain number—equal to the number of the knots—of men, did a certain thing, which thing might be indicated by some other sign in the same group." Some nineteen years ago I knew a East Indian coolie of the Pariah caste, Velâvalan by name, on plantation *Ruimveldt*, East Bank of the Demerary, near to Georgetown, who had in his possession several strings of different lengths with knots, some large, and some small, which professed to contain an account of his relations in Southern India, some alive, and some dead; his voyage across the broad ocean to Demerara; his arrival in the Colony; his experience in India and in the Colony as a hired or indentured coolie or labourer; his wife, disappointment, &c., &c. It was indeed very amusing to me to sit and listen to his tales as he professed to read them out. These knotted strings were his "*mana kurippu*"—Book of remembrance and reference, and also his "*Ready Reckoner*" in money matters or other transactions with his fellow countrymen. It is a common thing in India for persons who cannot read and write to adopt such things as "*Quipus*" and *picture writings*, &c., to remind them of different things. The tally so common among the Portuguese shopkeepers, is used on the same principle.

13. AMONG the ARRAWAAK Indians "all the families descend in the *female line*, so that when a woman marries she continues to bear the name she received from her mother, which she transmits to her daughters, who as well as her sons are prohibited from intermarrying with individuals of the same name." Very similar to this is a strange custom prevalent among the NAIRS of India. The family succession goes in the *female* instead of the male line; the son of the sister succeeding as heir in disregard of the offspring of the deceased. This peculiar custom results from the absence of the marriage tie among the Nairs; the men and women living in promiscuous union, which makes it impossible to determine paternity. Usages so contrary to ordinary Hindu custom must be retained from some earlier state of society. The term "Pulayar," (*Malabar*) is applied to a low and servile caste on the coast of Malabar. In this caste the husband resides with his wife though she may belong to a different master, (*Nâyagar*, husband, lord,) and their children inherit not the father's but the mother's name, rights, privileges, &c. The succession is on the side of the mother only, and the female is forbidden marriage with the individuals of the same name. Might not the custom of the family succession going in the *female* instead of the male line among the Arrawaaks of Guyana be borrowed from the Pulayars of Hindustan?

14. The character suggested by the countenance of the Indians of Guyana is that of langour and apathy—a vacant placidity, unmarked by strong emotions. He is unmoved by the most startling and novel sights. The Indians' revenge once roused is unsparing and unchangeable. They have been accused of cowardice, but it is notorious that when quarrels or wars arise, the passions of the natives are roused to the highest pitch, and human life is held of little account. In such extremities they become utterly reckless of danger, or evil consequences, and indifferent to death. No mercy is either sought or expected. The vanquished is sure to die. And what is the general character of the Hindu coolie population of the Colony of British Guyana in this respect? "They have" (says the Rev. Wm. Arthur, M.A., in his "*Mission to the Mysore*") :—

"A natural *apathy* which is increased by the joint influence of the caste system, the doctrine of transmigration, and barbarous and painful penances. Caste severs the bond of brotherhood, transmigration shuts the heart against all their fellow sufferers, and the barbarous penances deaden their compassion, harden their hearts, and make them little better than the beasts which perish. These three combined together make them remarkably cold of heart. They will not go out of their way to torture or murder human beings like unto themselves; but if revenge or the hope of gain stimulate them, they will do so to the utmost pitch, and as unmoved as if they were cutting sticks. Their revenge once roused is unsparing and unchangeable. Coolly and yet furiously they will pursue their unfortunate victims to commit the dreadful crime in secrecy. They will spend their last cent at law rather than fail to ruin their victims."

When their passions are roused to the highest pitch nothing would move them. They will neither show mercy nor look for any. We see enough of this displayed by the East Indian coolies in British Guyana.

15. When the Indians of Guyana walk out in small or large groups, composed of men, women, and children, they never walk together. The men go before, and the women follow after, and that at some distance from their lords. The women never call their husbands by their real or proper names, nor are they allowed to mention the names of their husbands to any one, even when asked. This is still the custom among the Hindus in India and in the Colony of British Guyana. The Hindu females are not allowed, by their religion and *mámool* (custom) to walk in company side by side with their *nâyagars*—husbands—or male relatives. They must always keep behind, and at a respectful distance. They do not call their husbands, who are their lords or masters, by their proper names, nor tell their names when asked. The different Police Magistrates, I have no doubt, have often found this to be the case, when they have had before them wives of Hindu coolies, actually refusing to mention or give the names of their husbands. In India the females are not allowed to sit down to eat with their husbands or male relatives; they wait on the men during meals. When the males have satisfied their hunger, then the females sit patiently and regale themselves upon what is left. The author of the *Padma Purána* asks, "What woman would think of eating till her lord—*nâyagar*—had had his fill?" This *mámool* is also scrupulously observed by the females of the several Indian tribes of Guyana.

16. Among the Indians of Guyana, parents frequently contract marriage for their children during their infancy or childhood, and this engagement is considered binding on the part of young people; the females, especially, are allowed little or no choice or say in the matter. In like manner the Hindu maidens are invariably betrothed and wedded before the age of discretion to husbands twice, or thrice, or four times older than themselves. The parents who neglect this duty of procuring a suitable husband for their daughters are under the penalty denounced in the following text.—“The giver of a GAURĪ, (a girl of eight years of age,) obtains the heaven of the Celestial Deities; the giver of a ROHINI, (of nine years,) the heaven of Vishtnu; the giver of a KANYA, (of ten years,) the heaven of Brahma; and the giver of a RAJASWALI, (above ten years,) sinks to hell.” The girl and her mother have no voice or say in the matter of selection or choice of a husband.

17. Among the Indians the form of marriage ceremony is very simple and quite primitive in style. In this they follow the Hindu form of *Kanyâpâtri*, (Sanskrit,) in which a girl is married by the *Gândharba* form, or simple mutual consent in the presence of the parents and relations. It sometimes happens that the young Indian, like Jacob of old, has to obtain or win his bride by a short period of servitude. Among the Singhalese of Ceylon the marriage ceremony consists in tying the thumbs or little fingers of the man and woman together with a thread, after which the man pours some chandana or other scented oil on the bride's head. A similar practice has been in use among some of the Aborigines of Guyana.

18. Among the Arraucanian Indians the bridegroom has often to hunt for his intended bride, and when he discovers the girl, he seizes her and drags her to the door, while on her part she screams and shrieks for protection. At the sound of her voice all the women turn out, armed with sticks, stones, and any other weapons which come to hand, and rush to her help. And the bridegroom at once dashes at the girl, seizes her as he can, by the hand, the hair, or the heels, as the case may be, drags her to his horse, leaps on its back, pulls her up after him, and dashes off at full speed, followed by his friends into the forest or wood, where the happy pair are left alone. On the second day after the abduction, they both emerge from the wood as man and wife. This strange marriage ceremony is evidently referred to in the Hindu *Râkshasa* rite, in which the bride is seized violently as if in war, and taken away to the house of the bridegroom, followed of course by friends, &c.

19. The Indian woman belonging to the Carib tribe is always in bondage to her male relatives: “To her father, brother, or husband, she is ever a slave, and seldom has any power in the disposal of herself. Her family claim authority over her even after they have given her in marriage.” The like is the case with the Hindu female: *bondage and obedience*. It is a popular sentiment throughout India that a “woman can never be independent.” In childhood she is to be subject to her father, in adult years to her husband, and in old age to her son. She has no choice in any matter throughout life:—“A woman is not allowed to go out of the house without consent of her husband, nor to laugh without a veil over her face, nor to stand at the door, nor look out at the window. . . . She was made for servitude to her husband. She has no fitness for his equal companionship.” The Indian women of Guyana, like their sisters of Hindustan, occupy the position of domestic slaves attending to the drudgeries of house and field, while the men—lords of creation—rove about hunting, fishing, or shooting with bow and arrows.

20. Polygamy is observed by the Indians of Guyana. “If an Indian obtains possession of several wives, the oldest is not discarded or neglected, but on the contrary, exercises supreme authority over the younger females of the household, and occasionally over the gentleman himself, who pays great respect to his ancient squaw, or first love. She acts as a sort of house or hut-keeper to the rest, and cooks their simple meals.” Though polygamy is permitted by every Hindu code and in every age to all classes, yet the practice of it among the Hindus is not general: in fact it seldom happens even among the wealthy. When more wives are taken during the lifetime of the first, she is always considered as the mistress of the family, all religious ceremonies are conducted by her and under her exclusive management. The other wives, who are denominated *secondary* or *auxiliary wives*, are considered as her younger sisters, from whom, as to their senior and superior, all deference and respect and even service, if required, is due. Among the Kulins (a class of Brahmans in Bengal), the daughters,

as with other castes, are not allowed to marry below their ranks. A Kulin ordinarily takes, at least, two wives; one from his own caste, as a duty to the order, and another from some other family with a valuable portion. The latter consideration induces many to multiply their wives still further. There are even some who gain an infamous subsistence by the practice, marrying from twenty to a hundred women, with each of whom they receive a fortune.

21. On the birth of a child the ancient Indian etiquette in Guyana requires that the husband and father should take to his bed or hammock for several days, where, with solemn countenance and an appearance of suffering, he receives the visits of his acquaintances, who either condole with him on the birth of a daughter, or rejoice with him on the birth of a son. The birth of a daughter is looked upon as a calamity; no joy attends her natal hour.* The Indians of Guyana are extremely fond of their children—sons—and so indulgent that they very rarely indeed chastise them. In like manner, the Hindus exhibit much fondness for their children, though greatly more for sons than daughters.† The birth of a daughter is generally accounted a calamity, rather than a blessing. The father and the husband refuses to speak to the mother or to see his child; and the friends, relatives, and neighbours, *particularly the females*, upbraid the innocent wife, and condole with the unkind husband, as if he were cruelly treated by his partner. The teaching of the Hindu laws regarding parents and children is to be seen from the following quotations from the *Nidisāram* and the *Smṛitis*:—"For five years he (the son) should be treated like a prince; for ten years as a slave; but when he has attained to the sixteenth year a son should be treated as a friend."—"Her father protects her (the daughter) in infancy, her husband in youth, and her son in her old age; *no woman ever possesses independency.*"

22. The Indian mothers always carry their infants on their hips as soon as they are able to hold on. Previously to this fashion of carrying them they carry them in a wide endless woven band, passed across one shoulder and the opposite hip. This is exactly the way in which the Hindu mothers carry their infants.

23. When a child is born it is named by the *PIAIMAN*, (*Pyadasi*, *Piatsang*, *Pahce*) or conjuror, who receives an offering of considerable value, and the strength of the incantations, which he pronounces on that occasion in a dark hut, corresponds with that of the fee. The birth of the child, especially a son, is attended with a variety of superstitious and meaningless ceremonies; and likewise in naming the child there is always some reference made to some peculiarity in the child itself. Even so among the coolie immigrants in British Guyana the birth of a child is observed with a variety of

* It is certain that parental feelings are in the East as well as in the West, among the Indians, very extensively and essentially different, in reference to sons and daughters. In the works on *Hindu* law or literature, or on the aborigines of the colony that have appeared in English, I do not recollect a passage indicating an increase of happiness on the birth of a daughter. Many texts might be quoted from *Manu*, as to the importance of a son; but not where a daughter is looked on as a welcome increment. This difference of feeling may be very extensively traced. Both Job and Jeremiah make the distinction in nearly the same words: "Cursed be the man," exclaims the latter in the bitter absence of comfort and charity, "who brought tidings to my father, saying, a *man-child* is born unto thee, making him very glad," **xx. 15.** In both the *Hebrew* and the *Arabic* languages the word for a male implies *remembrance*: for a female, *oblivion*. The birth of a son causes joy, immense joy, and that of a daughter sorrow, deep sorrow and misery.

† Among the Indians Aborigines and Coolies, if you take notice of a child, not only the mother smiles thanks and delight, but the men around likewise, as if a compliment had been paid to the whole company. We have, observes Charles Kingsley in his "*At Last*," almost daily proofs of the Coolie men's fondness for their children; of their fondness also—an excellent sign that the morale is not destroyed at the root—for dumb animals. A Coolie cow or donkey is petted, led about tenderly, tempted with tit-bits. Pet animals, where they can be got, are the Coolie's delight, as they are the delight of the wild Indian [of the American Continent]. I wish I could say the same of the negro. His treatment of his children and of his beasts of burden is, but too often, as exactly opposed to that of the coolie [and the aboriginal Indian] as are his manners. No wonder that the two races do not, and it is to be feared never will, amalgamate; that the coolie, shocked by the unfortunate awkwardness of gesture, and vulgarity of manners of the average negro, and still more of the negroess, looks on them as savages, while the negro, in his turn, hates the coolie as a hard-working interloper, and dispises him as a heathen; or that heavy fights between the two races arise now and then, in which the coolie, in spite of his slender limbs, has generally the advantage over the burly negro, by dint of his greater courage, and the terrible quickness with which he wields his beloved weapon, the long hard wood quarter-staff,—the hackia stick.

superstitious ceremonies. The Pūjāri officiates on the occasion of naming the child, and repeats a few *mantras* or prayers invoking the assistance and guidance of the gods whilst naming the child, and gets large presents in the shape of money, rice, &c. In Ceylon and other parts of India children receive their names when about a year old, a gathering of friends and relations taking place on the occasion. Their names usually have reference to some peculiarity in the child, as "*punchy*" small; "*Kalu*" black; "*locoo*" large, with the addition of "*Appo*," if of good caste, or a name derived from the occupation of the father or place of abode, and so also among the Indians of Guyana.

[Note. The Indian term *Piatsang* is evidently a *prakrit* or corruption of a *Prya-sant*, and is equivalent to *Pya-dasi*, another *prakrit* of *Prya-dasi*—a holy man, a beloved of the gods. The term *Pahcē* or *Pasē* is derived from Singhalese language. "The word *pachchēleo* and *pachchē* (in Singhalese *Pase*) signifies, severed from unity (with supreme Bouddha-hood): and is a term applied to an inferior being or saint, who is never co-existent with a supreme Bouddha, as he is only manifested during the period intervening between the nibbāna of one and the advent of the succeeding supreme Bouddha, and attains nibbāna without rising to supreme Bouddha-hood." There is strong evidence also of a Singhalese origin to many of the original Indian terms or words.]

24. The Indians suppose that an unnamed child is more subjected to disease and misfortunes than one who has been named. A similar notion is prevalent among the Hindus. Hence the anxiety to name the child as early as possible.

25. It has been a custom among some of the Indian tribes, as the Accaways or Kapohn, to bury their dead in a standing posture, assigning this reason: "Although my brother be in appearance dead, he (*i.e.* his soul) is still alive." "Therefore, to maintain by an outward sign this belief in immortality, some of them bury their dead *erect*, which they say represents *life*, whereas *lying down* represents *death*. Others bury their dead in a *sitting* posture, assigning the same reason." A strange custom or practice, but evidently borrowed or introduced from India. *Samādhi*, (Tamil and Sanskrit,) is a term which signifies death; and *Samādhi-Kuzhi*, the circular grave into which the dead or lifeless body is cast or put. The practice of burying a corpse in a *sitting posture* with certain ceremonies connected with it, is still carried on in various parts of India among the *Jōgies* or *Yōgies*—certain religious sects or mendicants; a caste of Hindus who are usually weavers. I remember witnessing when quite a boy, a ceremony of this kind—namely burying the dead in a *sitting posture*—in the year 1840, at a place called *Salvanāikapatam*, near to Tanjore. The practice of burying the dead in a *standing posture* is also observed by a certain class of Hindu mendicants in some parts of Southern India: though it is not general. The Eastern custom of burying the dead in a *sitting posture* with t' face to the East is also observed by the Patagonian Indians.

[Note.—From the fact of the Indians burying the dead in the posture just described we may conclude that they have some idea of a future state—the resurrection of the body, and rewards and punishments. They look upon death as sleep: awakening presupposes sleeping. The Indians use the word *death* in the same sense as the following Greek words *Koiman* and *Katheuōein*, both of which signify to sleep, used in a special sense, to *men* who are dead: and which terms cannot be used in reference to the death of brutes. These two terms imply *waking*, and therefore whenever we find in the Bible this word *sleeping* used of the deceased, it never means that the soul is in a state of unconsciousness, but the very contrary, denoting, as it does, that the deceased will *rise again*.]

26. Among some Indian tribes, as the ANTIS, if a person dies, his relatives and friends assemble in his abode, seize the body (which is wrapped in a loose sack-like frock usually worn) by the head and feet, and throw it into the river and sink it. They then wreck the dwelling, break the deceased's bow, arrows, and pottery, scatter the ashes of his hearth, devastate his crops, cut down to the ground the trees which he had planted, and finally set fire to his hut. This place is thenceforth shunned by all passers-by, or *Vazhi-pōkkar*. Even so, it is a practice among Hindus to throw the corpse into the *Gangā nadi* (Ganges river) and other sacred rivers, and to burn or destroy by fire everything belonging to the deceased, and to shun the very spot where he lived. The *Jōgi* or *Yōgi* Hindu caste sometimes sink in water the corpse of a deceased relative or friend.*

* The supposed Indian or Creole word "*Matie*" or "*Mattee*" for a friend so frequently used by the people in the colony, is synonymous with the Hebrew "*Ish*." Job (19. 19) applies it in this sense when using *Mati*, he speaks of *Mati-sodi*, which the common or authorised version

27. In India cremation or burning the dead body is the common and universal practice, and so the **POU-WISIANA*** Indians—a very large and fierce tribe, who inhabit the head of the Essequibo—burn their dead instead of burying them.

[*Note.*—Cremation in the Madras Presidency is managed better than in any other part of India. In Bengal dead bodies are placed on an open funeral pyre which speedily gives forth an unpleasant odour, while vultures and dogs hover round, but in Madras the body is put into a kind of mud-pie, and baked until nothing remains but the calcined bones, which are duly cast into the Cavery river. Perhaps the Pou-wisiana Indians or their ancestors, whilst they professed to burn the bodies, left them exposed to the mercy of the carrion-crows, &c., and as they evidently must have repeatedly burned the dead bodies of their tribes and others perhaps on the same spot or in the same place, a heap of bones in time was raised or accumulated in the shape of a mound. To this heap of human bones, they might perhaps have added, by throwing with the rest, the bones of fishes, animals, large claws of crabs, &c., which they were in the habit of eating, and these in time became adhered to each other, &c.]

28. “The Indians are strict observers of *hospitality*. When a stranger enters the dwelling of an Indian, he is sure of being entertained by him with the best at his command. Food will be set before him, the **Kassirie** (Casserie) drink presented, if **Paiwarie** be wanting, and every kindness shewn, if his conduct be civil and decent. It is true that the Indian looks on himself as entitled to a similar reception, but that is no more than just.” The Hindus in like manner are a very hospitable people. It is against religion for a Hindu to be otherwise than hospitable. Hospitality (*Virundombal*) is the chief duty of the domestic order, and includes both *reception of the stranger and guest* which is a religious rite, and the free, full, entertainment of ordinary guests, friends, relations, or neighbours. Hence the Hindus take great pleasure in erecting for the accommodation and support of the pilgrims, travellers, and other poor persons, the *Sāvadi*, or *Chattiram*, the “Travellers’ Bangaloe.”

29. Among the Indians the piercing or boring of the ears and septum of the nose takes place at an early age. The **LENGUA** and **MACHICUY** Indians of the Pampean family termed collectively the Indians of the **GRAND CHACO**, or **GREAT DESERT**, pierce their ears when quite young, and pass through them a bit of wood, the width of which they keep incessantly increasing, so that towards forty years of age the holes are of enormous dimensions. In like manner the Hindus, males and females, as the *Shanars*, &c., pierce the septum of the nose (in which the nose rings are worn) and the ears when quite young, and pass through the holes of the ears bits of wood of different sizes till the holes become of enormous dimensions, and the ears hang down as far as the shoulders. The ears thus hanging down are called *Tolleikkādu*, and the men and women *Tolleikkādar*. A common practice in India.

[A rather interesting and amusing fact is stated in the History of British India regarding pieces of paper put in the holes of the ears of the natives of Bengal, by which means Warren Hastings saved himself, and probably India, in 1781. Having no force wherewith to repel the infuriated people, and in order to make his dangerous position known to the English authorities at Calcutta, &c., Warren Hastings adopted the following expedient: The natives of Bengal were in the habit of wearing large earrings, but, when travelling, they usually took them out, and put in their places a small roll of paper to keep the hole in the ear open. Hastings wrote letters on small pieces of paper, which were conveyed to their destination in the ears of their bearers, and ere long a British army arrived and relieved him at Benares. (See *Warren Hastings* by Macaulay.)]

30. The different Indian tribes as a whole live in a state of warfare amongst themselves. “Their warlike weapons, and instruments for the chase and fishing are ingenious and substantial.” “Bows and arrows of several sizes and shapes are manufactured, and the latter are pointed with fish bones, stones or iron.” They always live in the interior, which is their dominion, and when attacked, they retreat into the rocks and

has translated thus: “All my inward friends abhorred me,” but which the marginal interpretation has more correctly rendered, “all the men of my secrets.” *Ish-sodi*, or *Mati-sodi* means a man of my couch, one who reclines with me on the same seat, an indication of great familiarity and confidence. See John 13, 23. With this term compare the Sanskrit and Tamil words *Mita*, *Mitra*, *Mitri*, a bosom friend or companion.

