

Asiatic society of Bengal, Calcutta.

D I S S E R T A T I O N S

AND

MISCELLANEOUS PIECES

RELATING TO THE

HISTORY AND ANTIQUITIES,

THE

ARTS, SCIENCES, AND LITERATURE,

OF

A S I A,

BY

SIR W. JONES,

JOHN ELIOT, ESQ.

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LIEUT. COL. CLAUDE MARTIN,

MR. DE COSSIGNY,

AND OTHERS.

VOLUME THE THIRD,

BEING A CONTINUATION OF EXTRACTS FROM THE

ASIATIC RESEARCHES.

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ADVERTISEMENT.

WHAT has been already said in recommendation of this work, in the preface to the two first volumes, precludes the necessity of saying much on the pursuits and ingenious researches of our learned countrymen and others, in the east.

THE publication of the *Asiatic Researches* being annual, and the scope in literature, and arts and science being very extensive, it is impossible to set any limits to this work.

FROM the third volume, we have, to the best of our judgment, extracted the most useful and entertaining dissertations, but cannot help acknowledging, that we have shown a partiality to the essays of the late learned and ingenious SIR WILLIAM JONES, whose pen has so long done credit to the author, and afforded information

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and

ADVERTISEMENT.

and amusement to the literary world; for which we hope to stand excused, as well as for the introduction of a piece of the same gentleman's (*The Preface to the Hindu Law*), though not contained in the volume from which the following subjects were selected. —By this declaration we do not wish to detract from the merit and abilities of the gentlemen, whose literary investigations are to be met with in the following sheets: on the contrary, on a perusal of this volume, the reader will not only be enabled to discover and appreciate their respective merits, but receive as much useful information in this, as in either of the preceding volumes.

THE EDITORS.

AN

AN EULOGIUM
ON THE
LIFE AND WRITINGS
OF THE LATE
SIR WILLIAM JONES.

THIS volume was just completed, when the idea was suggested, of giving some account of the life and writings of Sir WILLIAM JONES, who was not only the founder, but long the President of the Asiatick Society in *Calcutta*, they being very-intimately connected with the history and progress of that Society: but our limits being necessarily circumscribed, we cannot better perform this task, than in the words of a discourse, delivered at a meeting of that Society, on the 22d of *May*, 1794, by the Hon. Sir JOHN SHORE, Bart. President.

“ IT was lately our boast to possess a President whose name, talents, and character would have been honourable to any institution: It is now our misfortune to lament, that Sir WILLIAM JONES exists but in the affections of his friends, and in the esteem, veneration, and regret of all.

I CANNOT, I flatter myself, offer a more grateful tribute to the Society than by making his character the subject of my first address to you; and if, in the delineation of it, fondness and affection for the man should appear—blended with my reverence for his genius and abilities, in the sympathy of your feelings I shall find my apology.

To define with accuracy the variety, value, and extent of his literary attainments, requires more learning than I pretend to possess, and I am therefore to solicit your indulgence for an imperfect sketch, rather than expect your approbation for a complete description of the talents and knowledge of your late and lamented President.

I SHALL begin with mentioning his wonderful capacity for the acquisition of languages, which has never been excelled. In *Greek* and *Roman* literature, his early proficiency was the subject of admiration and applause; and knowledge, of whatever nature, once obtained by him, was ever afterwards progressive. The more elegant dialects of modern *Europe*, the *French*, the *Spanish*, and the *Italian*, he spoke and wrote with the greatest fluency and precision; and the *German* and *Portuguese* were familiar to him. At an early period of life his application to oriental literature commenced; he studied the *Hebrew* with ease and success; and many of the most learned *Asiatics* have the candour to avow, that his knowledge of *Arabick* and *Persian* was as accurate and extensive as their own; he was also conversant in the *Turkish* idiom, and the *Chinese* had even attracted his notice so far as to induce him to learn the radical characters of that language, with a view perhaps to farther improvements. It was to be expected, after his arrival in *India*, that he would eagerly embrace the opportunity of making himself master of the *Sanscrit*; and the most enlightened professors of the doctrines of **BRAHMA** confess with pride, delight, and surprise, that his knowledge of their sacred dialect was most critically correct and profound. The *Pandits*, who were in the habit of attending him, when I saw them after his death at a publick *Durbar*, could neither suppress their tears for his loss, nor find terms to express their admiration at the wonderful progress he had made in their sciences.

BEFORE

BEFORE the expiration of his twenty-second year he had completed his Commentaries on the Poetry of the *Asiatics*; although a considerable time afterwards elapsed before their publication; and this work, if no other monument of his labours existed, would at once furnish proofs of his consummate skill in the oriental dialects, of his proficiency in those of *Rome* and *Greece*, of taste and erudition far beyond his years; and of talents and application without example.

BUT the judgment of Sir WILLIAM JONES was too discerning to consider language in any other light than as the key of science, and he would have despised the reputation of a mere linguist. Knowledge and truth were the object of all his studies, and his ambition was to be useful to mankind; with these views he extended his researches to all languages, nations, and times.

SUCH were the motives that induced him to propose to the government of this country, what he justly denominated a work of national utility and importance, the compilation of a copious *Digest of Hindu and Mahomedan Law*, from *Sanscrit* and *Arabic* originals, with an offer of his services to superintend the compilation, and with a promise to translate it. He had foreseen, previous to his departure from *Europe*, that without the aid of such a work, the wise and benevolent intentions of the legislature of *Great Britain*, in leaving to a certain extent the natives of these provinces in possession of their own laws, could not be completely fulfilled; and his experience, after a short residence in *India*, confirmed what his sagacity had anticipated, that without principles to refer to, in a language familiar to the judges of the courts, adjudications amongst the natives must too often be subject to an uncertain and erroneous exposition, or wilful misinterpretation of their laws.

