CHAPTER V

CHARACTERISTICS OF THE WOMEN OF VARIOUS LANDS

Furthermore, after dividing women into many different classes, it will be desirable to consider them with reference to the countries in which they dwell. The remarks will be confined to the Arya-vartta, the Land of Men, bounded by the Himalaya (snowhouse) and Vindhya Mountains, the Kuru-Kshetra and Allahabad. And first of the woman of the Madhya-desha, the country between the Konkan and the Desha proper, whose chief cities are Puna (Poona), Nasik and Kolhapur.

The woman of the Middle Region has red nails, but her body is still redder. She dresses well and in various sorts of apparel. She is an excellent housekeeper, perfectly broken to manual labour and other works, and much given to religious ceremonies. Though wonderfully fond of, and skilful in, amatory dalliance, she is averse to the tricks of teeth and nails (biting and scratching).

The Maru (Malwa) woman likes to be enjoyed every day, and is well fitted for those who prefer the act of congress when long protracted. She is satisfied only by enduring embraces, which she greatly covets and desires, and the paroxysm must sometimes be induced by the touch of the fingers.

The woman of Mathra, Krishna's country, also called Abhira-deshra, the Cow-herds' Land, is fascinated by various forms of kissing. She delights in the closest embraces, and even in attouchments; but she has no tricks of tooth and nail.

The woman of Lata-desha (Lar or Larice of the Classics), the northern part of the Dakhan (Deccan), is delicate and handsome. She will dance with joy at the prospect of congress, and during the act, her movements of pleasure are frequent and violent. She is prompt in her embraces, and the venereal orgasm may readily be induced by gentle insertion, by striking with the hand, and by softly biting her lips.

The woman of Andhra-desha (Telangana) is so fascinating that she charms the stranger at first sight, and she is sweet in voice as she is beautiful of body. She delights in jests and dalliance, yet she is an utter stranger to shame, and she is one of the most wicked of her sex.

The woman of Koshalarashtra-desha (Audh or Oude) is very clever in the art of congress. She suffers much from prurience and titillation of the Yoni, and she desires lengthened embraces, which satisfy her only when the Linga is of unusual vigour.

The woman of Maharashtra (the Maratha country) and Patalaputa-desha is fond of giving amorous side-glances, of dress and ornaments, of junketting and garden trips. Ever smiling gently, airy and gay, full of jest and sport and amorous dalliance, she is yet somewhat destitute of shame. Affectionate and coquettish, she is a proficient in the toying of love.

The woman of Vanga (Bengal) and Gaura has a body soft and delicate as a flower; she is coquettish and volatile; she delights in kissing and embracing, at the same time that she hates being roughly or cruelly handled, and she has little desire for congress.

The woman of Utkala-desha (Orissa) is so beautiful that man is attracted to her at first sight, and her voice is soft as her body is delicate. She is loose and licentious, caring very little for decency in her devotion to love, at which time she becomes violent, disquieted and excessively inflamed; she delights in different postures to vary enjoyment, especially in the contrary form, that is when the lover is under the beloved, and she is easily satisfied, even by passing the fingers over her breasts.

The woman of Kamarupa-desha (Western Assam) has a soft body and sweet voice; her affections are warm, and she is well skilled in all the arts of love. During congress she abounds in the Kama-salila.

The Vana-stri, or forest woman (of the Bhills and other hill tribes), have stout bodies and healthy constitutions. They delight, whilst concealing their own defects and blemishes, their faults and follies, in exposing those of others.

The woman of Gurjara-desha (Gujrat, or Guzerat) is wise and sensible. She has beautiful features, and eyes proportioned as they ought to be; she delights in handsome dresses and ornaments, and though warm and devoted to the pleasures of love, she is easily satisfied by short congress.

The woman of Sindhu-desha (Sind), of Avanti-desha (Panjab or Aujein), and of Balhika-desha (Bahawalpur), has lively eyes, casting sidelong and amorous glances. She is volatile, irascible, and wicked, and the fierceness, violence, and heat of her desires are very hard to be satisfied.

The woman of Tirotpatna (or Tira-desha, Tirhoot in Central India) has eyes blooming like the flowers of the lake; she loves her husband fondly and her passion is inflamed by a single look; she is especially skilful in congress; she enjoys various ways and postures; and, by reason of her delicacy, she cannot endure rough or protracted embraces.

The woman of Pushpapura, of Madda-desha (the north-western part of Hindostan Proper), and of Tailanga-desha (Southern India), though a proficient in the art of love, is modest, and enjoys only

her husband. Her form of passion is the Chanda-vega, and her amorousness is excessive; she communicates delight by "Nakhara," scratching, biting, and other signs of hot desire.

The woman of Dravia-desha (the Coromandel country, from Madras to Cape Comorin), of Sauvira, and of Malaya-desha (Malayalim) is well-proportioned in body and limbs, soft and delicate in make, and sweet of voice; she delights in clean raiment and fine dresses, and she is satisfied with short congress, although fearless, shameless, and headlong in wickedness.

The woman of Kamboj (Camboge) and Paundradesha is tall, robust, and gross in body, and of wicked disposition; she is ignorant of the acts of congress accompanied by tricks of nail and tooth, and she is satisfied only by the violent application of a solid Linga.

The women of the Mlenchchhas (mixed races, or those not speaking Sanskrit like the Hindus), of Parvata, of Gandhara and of Kashmir (Cashmere), are distinguished by evil savour of body. They are wholly ignorant of toying and dalliance, of kissing and embracing; they care little for congress, and they are easily satisfied by short embraces.

It is only by study and experience of these women in different countries that the wise man learns to classify them according to their several characteristics to discern the Chandrakalas, or preparatory attouchments, which best suit races as well as individuals, and thus to endear himself to womankind.