* Compare with this Indian name the Tamil word *Pū-vaisyar*, or *Pou-vaisyar*, agriculturists, a caste of Hindus in Southern India.

jungle, whence the pursuer is overwhelmed by showers of poisoned arrows from an invisible foe. They exhibit an indomitable love of hunting, and are always armed with bows and arrows. In various parts of Hindustan we witness this same state. The people exhibit an indomitable love of hunting, and are armed with bows and arrows. They usually live in a state of warfare with intruders or their more civilised neighbours, supporting themselves by hunting and thieving. When attacked, they retire into the rocks and jungles, whence the pursuer, or intruder, or enemy is overwhelmed by showers of dangerous arrows from invisible foes. They seem, indeed, to be natural denizens of the forests, receding into its depths as cultivation advances upon the outskirts, and again taking their revenge by devastations so extensive that the jungle has often recovered its dominion, and the ruins of villages are seen among the haunts of wild beasts.

31. Among the Indians members of the same family or tribe frequently form small villages or hamlets, of from six to ten houses; and sometimes more; over such communities a chieftan or headman presides, called "Yuputorikung" in the *Carib* language, or "Toyeputori" in the *Macussie*, whose authority is only acknowledged to its full extent during feuds and wars amongst neighbouring tribes. In a similar manner in many of the country or rural districts of India members of the same family form their villages, of from five to twenty houses, and appoint a headman or *potail* (or TOP-PUDUREI, head, or lord of the grove or village, which *Tamil* word exactly agrees with the *Macussie* word above given) with a kind of magisterial authority to preside over the village, and settle all disputes. The little Indian community, complete in itself, forms a sort of republican municipality. His authority is acknowledged and obeyed only during disturbances, &c. He then becomes their counsellor and guide.

32. Among the MANDANS—a tribe of North American Indians—there is a religious ceremony practised which is a facsimile of the Hindu *Sheddel*, or *Charak*, (hook-swinging,) which is done in honour of *Mariamman*, or the goddess *Doorga*.

[*Note*.—The Mandans considered themselves the first great people in, and the rightful owners of, that part of America which they inhabited: and hence Mandans or Mandars. If this view be correct then the word or term is equivalent to the *Tamil Mánthan*, people, men; or *Mándan*, victorious, illustrious men or people.]

33. One striking peculiarity in the physiognomy of the Indians is the *want of beard*. "Except the OTKOMACQUEN and the GUYANOS, all the Indians seen in the colony are beardless. No hair grows on their face, or is allowed to grow." Speaking of some of the Indian tribes, Mr. J. G. Wood (author of the *Uncivilised Races*, &c., says: "These Indians pull out or nip off the beard with small steel tweezers. This instrument was originally, as the *Mapuché* name signifies, a clam shell, but, by intercourse with the whites, they have been able to procure a more elegant article. Every dandy carries his tweezers hanging from his neck, and at leisure moments amuses himself by smoothing his face to the taste of his painted mistress. The arguments they use in defence of their treatment of the beard are precisely those used by shavelings the world over." "They do not content themselves with merely removing the hair from the chin, cheeks and upper lip, but pull out the eyelashes and eyebrows, substituting instead of the latter a slender curved line of black paint." In this respect also the Indians resemble many of the Hindus in the Northern Provinces of Hindustan, and the Indo-Chinese. I have seen several such *Hindo-coolies* in the Colony of British Guyana on the different sugar estates. They are generally called *Khosá-ádmí*, beardless men.

[*Note*.—Only a short time ago (June 30, 1881,) I saw two Indians at Dr. W. Knight's residence who had come from up the Demerary, belonging to the Accaway or Waccaway tribe, who had hair on the chin, cheeks, and upper lip. They spoke English, and said they belonged to Parson Dance's church up the Demerary. Three days after I saw some half a dozen Indians in Water-street with beard and moustache. They said they belonged to the Arrawaak tribe. I believe several of the smooth faced Indians do not allow any hair to grow on their face; but why I cannot tell. Perhaps those persons who are better acquainted with the different Indian tribes may be able to explain.]

SECTION V.

PRIMITIVE MEXICAN INDIAN CIVILIZATION; AND THE LANGUAGES OF THE INDIANS.

1. WE read that the PRIMITIVE MEXICAN INDIANS, or the AZTECS of the Southern family of the North Branch, occupying the high-grounds to the north of the isthmus when first discovered, were an agricultural people, much more advanced in civilization than the wandering tribes to the east and north of them. They knew how to work mines, prepare metals, and set precious stones as ornaments. They lived in towns and some of their buildings were constructed of stones hewn into regular forms; and they possessed a written language which preserved the memorials of their history. They were advanced in the sciences, and were profoundly imbued with the sentiments of religion; and their sacred ceremonies were full of pomp but accompanied by expiatory sacrifices revolting in their barbarism. Their idols were mis-shapen images of serpents and other hideous creatures. They delighted in blood, and thousands of human sacrifices were annually offered. They carried back their annals to very remote antiquity. These annals were traced in historical paintings or picture writings. Mr. J. G. Wood (Author of "*The Uncivilised Races in all the Countries of the World*"), ascribing to the Aztecs a probable Egyptian origin, says: "One of the greatest beauties of Mexico was a large square, daily filled with merchants, who came to buy and sell the various works of art in gold, silver, and feathers for which the Mexicans [not the mixed people, the descendants of the Spanish Conquerors, who had contracted alliances with the natives] were famous. Between the city and the borders of the lake a (100,000) hundred thousand canoes were continually passing; besides which modé of transit three vast causeways were built on the lake. The capital was not the only city of the waters, for more than fifty large cities and a multitude of villages were built on the same lake. The dress of the nobles was most gorgeous, and their persons were adorned with gold and jewels in profusion. Their treasuries were filled with the precious metals, and gold was as plentiful in Mexico as copper in Europe." Quite oriental in style and manner of life.

2. If we would but turn over the pages of the ancient history of India, whenever they are available, or look to the remotest scenery now obscured by the mist of antiquity, we would be able to discern a spot somewhere towards the north-west from which we could trace out the current of the progress of the Aryas (ancient Hindus) flowing south-east beyond the Hindu Kush, forming in its passage in that direction the whole continent of India into a vast lake and terminating down as far as Java and Borneo, spreading throughout these immense territories new ideas and new religions. There are evidences also of a powerful kingdom existing in the south of India, which long withstood the Brahmanical invasion. That some degree of civilisation had been reached may be inferred from the perfection of the Tamil language, which, attaining to a maturity before the introduction of Sanskrit, has not only survived that learned tongue, but contains a literature scarcely inferior to its rival. Ancient India produced poets, philosophers, and mathematicians, such as Vyasa, Goutam, Kalidas, Bhawanbhit, Aryabhat, Bhashkar, Acharya, and a host of others, whose original lofty genius is now universally allowed by those who have deeply studied them, to be by no means inferior to that of Shakespeare, Locke, and Newton, making due allowance, however, for the remote age in which they lived or flourished. There were in India in those rude days men whose minds could conceive the idea and execute the plan of such noble, stupendous, and elegant works as the excavations at Ellora, Ellphanta, and several other places in Hindustan, the various hill forts of great magnitude in places high and difficult of access in the Deakhan, the beautiful temples and pagodes scattered throughout the

prepare metals, and set precious stones as ornaments. "In India the secrets of trades are handed down from father to son, and the experience of centuries concentrated on each. The Indian workman has not got his equal in many arts. In architecture look at the exquisite buildings in India; look at their carvings; their Trichinopoly chains, which an European workman cannot make; their carpets, shawls, muslins; their steel, which was made in India, on perfectly scientific and chemical principles, two thousand years since, and which England cannot surpass; in proof, Sheffield manufacturers stamp their often inferior goods 'India steel,' to enhance their value. Quintus Curtius mentions that Porus gave Alexander a quantity of steel—an acceptable offering." The dress of the nobles and other wealthy people among Hindus, and especially the native ladies, is most gorgeous, and their persons are adorned with decorative ornaments of gold and precious jewels of much weight. These, and the existing living written languages (not including the classic Sanskrit and Tamil) fully prove the vastly civilised condition of Hindus.* They have a system of revealed religion which is full of pomp and grandeur though [now] accompanied by expiatory sacrifices revolting in their barbarism. Such a nation evidently spread themselves, as already stated, far and wide, and thus found their way to the American Continent, and left the remnants or progeny not only in the Mexican territory, but in the Guyanas as well. But when, and how this colonization was effected is in complete darkness. It would be vain to speculate. And yet the fact seems that the Indians of the American Continent are the counterpart of the Hindus.

3. I have stated that India possessed two ancient classic languages (the Sanskrit or Dêvanâgri, and Tamil; or as the Tamils are pleased to call these languages the *Vadamozhi*, the northern speech, supposing it to have originated in the north of India, and *Ten-mozhi*, the southern speech, because Pothyamalê, the mountain in which Agastya lived, is in the south of India), the one dead and the other still living. There are many learned philologists who maintain that both the Sanskrit and Lat or Pahlî alphabets are derived from the Dravidian, as the Aryans brought no alphabet with them. The Dravidian Tamil, divided into two branches *Shen*—high, and *Kodun*—low or vulgar, which is the parent of all the languages and dialects spoken in Southern India, is as independent of the Sanskrit, as the Singhalese or Pahlî is of the Dravidian. These two languages, the Sanskrit and Tamil may also be considered the source whence all the American Indian languages and dialects are derived. With the exception of the adulterated dialects of the modern Indians of the Guyanas and the American Continent, in which a large collection of words from the Spanish, Portuguese, French, Dutch, English, and African has been introduced,† all the languages and dialects formerly spoken by them may be traced to the Asiatic tongues, especially to the Sanskrit and Tamil. Though like the languages of Hindustan, all the languages spoken by the different tribes of Indians are distinct, yet a linguist or a philologist may recognize among them some common roots, in the same way as in our own day they have been found to exist between European tongues and those of India.

4. It is a well known fact that the same language spoken a few centuries back by the same race of men has become unintelligible to one another. In hundreds of cases the associations which words had when they were first brought into the English language

* The Tamilians, of Southern India are the most capable of intellectual attainment, the most susceptible of ambition, the most active, enterprising, and sensitive. Their ancient home was in the Southern extremity of India, extending from Cape Comeriu to a little above Madras on the east coast, and to Trevendrun on the west. A thousand years before the Christian era this was the most powerful and highly-civilized kingdom of the South. In arts, mechanics, and manufactures its inhabitants are still pre-eminent. Literature is held in high esteem there. "The wandering Tamil poet," says the Rev. George Trevor, "like the troubadour of old, is sure of an intelligent audience and a hearty welcome in every village. The majority of Hindus in the Eastern Archipelago, and of emigrants to the West Indies, are Tamilians. They have been called the Greeks or Scotch of the East." The language spoken by them is called Tamil, and means *sweet*, and indeed not only *soft* and *sweet*, but very *idiomatic*, and coeval with the Sanskrit. Many Hebrew words in the Old Testament may be traced to the Sanskrit and Tamil. The Arrawaak language like the Tamil is most remarkable for its softness. It is a proverbial saying among the Arrawaaks, that "none can thoroughly master their tongue, unless his *mother* were one of the *lokono*." A similar saying is current among the Tamilians.

† e.g. *Kabaritu*, a goat; *Karina*, a fowl; *Sapatu*, a shoe, &c., being corruptions of the Spanish or Portuguese. So, many corrupted Dutch and English words are incorporated with the Indian tongue.

have changed. Words are introduced into one language from another, but in popular use the sound is so altered that the word becomes unintelligible to persons speaking the tongue from which it was taken. Within the limits of the same language, as well as in the passage from one language to another, these mutations in sound take place, though not in the same degree. In course of time such changes of *word* and *lip* in branches of the same race occupying different localities create *dialects*, because the changes are not going on in the several localities in the same direction, and perhaps not in the same degree. When the process has been carried on for a longer time and to a further stage the result is the formation of different languages. What are now regarded as the languages of the Aboriginal races of the Guyanas were at an earlier stage only various dialects of the common tongue of the Hindu or the Asiatic population of the Great Eastern Old World. Speaking of the changes which have taken place in the language of the Aboriginal Indians of America, Mr. J. G. Wood observes: "This alteration in their language is due to the native fondness for inventing words and sentences during their conversation with each other, a custom which bears some resemblance to that of punning among ourselves. When these invented words happen to please the people's fancy, they are retained in the language, so that in a few years after a family has separated itself from the parent tribe the two dialects will have receded so far from each other that the people can hardly understand each other. To the philologist this fluctuation of language would be exceedingly interesting. Sir R. Schomburgk mentions a fact which is a singular corroboration of the rapidity with which language changes among these tribes. There was a parrot living in 1800, which spoke well, but many of whose words could not be understood, because it spoke the language of the Atures, a tribe which had passed entirely out of recollection after it had been mastered by the warlike Caribs." It is evident also, as stated in Section iii., 4, that for many centuries, the Indians being ignorant of the elementary science, and being strangers also to books and letters, the languages or dialects spoken by the different tribes are not only generally corrupted, but have undergone considerable changes both in spelling and pronunciation of words, and in numerous instances in signification also that it would seem almost difficult to trace their origin or parentage.

5. In the derivation of the Indian terms, I find more Sanskrit and Tamil than any other language or tongue of the Eastern Empire. There are, however, many words in the Indian dialects which are now not satisfactorily traceable to Sanskrit or Tamil, or any other oriental language; but a careful study of the *Prākṛit* (in which the Sanskrit and Tamil have been broken up so as to form many living languages of Northern and Southern India), will throw some light upon it. The following few will shew the great changes made in the course of time, e.g. *Lāthi* from *Yashtih*; *nāch* from *Nṛitya*; *mor* from *Mayurah*; *bis* from *Vinsati*, &c. I have already in the previous sections given numerous instances of the derivation of Indian words or terms from the Sanskrit or Tamil, and I shall now further place before the reader a short list of words shewing their Eastern origin, and thus establishing also the origin of the natives of the American Continent especially of the Guyanas, e.g. :—

(a.) The canals are called by the Indians "*Etabbo*," from "*eta*," mauritia, and "*abbo*," water-course. The word "*abbo*," is from "*ab*" (*Hind*) water. The local name given by the resident *Aheers*, a tribe of Hindus (See Section III., 11) to a tract of country between the *Kāla-nadi* and the *Ratwa-nadi*, including the greater part of the Pergunah of *Marchra*, is *Atabu*.

(b.) When a child is born, it is named by the *Payes*, *Pe-i-man*, or *Piaiman*, conjuror, sorcerer, medicine man; beloved of the gods or *Pyadasi*. This word is a corruption of the Tamil *Peyman*, *Peymanidan* or *Peykkāran*, literally a devil man, conjuror, sorcerer, juggler.

(c.) *Tona* or *Wuni* is another Indian term for water, but evidently a corruption of the Tamil *Tannir*, and the vulgar Hindi *Pāni*.

(d.) *Kamwatta* is a Carib term signifying the Bamboo, or bamboo walk and is evidently derived from the Tamil *Kāmbu*, same as *Mūngil*, bamboo, and *pāthi*, a way, or walk, row, road, line; hence *Kāmpāthi*, a bamboo walk, or grove from an enormous cluster of these trees which stand near the house of the people.

(e.) *Vanamarie* (as the *Ataraiipu-vanamarie*, and *Kaieteur-vanamarie*,) means a cataract, or a great fall of a large body of water, has in like manner its derivation from the Tamil *Vanam*, a large body of water, a *āri* or *āru*, a river; hence a *vanamāru*, or *vanamāri*, a large continuous pour or flow of water from the mountain top. Compare with the Indian *vanamarie*, the two Tamil words *manamari*, a reservoir of water fed by the rain only; and *manavari*, land of which the cultivation depends solely upon rain, not being irrigated artificially.

(f.) *Kanaima*—the avenger of blood. This is the appellation by all the tribes of Guyana. But whence its derivation? In the fifty-nine (59) languages and dialects of the Malayan Indian Archipelago, the only nearest approach or resemblance to the word "*Aima*" I can find is "*Hahanate*" in Amblaw, and "*Yan*" in the Tidore languages. The Guyanian Indian languages and dialects like those of the Malayan family are nearly, if not quite, unknown to philologists. Revd. C. D. Dance in his "*Guianese Log Book*" reverting to the Greek—"Kan (Kai-ean) and if at least *haima* blood; or Kanna (Kanon) the rule or law—*haima* (tos) of blood," for the derivation of this Indian term "*Kanaima*," observes: "It is admitted, however, that the phonetic-English spelling of an Indian word may not be sufficient ground on which to found a derivation." I, however, maintain that the Indian "*Kanaima*" is derived from two Tamil roots, "*Kun*," "*Kon*" (the Hindi word *Kân* is similar to the Tamil) from "*Kol*," "*Kolei*," murder; and "*Ayaman*," "*naman*," "*eman*," God of death; a person of a fiendish or devilish spirit bent upon shedding blood, and hence *Koleik-Kâran*, *Koleiman*, *Kun* or *Konaiman*, a murderer, a shedder of blood; one determined to stain his hand with the blood of his fellow in any hiding place first to hand, and hence again *Kolei-pâdagan*. This is the meaning of the two Tamil roots, and exactly agrees with the Indian idea or notion of a "*Kanaima*."

(g.) The Indian "*Pranakery*"—White man or European—is a *prakrit* or corruption of the Tamil "*Parangi*," *Parangik-Kâran*."

(h.) "*Gaidaru*"—a kind of war club—is from the Tamil "*Kôdâri*," "*Gôdâri*" an axe, a hatchet, or from "*Keithadi*," "*geithadi*," a hand weapon with which to defend.

(i.) The Arracanian word "*Poncho*"—a circular piece of stuff, with a hole in the centre, through which the head passes—is a corruption of the Tamil "*Potthi*," a garment with a hole; or "*Pondu*," a garment or cloth with a hole.

(j.) The Arracanian word "*Cheripa*"—a sort of compromise between a kilt and trousers, is in Tamil "*Sîrîi*," trousers.

(k.) The drinking cup is by the Indians called "*Ouja*," and is in Tamil "*Kûja*," or "*Kûsa*," a goblet or goglet: a cup or vessel to drink water out of.

(l.) The "*Matipie*"—a cassava strainer, is identical with the Tamil "*Matthu*," or "*Mart-thanam*," a pounding, or churning stick; a strainer, &c.

(m.) The Indian word "*Ikhe-kee*," or "*Ikoonuh*" for fire, is "*Akni*," "*Agni*," "*Akkini*" in Tamil and Sanskrit.

(n.) "*Awadooley*," "*Ahaaka*," wind, air, is "*Vâyû*," "*Hava*" in Tamil and Hindi.

(o.) "*Secaruco*," "*Asekara*," "*Secaramutuh*"—sugar—is in Tamil "*Sakkarei*," "*Sarkarei*."

(p.) *Dai-iyu* is my mother, and the corresponding Tamil is *Tâi*, *Âyi*, (same as *mâdâ*) a pet name for mother, my mother.

(q.) The words in the following list are strikingly oriental in their derivation:—

(1.) English.	(2.) Aboriginal Indian.	(3.) Corresponding Tamil.
Arrow	Ataboo; Atavoo.....	Attavânam; Bânam.
Back	Yaabooh.....	Abaram; Yabaram.
Back	Maahuh	Mudugu.
Blood	Hothuhr.....	Uthiram.
Bone	Yenpoh; Yenpuh	Enbu; Elumbu.
Flesh	Daseeroquaw	Tasei.
Hair	Maaheer.....	Mayir.
Hook	Kehweey; Kuhweh	Koluvi; Kolukku; Keivâl.
House.....	Vaacheh or Baacheh.....	Vâsal; Vâsam; Vâchal.
House.....	Yeowteh; Outa	Vidu; Vûdu.
Knife	Eadawalla.....	Arivâl; Irvâl.
Nose	Mayhecaddy; Muhecaddy...	Mûkku; Mûkkotti; Mûgakâttie.
Sun	Hadalley; Yah; Yahadith...	Âdavan; Adittam.
Sun	Husuray	Sûriyan.

The "Great Spirit's house" in the Indian language "*Mackunaima-outa*, exactly corresponds with the Tamil "*Magân-mâ-vidu*, (from *Magâ*, great; *Anmâ*, soul, life, spirit; and *Vîdu*, house,) the residence of the Great Soul, Life, or Spirit of the Universe,—God.

(r.) The following I select from the "Lord's Prayer" in the Arrawaak language, with corresponding Tamil terms:—

- (1.) *Watchinatchi*—Our Father. The Tamil *Asan* is a spiritual instructor or father. The Vellallar term *nyân*, "Ary," whence "*Atchi*," is a pet term for father. The two Tamil terms *Appachi*—father,—and *Nâchi* (fem. gen. from *Nâyagan*, *Nâdan*,) a lord, master, a chief, god; together—*Appachi-nâchi*—signify, "God our Father and Mother," a mode of expression very common in Southern India. The aboriginal term has the same idea in it.
- (2.) "*Ayumbanum*"—heaven—is "*Uyarvânum*," the heaven, or sky above, the dwelling place of the Great Father.
- (3.) "*Adayahin*"—Kingdom—is "*Adigâram*," dominion, power, kingdom, and *Adigaran*, one who has power.
- (4.) "*Bansissia*"—will—is "*Vânjei*," "*manachittam*," will, desire.
- (5.) "*Banikitan*"—be done—"Pannudal" "*Pannugirathu*." In Hindi *Banâo*, to make.
- (6.) "*Busika*"—give to eat—"Pusittal," "*Pusikkudal*," "*Pôjanum*," food.
- (7.) "*Wakayahoe*," "*Wakaiyatchi*"—evil, wickedness—*Agamei*, *Agâmymum*, malice, malevolence, injury, wickedness, cruelty, evil.

(s.) The late Dr. H. G. Dalton in his "*History of British Guiana*," vol. 1, page 74, has given a list of words in the Carib language, resembling in sound and meaning those in the Oriental dialects, which the reader will find very interesting.

Many additional instances might be given, but they would exceed my limits and weary the reader. He will, however, perceive that there is a strong affinity even in the languages, existing between the two nations—the Indians of the American Continent, and the Asiatics principally of Hindustan.