To the superintendance of this work, which was immediately undertaken at his suggestion, he assiduously devoted those hours which he could spare from his professional duties,

ties. After tracing the plan of the Digest, he prescribed its arrangement and mode of execution, and selected from the most learned *Hindus* and *Mahomedans* fit persons for the task of compiling it: flattered by his attention, and encouraged by his applause, the *Pandits* prosecuted their labours with cheerful zeal to a satisfactory conclusion. The *Malaves* have also nearly finished their portion of the work; but we must ever regret, that the promised translation, as well as the meditated preliminary dissertation, have been frustrated by that decree, which so often intercepts the performance of human purposes.

DURING the course of this compilation, and as auxiliary to it, he was led to study the works of MENU, reputed by the *Hindus* to be oldest and holiest of legislators; and finding them to comprise a system of religious and civil duties, and of law in all its branches, so comprehensive and minutely exact, that it might be considered as the Institutes of *Hindu* Law, he presented a translation of them to the government of *Bengal*. During the same period, deeming no labour excessive or superfluous that tended in any respect to promote the welfare or happiness of mankind, he gave the publick an *English* version of the *Arabick* Text of the *SIRAJIYAH*, or *Mahomedan* Law of Inheritance, with a Commentary. He had already published in *England*, a translation of a tract on the same subject by another *Mahomedan* lawyer, containing, as his own words express, “ a lively and elegant Epitome of the Law of Inheritance of “ *ZALD*.”

To these learned and important works, so far out of the road of amusement, nothing could have engaged his application, but that desire which he ever professed, of rendering his knowledge useful to his nation, and beneficial to the inhabitants of these provinces.

WITHOUT attending to the chronological order of their publication, I shall briefly recapitulate his other performances

ances in *Asiatick* literature, as far as my knowledge and recollection of them extend.

THE vanity and petulance of ANQUETIL DU PERRON, with his illiberal reflections on some of the learned members of the University of *Oxford*, extorted from him a letter in the *French* language, which has been admired for accurate criticism, just satire, and elegant composition. A regard for the literary reputation of his country induced him to translate, from a *Persian* original, into *French*, the Life of NADIR SHAH, that it might not be carried out of *England* with a reflection, that no person had been found in the *British* dominions capable of translating it. The students of *Persian* literature must ever be grateful to him for a Grammar of that language, in which he has shown the possibility of combining taste and elegance with the precision of a grammarian; and every admirer of *Arabick* poetry must acknowledge his obligations to him for an *English* version of the seven celebrated poems, so well known by the name of MOALLAKAT, from the distinction to which their excellence had intitled them; of being suspended in the Temple of *Mecca*. I should scarcely think it of importance to mention, that he did not disdain the office of editor of a *Sanscrit* and *Persian* work, if it did not afford me an opportunity of adding, that the latter was published at his own expence, and was sold for the benefit of insolvent debtors. A similar application was made of the produce of SIRAJIYAH.

OF his lighter productions, the elegant amusements of his leisure hours, comprehending Hymns on the *Hindu* Mythology, Poems, consisting chiefly of Translations from the *Asiatick* languages, and the Version of SACONTALA, an ancient *Indian* Drama, it would be unbecoming to speak in a style of importance, which he did not himself annex to them. They show the activity of a vigorous mind, its fertility, its genius, and its taste. Nor shall I particularly dwell

dwell on the Discourses addressed to this Society, which we have all perused or heard, or on the other learned and interesting Dissertations which form so large and valuable a portion of the records of our Researches. Let us lament that the spirit which dictated them is to us extinct, and that the voice to which we listened with improvement and rapture, will be heard by us no more.

BUT I cannot pass over a paper, which has fallen into my possession since his demise, in the hand-writing of Sir WILLIAM JONES himself, intitled *Defiderata*, as more explanatory than any thing I can say, of the comprehensive views of his enlightened mind. It contains, as a perusal of it will show, whatever is most curious, important, and attainable in the sciences and histories of *India, Arabia, China, and Tartary*; subjects which he had already most amply discussed, in the disquisitions which he laid before the Society.

WE are not authorized to conclude, that he had himself formed a determination to complete the works which his genius and knowledge had thus sketched; the task seems to require a period beyond the probable duration of any human life; but we who had the happiness to know Sir WILLIAM JONES; who were witnesses of his indefatigable perseverance in the pursuit of knowledge, and of his ardour to accomplish whatever he deemed important; who saw the extent of his intellectual powers, his wonderful attainments in literature and science, and the facility with which all his compositions were made, cannot doubt, if it had pleased Providence to protract the date of his existence, that he would have ably executed much of what he had so extensively planned.

I HAVE hitherto principally confined my discourse to the pursuits of our late President in Oriental literature, which from their extent might appear to have occupied all his time; but they neither precluded his attention to professional studies,

studies, nor to science in general. Amongst his publications in *Europe*, in polite literature, exclusive of various compositions in prose and verse, I find a Translation of the Speeches of ISÆUS, with a learned Comment; and in law, An Essay on the Law of Bailments. Upon the subject of this last work, I cannot deny myself the gratification of quoting the sentiments of a celebrated historian: " Sir WILLIAM JONES has given an ingenious and rational Essay on the Law of Bailments. He is perhaps the only lawyer equally conversant with the Year-books of *Westminster*, the Commentaries of ULPIAN, the Attick Pleadings of ISÆUS, and the sentences of *Arabian* and *Persian* Cadhis."

His professional studies did not commence before his twentieth year; and I have his own authority for asserting, that the first book of *English* jurisprudence which he ever studied, was FORTESCUE's Essay in Praise of the Laws of *England*.

OF the ability and conscientious integrity with which he discharged the functions of a magistrate, and the duties of a judge of the supreme court of judicature in this settlement, the publick voice and publick regret bear ample and merited testimony. The same penetration which marked his scientifick researches distinguished his legal investigations and decisions; and he deemed no inquiries burthensome, which had for their object substantial justice under the rules of law.

His Addresses to the jurors are not less distinguished for philanthropy and liberality of sentiment, than for just explications of the law, perspicuity, and elegance of diction; and his oratory was as captivating as his arguments were convincing.

IN an Epilogue to his Commentaries on *Asiatick* Poetry, he bids farewell to polite literature, without relinquishing his affection for it; and concludes with an intimation of his intention

intention to study law, expressed in a wish, which we now know to have been prophetick.

Mihi sit, oro, non inutilis toga,
Nec indiferta lingua, nec turpis manus!

I HAVE already enumerated attainments and works, which, from their diversity and extent, seem far beyond the capacity of the most enlarged minds; but the catalogue may yet be augmented. To a proficiency in the languages of *Greece, Rome, and Asia*, he added the knowledge of the philosophy of those countries, and of every thing curious and valuable that had been taught in them. The doctrines of the Academy, the Lyceum, or the Portico, were not more familiar to him than the tenets of the *Vedas*, the mysticism of the *Sufis*, or the religion of the ancient *Persians*; and whilst, with a kindred genius, he perused with rapture the heroick, lyrick, or moral compositions of the most renowned poets of *Greece, Rome, and Asia*, he could turn with equal delight and knowledge to the sublime speculations or mathematical calculations of *BARROW* and *NEWTON*. With them also he professed his conviction of the truth of the Christian religion; and he justly deemed it no inconsiderable advantage that his researches had corroborated the multiplied evidence of Revelation, by confirming the *Mosaick* account of the primitive world. We all recollect, and can refer to the following sentiments in his Eight Anniversary Discourse.

“ THEOLOGICAL enquiries are no part of my present
“ subject; but I cannot refrain from adding, that the col-
“ lection of tracts which we call, from their excellence, the
“ Scriptures, contain, independently of a divine origin,
“ more true sublimity, more exquisite beauty, purer mora-
“ lity, more important history, and finer strains both of
“ poetry and eloquence, than could be collected within the
“ same compass from all other books that were ever com-
“ posed in any age, or in any idiom. The two parts, of
“ which the Scriptures consist, are connected by a chain of
“ compositions

“ compositions, which bear no resemblance in form or style
 “ to any that can be produced from the stores of *Grecian*,
 “ *Indian*, *Persian*, or even *Arabian* learning ; the antiquity
 “ of those compositions no man doubts, and the unstrained
 “ application of them to events long subsequent to their
 “ publication, is a solid ground of belief, that they were ge-
 “ nuine predictions, and consequently inspired.”

THERE were, in truth, few sciences in which he had not acquired considerable proficiency ; in most, his knowledge was profound. The theory of musick was familiar to him ; nor had he neglected to make himself acquainted with the interesting discoveries lately made in chemistry ; and I have heard him assert, that his admiration of the structure of the human frame had induced him to attend, for a season, to a course of anatomical lectures delivered by his friend the celebrated HUNTER.

HIS last and favourite pursuit was the study of Botany, which he originally began under the confinement of a severe and lingering disorder, which with most minds would have proved a disqualification from any application. It constituted the principal amusement of his leisure hours. In the arrangements of LINNÆUS he discovered system, truth, and science, which never failed to captivate and engage his attention ; and from the proofs which he has exhibited of his progress in botany, we may conclude that he would have extended the discoveries in that science. The last composition which he read in this Society, was a description of select *Indian* plants, and I hope the executors will allow us to fulfil his intention of publishing it as a Number in our Researches.

IT cannot be deemed useless or superfluous to inquire by what arts or method he was enabled to attain to a degree of knowledge almost universal, and apparently beyond the powers of man, during a life little exceeding forty-seven years.

THE faculties of his mind, by nature vigorous, were improved

improved by constant exercise; and his memory, by habitual practice, had acquired a capacity of retaining whatever had once been impressed upon it. To an unextinguished ardour for universal knowledge, he joined a perseverance in the pursuit of it, which subdued all obstacles; his studies began with the dawn, and during the intermissions of professional duties, were continued throughout the day; reflection and meditation strengthened and confirmed what industry and investigation had accumulated. It was a fixed principle with him, from which he never voluntarily deviated, not to be deterred by any difficulties that were surmountable, from prosecuting to a successful termination what he had once deliberately undertaken.

BUT what appears to me more particularly to have enabled him to employ his talents so much to his own and the publick advantage, was the regular allotment of his time, and a scrupulous adherence to the distribution which he had fixed; hence all his studies were pursued without interruption or confusion. Nor can I here omit remarking, what may probably have attracted your observation as well as mine, the candour and complacency with which he gave his attention to all persons, of whatsoever quality, talents, or education: he justly concluded, that curious or important information might be gained even from the illiterate; and wherever it was to be obtained he sought and seized it.

OF the private and social virtues of our lamented President our hearts are the best records. To you who knew him it cannot be necessary for me to expatiate on the independence of his integrity, his humanity, probity, or benevolence, which every living creature participated; on the affability of his conversation and manners, or his modest, unassuming deportment: nor need I remark, that he was totally free from pedantry, as well as from arrogance and self-sufficiency, which sometimes accompany and disgrace the greatest abilities; his presence was the delight of every society,

society, which his conversation exhilarated and improved; and the publick have not only to lament the loss of his talents and abilities, but that of his example.

To him, as the founder of our institution, and whilst he lived its firmest support, our reverence is more particularly due. Instructed, animated, and encouraged by him, genius was called forth into exertion, and modest merit was excited to distinguish itself. Anxious for the reputation of the Society, he was indefatigable in his own endeavours to promote it, whilst he cheerfully assisted those of others. In losing him, we have not only been deprived of our brightest ornament, but of the guide and patron, on whose instructions, judgment, and candour, we could implicitly rely.

BUT it will, I trust, be long, very long before the remembrance of his virtues, his genius, and abilities lose that influence over the members of this Society, which his living example had maintained; and if, previous to his demise, he had been asked by what posthumous honours or attentions we could best show our respect for his memory; I may venture to assert, he would have replied; "By exerting yourselves to support the credit of the Society;" applying to it perhaps the dying wish of Father Paul, "Esto perpetua!"

THE following Epitaph was written by Sir WILLIAM DUNKIN, as a tribute of sincere friendship, to the Memory of Sir WILLIAM JONES.