[*Note*.—In a discourse which Professor Max Müller delivered to the Congress of Orientalists, in London, Sept. 17, 1874, speaking of the language of the Veddahs (the aboriginal inhabitants of Ceylon, connected with the hill tribe of Southern India,) says "that more than half the words used by the Veddahs are, like Singhalese itself, mere corruption of Sanskrit. There is a remnant of words in their language of which I can make nothing as yet; but so much is certain—either the Veddahs started with the common inheritance of Aryan words and ideas, or, at all events, they lived for a long time in contact with Aryan people, and adopted from them such words as were wanting in their language." Similar remarks are applicable to the languages spoken by the Aborigines of Guyana.]

6. "The faculty of acquiring language is singularly developed in the Fuegian" [Indian tribes]. "Generally, the inhabitants of one country find great difficulty in mastering the pronunciation, and especially the intonation, of a foreign land; but a Fuegian can repeat almost any sentence after hearing it once, though of course he has not the slightest idea of its meaning." An English sailor once found himself on shore, and assuming a menacing attitude, bawled out, "you copper-coloured rascal, where is my tin pot?" The Fuegian, no wise disconcerted, assumed precisely the same attitude, and exclaimed in exactly the same manner, "you copper-coloured rascal, where is my tin pot?" As it turned out, "the copper-coloured rascal" had the pot tucked under his arm. (*Mr. J. G. Wood*.) This I consider, is one of the many instances of the adaptability and universality of the English language as the language of the nations of the world. All existing languages will be superseded by the English.

7. Napoleon Bonaparte aimed at universal monarchy. He said he would give to the nations of the earth ONE LANGUAGE (French), one coin, one code of laws, and make FRANCE the Capital or Emporium of the world. What he vainly desired has now become a literal fact as far as the ENGLISH LANGUAGE is concerned; and ENGLAND to-day, and not France, is looked upon as the Capital, Centre, Emporium of the world. There is scarcely a nation in the known world under the sun where a smattering of the English language is not known and heard, and a desire expressed for a better and more extensive knowledge of it. The language of more than three quarters of Christendom, and of the most active and the most reading people is emphatically the English. It is much more spoken in Africa and southern Asia than all the other European languages put together. Professor Decandole, in his recent work "*The History of Science*," states it as his decided conviction that "in sixty years hence the English language will be spoken by 860,000,000 of mankind, the German by 124,000,000, and the French by not more than 69,000,000." In our own days we witness the German and French giv-

ing place to the English. German works are largely read by French speaking people in English translations published by Messrs. T. & T. Clark; Hodder and Stoughton, &c., &c. The use, extent, and destiny of the English language, as the language of the future, have been fixed by the discovery of America and the movements of the population in both Hemispheres. Both England and America are looked upon as two great lights and centres of the world: and the language spoken in both is to sway over the world. In the colony of British Guyana and other parts of the British West Indian Islands the languages and dialects of the African Continent spoken by the ancestors of the present Creole race have altogether passed into oblivion. The English is the adopted and native language of the present race of the West Indians. The very Aboriginal inhabitants (the Indians) of the Colony, I am given to understand, are always ready to adopt the English in preference to their many dialects, and can carry on a conversation with very great ease in that language. Thousands of our East Indian coolies also speak the language freely and readily.

8. In India, (whence our Coolies or labourers come to the West Indies,) English Education and English Schools are increasing and multiplying rapidly every where. The Government and the different Protestant Missionary Societies are actively engaged in doing this great work. Lord William Bentinck issued the following order in 1835 (which is carried out to the full extent at the present day):—

“His Lordship in Council is of opinion that the great object of the British Government ought to be the promoting of European literature and science amongst the natives of India, and that all the funds appropriated for the purpose of education would be best employed on English education alone.”

“Concerning the English education in Ceylon which by many good authorities is deemed to be by far the most important branch of public instruction, Governor Stewart Mackenzie's minute of 1841 stated that it was the duty of the Commission “to promote the education in the English language of their fellow subjects of all religious opinions in the Colony.”

Whilst the English language and superior English education are greedily sought for by the natives of India and Ceylon, the Vernacular education in common and country village schools is not altogether ignored by the Government and the Missionary Societies. At the best the attendance of children in the Vernacular Schools is small and irregular: all the children prefer to find themselves if possible and practicable in Schools where English is the principal language taught. Among the natives, especially among those who lay any claims to respectability, there is a perfect rage for the acquirement of English—sound English education. In Ceylon and India (and other countries or Colonies too) English is recognised as the only competent medium for conveying a full course of instruction such as the times demand. The same passion for English knowledge and education is exhibited by the children of our Indian Coolie population. These Indian children have no desire or intention whatever to go to India with their parents when it is time for them to claim a return passage. The number of these children born in the Colony is annually increasing. They adopt the European style of dress, and speak more freely and readily the English than the language of their parents. What I plead in their behalf is, not the repression of this universal desire for English speaking and education, but its careful guidance into the right channels. If the Indian and Chinese children, as well as their parents, desire to be taught English, let it be done thoroughly, let every possible encouragement be held out to them in that direction, and let the best means be taken or adopted to make the knowledge of the language a complete one. At the last “Combined Court” both His Excellency the Governor (C. H. Kortright, Esq., C.M.G.), and the Honourable W. A. G. Young, C.M.G., (Lieutenant-Governor, and Government Secretary) strongly deprecated the children of East Indian immigrants being taught any language but the English, as otherwise they would not so readily become colonists, and remain in the country.* If this could be

* This might be considered by some rather an extravagant, weak, and shortsighted policy on the part of the Governor and the Government Secretary to dictate or recommend such a course to be adopted by those who are deeply interested in the education and training of the Indian Coolie children; and might also be considered as utterly inconsistent with the liberty of the Indian subject with whom we daily come in contact. It is a well known fact, however, that in India where Paganism and Muhammedanism are rampant, parents as a rule do not object to sending their children to Christian schools where English is taught, and the Bible made a Text Book. I am in a position to assert that in India the Christian Mission schools where the Bible is used and taught are more readily and largely patronised by

done, then we would in a comparatively short time from now be having an English speaking community of Hindo-Guyanians.

9. In Rangoon Mission work has this marked character; to be acceptable, and therefore under Divine blessing, successful; it seems of the utmost importance to introduce the English language everywhere, in the schools, the services, &c. English is greedily sought for and quickly learned by the Burmese, and it is therefore evident that if pupils are to be attracted to the schools where they shall be trained and confirmed in the truths of Christianity, English must be adopted as the most hopeful medium for imparting religious instructions. The same remarks forcibly apply to our East Indian coolies and their children in the Colony and elsewhere. With the exception of the newly arrived Coolies who are perfect strangers to the Colony and the people, all the old ones and their children everywhere manifest the desire of becoming more perfectly acquainted with the English language. "There is now an earnest cry from Calcutta for help in a new field, that of preaching the Gospel in English to educated Hindus. This work is assuming great significance, and Missionary Societies are now turning their attention to it, and are endeavouring to provide agents to meet the new wants." The same earnest cry for the spread of the English language and English Christian influence is heard from other parts of the Indian Empire. It is a well known fact that in a little less than two or three years after their arrival in the Colony the coolies—Indians and Chinese—pick up a smattering of the English language, and are able to carry on a conversation with the Creoles of the Colony. It is my firm conviction that in a few years hence all the Indian languages and dialects now spoken in the West Indian Colonies will give place to and be superseded by the English—the ONE ONLY UNIVERSAL LANGUAGE of the world.

Heathen and Muhammedan parents than those schools where the Bible and Christian or religious instructions are excluded or ignored. I have Indian Educational Statistics before me, from which, if necessary, I can make extracts shewing that in many of the Districts of India, the native children of Pagan and Muhammedan parents who attend Christian Mission schools merely for learning the English language outnumber by thousands those who confine themselves to the Vernacular languages. I have noticed a similar desire to learn English prevalent in British Guyana among the East Indian children. I quite agree with his Excellency the Governor and the Honourable Government Secretary, in the remarks made by them to the effect that English should be the only language taught the Indian children born in the Colony, or come from India with their parents so as to make Colonists of them. Young and old among the Indian immigrants are desirous of becoming familiar with the language and customs (though they have great aversion to eating beef, which is almost the only thing they take objection to) of the Country or Colony in which they live, and in this desire they only carry out the principle laid down by one of their own moralists "*Urudan ottu vâzh*"—i.e., follow or adapt yourself to the customs, language of the country in which you live. Whilst I am no great advocate for Denominational Schools in British Guyana, yet I have no hesitation in saying that the Indian Coolies do not, and will not for a single moment object to sending their children to any Christian Denominational Schools in the Colony that they might receive secular as well as Christian or religious instructions from their teachers, especially if they are good men and true. The people of course would prefer teachers of their own class, and indeed it is a great pity that we have no Creole Indian Coolies being trained in the Colonial Training College to become English teachers. Let a dozen of them be thus trained and appointed as schoolmasters we will soon see flocks of Indian children patronising the English schools conducted by them. Whatever opposite views might be taken or entertained by my fellow Colonists in regard to the education of the Indian children in the English language only, I am fully convinced in my mind that English as the adopted and spoken language of the Immigrants is becoming a literal fact.

SECTION VI.

THE GUYANIAN ROCK INSCRIPTIONS OR PICTURE-WRITINGS AND THEIR PROBABLE ORIGIN.

1. THE Pamphlet of Mr. A. Winter entitled "*Indian Pictured Rocks of Guiana*" contains a great deal of very interesting and useful information on the rock inscriptions or fanciful picture-writings or tracings on the rocks in the Interior of Guyana. He says:—"These picture-writings are nearly the only antiquities this colony [British Guyana] possesses, and they have long been the subjects of curious enquiry; their date and meaning are quite unknown, and no information concerning them is to be obtained from the present race of Indians. They are to be met with in many parts of Guiana, from the Corentyne to the Amazons, and generally on the banks of a river, near a fall, and cut on the face of granite rocks;" which "curious carvings probably from the mixed character of them, one kind being deeply cut, apparently by an edged tool, the other being very slightly indented in the face of the rock and showing no mark whatever of any cutting instrument, but done apparently by long continued friction," have been by Mr. im Thurn called the "deep" kind, and the "shallow" kind. By means of the "fac-simileograph," Mr. Winter has been enabled to furnish his very interesting pamphlet with illustrations of the rock inscriptions or picture-writings from drawings previously made by Mr. Brown, the Geologist, and other travellers. Much has been written about the supposed origin and intention of these picture writings or tracings on the rocks of Guyana, but no definite conclusion has as yet been come to about them.

2. Dr. Dalton in his "*History of British Guiana*," vol. i., p. 52, says:—"The figures represented are the most varied and singular description—rude outlines of birds, animals, men and women, and other natural objects, but it is not a little curious that among the sculpturings should be found some clumsy sketches of large vessels with masts, on some granite rocks at the Ilha de Pedra, on the river Negro. In many places the hieroglyphics appear to represent writings, and the characters have in many instances been traced to bear resemblance to the Hebrew and other dialects: whether this is merely a coincidence or whether there actually exists a connexion between the languages of the East and West, is a problem for the learned to solve. In his illustrated views of British Guiana, Sir R. Schomburgk remarks, in reference to these rude sculpturings:—"A mystery, not yet solved, hangs over these sculptured rocks; whatever may be their origin, the subject is one of high interest, and demands the full investigation of the antiquarian and historian. I have myself traced these inscriptions through seven hundred miles of longitude, and five hundred of latitude, or scattered here and there over an extent of three hundred and fifty thousand square miles. I have copied many of them, and although they do not denote an advanced state of civilisation, in my opinion they have a higher origin and signification than that generally ascribed to them; namely, the idle tracings of hunting nations. It is remarkable that the situation of those which I have seen was generally near cataracts and rapids. The Indian races of the present day can give no account of their origin; some ascribe them to the Good Spirit, others to their forefathers; and the Taruma Indians, on the river Cuyuwini, a tributary of the Upper Essequibo, gave me in answer to the question who had made the figures which I saw sculptured on some blocks of green stone in that river, that 'women had made them long time ago.'"

3. Sometime after I had arrived in the colony and before I had seen or heard of his *History of British Guyana*, Dr. Dalton called on me with some rude specimens of picture-tracings and inscriptions and asked if I had seen them before. After examining them carefully I gave him to understand that I had seen similar figures or characters on the walls of Hindu temples, and especially in the Buddhist temples in Ceylon. At that time there were two Hindu coolies belonging to the *Pû-vaisyar*

(=POU-WISIANA, see Sect. IV., 27) or *Vellálar* (agriculturist) caste, *Veitthilingam* who was baptized by me under the name of *Elijah Hoole*, and *Ammávási* under the name of *John Wesley*. In their own country they were attached to the heathen temples as Priests, in the Tanjore and Madura Districts. When the doctor showed them the rude pictures and inscriptions they appeared delighted and asked the doctor when and how he got them out from India. They gave him to understand that "such picture writings were common on the walls of the Hindu temples, and that they were all significant and had religious meanings attached to them. But as they were no longer heathens they had nothing more to do with them. Only the priests and the initiated ones were acquainted with the real use and meaning of them." From this conversation the doctor had he was convinced more than ever that America and the Guyanas were peopled from Hindustan, and that though the present race of Indians could give no information whatever concerning the inscriptions, it was more than probable that these inscriptions or curious carvings of mixed character were made as commemorative events, &c., by the early migrators or settlers from Hindustan.

4. At first sight I thought the various hieroglyphics or inscriptions (given by Mr. Winter in his pamphlet) found on the rocks near the *Warraputa* rapids, resembled very much the characters I had seen in the Sinitic Valley, or *Wady Mousa*—the Valley of Moses, in the year 1857. On closer examination I find the Guyanian rock writings to resemble the written characters of the *Himayaretic*, *Narbaddo*, and ancient *Sanskrit* alphabets. Some of the characters appear to me to be inscribed in broken letters, resembling very much the old *Grandaic-Tamil*, or *Malabar* of the Tranquebarian type, I trace also several characters belonging to the *Páli* current among the Bouddhists, which system of religion rose in the fifth century, B.C. Among the *Warraputa* inscriptions I find the following letters or characters: T (dotted below), J, O, E, U (long), TH (soft), N (soft and cerebral), AU, TH (hard), U, V, and within an enclosure I or G, N, and another letter which is doubtful. Evidently these characters or inscriptions are written both in *Phonetic* and *Ideographic* style. Though I can make out a few of the numerous characters, yet sorry am I to think that it is beyond my power to translate them or tell the meaning thereof.

5. Among the *Warraputa* tracings or inscriptions, however, by the aid of Messrs. Fresnell and Forster's *Himayaretic* alphabet I have been able to decipher a few characters which closely resemble the ancient *Asòka* inscription of the Third Century, B.C., and the Bouddhist inscription of the Fifth Century, B.C., also the Tamil letters of the old Tranquebarian type. As far as can be closely imitated by the use of Roman characters the following are the letters in one of the inscriptions:— \cap (*Bh* or *T*) \sqcap , (*S* or *N*) \cup , (*Bh* or *T*) I (*R*). But what these four letters were intended to signify is now impossible for any one to say. I may, however, attempt to throw out a suggestion and leave it for the learned scholars to decide. The above characters when put or joined together, in the first place stand for the word "*Bhasubha*" (*thi*) which means "The Lord and Giver of life," and was an epithet of Siva: in the second place when they are combined they form the word "*Tantra*," which means "A religious treatise teaching peculiar and mystical formula and rites for the worship of the deities, or the attainment of superhuman power." The above characters when turned upside down look very much like the Tranquebarian letters as e. g. $\cup \sqcap \cup$ —i.e. "*Bhagyapa* [*th*]," fear, dread, reverential fear. Just above this inscription and on the left of what I suppose to be a *Tri-vilakku-tandu* (the three branched lamp-stand, or chandelier) probably used in temple worship, there is another which (when the characters are combined) reads "*Prakashe*," i.e. manifestation, sunshine, light, lustre. Some mystical meaning no doubt was attached to these and others by the first inscribers. There are other remarkable mystic characters same as those I have seen on the temple pillars and walls in Southern India, but they are beyond my comprehension. The Kabbalists and Alchymists adopted the above method of writing, and is still used by the Masonic Fraternity in some of their documents: e.g. SIOUBC EASOB written for *Rosae Crucis*, *Nomolos* was substituted for Solomon, and *Marih* for Hiram.

6. It is a well known fact that in some old languages letters are thought to have been pictures or representations, and to have had their origin in *objects of nature*; as the *horned ox*, or that which *leads*. The *house* where some form of existence *stands, tarries, and dwells*, &c. The Turanian origin of the characters was hieroglyphic. This kind of

writing called *Chitra Vezhutta*—picture-writing—which has been discovered throughout India on pillars, walls of the Temples and on rocks—was in use among the early Hindu races, and is still practised in some parts of Southern India. Each picture represents or signifies something. In the *Maha Bhārata* mention is made of the King *Magadha*, or *Bahār*. He was the head of many chieftains. *Sahādeva* was king at the time of the war. The 35th in succession from him was *Ajāta-Sutra*, who died probably in B.C. 543. The sixth King from *Ajāta-Sutra* was *Nandu*; and the ninth from him was *Chandragupta*, called *Sandracottus* by the Greeks—B.C. 315; and the third from him was the famous patron of Bouddhism, *Asoka* (B.C. 260—220,) who assumed the name of *Pryadasi*, or *Piyadasi*, Beloved of the Gods (*See Section IV.*, 23, *Note*.) Edicts of his, favouring Bouddhism, have been found sculptured on rocks in Cuttack, Gujarat, and elsewhere. The characters are very similar to those found on the rocks in the interior of Guyana. I may mention also that the stone elephant, which is the most interesting object at *Sunkhissa*, (and called by the Chinese Traveller, *Fa Hian* (A.D. 400), *Seng-Kia-Shi*.) is carved out of precisely the same description of stone as the *Lat* of *Delhi* and *Allahabad*. The body of the elephant, which is about three feet high and on a pedestal sunk into the ground to the same depth, is well formed, but the snout has been knocked off by some zealous Iconoclast. It bears inscriptions, or rather scratches or shallow carvings, much resembling the Guyanian descriptions.


7. "At *Waruputa* (says Mr. Winter) is a very peculiar specimen, a group of small crosses or crosslets, not arranged in lines like an inscription, but in a confused mass, like a cluster of stars. This is a very puzzling figure." These crosses or letters resembling the cross appear to me to resemble the Phœnician characters of the Himayaretic type. I have already stated that the Greeks, Phœnicians and others sprung from the *Tchandalas*, the mixed body of *Pariahs*, who in consequence of persecution in India, between B.C. 3,000 and 4,000, emigrated towards the west in crowds, in the direction of the *Euphrates* and *Tigris*, and other places or countries under *Artaxa-Phasical*. The *Palis* (from the Sanskrit root *Pāl*, to preserve, and *Pala*, Shepherd Dynasty, which ruled in Bengal from the ninth to the latter part of the eleventh century, and, which, if we may put trust in monumental inscriptions, were for some time the universal monarchs of India)—or *Pastoria Pales* of the Romans formerly lords of all India, spread themselves at once into *Siam*, towards the east; into *Italy* and *Ireland*, towards the north-west, under the names of *Pelasgi* and *Phailli*: and into *Egypt* and *Palestine*, towards the south-west, under the appellation of *Philitin*, or *Philistin*, or *Royal Shepherds*. (*See Faber's "Origin of Pagan Idolatry,"* Vol. III., p. 586.) It is not impossible that their descendants who became mighty in the countries they occupied left for other distant lands or shores. The resemblance of the characters on the Guyanian rocks leads to this conjecture.

[*Note*.—A great deal has been written from time to time by different authors about the Gipsies. They are indeed a mysterious people. They are called also *Bohemians*, *Zingari*, *Gitana*, &c., and wander over countries either as beggars or in pursuit of the lowest callings. They are, indeed, from their peculiar habits, the counterpart of the travelling *Pariahs* of India, from whom they are unmistakably descended. They are found in every part of the known world, without ever fixing themselves anywhere, and the question has often suggested itself to my mind, How came they to find themselves in detached groups in the entire globe? By what means did they get to these distant regions of the globe? Necessity, the mother of invention, possibly taught them the art, the method, of transportation from their native land to other distant lands and homes. The *Tchandalas* or *Pariahs* all possess the same habits, usages, customs of the Gipsies. I have sometime felt inclined to believe the *Aborigines* of *Guyana* to be the real descendants of the *Gipsy Pariahs*, on account of their peculiar characteristics and ever wandering propensities.]