GÜLIELMUS JONES, Eq. Cæsar: in BENGAL ex Judicibus unus,
 Legum peritus, sedusque Interpres,
 Omnibus benignus,
 Nullius Fautor,
 Virtute, Fortitudine, Suavitate Morum
 Nemini secundus,
 Seculi eruditi longè primus
 Ibat ubi solum plura cognoscere Fas est
 27^o Apr: 1794.

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ASIATIC RESEARCHES.

THE EIGHTH ANNIVERSARY DISCOURSE,

DELIVERED 24th FEBRUARY, 1791;

BY SIR WILLIAM JONES, PRESIDENT.

GENTLEMEN,

WE have taken a general view, at our five last annual meetings, of as many celebrated nations, whom we have proved, as far as the subject admits of proof, to have descended from three primitive stocks, which we call for the present *Indian, Arabian, Tartarian*; and we have nearly travelled over all *Asia*, if not with a perfect coincidence of sentiment, at least, with as much unanimity, as can be naturally expected in a large body of men, each of whom must assert it as his right, and consider it as his duty, to decide on all points for himself; and, never to decide on obscure points without the best evidence that can possibly be adduced. Our travels will this day be concluded; but our historical researches would have been left incomplete, if we had passed without attention over the numerous races

B

of

Vol 3

of borderers, who have long been established on the limits of *Arabia*, *Persia*, *India*, *China*, and *Tartary*; over the wild tribes residing in the mountainous parts of those extensive regions; and the more civilized inhabitants of the islands annexed by geographers to their *Asiatic* division of this globe.

LET us take our departure from *Idume*, near the gulf of *Elanitis*, and, having encircled *Asia*, with such deviations from our course as the subject may require, let us return to the point from which we began, endeavouring, if we are able, to find a nation, who may clearly be shown, by just reasoning from their language, religion, and manners, to be neither *Indians*, *Arabs*, nor *Tartars* pure or mixed; but always remembering, that any small family detached in an early age from the parent stock, without letters, with few ideas beyond objects of the first necessity, and consequently with few words; and fixing their abode on a range of mountains, in an island, or even in a wide region, before uninhabited, might in four or five centuries, people their new country, and would necessarily form a new language, with no perceptible traces, perhaps, of that spoken by their ancestors. *Edom* or *Idume*, and *Erythra* or *Phenice*, had originally, as many believe, a similar meaning, and were derived from words denoting a *red* colour: but whatever be their derivation, it seems indubitable, that a race of men were anciently settled in *Idume* and in *Median*, whom the oldest and best *Greek* authors call *Erythreans*, who were very distinct from the *Arabs*;
and

and whom, from the concurrence of many strong testimonies, we may safely refer to the *Indian* stem. M. D'HERBELOT mentions a tradition (which he treats indeed as a fable) that a colony of those *Idumeans* had migrated from the northern shores of the *Erythrean* sea, and sailed across the *Mediterranean* to *Europe*, at the time fixed by chronologers for the passage of EVANDER, with his *Arcadians* into *Italy*, and that both *Greeks* and *Romans* were the progeny of these emigrants. It is not on vague and suspected traditions that we must build our belief of such events; but, NEWTON, who advanced nothing in science without demonstration, and nothing in history without such evidence as he thought conclusive, asserts from authorities, which he had carefully examined, that the *Idumean* voyagers "carried
 " with them both arts and sciences, among which
 " were their astronomy, navigation, and letters;
 " for in *Idume*, says he, they had *letters* and *names*
 " *for constellations* before the days of *JOB*, who men-
 " tions them." *JOB*, indeed, or the author of the book which takes its name from him, was of the *Arabian* stock, as the language of that sublime work incontestably proves: but the mention and propagation of letters, are by all, so justly ascribed to the *Indian* family, that if STRABO and HERODOTUS were not grossly deceived, the adventurous *Idumeans*, who first gave names to the stars, and hazarded long voyages in ships of their own construction, could be no other than a branch of the *Hindu* race: in all events, there is no ground for believing them

of a *fourth* distinct lineage, and we need say no more of them, till we meet them again on our return under the name of *Phenicians*.

As we pass down the formidable sea, which rolls over its coral bed between the coast of the *Arabs*, or those who speak the pure language of ISMAÏL, and that of the *Ajams*, or those who *mutter it barbarously*, we find no certain traces on the *Arabian* side, of any people who were not originally *Arabs* of the genuine or mixed breed; anciently, perhaps, there were *Troglodytes* in part of the peninsula, but they seem to have been long supplanted by the *Nomades*, or wandering herdsmen; and who those *Troglodytes* were, we shall see very clearly, if we deviate a few moments from our intended path, and make a short excursion into countries very lately explored, on the Western or *African* side of the Red Sea.

THAT the written *Abyssinian* language, which we call *Ethiopic*, is a dialect of old *Chaldean*, and sister of *Arabick* and *Hebrew*; we know with certainty, not only from the great multitude of identical words, but (which is a far stronger proof) from the similar grammatical arrangement of the several idioms: we know at the same time, that it is written like all the *Indian* characters, from the left hand to the right, and that the vowels are annexed, as in *Dévanagari*, to the consonants; with which they form a syllabick system extremely clear and convenient, but disposed in a less artificial order than the system of letters now exhibited in the *Sanscrit* grammars;

mars; whence it may justly be inferred, that the order contrived by PA'NINI or his disciples is comparatively modern; and I have no doubt, from a cursory examination of many old inscriptions on pillars and in caves, which have obligingly been sent to me from all parts of *India*, that the *Nágarí* and *Ethiopian* letters had at first a similar form. It has long been my opinion, that the *Abyssinians* of the *Arabian* stock, having no symbols of their own to represent articulate sounds, borrowed those of the black *Pagans*, whom the *Greeks* call *Troglodytes*, from their primeval habitations in natural caverns, or in mountains excavated by their own labour: they were probably the first inhabitants of *Africa*, where they became in time the builders of magnificent cities, the founders of seminaries for the advancement of science and philosophy, and the inventors (if they were not rather the importers) of symbolical characters. I believe on the whole, that the *Ethiops* of *Meroë* were the same people with the first *Egyptians*, and consequently, as it might easily be shown, with the original *Hindus*. To the ardent and intrepid Mr. BRUCE, whose travels are, to my taste, uniformly agreeable and satisfactory, though he thinks very differently from me on the language and genius of the *Arabs*, we are indebted for more important, and, I believe, more accurate information concerning the nations established near the *Nile*, from its fountains to its mouths, than all *Europe* united could before have supplied; but, since he has not been at the pains to compare the seven

languages, of which he has exhibited a specimen, and since I have not leisure to make the comparison, I must be satisfied with observing, on his authority, that the dialects of the *Gafots* and the *Gallas*, the *Agows* of both races, and the *Falashas*, who must originally have used a *Chaldean* idiom, were never preserved in writing, and the *Ambarick* only in modern times; they must, therefore, have been for ages in fluctuation, and can lead, perhaps, to no certain conclusion as to the origin of the several tribes who anciently spoke them. It is very remarkable, as Mr. BRUCE and Mr. BRYANT have proved, that the *Greeks* gave the appellation of *Indians* both to the southern nations of *Africk* and to the people, among whom we now live; nor is it less observable, that, according to EPHORUS, quoted by STRABO, they called all the southern nations in the world *Ethiopians*, thus using *Indian* and *Ethiops* as convertible terms:—but we must leave the gymnosophists of *Ethiopia*, who seemed to have professed the doctrines of BUDDHA, and enter the great *Indian* ocean, of which their *Asiatick* and *African* brethren were probably the first navigators.

ON the islands, near *Yemen*, we have little to remark: they appear now to be peopled chiefly by *Mohammedans*, and afford no marks of discrimination, with which I am acquainted, either in language or manners; but I cannot bid farewell to the coast of *Arabia* without assuring you, that, whatever may be said of *Ommán* and the *Scythian* colonies, who, it is imagined, was formerly settled there, I
 have

have met with no trace, in the maritime part of *Yemen*, from *Aden* to *Masfat*, of any nation who were not either *Arabs* or *Abyssinian* invaders.

BETWEEN that country and *Irán* are some islands, which, from their insignificance in our present inquiry, may here be neglected; and, as to the *Curds*, and other independent races, who inhabit the branches of *Taurus* or the banks of *Euphrates* and *Tigris*, they have, I believe, no written language, nor any certain memorials of their origin: it has, indeed, been asserted by travellers, that a race of wanderers in *Diyárbecr*, yet speak the *Cbal-daick* of our scripture; and the rambling *Turcmáns* have retained, I imagine, some traces of their *Tartarian* idioms; but, since no vestige appears, from the gulf of *Persia* to the rivers *Cur* and *Aras*, of any people distinct from the *Arabs*, *Persians*, or *Tartars*, we may conclude, that no such people exists in the *Iranian* mountains, and return to those which separate *Iran* from *India*. The principal inhabitants of the mountains, called *Párfici*, where they run towards the west, *Parveti*, from a known *Sanscrit* word, where they turn in an eastern direction, and *Paropamisus*, where they join *Imaus* in the north, were anciently distinguished among the *Bráhmans* by the name of *Deradas*, but seem to have been destroyed or expelled by the numerous tribes of *Afgháns* or *Patans*, among whom are the *Balójas*, who give their name to a mountains district; and there is very solid ground for believing, that the *Afgháns* descended from the *Jews*; because they

sometimes in confidence avow that unpopular origin, which in general they sedulously conceal, and which other *Muselmans* positively assert; because *Hazaret*, which appears to be the *Asareth* of *ESDRAS*, is one of their territories; and, principally, because their language is evidently a dialect of the scriptural *Cbaldaic*.

We come now to the river *Sindbu*, and the country named from it: near its mouths we find a district, called by *NEARCHUS*, in his journal, *Sangada*; which *M. D'ANVILLE* justly supposes to be the seat of the *Sanganians*, a barbarous and piratical nation mentioned by modern travellers, and well known at present by our countrymen in the West of *India*. *Mr. MALET*, now resident at *Puna* on the part of the *British* government, procured at my request the *Sanganian* letters, which are a sort of *Nagari*, and a specimen of their language, which is apparently derived, like other *Indian* dialects, from the *Sanscrit*; nor can I doubt, from the descriptions which I have received of their persons and manners, that they are *Pameras*, as the *Bráhmans* call them, or outcast *Hindus*, immemorially separated from the rest of the nation. It seems agreed, that the singular people, called *Egyptians*, and, by corruption, *Gypsies*, passed the *Mediterranean* immediately from *Egypt*; and their motley language, of which *Mr. GRELLMANN* exhibits a copious vocabulary, contains so many *Sanscrit* words, that their *Indian* origin can hardly be doubted: the authenticity of that vocabulary seems established by a multitude

of

of Gypsy words, as *angár*, charcoal, *cáshib*, wood, *pár*, a bank, *bbú*, earth, and a hundred more, for which the collector of them could find no parallel, in the vulgar dialect of *Hindustán*, though we know them to be pure *Sanscrit*, scarce changed in a single letter. A very ingenious friend, to whom this remarkable fact was imparted, suggested to me, that those very words might have been taken from old *Egyptian*, and that the *Gypsies* were *Troglodytes* from the rocks near *Thebes*, where a race of banditti still resemble them, in their habits and features; but, as we have no other evidence of so strong an affinity between the popular dialects of old *Egypt* and *India*, it seems more probable, that the *Gypsies*, whom the *Italians* call *Zingaros* and *Zinganos*, were no other than *Zinganians*, as M. D'ANVILLE also writes the word, who might, in some piratical expedition, have landed on the coast of *Arabia* or *Africa*, whence they might have rambl- ed to *Egypt*, and at length might have migrated, or been driven into *Europe*. To the kindness of Mr. MALET I am also indebted for an account of the *Beras*; a remarkable race of men inhabiting chiefly the cities of *Gujarát*, who, though *Musel- mans* in religion, are *Jews* in features, genius, and manners: they form in all places a distinct fratern- ity, and every where noted for address in bargain- ing, for minute thrift, and constant attention to lucre, but profess total ignorance of their own ori- gin; though it seems probable, that they came first with their brethren, the *Afghans*, to the borders of *India*, where they learned in time to prefer a gain- ful

ful and secure occupation, in populous towns, to the perpetual wars and laborious exertions on the mountains. As to the *Moplas*, in the western parts of the *Indian* empire, I have seen their books in *Arabick*, and am persuaded, that, like the people called *Malays*, they descended from *Arabian* traders and mariners after the age of MUHAMMED.