8. The sun, moon, stars, planets, monkey, alligator, and other objects of idolatrous worship contained in the Hindu mythology and so common in India, are all more or less traced on the rocks. The Hindu *Durga* or *Kāli* is also represented as standing upon the shoulders of her husband *Siva*, in the inscription upon *Bubumana* rock. The *Heart shaped Avocado pear* or *fruit* among the *Warraputa* inscriptions is intended, I believe, to represent the "*Punja-lingam*" of the Hindus—the five imaginary forms under which this figure is worshipped in India, namely, earth, water, fire, wind, and etherial matter. The *Lingam* was the symbol of creating and producing power. The "*cosmical* or *Mundane Egg*" which in India as well as in *Egypt* was considered sacred is evidently traced on the *Marlissa* rock, in the County of *Berberie*. It was the universal belief that the world was created from the *Mundane Egg*, originally the work

of the Demiurgos, and hatched by the Spirit of God himself. This Egg, the emblem of the creation, was deified in India under the name of Brahmada. According to Manu "the Eternal, desiring to create beings, by an act of thought (the *Logos*) produced the moist principle, and deposited in it the generative principle. This primitive germ floated on the waters, and soon after the unformed matter condensed itself into an egg, *brilliant as gold, and full of light*. In this mysterious covering, Brahma, the father of all living beings, was born—an emanation of the first cause, the un-named God—*He who is*. Brahma lived within the egg, and the power thus confined within its prison remained inactive for a long period—a year of the Creator—at the end of which period the egg burst of itself. The upper half formed heaven, and the lower half, earth. The air in the midst, with the light regions and the waters above the earth. When Brahma had thus finished the work of creation, he was re-absorbed into the spirit of God—thus passing from a time of activity to a time of rest." In Central America, the serpent's egg has been an object of religious worship, and is associated by the Aboriginal natives with the destinies of their race. There is nothing surprising then to see the tracing of an egg on the rock at *Marlissa Rapids*. The *Tau-Cross** so frequent among the *Warraputa* inscriptions was evidently very significant among the first migrators or settlers in that neighbourhood. It was a mark in use among many ancient nations, and not peculiar to the Jews and Christians. It is found among the Hindus, and placed it on the foreheads of their disciples. It was a symbol of salvation and consecration. This essentially a pagan emblem or symbol was afterwards introduced into the Christian Church. Mr. A. Winter, however, is inclined to adopt the theory of *Hislop* that the Cross is the *Tau* of *Tammuz*, representing a "shower of tears" "a weeping for *Tammuz*," whence probably the derivation of the Aboriginal term *Tamouse*, for God, the great Spirit.—(*Ezek.* 8, 15.) Among the Guyanian rock inscriptions there are evident traces also of the practice of offering human sacrifices, principally children, till put a stop to by the *Incas* or *Ynkas*, which prevailed to a great degree at *Mexico*, and even under the mild government of the *Peruvians*, and in most parts of *North* and *South America*. We read in the Bible that *MESHA*, the King of *Moab*, a sheepmaster, as he is called in *2 Kings* iii. 4, unable to prevail against the *Edomites*, "took his eldest son that should have reigned in his stead, and offered him for a burnt-offering upon the wall," v. 27. This ancient practice was observed also by *HACON*, King of *Norway*, who offered his son in sacrifice to obtain of *Odin* the victory over his enemy *Harald*. *AUNE*, King of *Sweden*, devoted to *Odin* the blood of his nine sons, to prevail on that god to prolong his life. This abominable practice was universal, and was observed by the aboriginal inhabitants of the American continent. *Burder*, in his "*Oriental Customs*," observes: "The *Peruvians* of quality, and those too of mean sort, would sacrifice their first-born to redeem their own life, when the priest pronounced that they were mortally sick." In *Robertson's "History of America"* we are informed, that the difficulty of training up an infant to maturity amidst the hardships of savage life, often stifles the voice of nature among the *Americans* [Natives, or *Aborigines*] and suppresses the strong emotions of parental tenderness. Some of these women are stated in particular to destroy their female children in their infancy. "But," the historian adds, "though necessity compels the inhabitants of *America* thus to set bounds to the increase of their families, they are not deficient in affection and attachment to their offspring: they feel the power of this instinct in its full force." The *Calabash-shaped-vessel* among the *Cassikityn* or *Bubumana* inscriptions, was the *pátra* in which the warm blood which besmeared the altar, and the grim visage of the

* The *Tau-Cross* (T) was used as an emblem of salvation or consecration by the ancient American Indians. The *Aztecs*, the *Alongkins*, and others knew the use and application of it, and under it they dedicated themselves to the worship of *Quetzacoatl*, their Saviour. There were degrees or orders in use among them which they called *Waubeno*; *Meda*; and *Jossakeed*. *Humboldt* speaks of the Order of the *Botuto*, or Holy Trumpet, among the *Orinoco* Indians. Among the ancient *Peruvians* "*Tanga-Tango*" was the symbol of the "*Alaumjah*," the Triune God, "One in Three, and Three in One." The ancient Mexicans

called their Triad *Vitzliputzli*, *Tlaloc*, and *Tezcatlipoca*. The Hermetic Cross  was

found not only on the monuments of *Egypt*, the wedge-cut-bas-reliefs of *Assyria*, the rock caverns of *India*, but on the Cyclopean walls of *Peru*, as well as in the forest cities of *Pre-Columbian America* among the original inhabitants or *Aborigines*. The picture-writers on the rocks of *Guyana* evidently had some idea of the use and application of the "Cross letters or inscriptions" so frequently seen by the modern travellers.

idol, was probably received. See a faithful picture of this cruel rite given in Psalm CVI., as practised by the people of *Israel*, who had learned it from the *Canaanites*, and for which they are upbraided by the pious *Psalmist*. On a rock in Corentyne we have evident traces of the figure of *Shiva*, or *Siva* with four arms, and holding a Trident in one arm. This god is represented in various ways. One of the names by which *Siva* is known is *Trilochana*, the three eyed one. One of the names of Jupiter was *Triculus*, (*Triophthalmos*), given him by the Greeks, because he had three eyes. An image of this kind was set up in Troy, which, beside the usual two eyes, had a third in the forehead. This very deity was an object of worship among the ancient picture writers, and they inscribed this figure on the rock evidently to perpetuate this fact for the information of future generations. The Hindu woman, as often may be seen on the different sugar estates in the Colony, in the time of grief, trouble or calamity will throw up both her arms over the head, or throw sand upon her head, expressive of that frenzy of passionate grief which the Eastern women on such occasions exhibit. This is also portrayed on one of the rocks of Guyana.

9. The rocks of Guyana, especially those between Encaramada and Cayacara, on the banks of the Orinoco, appear to be literally covered with hieroglyphic figures showing much that is common with the idolatries of the East. The planets, the constellations, the signs of the zodiac, the stars in general, and in brief "all the host of heaven" which the ancient heathen nations, and the Hindus now still, worshipped and do worship, and which heavenly bodies they believe have a great influence upon human events are all represented on these rocks. On the *Karakanang* mountains there are figures of "three bright stars—probably Planets, and in conjunction,—and over them a small spiral, and a Quipu of eight knots, alongside the figure of a human foot; and a further Quipu of four knots close to two small figures of symbolic meaning; all showing carefully noted measurements." These inscribed rocks are indeed the chambers of imagery containing all kinds of heathen abominations. In the Bible it is said of Manasseh that "he worshipped all the host of heaven, and served them." Josiah, son of Manasseh, put down all that burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. By the prophet Jeremiah, God threatens, that the people shall bring out the bones of the King of Judah, of the princes, priests, prophets, and people; and adds, "and they shall spread them before the sun, the moon, and all the host of heaven, whom they have served; they shall not be gathered nor be buried; they shall be for dung upon the face of the earth;" and Stephen, in rehearsing the history of the children of Israel before the Jewish Council, declares, that God formerly gave up their forefathers to worship the host of heaven; and mentions among other objects of worship the star of the God of Remphan. Astronomical observations also are noticeable among the inscriptions. All these are indications of a longing that the picture-writers felt for worship of any sort. "No one," (says Mr. Brown, in his "*Canoe and Camp Life*," p. 96,) "that sees them can doubt for a moment that every sign has a meaning, or was made to serve some important purpose of the sculptors. It may be that they point to a time when men of some extinct race had arrived at that stage of human existence when mysterious feelings of reverence for the seen and unseen find a place in their minds, filling them with longings for worship of any sort, and that to satisfy these cravings they set up their own idols in the form of rude carvings on rocks."

10. I have already stated in *Section II.* that the Hindus, (according to a writer in the "*Asiatic Journal*," 1827,) were the most ancient mariners of the Indian Seas, and carried on trades to distant countries and lands, and that they were constantly on the move from place to place, and from one country to another. Pliny speaks of vessels in Ceylon being constructed with prows at either end of very large tonnage. Periplus says "rigged ships with masts and sails were required for Taprobane (Ceylon)." Purchas informs us that Arabian vessels were larger than the English, while the Persian ships and Indian Baghalas (with poops and round sterns, nailed together in a very rude and unsafe manner; their form being as old as Alexander,) from the first century B.C., down to the 16th century A.D., were of still greater dimensions, some of them carrying from seven to fifteen hundred persons, and others 120 horses. All mediæval travellers represent them as being of a very rude construction, having their planks stitched together with coir thread along the seams over a band of straw, and fixed to the ribs with wooden pegs, while many had no decks. Such being the historic fact of the navigating

powers of the ancient Hindus, would it be out of place for me to suggest that the Hindus found their way to America, and to the Guyanas, and left the fanciful and curious engravings and inscriptions as commemorative events of their life, religion, &c., &c. ?

11. The clumsy sketches of large vessels with masts on the granite rocks at the *Ilha de Pedros* in the *Rio Negro*, thought by Mr. Winter, Rev. W. H. Brett and others, to be commemorative of the first European vessel—*barque* or *brigantine* of Gonzalo Pizarro, and Orellano—which floated on the Amazons. The figures of men, thirteen in number, “appear in a row, as if dancing with joy at the sight of the ships, in happy ignorance of the consequences to their own race which would soon follow their arrival.” This event seems to have taken place in A.D. 1540. In later period, A.D. 1746, however, we are informed that one *Rypersberg* travelled very far up the *Mazzaruni*; when he came to the sea of Parima, or Barima, the supposed El Dorado, he saw Indians of a fair complexion who wore clothes occupying the place already. In 1755 the Spaniards attempted to reach these Indians, but failed, owing to the opposition shown to them by the fair complexioned Indians’ and other dangers. Four of the clothed Indians, however, were taken prisoners, and were said to have been seen by many persons of veracity. The Governor of Essequibo, in 1756, sent thither to procure some of these people, but failed. The sketches of vessels in the Barima neighbourhood, while they might have been commemorative of the event just referred to, yet I venture to suggest, as some doubt has been expressed by the very persons whose names I have mentioned above in regard to this incident or event, that these sketches of vessels might have been made at an earlier period intending to show to future generations of Indians that the first or original settlers had come in large ships across the seas from distant lands, and because of their safe arrival some among them had kept up a dancing, &c. I may suggest also another important event probably intended by the rude sketch of these vessels. There are few parts of the world that have not some legend of the Deluge. The Varna Pana speaks of the building of a ship by which one man alone escaped. The CHEROKEE INDIANS of America had a legend that all men perished in the flood. The MEXICAN INDIANS—the Royal race of Incas who claimed to be the descendants of the sun—had paintings representing a man and his wife in a boat. Perhaps these were the fair complexioned Indians found in the neighbourhood when *Rypersberg* visited the spot. They no doubt cut these inscriptions or sketches of vessels on the rocks, commemorative of the flood, the vessel in stock as being erected, the vessel sailing on the waters, and then finding a resting place on top of the rock when the waters had abated. “In the days of the *great waters* their fathers sailed in canoes at that height”—the height of the sculptures on the sides of the rocks which can only be reached by very high scaffolding.

12. The rude hieroglyphics or picture-writings called in the Indian tongue “*Temehri*,” (which Mr. Winter rightly translates “writing,” and which corresponds with the Tamil word *Tumittal*, a carving or cutting made by a knife or sharp instrument),* graven by man’s device, when first made their signification was understood well enough by the immediate descendants of these picture writers and other passers by, though none now can explain them. This ignorance on the part of the present race of Indians is not to be wondered at. The towns and villages which the early settlers occupied being gradually taken possession of by ever-springing vegetation, and the dwellings or habitations falling into decay and ruin from want of attention, &c., they quitted the old but well-known spots to other portions of the land and thus all the durable traces of the more ancient Indian habitations were lost, and the very descendants became less and less interested in all those matters which pertained to their nationality. The present race of Indians never remain in one place or locality for any length of time. They are always on the move.

13. A Hindu coolie Christian, *Jacob Henry* by name, who had lived among the Boks or Indians for several years, and who speaks one or two of their dialects, and worked with them on woodcutting establishments, gave me to understand that the Boks are

* Whilst the word “*Timehri*” means “writing” it has, I believe, special reference to the picture-writings or drawings on the rocks, and hence “*Timheri-rock*,” the pictured-rock, on which the sun, moon, and stars are depicted, and all facing the East—the Sun. The word “*Timira*” (Sanskrit and Tamil) means dark, dismal; and “*Timirâri*,” the sun. As applied by the Indians the term may signify the dark or dismal pictured rock facing the “sun” the object of religious worship. Compare also “*Demerary*” (the name of one of the rivers of British Guyana) with “*Timira*,” and “*Timirâri*,” whose waters are dark. The compound Tamil word “*Timar-âri*” means the dark river.

extremely fond of the Hindus, and are kind to them when they get acquainted. They look upon the Hindus as being very closely related to them. It appears there is a tradition among some of them to the effect that from Parima or Barima country, or from the Wapishiana country vessels or ships can sail across to India and get back in a very short time, and that their forefathers came across the big sea from the great country where the coolies come from. A similar statement had been made to me by another Hindu coolie who had lived among them for a long time, and who had become one with them in habits, costume, &c. I simply mention this, as I heard it, and dotted it down in my *Note Book*, and the reader is at liberty to form any opinion he likes. One thing however is certain: there is some kind of vague idea or notion prevalent among some of the Boks that their ancestors—the original inhabitants—were not indigenous to, or coeval with, the country or continent which they inhabited, but were strangers or foreigners who had found their way across the sea to the country and settled.

14. In connection with the *Rock Inscriptions*, I may make some further remarks about the *Shell-Mounds*, with their human remains, &c., several heads of stone-axes, or tomahawks, (most of them broken,) sharp-edged stone, which might have been used as a knife; fragments of pottery, small plates of silver, with holes bored in them, &c., which have been discovered in the interior of Guyana. These have been evidently formed by a race of people more barbarous than that which carved the hieroglyphics on the rocks. Some of these *shell-mounds* and barrows appear to be very ancient, others of more recent formation. Their construction must have occupied a long period, but among the tribes now living, there is not found one able to give any account or information of them. The Indians scarcely have any legend or tradition concerning them. The remains or fragments of the various tribes of Indians as already stated are illustrations of a history which can scarcely be written. These *shell-mounds*, (see *Sect. IV.*, 27 *note*.) were evidently the burial places of the Pou-Wisiana Indians, and others of whom no traces have yet been discovered. They are involved in deep mystery. The different tribes have successively retreated into the heights of the mountains in the interior, and there is no possibility of getting access to them, or to their whereabouts; and, even if we did, they are wholly, or in part, without tradition or history. How strikingly similar is this account with that we have given of the residents or occupants of the *Neilgherry* mountain region in the South of India. Into the heights of the hills or mountains, (only laid open a few years ago to the British inspection from the accidental discovery of their salubrious climate,) fragments of various tribes have successively retreated, and still remain living illustrations of a history which can never be written. The rounded knolls, into which the crest of the range is broken, are crowned with cairns, or barrows, whose resemblance to those in Europe mark them at once for Druidical remains. Similar monuments of a more advanced order . . . have been discovered. . . . But by whom they were erected is a question still involved in the deepest mystery. They are the burial places of a race of whom no other traces have yet been discovered. They have been frequently opened on the *Neilgherries*, but none of the existing natives acknowledge either tradition or interest in connexion with them. They were found to contain ashes and fragments of pottery, with spear or arrow heads of iron. The pottery was *glazed*, which is an art unknown to the modern Hindu *Kuyavan* or potter. *Bronze* vessels also have been discovered, and in one or two instances a bell of the same metal. The present occupiers of these hills (the *Neilgherries*) are the *Todas* or *Todavars*, a scanty people, and whose language belongs to the Dravidian family, but who in appearance are so dissimilar from other natives, that the first discoverers conjectured them to be the remains of a colony of Jews or Romans. These *Todas*, like the Aborigines of the Guyanas as we see them and know them, are without temples, idols, or priests.

The reader will find a very interesting account given by the Revd. W. H. Brett of the *Shell-mounds of Guyana* in his "*Indian Tribes*," p. p. 420—443.

SECTION VII.

CONCLUDING REMARKS ABOUT THE RELIGIOUS STATE, &c., OF THE INDIANS.

1. Religion is a universal fact. It may be polytheistic; but the religious craving of man for all that is monotheistic. Just as a man cannot live without his fellow-men, so can he neither live without God, the Supreme Architect and Ruler of the Universe. And "just as the Sabbath was made for man, and not man for the Sabbath," so also was religion solely and entirely intended or made for man; and this religious feeling, this attraction towards God, by whatsoever name He may be called by the nations of the earth, exists in every man. Says *Plutarch*—"You may see states, without walls, without laws, without coins, without writing; but a people without a God, without prayer, without religious exercises and sacrifices, has no man seen." Again, "There is no nation without a God, without a Supreme Ruler; but some honour the gods in one way, some in another." In *Cic. De Legg.* 1. 8:—"Among so many kinds of creatures there is none besides man which has any knowledge of God; among men there is no people so wild and savage as not to know that they must have a God, even if they do not know what one." And *Robespierre* once said, "If there were no God, we should have to invent one." From these independent testimonies, (apart from written revelation of God's Holy Will—the Inspired Volume)—we safely conclude that the idea of, or belief in, the existence of God is a universally acknowledged fact, and so also the religious duties men owe to him. True there may be a few—*very few*—individuals who deny all religion, and God, just as they deny all human affection. These are only exceptions: and these very exceptions in this all important matter, as well as in all other instances, prove the universal fact, "There is a God that judgeth in the earth," and "rewardeth the righteous." Traditional history of mankind, however, furnishes us with notable instances of examples of degeneration in religion as well as in civilisation.

2. The present race of Indians (the legitimate though greatly degenerated or deteriorated representatives and offshoots of the original civilized races who poured in from Eastern and South-eastern Asia) inhabiting the Guyanas, in their naturally wild and untaught condition have no form of worship, no real or definite idea of any religion whatever. They regard the GREAT SPIRIT (*Tamousie*) as the Creator of all, and as far as we could learn, they believe him to be immortal and invisible, omnipotent and omniscient, but know not what he is, nor in what manner or form to serve or please him. They evidently look upon the GREAT SPIRIT as a Being too high to notice them; and not knowing him as a God that heareth and answereth prayer, they concern themselves but little about him. Hence, I presume, they have neither religious rites, nor sacrifices, nor offerings, nor festivals, (except the Casserie dances,) nor representations of any God; and hence also the difficulty of converting the Indians. Though such is the apparent fact, yet it would be unchristian and uncharitable on the part of any to suppose that the degraded heathen or pagan Indians of Guyana are altogether without some sense of religion according to the light of nature which they possess. The Todas or Todavars of the Neilgherry hills, to whom I have already made some reference in the previous section, in like manner are without any images, or other religious rites and ceremonies; and they can only doubtfully be said to have any idea of God at all. The Kotas also, another race on these hills, exhibit some more distinct acts of worship; but they are in utter ignorance of the God to whom the service is paid.

3. Though the present race of Indians have no regular or settled form of worship, or any representation of the unseen TAMOUSIE—*Great Spirit*—yet it is very evident that their ancestors were idolaters. The sun, moon, stars, planets, monkey, alligator, and other objects of idolatrous worship of the Hindu mythology traced on the rocks of Guyana are instances of the fact. (*See Section VI., 7.*) When in the year 1872 I spent

a few weeks in Barbados, I made enquiries of some of the oldest residents or natives there concerning the original or aboriginal proprietors of the Island, to wit, the Indians; I was given to understand that originally a very large number of Indians inhabited the island, called the Caribs, but what became of them afterwards no one could tell. There are three caves in the island still called the Indians' caves or castles: one in St. Lucy's Parish, the second in St. Peter's, and the third in St. Michael's. One of these caves (in St. Peter's) is of some extent, and entirely protected by the overhanging rock against wind and rain. I was told that a large idol, the head of which alone weighed upwards of sixty pounds, was found in this cave: it stood upon an oval pedestal above three feet high. Several other idols of various shapes and sizes were also found in this and other caves of burnt clay, and other things such as hatchets, chisels, pipes, &c., &c. Foreign powers gaining possession of the island no doubt drove all the island Indians away to other parts of the West Indies, and they in their flight never cared or troubled themselves to carry with them the objects of their religious worship. Thus, perhaps, the Indians in Guyana and other parts of Southern America set up a kind of sentimental religion without a due or settled form of worship, and without any representation as the object of their worship or devotion.

4. The Indian "Paiaman" is a sort of doctor or conjuror, and is looked upon with dread and respect by the different tribes, something like an "obeahman" among the blacks. Covered with the skin of some animal of prey, or feathers of some bird of the same kind, with yellings and groans he performs his task. The sick man or woman is put into an enclosed hut with only one opening through which this doctor comes in, cutting himself till the blood runs out, and with hideous cries and gestures of all sorts he frightens the poor deluded patient, thereby thinking to drive away the malady. Strange to say, the Indians' belief is in evil spirits and demons to cure the sick. The "Paiaman" or devil priest, lives on the superstitious fears of the people. The Ceylon demonology, as well as that of the Shanars of Southern India, is a counterpart of the Guyanian Paiaman deviltry. The officiating priest, whoever he may happen to be, works himself up into a frenzy, uses medicated draughts, cuts and lacerates his flesh till the blood flows, lashes himself with a huge whip, presses a burning torch to his breast, drinks the blood which flows from his own wounds, &c., yells and groans, and frightens the beholders or spectators. He is the sorcerer, doctor, or conjuror, and is looked upon with dread and respect. Sorcery and witchcraft are commonly believed in by all the natives, particularly the Tamils. These sorcerers—usually doctors, astrologers, &c.—are resorted to by men and women for all sorts of immoral purposes.