ON the continent of *India*, between the river *Vipása*, or *Hypbafis*, to the west, the mountains of *Tripura* and *Cámarúpa* to the east, and *Himálaya* to the north, we find many races of wild people with more or less of that pristine ferocity, which induced their ancestors to secede from the civilized inhabitants of the plains and valleys: in the most ancient *Sanscrit* books they are called *Sacas*, *Cirátas*, *Cólas*, *Pulindas*, *Barbaras*, and are all known to *Europeans*, though not all by their true names; but many *Hindu* pilgrims, who have travelled through their haunts, have fully described them to me; and I have found reasons for believing, that they sprang from the old *Indian* stem, though some of them were soon intermixed with the first rambles from *Tartary*, whose language seems to have been the basis of that now spoken by the *Moguls*.

We come back to the *Indian* islands, and hasten to those which lie to the south-east of *Silán* or *Taprobane*; for *Silán* itself, as we know from the languages, letters, religion, and old monuments of its various inhabitants, was peopled beyond time of memory by the *Hindu* race, and formerly, perhaps, extended much farther to the west and to the south,

so

so as to include *Lancà*, or the equinoctial point of the *Indian* astronomers; nor can we reasonably doubt, that the same enterprising family planted colonies in the other isles of the same ocean from the *Malayadwîpas*, which take their name from the mountain of *Malaya*, to the *Moluccas* or *Mallicás*, and probably far beyond them. Captain FORREST assured me, that he found the isle of *Bali* (a great name in the historical poems of *India*) chiefly peopled by *Hindus*, who worshipped the same idols, which he had seen in this province; and that of *Madburà* must have been so denominated, like the well known territory in the western peninsula, by a nation, who understood *Sanscrit*. We need not be surpris'd, that M. D'ANVILLE was unable to assign a reason, why the *Jabadios*, or *Yavadwîpa*, of PTOLEMY was rendered in the old *Latin* version the isle of *Barley*; but we must admire the inquisitive spirit and patient labour of the *Greeks* and *Romans*, whom nothing observable seems to have escaped: *Yava* means *barley* in *Sanscrit*, and, though that word, or its regular derivative, be now applied solely to *Java*, yet the great *French* geographer adduces very strong reasons for believing, that the ancients applied it to *Sumatra*. In whatever way the name of the last-mentioned island may be written by *Europeans*, it is clearly an *Indian* word, implying *abundance* or *excellence*; but we cannot help wondering, that neither the natives of it, nor the best informed of our *Pandits*, know it by any such appellation; especially as it still exhibits visible traces of a primæval

eval connection with *India*; from the very accurate and interesting account of it by a learned and ingenious member of our own body, we discover, without any recourse to etymological conjecture, that multitudes of pure *Sanscrit* words occur in the principal dialects of the *Sumatrans*; that, among their laws, two positive rules concerning *sureties* and *interest* appear to be taken word for word from the *Indian* legislators NA'RED and HA'RITA; and, what is yet more observable, that the system of letters, used by the people of *Rejang* and *Lampûn*, has the same artificial order with the *Dévanâgarî*; but in every series one letter is omitted, because it is never found in the languages of those islanders. If Mr. MARSDEN has proved (as he firmly believes, and as we, from our knowledge of his accuracy, may fairly presume) that clear vestiges of one ancient language are discernible in all the insular dialects of the southern seas from *Madagascar* to the *Philippines*, and even to the remotest islands, lately discovered, we may infer from the specimens in his account of *Sumatra*, that the parent of them all was no other than the *Sanscrit*; and with this observation, having nothing of consequence to add on the *Chinese* isles, or on those of *Japan*, I leave the farthest eastern verge of this continent, and turn to the countries, now under the government of *China*, between the northern limits of *India*, and the extensive domain of those *Tartars*, who are still independent.

THAT

THAT the people of *Pótyid* or *Tibet* were *Hindus*, who engrafted the heresies of BUDDHA on their old mythological religion, we know from the researches of CASSIANO, who had long had resided among them, and whose disquisitions on their language and letters, their tenets and forms of worship, are inserted by GIORGI in his curious and prolix compilation, which I have had the patience to read from the first to the last of nine hundred rugged pages: their characters are apparently *Indian*, but their language has now the disadvantage of being written with more letters than are ever pronounced; for, althought it was anciently *Sanscrit*, and polysyllabick, it seems at present, from the influence of *Cbinese* manners, to consist of monosyllables, to form which, with some regard to grammatical derivation, it has become necessary to suppress in common discourse many letters, which we see in their books; and thus we are enabled to trace in their writing a number of *Sanscrit* words and phrases, which, in their spoken dialect are quite undistinguishable. The two engravings in GIORGI'S book, from sketches by a *Tibetian* painter, exhibit a system of *Egyptian* and *Indian* mythology; and a complete explanation of them would have done the learned author more credit than his fanciful etymologies, which are always ridiculous, and often grossly erroneous.

THE *Tartars* having been wholly unlettered, as they freely confess, before their conversion to the religion of *Arabia*, we cannot but suspect that the natives of *Eighúr*, *Tancút*, and *Khatá*, who had systems

systems of letters, and are even said to have cultivated liberal arts, were not of the *Tartarian*, but of the *Indian* family; and I apply the same remark to the nation, whom we call *Barmas*, but who are known to the *Pandits* by the name of *Brabmacbinas*, and seem to have been the *Brachmani* of PTOLEMY: they were probably rambling *Hindus*, who, descending from the northern parts of the eastern peninsula, carried with them the letters now used in *Ava*, which are no more than a round *Nágarì* derived from the square characters, in which the *Páli*, or sacred language of BUDDHA'S priests in that country, was anciently written; a language, by the way, very nearly allied to the *Sanscrit*, if we can depend on the testimony of M. DE LA LOUBERE; who, though always an acute observer, and in general a faithful reporter of facts, is charged by CARPANIUS with having mistaken the *Barma* for the *Páli* letters; and when, on his authority, I spoke of the *Bali* writing to a young chief of *Aracan*, who read with facility the books of the *Barmas*, he corrected me with politeness, and assured me, that the *Páli* language was written by the priests in a much older character.

LET US NOW return eastward to the farthest *Asiatick* dominions of *Russia*, and rounding them on the north-east, pass directly to the *Hyperboreans*, who, from all that can be learned of their old religion and manners, appear like the *Massagetæ*, and some other nations usually considered as *Tartars*, to have been really of the *Gothick*, that is of the *Hindu* race; for

for I confidently assume, that the *Goths* and *Hindus* had originally the same language, gave the same appellations to the stars and planets, adored the same false deities, performed the same bloody sacrifices, and professed the same notions of rewards and punishments after death, I would not insist with M. BAILLY that the people of *Finland* were *Goths*, merely because they have the word *ship* in their language, while the rest of it appears wholly distinct from any of the *Gothic* idioms. The publishers of the Lord's prayer in many languages represent the *Finnish*. and *Lapponian* as nearly alike, and the *Hungarian* as totally different from them; but this must be an error, if it be true that a *Russian* author has lately traced the *Hungarian* from its primitive seat between the *Caspian* and the *Euxine*, as far as *Lapland* itself; and, since the *Huns* were confessedly *Tartars*, we may conclude, that all the northern languages, except the *Gotbick*, had a *Tartarian* origin, like that universally ascribed to the various branches of *Sclavonian*.

ON the *Armenian*, which I never studied, because I could not hear of any original compositions in it, I can offer nothing decisive; but am convinced, from the best information procurable in *Bengal*, that its basis was ancient *Persian*, of the same *Indian* stock with the *Zend*, and that it has been gradually changed since the time when *Armenia* ceased to be a province of *Iran*: the letters in which it now appears are allowed to be comparatively modern; and, though the learned editor of the

the tract by CARPANIUS, on the literature of *Avā*; compares them with the *Pāli* characters; yet, if they be not, as I should rather imagine, derived from the *Pablavi*, they are probably an invention of some learned *Armenian* in the middle of the fifth century. MOSES of *Kboren*, than whom no man was more able to elucidate the subject; has inserted in his historical work a disquisition on the language of *Armenia*, from which we might collect some curious information, if the present occasion required it; but to all the races of men, who inhabit the branches of *Caucasus*, and the northern limits of *Irān*, I apply the remark, before announced generally, that ferocious and hardy tribes, who retire for the sake of liberty to mountainous regions; and form by degrees a separate nation, must also form in the end a separate language, by agreeing on new words to express new ideas; provided that the language, which they carried with them, was not fixed by writing, and sufficiently copious. The *Armenian* damsels are said by STRABO to have sacrificed in the temple of the goddess ANAITIS; whom we know, from other authorities, to be the NA'HI'D, or VENUS, of the old *Persians*; and it is for many reasons highly probable, that one and the same religion prevailed through the whole empire of CYRUS.

HAVING travelled round the continent, and among the islands, of *Asia*, we come again to the coast of the *Mediterranean*; and the principal nations of antiquity, who first demand our attention, are

are the *Greeks* and *Pbrygians*, who, though differing somewhat in manners, and perhaps in dialect, had an apparent affinity in religion as well as in language: the *Dorian*, *Ionian*, and *Eolian* families having emigrated from *Europe*, to which it is universally agreed that they first passed from *Egypt*; I can add nothing to what has been advanced concerning them in former discourses; and, no written monuments of old *Pbrygia* being extant, I shall only observe, on the authority of the *Greeks*, that the grand object of mysterious worship in that country was the Mother of the Gods, or Nature personified, as we see her among the *Indians* in a thousand forms and under a thousand names. She was called in the *Pbrygian* dialect MA', and represented in a car drawn by lions, with a drum in her hand, and a towered coronet on her head: her mysteries (which seem to be alluded to in the *Mosaick* law) are solemnized at the autumnal equinox in these provinces, where she is named; in one of her characters, MA', is adored, in all of them, as the great Mother, is figured sitting on a lion, and appears in some of her temples with a diadem or mitre of turrets: a drum is called *dindima* both in *Sanscrit* and *Pbrygian*; and the title of *Dindymene* seems rather derived from that word; than from the name of a mountain: The DIANA of *Ephesus* was manifestly the same goddess in the character of productive Nature; and the ASTARTE of the *Syrians* and *Phenecians* (to whom we now return) was, I doubt not, the same in another form: I may on the whole assure you,

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that

that the learned works of SELDEN and JABLONSKI, on the Gods of *Syria* and *Egypt*, would receive more illustration from the little Sanscrit book, entitled *Cbandi*, than from all the fragments of oriental mythology; that are dispersed in the whole compass of Grecian, Roman, and Hebrew literature. We are told, that the *Phenicians*, like the *Hindus*, adored the Sun, and asserted water to be the first of created things; nor can we doubt, that *Syria*, *Somaria*, and *Phenice*, or the long strip of land on the shore of the *Mediterranean*, were anciently peopled by a branch of the *Indian* stock, but were afterwards inhabited by that race, which for the present we call *Arabian*: in all three the oldest religion was the *Assyrian*, as it is called by SELDEN, and the *Samaritan* letters appear to have been the same at first with those of *Phenice*; but the *Syriack* language, of which ample remains are preserved, and the *Punick*, of which we have a clear specimen in PLAUTUS and on monuments lately brought to light, were indisputably of a *Chaldaick*, or *Arabick* origin.