5. A certain anonymous writer some years ago writing in one of the papers stated:—"An Indian is good at imitating; like a monkey he will do what others do, and like a parrot say what others say; he is also fond of novelty, and is easily led, it is therefore my opinion that Civilization and Christianity are embraced by an Indian on this ground; the different forms and theatrical movements of the Church, the attire of the ministers, Baptism, Marriage, Holy Communion, all form a novelty and are attractive to him; one tells another, and he comes; and so on until they number by hundreds, but after a while they see nothing more new, the novelty wears off; and 'Jaco' goes back to the interior. I have seen crowds baptised and commune, who, I am convinced, knew no more of the real nature of these rites than the man in the moon. And more, I believe that as new ministers arrive the same people are baptised over and over again. This is, indeed, a sad fact to be made known. The Indians will not easily be led to forsake their evil ways and propensities, abandon their superstitious practices and customs, and seek for the more excellent way." It is but the counterpart of what a Hindu coolie frequently does. The Hindu religion exercises a prodigious influence over the masses of the coolie immigrants. Blind adherence is paid to this abominable and soul ruining system. The coolies deem it as perilous to forsake their religion as for a locomotive to quit the line. Whatever may be thought by others of the absurdity of the thing, they nevertheless sincerely believe in the divinity of a dumb idol, picture or saint. The evidence of their senses goes for nothing in the face of time honoured and hoary tradition. "How came it to spring out of the ground if it were not God? Would their forefathers have worshipped it if it were a mere stone? a mere picture? Does it not avert danger, succour in trouble, remove diseases, send rain and fruitful seasons? And how could it do these things if it were not God? It appears like any other stone, any other picture—*padam*, but it is only in appearance; it is truly God!"

A Hindu Coolie in British Guyana as well as in India may be made to do what others do, and to say what others say. He will suit himself to circumstances and change his religious creed or profession and seek to be baptized some half a dozen times in the week or month, if he thought he could benefit temporarily by so doing. Though I conscientiously believe there are many sincere, true, and pious Christians to be found among the Aborigines and the Hindu coolie immigrants belonging to the different branches of the one Christian Church, yet several years' experience in the Mission work in the colony has taught me not to be too precipitate in publishing to the world the number of converts to Christianity from Heathenism. Dependence upon mere number of supposed converts is not always a conclusive or satisfactory evidence of success in Missionary or Evangelizing work among Hindu coolies or the Aborigines.*

6. The best accounts, however, of Hinduism, or Heathenism, as practised or professed by the Hindu coolies and the Aborigines of British Guyana will be found not in the Puranic or other writings, but in the Bible. In the Bible we have, in the words of the Holy Ghost himself, its origin and growth; and such revelations of the fallen heart of man as every conscience verifies. This magnificent Colony—British Guyana—together with India and others in ALL zones, which have been denied to other nations once our rivals in the field, have now been given to England, the land of Howard, Clive, Carey, Heber, and John Wesley, that she might achieve a glorious destiny by the spread of the English language, which has supplanted the Hebrew, (*Isai.* 28, 11,)† and English Christianity and influence, (the changed religion, &c., *Hos.* 2, 2; 4, 12; *Jer.* 3, 8,) and then give back these Colonies, as Christian Colonies to the TRIUNE GOD. The Anglo-Saxons, or the English, as a nation or people, are peculiarly and highly favoured by God. They as a religious nation take a deep interest in the temporal and spiritual welfare of the Aborigines of their Colonies, though to their dismay they find them “dying out” before them, as the Boks or Aborigines of British Guyana. The only spreading and ever existing nations, as an exception to this fact, are the natives of the Indian and Chinese Empires. The English as a nation act as the universal missionaries or messengers of Christ's Gospel to all those and other families of the earth. Already their influence has been brought to bear upon the now existing aboriginal inhabitants and Hindu population in the West Indies and other parts of the American continent. Happy times are yet in store for these strangers; and they still enjoy the full benefits

* It is the custom of some people, who look with jealousy on Christian Missions, to take the Annual Reports of the different Societies, and calculate the amount of success from numerical data. But this is as fallacious as it is unjust. The individual who adopts this rule of judging shows either profound ignorance or deep malignity. It would be as rational to take up the returns of the Planter, and endeavour to show that, because his produce does not give, on the average, more than one hogshead of sugar to the acre, he has done nothing. But is it not something to have manufactured all the requisite implements of husbandry, to have cleared the land of its brushwood, &c., and to have proved, by actual experiment and numerous specimens, the depth and richness of the soil? Those persons may not be aware of it, but their principles are identical with those of Simon Magus, who determined the value of the gift of God, and the worth of the soul, by a money standard. The number of converts from heathenism though may be small, yet it is a hopeful sign, and an encouragement to make still greater exertions for the conversion of the Indians. Mere number of converts is no just criterion of Missionsary success.

† In a paper to hand per last mail, (*Sept.* 23, '81) I saw an interesting article on the universality of the English language by Dr. Dorchester (a prominent Methodist of Boston) published in the *Methodist Recorder* of August 19, 1881. I extract the following from it to strengthen the statements I have made in *Section V.*, and here:—“Dr. Dorchester showed how rapidly Protestant, and largely English-speaking peoples, were gaining control of the choice portions of the earth. He dwelt upon the number of those who spoke the English tongue, showing conclusively that Whittaker's estimate of 81,000,000 is much too low; for the census in the United States gives about 50,000,000, and in Great Britain 35,000,000, to which add all her Colonies, and we reach a sum total little, if any, below 95,000,000. Whittaker divides up the 81,000,000, whom he considers the number speaking the English language, as follows: Roman Catholics, 13,500,000; Protestants, 59,000,000; and without any religion, 8,500,000. It is worth noting that while from 1850-70 the number of Roman Catholics in the United States increased almost 3,000,000 they decreased between 1851-71 to the extent of 1,000,000 in the British Isles. The doctor touches upon another fact worth knowing while alluding to the Revision. When King James's Version was made there were but 5,000,000 of English-speaking people. Today the Revision of 1881 goes forth to 95,000,000 of such people. But more, the Bible is now translated into 226 languages and dialects, and it is being largely translated into Pagan languages out of the English tongue. English is supplanting French as the language of diplomacy. China, by Imperial decree, has added 700 English words to her own language. He ventures the prediction that, by the close of another century, the English language would be spoken by 1,000,000,000 of people.

of the Christian religion. Heathenism and other abominable systems of fraud and deception will become things of the past. This is already taking place. As I have already hinted before, the English language is providentially destined to bring the different scattered nations together, and become the medium of communication between the different nations of the earth. Not the poor old Pope's language—the Latin tongue, nor German, nor French, but the complicated ENGLISH LANGUAGE, I venture to assert, is destined to be the ONE, the UNIVERSAL LANGUAGE of the world; and with the language the pure, unadulterated, EVANGELICAL CHRISTIANITY professed by the English nation.

7. In pursuit of the origin or derivation of the Indian tribes occupying the American Continent, the Guyanas especially, I have with some fear and hesitancy on my part, and especially because I have never seen, nor met with, any work on this interesting subject, attempted to put my ideas or impressions on paper for the information of those (my fellow colonists and others) who are deeply interested in all matters pertaining to the welfare of the Colony and its inhabitants. I have not exhausted the subject: there are still many striking and telling facts which I have not touched. These I leave for scientific and learned men to bring to light. But on the whole, I may say, that independently of the analogy arising from the languages of the people, the close and striking resemblances, connexions, and peculiarities which, I have in the preceding sections rudely and imperfectly pointed out as existing between the two nations—the Indians of Guyana and the Hindu coolie immigrants from Asia—fully convince me of the great fact that the original population poured in from Eastern, Southern, and South-eastern Asia, (though from what parts and at what period cannot now be ascertained) rather than, according to the common theory, from its Northern Districts, by the channel of Behring's Strait, and that the now existing degenerated, or deteriorated tribes are the descendants of the once highly or moderately civilized first migrators or settlers. In the language, therefore, (already quoted,) of one who had visited many lands, and observed the manners, customs, and habits of the different people, I may say: "They, (the Aboriginal Indians,) resemble the Asiatics in more points than any people I ever saw; so much so that I really thought myself once more in Ceylon as I looked upon them here [British Guyana] and as I had seen them in their visits to town and the different [sugar] estates on which I had been." (See Dr Dalton's "History of British Guiana," in loco.)

8. The very fact of the Hindus or Asiatics being introduced into the Colony in the shape of labourers or Coolies from the over populated zillahs or districts and suburbs of Hindustan is a proof to me that they come to a country or land which was originally populated or peopled by their ancestors or forefathers. They come to live among a people—though widely scattered and separated from each other in the interior—the Aboriginal Indians, who are "bone of their bone, and flesh of their flesh." They may appear strangers and foreigners to each other; but they are ONE PEOPLE. There is a Divine Providence watching over the destinies of these two nations. They will yet be brought into closer connexion with each other, and then they shall know that they are ONE FAMILY. I may state here that I have frequently met with coolies in the Colony, especially the Madrassese, who have adopted the habits, peculiarities, language, &c., of the Aborigines, and become one with them. They have readily supplied me with a great deal of information about the inner life, &c., of the Aborigines, though of course considerably exaggerated. The children or offspring of a Madras Indian coolie and a Bokeen are, generally speaking, very pretty, with a splendid figure and gait. In conversation with these coolies who have taken to the Aboriginal Indian life, I gather that there is scarcely much difference between themselves and the Aborigines, and that from the manner of life and habits pursued by the Lords of the Soil there is a great proof that they are descended from the people of Hindustan.

9. I have only to add, as greater men have said before me, "If I have done well, and what is fitting the story (or subject of this Pamphlet) it is that which I desired; but if slenderly and meanly, it is that which I could attain unto." 2, Maccabees xv., 38.



SECTION VIII.

THE HINDU COOLIES.

1. To make this Pamphlet as far as possible complete and interesting, I shall now append a brief account of the Hindus who are introduced into the Colony of British Guyana in the shape of labourers or Coolies, and who are so nearly allied or related to the Aboriginal Indians as I have attempted to prove in the preceding pages. The following extracts or portions are from letters published many years ago in the "*Watchman*," Wesleyan Methodist Weekly Newspaper, (England,) and the "*Royal Gazette*," a tri-weekly paper, (City of Georgetown, Demerara,) &c.

2. There are few Countries or Colonies in the West Indies which can compete with British Guyana in the quality of the sugar that is annually made and sent to foreign market: but this is altogether owing to the fact that the planters are enabled from the conformation of the colony to cultivate on a large scale, and therefore to afford the expense of machinery requisite for the production and manufacture of a refined quality of sugar. In the West Indian Islands, on the contrary, where the cultivation is necessarily limited in consequence of the difficulty and expense of transportation, the planters cannot afford to use machinery capable of producing a high quality of sugar, but must content themselves with using what is usually known in British Guyana as the "common process."

3. In the face of much opposition and obloquy the different planters as a body united, with the assistance and sanction of the Government, to introduce immigrants from India and China into the colony to supply the deficiency of labour, arising principally from the indolence and indisposition to work of the labouring Creole or black population. It would scarcely be credited in England and elsewhere by those unacquainted with a colony such as Guyana, the little exertion required by a labouring man to earn sufficient to maintain himself and his family, if any. Two or three days' work during a week is all that is necessary to supply his physical wants, and he troubles himself about little else. He has no ambition to raise himself in the social scale, and if at times he does exert himself a little, it is only for the purpose of earning a little money to deck himself in broadcloth, gaudy-coloured necktie, and patent leather boots, wherewith to strut about to his own manifest satisfaction and pleasure, and the admiration of his female friends and the envy of his less fortunate brethren. But this spirit is of short duration. His garments become seedy, the colour of his necktie gets faded, and the lustre of his patent leather boots, on which he prided himself so much, becomes dim, and he relapses into his usual habits of indolence, in all probability never more to exert himself beyond what is necessary to supply his daily wants, which after all are but few. With a labouring population, therefore, actuated solely by such considerations, and stimulated by no motives of a higher order than the bare supply of their physical wants, it is difficult for the employers of labour to maintain steady and continuous work. I do not, however, wish to make a sweeping assertion in stating that the labouring Creole population do not work. Many of them do, but not on the sugar estates. As the result of their labour they have lands and houses of their own, as well as work carts of their own. Some are jobbers and porters in towns, and others are domestics. Many are withdrawn from field labour by other circumstances, and earn as much by a few hours' toil each day as will supply their present wants, and also lay by something for a rainy day, without the regular systematic course of a day's entire consecration to estate work. Some still labour on sugar plantations and receive regular wages, either for piece work or per diem. But the great majority lead an indolent life, and won't work at all. And if left to them the sugar properties will go to nought, and the whole colony become a wilderness where briars and thorns would strive for the mastery. In every direction the complaint meets us, "The native labourers will not engage in steady, continuous, systematic toil; and sugar being the staple commodity

upon which all departments in the Colony depend for life, some other measures must inevitably be resorted to." Hence it is that the employers of labour are obliged to bid high for the service of the foreign labourer, or else lose all the fruits of previous exertion and expenditure; and hence it is that immigrants are imported by thousands into British Guyana and other West Indian Colonies who are nevertheless found in the barbarism in which they came from the East.

4. The importation of foreign labour into the West India Islands, as well as in British Guyana, is a standing reproach to the labouring Creole populations. I ask, Is it consistent with common-sense that the planters of the Colony would go to so great an expense as they do annually to obtain labour unless they were absolutely forced in self-defence into the adoption of such a system? Will any intelligent person suppose that the leading inhabitants of the Colony, who are as keen men of business as are to be found in any part of the world, would tolerate, except under circumstances of great urgency, the abstraction of a large sum annually from the general revenue of the Colony as a contribution towards the expense of importing such labour. These questions can be answered in no other form than in the negative. There is an absolute necessity on the part of the planters and the Colony to import the natives of other countries to do the work required. And what are these so-imported Chinese and Indian Coolies doing in the Colony? It cannot be said that they are taking the bread out of the mouths of the Creole labouring population, for they do not care to eat it. It cannot be said that they are lowering the price of labour, for the Creoles will not work. The Indian and Chinese Coolies, I regret to say, look down as it were from a superior height upon the black Creoles, and entertain for them as a race a feeling of profound contempt. At the end of their period of service, the Indian Coolies return with free passages to their native country, taking with them on their persons sums of money and trinkets of value, having also made large extra deposits with the authorities in the Colony, payable on arrival at their destination. A member of the Wesleyan Methodist Church, Edward Johnson by name, who was a Coolie driver on plantation Lusignan, and who left the Colony with his wife and children early in October, 1873, took with him something like two thousand dollars in cash, besides trinkets of value. Several others have done the same.* Now the Creole labourers might have all this money which is so carried away, if they only chose to earn it; they might if they chose successfully defy all competition that could possibly be brought against them. They will not, however, give themselves to steady, continuous, systematic toil or work. Sufficient for the day is the provision for their lives—to-morrow may well be left to take care of itself.

5. We have in the Colony, Coolies from all parts of India—from Madras, Bangalore, Hyderabad, Massulipatam, Mysore, Pondichery, Cuddalore, Tinnevely, Trichinopoly, Tanjore, Madura, Neilgherry, Vellore, Malayalam, Ceylon, Bombay, Jaggarnauth, Calcutta, Benares, Allahabad, Lucknow, Cawnpore, Delhi, Nepaul, Lahore, Cabul, Kachmeer, Kumaon, and many other places. To be more graphic we have in British Guyana the agricultural race, called Gajurs, from the northwest frontier of India, the Panjab, or country of the five waters; the Dunjas and the Bheels from the north-eastern part of Gujrat, or rather from the jungles and hilly district of Malwa; the Coolies and Koles who inhabit the peninsula of Gujrat; the Khatties from the peninsula which has taken the name of Khattywar; the Hindus, who are in general tall, well proportioned, and of a martial disposition; the Bengalies from Bengal; the Khands and Sauris from Orissa, which receives its name from Oriyos or Odros, a branch of the Hindu immigration; the Ghonds from Gondwana, which lies to the north and east of Orissa, and which stretches from Cuttock throughout the Berar and the Sangar territory; the Parsees from the presidency of Bombay; the Gentoos or Telingas, from Southern India; the Canarese, the Mussalmans, the Malabars, the

* The Coolies are wide awake to their own interests; they labour hard and earn money in abundance. It is a great mistake to suppose that Coolies only begin to save their money after they have completed their indenture. Some of them save enough to buy one or two years of their time. They know pretty well how to make money and save it. It is true some of the Coolies are poor and in debt, but it is their own fault. Indolence and strong drink produce the same fruits in Demerara as elsewhere. But the sober and industrious, almost without exception, save money or acquire property. It has been said that the large amount taken back by returning immigrants proves little, as it is principally made by shop-keeping. This statement betrays great ignorance or thoughtlessness.

Todos, the Kotas, the Koormees, the Warras, and a host of others, according to their different castes or tribes and ranks, have found their way to British Guyana as labourers to work on the sugar estates.*

6. The Coolies, I repeat, are introduced to displace no one, but merely to fill a blank in the civil and social condition of the country. They are introduced from the over populated *zillahs* (districts) and suburbs of India into the port of Georgetown at no expense whatever to themselves. In fact, it is merely removing British subjects from one portion of her Majesty's dominions to another, which is infinitely more advantageous and brighter, where they are always sure of regular work with fair wages. They find work to do, almost immediately after they land. It is true they are indentured to the estates for a period of five years, during which time they are supposed to do what is required of them; but this is done, in order that the parties who have suffered the expenses of importing them may be guaranteed from loss. This method of indenturing the Coolies to the estates has both its advantages and disadvantages. A young man, for instance, who leaves his native home, (England,) and comes out to Demerara to be employed as clerk or warehouseman, in the Colonial or British Guyana Bank, or in any of the stores in Water-street, receives all his travelling expenses, and is indentured to do the required work for a certain period of time. The clerk, if he did not give satisfaction to his employer or employers, may be discharged at a moment's notice, and left to roam about as he pleases. But not so with the Coolie immigrants imported. They get all their travelling expenses paid. They are indentured to the estates to do a certain amount of work required of them, and if any among them be found inefficient, disabled, lame, or otherwise, though he becomes a burden to the planter and to the Colony, he must still be retained on the estate, or sent to the almshouse and properly cared for, or sent back to his native country.† The law also makes provision for the free return of the Coolies after they have completed the full term of ten years' industrial residence in the Colony. Of the disadvantages of this kind of indentureship I may briefly notice here, that some of the planters who are cruel indeed,

* The Hindu "Kulies" are a class of people who occupy the Western Ghats, south of the Bhills, as far as Bombay, and even farther. They, (a few only excepted,) enjoy no independence in their own country, but are a robust, hardy race, often living by plunder, as the wild Arabs do, yet faithful when hired as guides or convoys. Hence porters (motiyon) and other labourers in Hindustan are commonly called "Kulies" by Europeans. They form the bulk of the population along the North-Western frontier, while the Ramuses, another class of labourers, are scattered over the Western Ghats, south of the Kulies, and even partly over the table-land of the Deckhan as far as Bhippur; these latter are more advanced in civilisation, and are partly agriculturists. The word *Kulie* (or as it is more commonly but incorrectly written *Coolie*), is a term belonging to the Tamil language only. It means hire or wages, and the same word is used in the Tamil version of the New Testament, in the passage, "The labourer is worthy of his hire." Such *Kulies* or Hindu labourers are always easily found among the Tamilians of Madras and the southern coast, as far as Cape Comerin (*Kannia Komari*), and as they are fond of a wandering life, they readily leave their own country to trade, or to labour for hire in distant lands; and often return with a little fortune as the result of their adventure. Thus, they go to Ceylon, to Mauritius, to the Cape, (Natal,) to Jamaica, to Grenada, to Trinidad, and also come in large numbers to the port of Georgetown, in British Guyana. These migratory Coolies (to return to the ordinary spelling) are easily obtained. In the north of the Madras Presidency are the fine shipping port of Coconada, in Masulipatam, or rather in Rajamundry, with the ports of Vizagapatam, Bimlipatam, and Calingapatam, in the district (or *zillah*) of Vizagapatam; whilst Ganganam, adjacent, will afford with a like arrangement a large supply of Coolies or labourers—a fine grown class of men—who are being sent away annually to the different shipping ports of Ceylon, Mauritius, Natal, &c. In the Presidency of Bengal, the Tennasserim Province, on the east of the Bay, is the principal resort or port of immigrants. The agent for these migratory farm labourers resides in town, and has his gomastahs, or native agents, out recruiting, being intimately acquainted with the collectors of the different districts in which they recruit; and thus these sub-agents go about and collect as many as they can induce, and ship them to the above ports. "It is thus" (according to the late Dr. Hoole) "that the Tamil labourers, being the most numerous of those whom Europeans could engage, have been called Coolies, and they have given their name to all labourers of Hindu origin; and the same term is applied also to Chinese labourers, although the Chinese language knows nothing of the word *Coolie*."

† The law which secures to the immigrant work and wages when well, food and nursing when sick, and freedom from cruelty at all times, is no dead letter. Indeed, so well protected is the indentured immigrant, that it is far better for a hasty tempered manager to horsewhip his English or Scotch overseer than to lay a heavy hand on one of his indentured gang, no matter how insolent he may be. If an exceptional man of a hard spirit may be found, the numbers who treat their people kindly and well, beyond what bare justice requires, will far more than counterbalance this.

and ill-natured, prove themselves enemies rather than friends to them. "They bind heavy burdens and grievous to be borne, and lay them on" Coolies' "shoulders; but they themselves will not move them with one of their fingers." On the whole, as observed above, the Coolies who come out to the Guyanian field of enterprise, industry, and commerce, find not only ready employment, but live well and save money for a "rainy day," or to carry it away with them. The Indian Coolies are found to be docile, peaceable, intelligent, shrewd, industrious, eager to learn, and apt at improvement; and hence they are more eagerly sought for by the aristocrats of the country—the planters.

7. Whatever may be the advantages derived by the importation of labourers or coolies from India, I cannot deny the ugly fact that we are populating the extensive colony only to depopulate it again at an enormous cost; that we are training up an agricultural population only to send them away when they have become more useful labourers to us and accustomed to the country;* and that the most certain profits of our industry—the wages paid for labour—are every now and then sent out of the country, never to return in any shape or by any manner of means. There is at this present time, more than ever, a great desire on the part of the Government and planters to retain, if possible, the Indian immigrants who have served their time, and who are therefore entitled to a return passage to India. It would, indeed, be a great blessing to the Colony if the immigrants could be persuaded to give up their claims to a return passage, and adopt the country as their future home, forming themselves into a component part of its resident inhabitants, from whom the labourers for the sugar estates may be procured. But the difficulty is—How is this to be accomplished? The following suggestions may not be out of place:—

PART I.

(1.) It may be that there is some defect in our immigration scheme or system which, if remedied or modified, may, in a great measure, tend to obviate the difficulty. If, for instance, instead of, on the arrival of an immigrant ship, the Coolies being apportioned without regard to the district or provinces from which they have been drawn, some little care and attention were paid to separating or classifying them into bands or companies according to their districts, *e. g.*, Bengal, Behar, Oude, Nagpore, Orissa, Circars, Carnatic, &c., and if as much as possible the natives of one district were apportioned to one or more adjoining estates, there would thus be not only a band of union amongst them, but they would not feel themselves so entirely cut off from home associations, as to make them long to be back again amongst the friends and neighbours of their childhood. They might thus form for themselves a home in the Colony which they cannot well do if thrown and mingled amongst strangers, though coming from the same country: for it must be borne in mind, that amongst the natives of the different districts of India, though there may be much in common as to religion and language, yet there are differences of language and dialects, and particular modes of religions and social habits, which make it difficult for them to assimilate; now, if these peculiarities be humoured, by the natives of each district being located as much as practicable together, it may tend to bind them to us and to the soil. They will not then feel that "strangeness in a strange land," which must be felt when promiscuously distributed; and they would likewise appreciate our consideration of their feelings by making their lot as comfortable for them as circumstances will admit. We must enter into the *feelings* of the Coolie if we wish to conciliate him; and whatever differences there may be in social standing, or enlightenment between the employer and employée, yet if there were a common ground upon which each could stand, it would tend to conciliate the weaker party; the stronger ought to be the first to come forward to invite co-operation, especially if some ultimate good is to be gained by both parties.

(2.) There is another advantage which might be gained by this plan, and that is, in regard to the selection of headmen, or drivers (as they are called in Demerara). If the Coolies coming from one district were located on one estate, a driver chosen from amongst them

* I have elsewhere said that a "Chinaman's first thought, after himself, is his country; in his breast there is an unconquerable and irradicable love for the soil of his father land, which nothing can overcome." The Hindu Coolie in like manner looks upon himself as an exile in a foreign land, and anxiously looks forward to the time when he would be in a position to return to his country—his father and mother land. My daily intercourse with the Coolies, I must however say, leaves no doubt on my mind that immigration has not only bettered their worldly prospects, but benefited them morally also.

would command more respect, and exercise more authority and influence over the Coolies, than is found to be the case in the present system. It would be a system more in accordance with what the Coolie has been accustomed to at home. The system is this:—if a gang of men be required for a certain work, the employer gets hold of the makaddam, or headman, with whom all arrangements are made, and who is responsible for his men,—the headman employs and arranges with the subordinates, and supplies them according to the nature of the work required; and in most cases also receives and pays the wages agreed upon. This, I believe, is the Ceylon system of employing labourers on coffee and sugar plantations. The headman is not arbitrarily placed above the labourers by the employer, but is a man of standing and character amongst them, and is treated as such: they feel bound to show him respect, and seldom will they fail in obedience to him, either in the matter of turning out to work, or in the settling of any dispute. He is their spokesman and preserves the balance between employer and employée. If a good makaddam be procured, he will keep his men together, and if fair inducement be held out to him, he will retain on the estate those who have been accustomed to work under him, after their term of indenture is out. In the present system a driver is chosen by the arbitrary will of the employer or manager, without any regard to the feelings or choice of the labourers. This is the case also with the task gang Coolies working in the city of Georgetown. He is put over a gang of Coolies who have no respect for him, and a stubborn and unwilling obedience is rendered to him, because they see there is no help for them—they yield themselves to their fate. The driver is not bound to the labourer by any ties which a Hindu considers sacred or honourable, and the consequence often is, continued disputes, at times amounting to mutiny. When a Coolie has worked out his term of indenture, if his driver be a man with whom he has got on badly, he either endeavours to remove to another estate, or if he have accumulated a little money, he seeks to return to his own country, thoroughly dissatisfied with the Colony, and ready to disparage it when he returns to his own land and people.

(3.) Another important alteration or amendment must be in the marriage laws of the immigrants. In the first place, in the selection of Coolies in India, as many young *unmarried* men as possible should be chosen. If married men wish to engage themselves, they should be induced to bring their wives with them. Those wishing to marry after their arrival here, should, in addition to the existing requirements of the law as regards the registration of marriages, be required to produce evidence that they have also gone through the requirements of Hindu or Mussulman laws according to their caste, or if Christians, according to the practice and the forms of the Christians. The Indian immigrant must be made to feel and know that all marriages contracted in the Colony are as binding as those performed in his own country. The present law is not considered in this light by them, but looked upon only as a matter of convenience, to be thrown aside whenever it becomes irksome.

(4.) The next subject I shall touch upon has to do, not so much directly with the Coolie as with the Europeans who come immediately in contact with the Coolie, viz., the manager and overseers of Estates. It would be a vast advantage both to these Europeans and the Coolies were the former able to communicate with the latter in their own language. Were every overseer, within a twelvemonth of his first appointment to the office, required to pass an examination in colloquial Hindustani or Tamil, he would find all his future career much more satisfactory. If, as suggested before, natives from but one district were appropriated to one estate, there would not be such a Babel of languages and dialects as at present exists on every estate; and there but one language would be spoken or understood by all the Coolies; the overseer then on his being appointed to a certain estate, would be required to give his attention to but one of the Indian languages, e.g., if there were only Bengalese on the estate, his study would be directed to the acquiring of the Bengali colloquial; if Hindus, of Hindui; if Carnatic, Telugu or Tamil. A board of two or three examiners meeting for a week every six months, say at Georgetown, would be sufficient to conduct such examinations, and grant certificates of competency to successful candidates. Four or five months' study, for about an hour each day would, for the most ordinary capacity, be sufficient to acquire enough of the vernacular colloquials, for the purposes of communicating intelligibly with the East Indian Coolies. The advantage of this plan would be to bring the Overseer and Coolie into closer contact—one would understand the other more perfectly, and many causes of dissatisfaction and disagreement would be avoided, which now often occur simply from the intervention of an interpreter, or the use of the English language.

which a Coolie can so imperfectly pick up, and with such difficulty express his wants in. It seems strange that the ignorant, *uneducated* Coolie should be required to learn a foreign language, and that the *educated* European should save himself a little trouble to acquire the language of the people with whom he has so much to do.*

(5.) To return to the Coolie. *Some well directed measures ought to be taken in regard to the education of Coolie children.* When I say education, I mean teaching them to read, write, and cipher. The question now arises, how is this to be done? It is evident, however, that you cannot altogether eradicate their knowledge and acquaintance with their mother-tongue. There are very few instances, I believe, where a Coolie child attending any of the Estates' English schools, has continued there a sufficient length of time, to acquire, what may be called a respectable knowledge of our language, so as to enable him to read intelligently a simple story-book, or compose an ordinary letter; as soon as he has acquired a smattering of English, very little superior to the jargon which any Coolie child can pick up without attending school, he thinks his English education is completed, so far, at least, as to answer all the purposes for which he will ever require the language; he then leaves school, and all the pains and expense of teaching him—even what little he knows—is little better than thrown away. To the field he must go as soon almost as he can earn a sixpence—books are laid aside, and never after touched, from the fact that even the simple act of reading is too laborious, uninteresting, and useless to him, as there has not yet been awakened in his mind a desire to carry on his knowledge of the language, from his never having been interested in what he had read at school. I would suggest the plan recommended in India to make the English study interesting to the Immigrant Coolie children in the Colony:—

(a.) In the lower classes, where the learning of the language is mainly done, and when they have, when proper attention is given to it, by far the hardest work in the school, men who can hardly speak a sentence without blunder are appointed to guide the shooting process of the young idea. A mistaken notion prevails, which I believe is responsible for much of the defective English that one meets with—that anybody and anything will do for the reading lesson. When it is remembered that this reading lesson is almost the only medium of instruction to the lower classes, that the elements of the language are invariably taught in it, it will be seen that this branch of public instruction must rest upon a very imperfect foundation when this very important lesson is in the hands of such teachers as I have described. In many cases, it is true, it cannot be helped. Good English teachers are not very plentiful, but I am persuaded that things might be better than they are, if the best English in every school were brought to bear on the reading lesson.

(b.) The advantage of confining teachers to subjects instead of classes will be evident to the reader, if he takes any interest at all in the instruction of the youths of the colony. If the teacher who has the most perfect command of English be made available, as far as possible, for the reading lessons of every class, an improvement would soon be observable in the English teaching throughout the school. In the numerous small country schools where there are only one or two masters and all deficient in English, no improvement can be expected until more importance is attached to this matter in the employment of duly qualified or certificated teachers.

(c.) A very great deal depends on the selection of the reading book. It has been a bother to many a master to know what would be most appropriate for the purpose, and the same question has caused not a little concern to Universities and great educational societies. A reading book should contain the best specimens of the language with selections from the best authors for the higher classes. For the lower classes, where the laborious work of acquiring the elements of the art of reading English is mostly carried on, the great thing to be aimed at is simplicity and sufficient variety and interest to keep the attention of the child awake.

(d.) It is a pretty well recognised fact in India as well as in British Guyana that all the English teaching should, as far as possible, be adapted to the natural circumstances of the people. Native boys cannot enter into the modes of thought of English boys, neither can they be expected to understand the illustrations from, and allusions to, English life which crowd the pages of reading books prepared for the use of English children. An English teacher would be able to make it clear, and even native teachers, whose reading of English literature has been extensive, would find little difficulty. But unfortunately the majority of

* Such were my views many years ago when I first came to the Colony. I have, however, since discovered, as I have already stated, that there is a great earnest desire on the part of the Coolies to acquire a knowledge of the English to be able to converse in it. And, indeed, it is better for the Coolies to be encouraged to express themselves even in broken English what they have to say. They prefer it. Only the newly imported Coolies find it difficult for a time to make themselves understood, but they manage it somehow or other when they converse with black Creole labourers on the different estates.

our schools are in the hands of a different class of people who cannot understand the book themselves, and of course cannot make it plain to others. A short time ago, when the Educational question was discussed, the Honourable William Russell drew the attention of the members of the Court of Policy, and others who are interested in the education of the rising generation of the Colony, to the great want of suitable reading books adapted to the wants and natural circumstances of the native children, but up to the present time no step has been taken in this direction. At least I do not think it has.

(e.) An adaptation of this kind in the reading book is especially necessary in the lower classes where this important work is too frequently given into inferior hands. Either the text should be adapted to the capacity of the native boy, or there should be notes which would explain passages that would come easy to an English boy, but would be a matter of extreme difficulty for him.

(f.) In English schools it is a recognised necessity that the reader should be well illustrated with pictures. Here the necessity is greater still. A picture is frequently better for purposes of explanation than whole pages of "note." It has often struck me as strange that the Government and Educational Societies have not made a greater use of pictures in their teaching. In these days, when very good pictures for children are so easily obtained, every school-room in the Colony ought to have these silent teachers adorning its walls or ready to bring forward when needed. It is wonderful how much of good English is taught—or rather how English teaching might be helped—by good English pictures.

(g.) The pictures will, of course, help to make the reader interesting, but a great deal more depends on the text. Here we look for a variety of interesting matter which, while it proves instructive shall also prove of interest sufficient to fasten the attention of the child. There is a danger, however, lest the reading lesson should be made to do duty for all kinds of other lessons and not be a reading lesson at all in so far as teaching to read is concerned. The manner of reading is put aside as a very unimportant affair when compared with a knowledge of the facts contained in the lesson. And it is because so little attention is paid to the manner in teaching to read that the understanding of the lesson becomes so hard, and the boy is driven to a recitation of fragments of sentences from it, in answer to the teacher's questions, and the whole thing is degraded into a bad memory lesson and is not a reading lesson at all in the proper sense of the word.

(h.) I firmly believe that the great evil which is the curse of our educational institutions in the Colony and elsewhere—cramming—is due in very great measure to this system of making the reading lesson anything and everything but a reading lesson; where the children are taught to *cram* but not to *read*. Mechanical reading there is a plenty of it. The child knows that certain letters represent certain sounds. He knows or his teacher tells him, how these letters should be sounded in combination, and he knows too that there are some ridiculous English words where the letters do not represent anything at all, or if anything, something very different from what might be expected. If he can get over these difficulties and pronounce the words tolerably he has accomplished the whole duty of the school-boy in regard to the reading of the lesson, and the teacher flatters himself that he has done his part as far as teaching the art of reading is concerned. Then the teacher addresses himself to what is often regarded as the main business of the lesson. The boys shut their books and he proceeds to ask them questions on what they have been reading in the very words of the lesson, making the interrogative tone serve to indicate that he asks a question, without any regard to the arrangement of the words. The boys thus have the answers suggested to them and they supply the necessary words from memory, and the reading lesson is finished.

(i.) In such a system as that there is no place whatever for the development of the thinking powers. The memory is exercised enough, but the faculties of thought rarely, if ever. When a boy who has been taught to read according to such a system passes on to the upper classes and to more advanced studies, he finds that he has to spend a great part of the time which ought to be spent in acquiring new branches of knowledge, in unlearning what he has learnt in lower classes and in inferior schools. And as his unlearning is of all branches of education that which goes most against the grain, it is seldom if ever thoroughly accomplished, and the boy continues his mechanical grind to the end of the chapter.

(j.) The remedy lies very much in teaching the child how to read *intelligently* and in giving him such reading as will compel him to think. The reading lesson should be used for this purpose and not made a cramming lesson. It should be so taught as to make the reading itself a test of the boy's understanding. If the boys learn to read badly, it may naturally be expected that the entire range of English studies will be badly done. But teach the lower classes to read well and you will soon see an increase of intelligence brought to bear on all the work of the school. It may be objected that this does not apply to *reading aloud*, that knowledge for the most part is conveyed by silent reading and study. The answer to that objection is obvious. In principle they are the same. The man who cannot read well aloud, cannot read well to himself. Reading aloud is but the expression of that silent, inner reading which must always precede it. It is the outward sign of the inward power of understanding the thoughts which others have expressed in words.

(k.) It is for these reasons that I would urge on all connected with English-teaching schools, that greater importance should be attached to the reading lesson. Festus says: "Manner is a great matter." And the manner of reading deserves very much more attention than it receives in our schools. It becomes a matter of the very highest importance when we consider what scope for the cultivation of thought is in the hands of the teacher when he sits down to teach a child how to read. And this cultivation of thought is the one thing above all others which our native boys need to be taught. The late Dr. A. Duff's step in Calcutta Presidency had greater influence in leading the Indian Government to adopt English as the instrument of the higher education in India. The English school system has been as fruitful in producing native Ministers as other agencies. The Scotch Church Missionaries and others have devoted themselves exclusively to English education in India.

(l.) Should, however, simultaneously with the English, or even, I would say, before ever the English alphabet were taught the Coolie child, he were instructed in his own vernacular, and were able to read intelligibly a simple book in his own tongue, so as to understand and be interested in it, then a desire would be created in his mind to know and learn more; taking him up, then, at this point of his mental career, and imparting to him a knowledge of the English language, he would not only learn the quicker, from the fact of his mind having already been trained to learn from books; but from the interest which has been awakened, from his having derived pleasure in the reading of books in his own language, he will be inclined to persevere with his English studies, and keep on improving his mind after he has left school. We might then have a class of Coolies from the rising generation, considerably elevated above the present immigrant Coolie, with many of his idolatrous prejudices, if not eradicated, at least very much smoothed down and weakened. Is it then too much to hope that these would feel an attachment to the soil, and would become permanently settled on it? If this should be the case, what a fair field does it present to those who have at heart, not only the intellectual elevation and improvement of our working population but their moral and spiritual enlightenment and good?*

(6.) To accomplish this, at first, as each Immigrant ship is receiving her complement of Coolies, let care be taken that one or more schoolmasters be added to the number—men who have a knowledge of their own language as well as of English. These men may be made useful as Interpreters on the voyage, and on their arrival in the Colony may be allotted to such Estates as may desire their services as Coolie schoolmasters, and as teachers of the vernacular to such Europeans on the Estates as wish to acquire the language. I apprehend there would not be much difficulty in procuring such men in India, for Education in that country is not only rapidly extending, but has already spread to a considerable extent; and it is in a great measure communicated in English and the Vernacular simultaneously. After a time some of those who have been thus educated in the coolie schools of British Guyana can take their places as coolie school teachers whenever a vacancy occurs, and the supply from India might be discontinued. Here would be inducement to Coolie children to avail themselves of the advantages offered them in the way of education, by opening up to them, if industrious and steady, opportunities of raising themselves above the condition of mere labourers. A class of men raised by such means as those proposed, would contain some examples of men, superior

* In the year 1866 several letters on "The Indian Coolie Immigrants" appeared in the *Watchman*, in which their habits, customs, character, &c., were impartially depicted, and therefore it will be unnecessary for me to go over the same old ground again. The habits of the Hindu or Indian immigrants in the colony are very unlike those of the same class in India. Many of the men adopt the European style of dress, the women wear petticoats, and all learn the Creole patois or corrupted English, and seem fonder of talking it than their own beautiful and poetic language, the Tamil. In visiting I have come upon some Indian families where the children could not speak their native languages, but only Creole. There is a restlessness and love of change about the people which is seldom found among the same class in India. There are no caste prejudices to overcome, and from this fact alone I firmly believe that if we had more missionaries, or catechists, we could do, or rather God would do by us, great things. The Chinese Coolies are larger and stronger in person than the Hindus; they are also energetic and ingenious. But they are guilty of bare-faced larcenies, occupying the greater portion of the time of the magistrates—wholesale perjury, till their oaths are justly regarded as a farce—the establishment of hideous gambling and opium dens, in the midst of our towns and estates, which are a pest to the neighbourhood, and of still more hideous joss houses, with their unholy rites, which are a blight, a stain, and an eternal disgrace to the Christian land in which they live—horrible murders among themselves, which are scrupulously screened from justice, and a host of other flagitious acts too numerous to be mentioned. They wear the loose costume of their native land, well known from the pictures on tea-chests, and other familiar representations. Some among them have discarded the long pigtail and hat of enormous size, and adopted the costume and, to a certain extent, the manners of Europeans. A few among them can talk what is called in China "Pigeon English"—i.e., a corruption for business English.

in intellect and other good qualities to the common herd, who would work themselves up to positions of trust and responsibility in different walks of life, or be fitted to fill places, such as clerks, or head men on the Estates. I conclude, there would be nothing better than this to attach the rising generation of Coolies to the country, and make them a component part of the inhabitants of British Guyana.

(7.) In regard to the Chinese immigrants, some few modifications to the foregoing suggestions would be necessary. I fear however that from the known peculiarities of this race we could never hope to make the Chinese permanent residents amongst us. A Chinaman's first thought, as already stated in a note above, after himself, is his country; in his breast there is an unconquerable and irradicable love for the soil of his fatherland, which nothing can overcome. To such an extent has this been shewn in California, where multitudes of this people have emigrated, attracted by the gold diggings—that it is a common occurrence for a Chinaman who has been successful there, to make ample preparation and provision in case of his death, to have his corpse conveyed over the sea to be buried in his own native land. A common article of export from San Francisco in ships and steamers leaving that port for China being "*Chinese corpses*." A Chinaman, however, is a most desirable labourer, and I think is acknowledged in many respects to be superior to the Coolie, and therefore it would be a great advantage, were it possible, to renew or revise China Immigration to the shores of British Guyana. But to induce them to emigrate ample provision must be made for their return to their country after their term of agreement has expired. The Chinese are likewise an educated people in comparison to the Coolie, that is, they are all sent to school when they are young (in their own country) and you see very few exceptions of Chinamen who have not at least a slight reading knowledge of their own language. But they care as little for acquiring a foreign language, as they do for laying their bones in a foreign land. To provide the children then of Chinese immigrants with facilities for acquiring the English language alone, is almost useless, they will not avail themselves of them. If a Chinese knows, what is called in China "*Pigeon English*" (a corruption for business English) it is all that he cares for. They would highly appreciate the establishment of Chinese schools, where the Chinese language is taught, and would gladly avail themselves of the advantages offered, while they would systematically keep away their children from the English schools.* If the Chinese immigrants are to be attracted to our shores, an engagement on our part should be made in regard to their education, in China, and proper steps taken to procure qualified schoolmasters to accompany each shipload of immigrants. Were then the Chinese to feel and know that every provision would be made for their return to their own country, and that the education of their children would be provided for, they might be induced to come to the Colony in large numbers. It would also check in a great measure that growing evil amongst them—opium smoking—which not only impoverishes the body and mind, destroying the constitution, but reduces to beggary the poor victims to its indulgence; for then he would endeavour to save up his earnings in order to take back his hoard with him when he returns home, and his children being educated, he would feel that they would be under no disadvantage on their return to their own land on this score.

(8.) The remarks I have elsewhere made in regard to the Coolies being allotted according to the district from which they have been drawn, and the appointment of head men, are equally applicable to the Chinese as to the Coolies. But it would be too much to expect that overseers should be required to study Chinese colloquial, as the time and attention necessary for this would be more than they could devote to it, though of course, it would be much to their advantage were they to do so.

(9.) It may be asked—would the Coolie children attend the schools thus provided for them? I would answer, not unless some *slight compulsory* means were used. It is a bad plan to offer them money or bribes for attending to that for which they ought to pay a fee, however small. The parents of the children make no objection to their offspring going to school, if they have nothing else to do by which they may earn a little money, but at the same time, they do not use their influence and authority to compel them to go; in fact they are very indifferent in the matter. The difficulty often is, in

* I may state here that several Chinese coolie children attend the Wesleyan Day School at Trinity (Werk-en-Rust, Georgetown,) and are getting on well in their English lessons or studies.

getting the children together, and here some little compulsion is necessary in regard to them. Children in the Colony, as elsewhere, prefer play to work; to get them together, there should be a children's driver, whose duty would be, every morning to go round to all the Coolie ranges and *bring* the children to the school, ascertaining which of them are detained at home from sickness or other necessary cause. (I knew of an Estate where this plan was carried out to some extent, and it answered well. At that school—which was strictly a Coolie school, where the Vernacular was taught, the number on the register was 60, and the average attendance 30, i.e., 50 per cent. I believe the average attendance would have been greater if the plan here proposed had been carried out to its full extent. The children were instructed for about two hours daily, and were making good progress. The school opened at 7 and closed at 9, so as to afford an opportunity for those of the children who went to work, to do so.) It would be better, if children were allowed their full day's earnings, although they commenced work two hours later in the mornings. The loss would not be very great to the estate, seeing the advantages which would ultimately result from their being instructed. Some compulsion might also be brought to bear on the parents in order to induce them to take an interest in the instruction of their children: if for instance a small weekly fine were imposed upon such parents as do not send their children to school, and these fines appropriated to the purchase annually of articles of clothing, &c., to be given to such children as regularly attend, it might have a most beneficial effect. Of course it would be necessary under these circumstances that every estate should provide suitable school accommodation, which is now more or less done. It is absolutely necessary, however, that the Managers, Proprietors, and Attorneys,—in one word the Planters—should not only countenance the establishment of schools for immigrant children on the different estates, but give their utmost support to secure any amount of success in this direction. Unless this could be done, it would be impossible, vain to expect good results.

[Superior English education in India has enabled several persons, both of European descent and natives, to fill with credit honourable positions in the Civil Service and in other departments. Would it be considered utopian or rash on my part to entertain a similar hope so far as the Colony and its rising Creole Indians and others are concerned. But my earnest desire is that the children of Indian Coolies and others of the Colony who are taught in our Day Schools should, from the very first day of their entrance into school to the time they leave it, be taught to regard manual labour as something honourable to be pursued and not degrading, not as something beneath their notice or consideration and hence to be despised. There are many in British Guyana and elsewhere who, because they have had some little training in some inferior English school, are waiting to obtain some clerk's situation which they fancy is more honourable and respectable than trade, &c. They would rather endure the most abject poverty than work for an honest livelihood. I sincerely hope that such a calamity will never befall the rising generation of the adult Indian and Creole (*black, &c.*) Coolies.]

(10.) I have thrown out the foregoing hints and made my observations on them, without for a moment thinking that they, and they alone, are the only right and perfect mode of dealing with a subject which has occupied much attention in the colony, and on which there are diversities of opinions. If what I have said be instrumental in accomplishing good and establishing a more desirable state of things in the colony in regard to the Immigrants, my object will have been accomplished; but I feel my subject would be scarcely complete were I not to glance at the social, moral and spiritual effects which would be produced by the adoption of some measures as those above proposed.

(a.) As to the social effects I would remark—that the marriage laws being amended and enforced, would have a most happy effect upon individuals, families, and the bulk of Immigrants generally. To reform and improve a debased people we must commence to work on the individual. The relations of husband to wife, and parent to child, are sacred relations, and where rightly appreciated tend to engender the cultivation of finer feelings, resulting in self-respect, which will surely develop itself in a higher degree of harmony and order in the whole mass of the people. No nation can hold together where these first principles are slighted or wanting. What has kept China together in one consolidated mass, but the principle of filial piety which is so strong a characteristic of that nation? It has been the mortar which has cemented together her institutions, defective and antiquated as they are, and makes her people strong in their weakness.

It is this which binds husband to wife, child to parent, subject to Sovereign, and which has ingrained into their stereotyped nature that attachment to the soil of their fatherland, which with all their intercourse with foreign nations, both in their own country and in their temporary migrations to other lands—as to Australia and California—has not so much as been shaken, but is still as deep-rooted as ever. Were then the domestic relationship of the Coolies in the Colony secured on some firm and sound basis, it would tend much to raise our immigrants in their social position, and we should have a foundation upon which to work to secure their political attachment to our soil and institutions.

(b.) As to the moral advantages of the proposed scheme, a diffusion of education amongst the Coolies would undoubtedly raise the moral status of this people. Ignorant they are, and therefore abased in morals, and steeped in prejudice, which, only a sound system of education will correct and remove. Little can be hoped to be done with the adult Coolie, but there is the rising generation, which, if not reclaimed and trained to something better, will certainly deteriorate in every principle of morality, imbibing not only the debased morals and prejudices of parents, but following the special vices of the black and coloured, and I may say also, of the white population of the colony. Education will fill a vacuum created by a more extended knowledge of men and things, from intercourse with others besides their own people, and be the hand-maid to the establishment of a purer system of morals, a more intelligent and tractable people to govern, and I may say also, a more faithful and competent set of labourers.

(c.) And, lastly, as to the *spiritual* effect of the system. What a wide sphere does this open for the spiritual benefit of these heathen who are thrown amongst us—a Christian nation;—a people dissevered from their land of idols and from time-honoured institutions and superstitions, taken kindly by the hand by a paternal government, and led gently but gradually and steadily forward in life's progress and prosperity—their moral condition improved under salutary laws; their social condition raised by judicious and timely means; their intellectual improvement encouraged and aided by example and precept. This is a field to work upon! The cravings of their inward life will then have been awakened; the worship of senseless idols seen to be insensate folly; their minds cultivated and prepared to receive the sublime and soul-elevating principles of Christianity; the people will be prepared to appreciate, if not to embrace the glorious truths of the gospel, and be made a contented, happy, thriving people, attached to our laws, our institutions, and the country of their renovation.

PART II.

(1.) I may further add that whatever might be said or written from time to time by different writers against the costly Indian Immigration and its continuance, India seems to be the only Empire or Country to which every other distant land or Colony looks up for labourers. I am well aware that some benevolent persons in certain quarters, have regarded Coolie immigration to the Colony of British Guyana and other West Indian Islands with some jealousy, fearing, and not unnaturally, that it might have degenerated into a sort of slave-trade. Happily, however, the whole business of immigration being under rigid management of the British Government, from the first engagement of the natives by the immigration agent and their subsequent engagement by planters in the Colony, down to their final restoration to their homes in India, the former dark scenes of cruelty and kidnapping connected with procuring labourers are wholly past, and the benevolent persons connected with the Anti-Slavery Society in England and elsewhere, to whom humanity owes much, need not now fear a repetition of those dark scenes. Not only Natal, Mauritius, Trinidad, Jamaica, British Guyana, &c., but very recently the Fijian Government also has made arrangements with that of India for permission to import a large supply of Indian Coolies, and a considerable number from the Presidencies of Bengal and Madras have already reached the Isles. There must be some unavoidable causes or reasons for such steps to be taken or adopted by the owners of plantations in different parts of the world to import labourers—though at a costly price—from India.

(2.) Large numbers of Coolies annually find their way to British Guyana to work on the different Sugar plantations, and the owners of the estates and planters are almost entirely dependent upon them. Whilst this is the case, I cannot hide the fact that

there is a Divine Merciful Providence at work at the same time. The whole of India where millions upon millions crowd the broad provinces, including the spicy groves of Ceylon, is thrown open to the Missionaries of the Cross, and the Gospel may be, and is being preached in freedom and peace, under the protection of the British Government; but thousands of those who leave their native land for British Guyana and other West India Islands never had an opportunity to see the Missionaries or hear their voice there. Their coming to the West, to the land of Bibles, Sabbaths, and Christian ministry, from every part of India, is a sure and certain sign that God intends their conversion. I further regard the continuance of Coolie immigration as a step in the right direction to break down caste feeling, and to further their civilization. The system of immigration as now carried on, is intended without doubt, to undermine in the adults, and still more in their children, the petty superstitions of old tribal distinctions, and to teach them the truth contained in the following lines of Burns:—

“ For a’ that, and a’ that,
Its’ comin’ yet, for a’ that,
That man to man, the world o’er,
Shall brothers be, for a’ that”:

Or the truth contained in the following stanza of *Siva-Vákhiam*:—

“ What, O wretch, is *caste*? Is not water an accumulation of fluid particles?
Are not the five elements one, and the five senses one?
Are not the several ornaments for the neck, the breast, and the feet, equally gold?
What then is the peculiar quality supposed to result from difference in *caste*?
There is no *caste* at all: all are equal in God’s sight.”

(3.) In many respects the Coolies are better off in British Guyana than they are or would be in India; in particular, after their indenture is up, they are far more free and independent. Several who had gone to India and returned to British Guyana after a year or two with some friends, have told me that no person coming to Demerara young could like India on his return. They feel that the customs of India make them slaves, whereas in Demerara, if industrious, no matter to what caste or tribe they belong, they can get on well enough, and be their own masters without fear of opposition, and that they are not only cared for in the Colony, but to some extent petted by their employers. A Coolie who returned to India with his children born in the Colony, writing to a friend in Georgetown not very long ago stated in his letter: “ At present from want of rain in these parts (Southern India) the price of grain has gone up very high indeed, and I find it hard to make a living here (India). Besides this country does not agree with my children. We intend, therefore, returning to Demerara.” Another one wrote: “ I am sorry I ever made up my mind to leave Demerara for my native land. India seems strange to me and to my family. I like Demerara very much, and as soon as I have spent a few months among my relations here, I shall start away to Calcutta and return to the Colony. Tell my friends plenty of salaams.” I can give other similar quotations but that is unnecessary. The following particulars, however, may not be uninteresting to the distant reader: From January, 1835, to June 30, 1880, the number of East Indian Coolies introduced in the Colony has been 123,315, and the number of free Coolies who have returned to India from 1854 to October 12, 1881, has been something like 14,040, and the amount of earnings or savings deposited by them for transmission to India has been \$1,346,115 49c. or £280,440 14s. 6½d. This may be considered by some a very large amount to be carried away from the Colony. The figures look large, enormous in print; but when analyzed, we find that each person carried away about £19 19s. 5¾d., or about \$95 87½c. Surely it cannot be considered a very large sum for each person, especially when these return Coolies had been in the Colony some ten, fifteen, and twenty years and upwards. If the Coolies were treated like slaves, instead of like children and rational beings, such large numbers would never have returned to India with such a large sum of money, and several of them would not have come back to British Guyana, in some instances paying their own passage.

(4.) It is not at all likely that the Coolies as a body will forego their claims to a return passage to India. The love of home, country, and kindred, is such that they naturally feel a desire to return to their native land. All the free Coolies—however long they might have been in the Colony—are in the expectation of returning home to their country. Instead of fretting about their leaving the Colony, and carrying away

large sums of money and precious jewels or ornaments with them, our pride ought to be in the number we induce to remain in the country. Even if only ten families out of the many who leave the shores of British Guyana could be induced to settle in suitable localities, the Colony would by that means become richer in population and power of production, and however slow the progress, we would from year to year, and by little and little add to our small number of peasant proprietors. In Trinidad, we see the Coolies gladly avail themselves of the opportunities afforded them, and have purchased and paid for some thousands of acres of village allotments. The free Coolies, principally the Madrassees who are, it is said, stronger and healthier than the Calcutta Coolies,* from Guadeloupe and Martinique go over to Trinidad and purchase lands, &c., and settle down. The Trinidad Government, some years ago, gave to each free Coolie who gave up his claims to a return passage to India ten acres of land as free grant, which was afterwards reduced to five acres, and what quantity is now given I cannot say. I am glad to notice that the British Guyana Government has at last seen the necessity of adopting the suggestions which had from time to time been made in the local newspapers by myself and others of my fellow colonists. I am only sorry to find that the proposed Coolie settlement at *Huis t'Dieren* is yet paved with many difficulties. The abandoned plantations *Fairfield* and *Hibernia*, in Essequibo, and others as *Broke Pot*, &c., on the East Coast (Demerara), and some also perhaps in Berbice County, possess the necessary qualities and conditions for Coolie settlements. They possess splendid grazing pasture lands, &c., just what the Coolies would like, and these several abandoned estates or canefields might perhaps be purchased from their proprietors for a reasonable price and handed over to free Coolies in lieu of a return passage to India. The *Huis t'Dieren* alone is insufficient and inadequate as regards space, &c., to the number of immigrants who are now, and who may, through fluxion of time, be entitled to freehold lots of land. I take the liberty of extracting the following portion from a letter which appeared in the columns of the *Royal Gazette*, dated *Sept. 24, 1881*, in connection with this very subject:—

“To close observers of this very important measure of the Government it must be apparent how tardy the Coolies have been to commute the only re-assuring point in their colonial service-contract for the prospects held out to them under the present system of husbandry; and fairly speaking, if the advantages of a return to the land of their birth, where their hard-earned savings will be worth just double the amount, to say nothing of the prestige which foreign experience and comparative opulence will give them among their countrymen, be weighed against those to be derived by accepting the Government offers, obscured as they appear to the minds of a suspicious and vacillating, but not unintelligent people, it can hardly remain a matter of surprise that they have been reluctant to make British Guyana the land of their adoption.

“To digress no further, I shall observe in the first place that such a site for their dwellings should be chosen as shall be found to be higher than the surrounding fields, such as sand reefs, and where there are no such natural elevations, a spot may be easily drained and raised, and facilities made for exporting produce and admitting supplies of provisions by road or trench, and within quick reach of medical aid. Next to these and other sanitary considerations, the supply of fresh water and its storage for drinking and irrigation purposes should command attention; and *en passant* I may say that the Government has been fortunate in acquiring a property in the locality of an abundant supply of fresh water. With such slender means as most of these rice planters will start their colonial career, an ample supply for times of drought must be secured, unless we would see them ruined and the scheme a failure; and as a further result, find them degenerating into paupers, and increasing the strain of the heavily burdened taxpayers.

“The next want would be firewood, and of this there should be an ample supply. How much this article is valued by the coolies may be estimated from their known provident habit when on Sugar Estates, of storing up large quantities in and about their dwellings.

“Again, most people who have dealt with coolies know their natural devotion to the cow, and its possession forms the limits of their ambition. This being so, a good pasture should be either on or very near the settlement, and in the former case should be so fenced as to prevent damages being suffered by any individual settler, the expense of such enclosure to be defrayed by a small per caput tax on the cattle grazing therein.

“Now, with regard to the system of agriculture so far as it affects the cultivation which it is supposed will almost exclusively be carried on by the settlers, most of our readers will agree with me that it is not only tedious, but costly and ruinously wasteful. Let the Government import a number of ploughs for animal power, the uses and advantages of which the

* The same remarks are made about the Madras Coolies in Natal, Mauritius, &c. British Guyana is the only Colony where they are depreciated, and bear a bad name.

settlers are for the most part well acquainted with, and sell them at cost. Add to this one or two complete sets of rice machinery for animal as well as for hand power, and the coolies will not be slow to avail themselves of the profits their oxen will bring them instead of sacrificing them to butchers, and I venture to say that they will hail the improvements and the gain to be derived therefrom with delight, and the Government will have added such an inducement to the bargain as shall secure an unqualified success to the measure."

(5.) There have been 86 applications already for freehold lots of land, and the sooner the application is entertained and their request granted the better, or the Coolies who are always suspicious, &c., will find it necessary perhaps to alter their minds in this respect and look forward for their exodus hence to India. I do not think myself that two acres of land for cultivation and one quarter acre village lot for every adult male immigrant, and two acres of land for cultivation for children between the ages of twelve and fifteen years, but no village lot, and one acre for children under twelve years of age, a sufficient compensation for the Coolies to forego their claims to a free passage; but as the applicants have not made any unreasonable or exorbitant demand than the quantity here specified I shall say nothing; but let the quantity asked for by all means be given to them without further delay, or difficulty. This will, I am positive, encourage many hundreds to settle in other localities as well where abundance of water may be found and where they could find pasturage for their cattle. Mr. Herbert Barclay, Special Magistrate, in his report to the Lieutenant-Governor of a special trip made up the Demerary River, for the purpose of taking a census of the population, speaking of a Coolie settlement which he visited, observes:—"We started from the Oracoeja at noon, passing several settlements of Chinese and Coolies, and came to the Coosoraboo Creek, in which are two grants, it being private property. Including the Chinese and Coolies just mentioned, about ninety people live here. About 2, p.m., a pouring rain came down, and we landed at Loo, a Coolie settlement, of which one Lookloll is the head. He grazes some fifty head of cattle, cuts timber, has rice fields and provision grounds, and employs many of the Coolies living in the neighbourhood. I also noticed a carpenter and several blacks employed about his place. Some sixty Coolies have settled here."—(Extracted from the "*Colonist*" of October 7, 1831.) Even if the immigrant did not take to the sugar estates after obtaining his allowance of land, yet he would be a great gain to the Colony, not only as a farmer of cattle, of rice, and of other articles of food, but also in imparting to the negro villager many of the elements of an ancient civilization; he would teach him industry and frugality, and love and care for his offspring, and kindness to his ox and his ass—virtues in which the best friend of the negro must admit he is sadly deficient. If in other places the Indian immigrant is willing to avail himself of the advantages offered him by the Executive, there is no reason why he should decline them here. British Guyana is not less fertile, her land less rich, her producing powers smaller, than those of her neighbours. A plot of land in the Colony will return quite as much for the labour expended upon it as in any other place to which Coolies emigrate. And as no country can be considered prosperous that depends for its prosperity upon a flow of foreign labour which may be stopped at any time on account of the large demands made upon her labour market by other Colonies requiring assistance, it would be money well spent to try to stop at least one-tenth part of the immigrants who come to the Colony each year, and if we succeed, we should have in a comparatively short time the basis of a population which would render the future development of British Guyana certain and sure.

(6.) Nearly all the time of the Coolies' residence on the Estate or Plantation in the Colony is spent in growing cane and manufacturing sugar, molasses and rum. The production of sugar almost exclusively engages the attention of the people of every class. I do not believe that Providence intended that British Guyana should always remain a sugar growing Colony only. Some years ago I threw out some hints in the local Papers, and a rice growing Company was formed in the City of Georgetown, but because a few of the leading Merchants and Planters were opposed to the scheme, it died a sudden death after nine days' wonder or talk. Valuable as sugar is, it is worse than impolitic to hang all our fortunes on one staple; and this grain only requires to be fairly started, to supplement adequately our saccharine friend. Creole rice is the finest article of food in the world. When first introduced into the London market it at once topped Carolina, then at the head of the list, and if my reader is any way sceptical as to its quality let him try it; and if he return to the insipid produce of India, I pity his taste. The Colony is flat, rich, easily flooded, water is abundant, and

the seasons admirably adapted for its culture. The land can be prepared by fire and plough. The seed once sown requires little else than attention and management as regards the application of water. The crop can be cheaply reaped, and prepared for the market by machinery. Nearly half the population of the world lives on rice. Cattle, horses, stock of all sorts thrive on paddy. Poultry fatten on the broken grain and pigs will not refuse it, although damaged. Both Coolies and Chinese thoroughly understand the culture of rice, and on some of the Estates in Essequibo, Berbice, and Demerara, are trying their hand at it with success. But why can't it become general? Abolish the present land regulations which would be ludicrous if they were not mischievous. Let the Legislature offer a bounty of \$30, or \$40 for the first thousand bags produced; and in a Colony so entirely suited for rice growing there would be established a cultivation which would create so thorough a change that British Guyana from being one of the dearest would become one of the cheapest Colonies as regards food, thus affording more permanent inducements to the Indian Coolies than any bounty which could be offered. At the meeting of the "Court of Policy" held on Sept. 21, 1881, the Honourable William Russell observed: He had taken very great interest in this question of locating coolies upon some eligible site. It had been so much talked about that now as they had an opportunity of dealing with the question they ought to give it due consideration. There were many points in Mr. King's report that were new to him. He thought that the settlers ought to be taxed to maintain their roads and dams. In India the Zamindar of the village simply gave his orders and everything was done, but it would not be so in the Colony and the Zamindar* would not be such a despot. He did not see why there should not be a tax for sanitary purposes, drainage and dam-making, without entailing any after burden upon the Colony. He quite agreed with the Government Secretary that it was a mistake to pamper people and do too much for them, and that they should be allowed to feel the weight of their own responsibility as land owners and to conform to the usages of free colonists. The people complained that the land behind the present back dam was not empoldered. That, he certainly considered, ought to be the work of the Government, if the land was found to be of sufficient quality and quantity, and the cost would not be very heavy. In connection with the back empolder the question of irrigation ought to be considered. In the East Indies the successful growth of rice depended almost entirely on irrigation, for which large sums had been expended, and it was astonishing how the land could stand the taxation that was in consequence imposed on it. He trusted the time was not far distant when a lock would be put in the Ituribisc Creek to secure a supply of water for the residents of *Huis t'Dieren* and the neighbouring settlements. A lock might be put in for about \$3,000 at the sand downs. He had been over the land himself and noticed that in some places had there been a supply of water the people might have grown two extra crops a year. He believed there was a great future for *Huis t'Dieren*, and that when the Coolies were located there they would be happy and prosperous.—

The Government Secretary and the Lieutenant Governor agreed with Mr. Russell. It was not a question of the construction of the Ordinance, but a question of practical policy, and he believed that to give land to the creole Coolies above fifteen years of age would be quite as advantageous as to give it to the other Coolies that had come from India, because it was most desirable to settle that population. It was a curious question what position the creole Coolies would occupy in the Colony in 30 or 40 years to come. They were fast in forgetting their own language; they spoke better English than their parents, and by and by they would speak no language but English. The consequence would be that they would become colonists, and it would be wise policy on the part of the Government to induce them to settle in the Colony.

* The Zamindar VIRASWAMY, *alias* John Johnson, a name I gave him many years ago when he used to attend my Coolie School in Lacy Town. His first lessons in English and his native language were received from me. I am glad to find that he has raised himself to his present position as Zamindar by diligence, perseverance, and close application. His father, *Kannyappan*, was baptized under the name of *William Boyce* at Ann's Grove, Wesleyan Chapel, East Coast, on Dec. 22, 1867. He led a consistent life, and was honest and true. The British Guiana Zamindar should not only superintend the Coolie Settlement, but be able to keep a school and teach the children and adults, especially as the Coolie settlers have expressed a desire that the Government should establish a school in the proposed Village Settlement. The Government should also appoint some trustworthy person of influence to superintend both the Zamindar and the settlers. This is so done in India.

AN APPEAL TO PLANTERS AND EMPLOYERS OF COOLIE SERVANTS.

(1.) In the extensive Colony of British Guyana we have upwards of 40,000 Coolie immigrants labouring on the different sugar estates. When we look at them, we are led to enquire, "Whence came they? What is their social connexion with the Christian community of the Colony? Of what use are they to us? For what object has God permitted these strangers to leave their home so readily, and come all that distance across the mighty ocean to British Guyana? And how we as a church and people should communicate to them those blessings of religious instructions we enjoy, and which they stand in need of? These questions may be easily asked, but not easily answered. They are come, as we all know, from a country which is wholly and solely given to the worship of idols of wood and stone. They have been hitherto kept in total ignorance and darkness by their superiors—the proud and arrogant Pharisaic Brahmans, on the great subject of salvation purchased for their immortal, precious souls, by one who is mighty to save, even Jesus Christ the Eternal Son of God. They have not been taught in their country,—which is pre-eminently called "The land of temples and of strange Gods,"—to worship the only living and true God. They are come from a country which, in the world's history, is one of the dark places of the earth, full of the habitations of cruelty. They are all the workmanship of One only Almighty Being—they are bone of our bone, and flesh of our flesh, and they equally share our physical, intellectual, and spiritual nature, and each one of them possesses an immortal soul, which was at first created in the image and likeness of God, but now that image erased, and yet a soul, which God our heavenly Parent loves, for which Christ Jesus died, and unto which everlasting happiness or eternal misery shall be meted on the day of retribution. These form our constant and inseparable associates in a certain sense. Where we dwell they dwell; where we die and are buried, they too die and are buried; and more than all, our God is their God, and our Saviour Jesus Christ is their Saviour. We cannot do without them; and we can't afford to lose them. Necessity compels us to introduce them in our midst. Mostly all that we enjoy as returns of our soil comes from their patient and untiring labours. As we look to them for our temporal prosperity and welfare, even so they look up to us for their spiritual and eternal prosperity and welfare—and shall we deny this to them? God forbid!

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(2.) In their own country, as has been said before, they have been kept down, and the knowledge of the truth had been hidden from them, by the wholesale soul-destroying Brahmans. They had never heard, nor had been taught to know that there is a holy God, who is a Spirit; that they are sinners in his sight; accountable creatures; in danger of hell; that Jesus Christ had died to save them; that unless they are born again they cannot see the Kingdom of God. And God evidently has in his infinite wisdom and providence permitted these Hindoos to sojourn in British Guyana, the land of Bibles, Sabbaths, and a Christian Ministry, in order that during their exile they may become acquainted with the truth of the Holy Gospel, by daily coming into contact with those who love and fear God, and carry back the same truth, and preach them to their benighted countrymen, like the Primitive Christians. At this present time, the languishing cry of "No man careth for my soul," seems to come ringing into our ears, in every direction:—

"Hark! what mean those lamentations,
Rolling through the distant sky?
'Tis the cry of heathen nations,
'Come and help us, or we die.'"
"Hark the heathens' sad complaining,
Christians hear their dying cry:
And the love of Christ constraining,
Join to help them ere they die."
"Alas! shall we, who from our earliest youth,
Have learn'd the lessons of eternal truth,
Who, whilst we live, and when we come to die,

Can on a Saviour's mercy safe rely;
Shall we, a base example, dare to show
To those thus deeply sunk in vice or woe,
Excuses furnish to their untaught mind
For living on, to true religion blind?
Oh no! if we have learned to hope and pray,
Point we to them the right, the better way;
And by our works of faith, make plain the
road
That leads the erring soul, thro' Christ to
God."

Here is a loud call for help—immediate help. The heathen are literally perishing at our very doors. Before the heathen nations were introduced here, or were permitted to visit our shores, great love and earnestness for their instruction and conversion in their own land, were manifested by thousands of our fellow-Christians. And what good do they now to these people whom they never anticipated or expected to see in their midst? What help do they render unto them? What active part do they take, to bring them to a knowledge of the truth as it is in Jesus? Irrespective of the Missionaries of the Episcopal Church of England, Wesleyan Church, and Free Presbyterian Church, labouring among the Coolies for their spiritual benefit, what do the different Planters, and other Masters who have them under their immediate charge, do for them in a spiritual point of view? How many of the Coolies are suffered to perish in heathen ignorance around us, with scarcely an effort made to convince them of their danger, and to lead them to the only fountain opened for sin and for uncleanness? As this appeal is earnestly and affectionately addressed to Christian masters, and others who love the Lord Jesus in sincerity and in truth, I hope they will bear with me in love.

(3.) I believe that it is the paramount duty of all Christians to maintain family religion in their houses, to train up not only their children in the nurture and admonition of the Lord, but, like Abraham, to command their households after them to keep the way of the Lord. Every one who takes the Bible for the rule of his faith and practice, will readily admit this. But is it not greatly to be feared and lamented, that many even of those who have reared in their families altars to the name of the Lord, and are seriously seeking for themselves and their children “the Kingdom of God and his righteousness,” either altogether overlook, or are very negligent in their duty towards, their *servants*? If the instruction for our servants—whether domestic, estate or field labourers—in righteousness is a duty required of every one of us, how much more imperative is it in Christian British Guyana where there are so many thousand Pagan Indians or Coolies. *Here*, our poor Coolies are professed idolaters, brought up in utter ignorance of the truth, and sunk in the darkest and grossest superstition. *Here* no man careth for their souls—they are perishing for lack of knowledge—unless *we* give it them, they may never enjoy the opportunity of reading those Scriptures, which are able to make them wise unto salvation, or of hearing of that Saviour, who came to seek and to save perishing and sinful heathen souls. O, let us seriously consider how sad our case will be, if the blood of the souls of our heathen servants on the different estates and other places shall be laid at the door of the Christian Planters or Managers and others for their negligence and carelessness! Let the conviction of our awful responsibility—as masters awaken us to prayerful and diligent exertion.

(4.) Let us consider the value of the souls of our heathen Coolies. The whole world, yea, a thousand worlds, cannot compensate the loss even of one soul. The joy which is in heaven at their conversion—the price—even the blood of an incarnate God, paid for their redemption—declare the value, the unspeakable value, of an immortal soul. And shall we make no effort for their salvation?—We know that they are ignorant, guilty, condemned sinners. We know that if they die—unwashed by the precious blood of Christ, and unrenewed by the Holy Spirit—they must perish—perish everlastingly. And shall we—trusting that our own souls are safe—feel unconcerned and indifferent about theirs? Shall we eat and drink and take our ease, while these, who cultivate our lands, wait at our table, and minister to our comforts, are rushing heedless, ignorant, and unawakened into hell! Alas, alas, what cold unfeeling, stony hearts are ours! Had God dealt with us, as we deal with others, we had still been unpitied, unredeemed.

(5.) Some of my readers perhaps may feel disposed to say—We admit that it is our bounden duty to instruct our Coolie servants in the knowledge of God, and it is our sincere and anxious desire to perform it; but from our ignorance of their language, we feel quite incapable of instructing our servants. This may be quite true. But are there no Coolies in the country who can speak the English tongue pretty well? How do the employers—the masters on the different estates—converse with their Indian labourers, when they want to get their work done? Do they not converse with them very frequently in English? Almost all the Coolies in the Colony have a smattering of English. From several overseers I have learnt that the Coolies having an intense desire to acquire a knowledge of the English, they have gone to them and asked questions about the Christians' God. The open air preaching services in town and country are.

also largely attended by the Coolies for the same reason. Whilst teaching the English, a knowledge of the principle of the Christian faith may also at the same time be imparted. Surely if there is a will to do good, ways and means will not be found wanting! In addition to this, I may state that, through the mercy of God, several other means of communicating religious instructions to these people may be employed. These means are :—

(1.) Prayer. Without this all other means may prove utterly unavailing. Though the employers cannot speak to their servants of God, they can speak to God for them. Their ignorance, superstition, and sinfulness they may bewail. Their spiritual misery and wretchedness they can spread before the mercy seat. They can plead for them in the name of the one Mediator, Jesus Christ, beseeching the Father of lights for his sake, to open their blind eyes, soften their hard hearts, subdue their perverse wills, convince them of sin, and lead them to seek salvation through the blood of the atonement.

(2.) A second means of usefulness is presented by the Bible and Tract Societies. Though unable to speak to them in their own tongues of the wonderful works of God, they may put into their hands the lively oracles of truth, now translated into almost every language of this fallen world. They can give them tracts, and persuade them to read them carefully. The Bible is now transcribed in the Roman characters, and every willing Christian can endeavour to read the scriptures himself to the poor ignorant heathen. The Common Prayer Book also is thus transcribed.

(3.) A third means of usefulness is imparting religious instruction, *vivâ voce*, to the heathen servants.

(4.) Another means is Example. "If all Christians were like Sir Donald McLeod," said a Sikh once, "there would be no Hindus or Muhammedans in India: all would soon become Christians." Few persons admire real Christianity more than the natives of India. Only here and there it is true they are persuaded to embrace the Christian faith: but their respect for it when shewn in the godly lives of professing Christians is like that of King Agrippa for Saint Paul. Christian things, done in a Christian manner, will never alienate the heathen Indian Coolies from us. It is when unchristian things are done in the name of Christianity, or when Christian things are done in an unchristian way, that mischief and danger are occasioned. By our life, example, and conversation, we should recommend to the heathen around us the religion we profess. But do those who profess to love Christ and his cause, and these poor *heathen* but *immortal* souls, do their duty? It is deeply to be regretted that Christians like ourselves—though unhappily in but too many instances, having but slight knowledge of the tenets of their faith—actually take part in the heathenish ceremonies which they see practised around them. It is a common thing to see the *tazzias* carried by black people (Christians?) hired for that purpose by the Coolies; and I have also repeatedly seen respectable persons not only countenance these festivals by their presence, but also give the immigrants large presents, and thus encourage them in their wickedness and heathenish abominations. This much is certain, that Christians who attend on such occasions, give those who invite them the idea that idolatry is a trifling matter, a harmless amusement, instead of a sin of the deepest dye. How awfully and truly may the words of the Prophets Jeremiah and Ezekiel be applied to this class of Christians, "Thus saith the LORD, *Learn not the way of the heathen*, and be not dismayed at the signs of heaven; for the heathen are dismayed at them."—"And ye shall know that *I am the LORD*; for ye have not walked in my statutes, neither executed my judgments, but *have done after the manners of the heathen that are around about you.*" See also *Habak ii.*, 18, 19. It is the duty of every Christian therefore to set his *face* against these heathenish practices and ceremonies, and teach the poor, ignorant, deluded Coolies the way and worship of the living and true God.

(6.) And now, in conclusion, permit me solemnly and respectfully to ask my readers whether they are resolved, by the grace of God, to use these and every other means in their power, for the eternal welfare of not only their household, but their field or Coolie labourers? If *not*, what may be the sounds that will salute their ears at the judgment-day? The trumpet sounds—the graves are opened—the dead arise. The sheep are divided from the goats. Among those on the left hand, they recognise the servants that cultivated their fields, that waited at their table and dwelt beneath their

roof. May they not thus address them? "Many a year I was in your service. You well knew that I was a poor miserable heathen, but you never prayed for me. You knew that I was ignorant of Christ, but you never instructed me. You saw me rushing down the road to hell, but you never warned me of my danger; you never attempted to save me. You had in your hands the bread of life—the word of salvation—but you never gave it to my hungering and wretched soul. And now I perish—perish everlastingly. My blood be upon your head—of you let it be required."

(7.) But I would hope better things of my readers. I trust they will henceforth resolve, prayerfully and in humble dependence upon the grace and blessing of God, to use every opportunity and means of usefulness in their power. *Then*, when they stand before the judgment-seat they may be permitted to behold some of the objects of their prayers and exertions among the redeemed of the Lamb. Oh, what will be their joy to hear them praising God and saying, "Once we were poor wretched idolaters, but through the mercy of our God, we were brought by his kind providence under your roof! *There* I first heard the glorious gospel. *There* the Holy Spirit taught me that I was a poor guilty sinner, and led me to believe on him who died to save sinners. *There* I was turned from Pagan darkness unto light, and from the power of Satan unto God. *There* I was delivered from the bondage of the devil, justified and sanctified by grace; and now, through the merits of the sinners' Saviour, I shall be a partaker of eternal glory." Then, too, shall our King and Redeemer say, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever."—Dan. xii., 3.



CONCLUSION.

(1.) Speaking of the moral and spiritual condition of the Aborigines, Mr. G. W. Bennett, the highly respected Author of British Guyana already referred to elsewhere, says:—"It is scarcely necessary to remark, that a subject so replete with interest as the present state of the original inhabitants of Guyana, deserves more attention than the philanthropic public of Great Britain has hitherto afforded it. The indifference with which they have been treated seems almost unaccountable, and I must ascribe it to ignorance, for it is hardly possible that the religious portion of Great Britain should be aware that a race of men exists, who have not only been dispossessed of their territory by Europeans, but have been wholly neglected, and are without provisions for their moral or civil advancement, although their lands are now occupied by British subjects who have never made them any compensation, and export to the mother country to the annual amount of three millions; and import, in British manufactures, upwards of two millions sterling.

"The present history of these Aborigines appears to be the finale of a tragical drama, for a whole race of men is wasting away under adverse circumstances. Heartless, however, is the assertion, unworthy of our enlightened age, that the indigenous race of the New World is incapable of elevation, and that no power, whether emanating from Christians, Princes, or Philosophers, can arrest its gloomy progress towards certain destruction. Such an unfeeling and impious idea could not have originated with any one who lived amongst them, or who had studied their character. I speak from experience when I assert, that the Indian is capable of progressive improvement, and that the establishment of social order, European arts, and Christian morals among them is possible. It is unreasonable to expect that men, accustomed to a rowing and unfettered life, and acquainted with our artificial wants, should at once abandon their wandering habits, and adopt a mode of living diametrically opposite to their long established customs, and who but too frequently, where they have been brought in contact with civilization, have not partaken of its blessings, but merely felt its curse."

(2.) The Coolies and the Aborigines undoubtedly have a great claim upon us. However little the Missionaries of this Society or that Society may have done for them they have done something; and they ought not to shrink from a duty because it is difficult, especially when it is of paramount obligation. Even if a Christian Missionary did not meet with much encouragement and success in his arduous labours, his duty still lies before him; he must labour on at God's command, and never give up. No man who feels himself called of God the Holy Ghost to be a Christian Minister or Missionary will ever think of resigning or giving up his office, unless he has deceived himself or feels himself incapable of performing his duties, and enduring much hardship. The office of a Christian Missionary is a most solemn and responsible one. He has souls, precious, immortal souls, committed to his charge; and if he wilfully neglects his duties their blood shall be required at his hands. I say, if a Christian Missionary does not see much fruit, yet let him remember, that if he had been the means of saving only one heathen soul, it is a great work—a work well done. That one soul saved is worth all the money and time spent upon it.

(3.) At the present time, I must confess the Christian work among the Coolies seems somewhat discouraging. But when I recount the past success,—that fills my heart with gratitude and my lips with praise. "I thank God and take courage." I feel it is my duty not to confer with flesh and blood, that I might preach Christ among the heathen, but enter with redoubled energy into the spirit and execution of this sublime undertaking, resolving that, seeing "our labour is not in vain in the Lord," I will, in humble dependence upon the Master we serve, be "steadfast, unmovable, always abounding" in His Divine work. If success attends the labours of God's servants of other Churches, of whatever Christian Denomination, I praise God for it. I wish every Christian Missionary, labouring among the Pagan or Heathen Indians and Hindus in the Colony and elsewhere, God speed in the work.

(4.) I now conclude by observing that the Coolie Christians who annually leave the Colony for India will return with very altered views on all matters. Such returned emigrants will in time affect the mind of their countrymen, as no doubt the Chinese emigrants returning to China from Singapore, Batavia, the Sydney, Melbourne, and San Francisco have been the authors to some extent of the unsettledness of the Chinese mind in many districts. We little know the nature and extent of the *moral power* which is thus scattered broadcast over India and China. I was very much impressed with the following passage in Mr. Macleod Wylie's "Bengal as a Field of Missions," and as it is quite applicable to the state of the Christian Work among the heathen immigrants in British Guyana, I reproduce it :—" The progress of Missionary labour is slow but visible. A great deal is done toward the gradual undermining of the systems of false religion which prevail. Looking to the way in which Providence would ordinarily work such changes, I think we may expect a gradual preparation for any great national change; and then a rapid development whenever the change has decidedly commenced. If we carefully examine history we shall find that generations passed away in the gradual accomplishment of objects, which our impatient expectations wish to see crowded into brief space of our own lives. We must bear in patience and hope, and see labourer after labourer pass through the field, expectation after expectation disappointed; and at length be content to pass ourselves from the stage in full faith and confidence that God in his own way and in his own time will bring about the great ends which his truth is pledged to accomplish. For us in the present day, the important practical consideration is that each should labour in his own part to help on the good work, and strive to bear his evidence to the truth by example and precept, if not by direct instruction." In British Guyana are presented opportunities for the propagation of the gospel which rarely occur in India; but they are all lost to the church, because of the lack of men. We want more Missionaries! There is work enough for more than a dozen men. Unless we have a sufficient number of labourers in the vineyard, we cannot expect to reap much fruit. It is simply impossible for one man to be about everywhere. Even the occasional or periodical visits the Missionary may pay to the Coolies on the different estates, so distant from each other, may do little or no good. In the natural world it is well known that a small piece of ground, thoroughly cultivated, will yield a much greater return than a large extent, where briars and thorns strive for the mastery. The same result seems to hold good in spiritual things. Missionary efforts slightly diffused over a large space have apparently effected little on the whole, though it is true that in some isolated cases good has been done. The late Rev. Paul P. Schaffter, Church of England Missionary (whom I knew well), used to tell the Itinerating Missionaries in North Tinnevely, India, that until they had a "house and a door," a Tamil phrase for a fixed habitation, no one would join them. There is great force in this. For a Hindoo to embrace Christianity is a trial of the severest kind.* Those who come over require all the moral support which can legitimately be given. The people have very little confidence in a Missionary who wanders about. A succession of visits paid by several Missionaries is also much inferior in value to repeated visits by the same Missionary. It is of very great importance for the people to get acquainted in some measure with a Missionary: thus they will be led much more easily to place themselves under Christian instruction. This is a great point gained. The Gospel faithfully preached, "line upon line," may, with God's blessing, be expected to produce the usual results.

* There are some people in the Colony who believe that it is an easy, light matter to convert the Coolie to Christianity, but they must know that "he, the Coolie, thinks that he would be drawing down the curse of Heaven upon himself by abandoning his ancestral faith for that of a foreign people. For him, brought up as he is in a grovelling religion, the pure and sublime doctrines of Christianity have no attraction; and he simply looks upon the missionary as an agent sent by the English Government to effect his religious subjugation, from a worldly or interested motive. The Mussulman, on the other hand, will hardly condescend to hear him. In his proud estimation, the Christian teacher can have nothing to offer to him worthy of his acceptance. He pretends that the revelation in the Gospel has been abrogated by the later revelation contained in the Koran, and is always repeating the well-known formula of his belief, 'There is one God, and Mahomed is the Apostle of God.'" (Rev. E. B. Bhowe.) I will not attempt for one single moment, to say or think that the adult Coolie population will not be converted to Christianity, but I do confess that I feel very little good can be done with the adult immigrants who come to the Colony. "The immigrant is like the granite stone which requires great skill and much artistic labour, and plenty of patience too, to be brought into a handsome block or figure." I entertain strong hopes of the conversion of their children. By teaching the young the parents can be reached.

(5.) Where there are three or four Missionaries of the same Church or Denomination labouring together, the work becomes easier as they understand each other's trials and discouragements, &c., and can sympathize with each other; but where a man is alone, and almost isolated, as far as his work is concerned, he must necessarily find it not only most discouraging and difficult and uphill but almost feel a desire or disposition to give up the work he so loves in despair as a useless attempt to convert the adult heathens. Such has been my experience for some years. There is no one to cheer him; no one to understand the hardships he has to go through day by day; and none to sympathize with him, simply because the other Missionaries or Ministers who in a certain sense are his co-labourers, or colleagues, are not engaged in the same kind of work among the heathens. Such a Missionary would do a great deal more good among the heathen immigrants if he could concentrate his efforts and confine himself to a certain sphere or place, by associating himself with his other brethren in their regular or general work, and be in charge of some one particular Church, by which means he could draw several heathen Coolies and induce them to become Christians.