THE seat of the first *Phenicians* having extended to *Idume*, with which we began, we have now completed the circuit of *Asia*; but we must not pass over in silence a most extraordinary people, who escaped the attention, as BARROW observes more than once, of the diligent and inquisitive HERODOTUS: I mean the people of *Judea*, whose language demonstrates their affinity with the *Arabs*, but whose manners, literature, and history, are wonderfully distinguished from the rest of mankind. BARROW
loads

loads them with the severe, but just, epithets of malignant, unsocial, obstinate, distrustful, sordid, changeable, turbulent; and describes them as furiously zealous in succouring their own countrymen, but implacably hostile to other nations; yet, with all the sottish perverseness, the stupid arrogance, and the brutal atrocity of their character, they had the peculiar merit, among all races of men under heaven, of preserving a rational and pure system of devotion in the midst of wild polytheism, inhuman or obscene rites, and a dark labyrinth of errors produced by ignorance and supported by interested fraud. Theological inquiries are no part of my present subject; but I cannot refrain from adding, that the collection of tracts, which we call from their excellence *the Scriptures*, contain, independently of a divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence, than could be collected within the same compass from all other books, that were ever composed in any age or in any idiom. The two parts, of which the Scriptures consist, are connected by a chain of compositions, which bear no resemblance in form or style to any that can be produced from the stores of *Grecian, Indian, Persian*, or even *Arabian*, learning: the antiquity of those compositions no man doubts; and the unstrained application of them to events long subsequent to their publication is a solid ground of belief, that they were genuine predictions, and consequently inspir-

ed ; but, if any thing be the absolute exclusive property of each individual, it is his belief; and, I hope, I should be one of the last men living, who could harbour a thought of obtruding my own belief on the free minds of others. I mean only to assume, what, I trust, will be readily conceded, that the first *Hebrew* historian must be entitled, merely as such, to an equal degree of credit, in his account of all civil transactions, with any other historian of antiquity: how far that most ancient writer confirms the result of our inquiries into the genealogy of nations, I propose to show at our next anniversary meeting; when, after an approach to demonstration, in the strict method of the old analysis, I shall resume the whole argument concisely and synthetically; and shall then have condensed in seven discourses a mass of evidence, which, if brevity had not been my object, might have been expanded into seven large volumes, with no other trouble than that of holding the pen; but (to borrow a turn of expression from one of our poets) “for what I have produced, I claim only your indulgence; it is for what I have suppressed, that I am entitled to your thanks.”

OBSERVA-



*A Garrow Man,
in his War Dress.*

O B S E R V A T I O N S

O N T H E

I N H A B I T A N T S

O F T H E

G A R R O W H I L L S ,

*Made during a public Deputation in the Years 1788
and 1789.*

By JOHN ELIOT, Esq.

I N the month of *September* 1788, I was deputed by Government to investigate the duties collected on the *Garrow* hills, which bound the north-eastern parts of *Bengal*; and, to conciliate the good will of the people, who had hitherto known no intercourse with *Europeans*, some scarlet cloth was given me by Government to be distributed to them.

THE mountaineers, who inhabit different parts of *India*, have been generally considered savages, equally unrestrained by law and morality, and watchful to take every opportunity of committing depredations on the low country, pillaging the inhabitants, and destroying their villages, whenever they could do so with impunity. At *B. g. lepore*, however, it has been proved, that the hill-people,

by good treatment and encouragement, may be in a great degree civilized and rendered at least peaceable and inoffensive, if not serviceable: my observation of the character and the conduct of the *Garrows* has induced me to believe the same good consequences may be expected from encouraging them; but I propose to relate in plain language what I experienced on my visit to them, and leave others to form their own judgment; and, as I am the first *European*, who has travelled among them, I shall also add a few observations on the country, and on what attracted my notice as being in any respect peculiar.

ON drawing near the hills you have a beautiful sight of three ranges of mountains, rising one above another; but on nearer approach they vanish, except the *Gonassers*, the lower range, in appearance insignificantly small. The verdure and rich land, however, fully recompence the loss; and, turn your eye which way you will, you see something to cheer the mind, and raise the fancy, in the numerous small villages round about, protected from the heat by a variety of trees interspersed.

THE first pass, I went to, was *Gbosegong*, situated on the west side of the *Natie* river. Here a great number of *Garrows* reside at the foot of the pass in three villages, *Gbosegong*, *Gbonie*, and *Borack*. The head people of the villages are called *Boneabs*, a name used by the head *Rájás* in *Bengal*, when the king resided at *Gour*. Whence they derived

this name, I could not learn; and many other things, which might lead to discoveries, escaped my knowledge from the want of a good interpreter.

OODASSEY BOONEAR is looked on as the head man of this pass at present, having most influence with his sect; but the rightful chief is MOMEI, a woman, and her power being, by established usage, transferable by marriage to her husband, he ought in consequence to preside; but, from his being a young and silly man, the chiefship is usurped by OODASSEY, and his usurpation is submitted to by MOMEI and her husband. OODASSEY however is by no means a violent or artful man. He is far from possessing a bad disposition, is a mild man, and by all accounts takes great pains to do justice, and keep up unanimity with his people.

THE village *Gbofegong* is surrounded by a little jungle. On passing it, the village is opened to your sight, consisting of *Chaungs* or Houses from about thirty to 150 feet long, and twenty or forty broad.

THESE *Garrows* are called by the villagers and upper hill people *Counch Garrows*, though they themselves, if you ask them, of what cast they are, will answer *Garrows*, and not give themselves any appellation of cast, though they are many casts of *Garrows*, but with what differences I had not time to ascertain.

THE soil is of a fine black earth, here and there intermixed with spots of red earth; its richness is

plainly seen from the quickness of vegetation. The rice is in many places equal to the *Benares* long rice. The mustard seed is twice as big as any produced in the pergunnahs of *Bengal*, where I have been, and the oil it produces, is as superior to, as the size of its grain is greater than, any other. The hemp is equally good, but, as to its superiority to what may be produced in other pergunnahs, I am unable to speak with certainty: as far as I can judge from my own observation, the sort brought to the *Calcutta* market, is not equal to what is produced on the borders of the hills. The pasture for cattle may be classed next in quality to that of *Plassy* plain; and this I infer from its being generally known, the *Sheerpour* and *Sufung* ghee is nearly as good as that made at *Plassy*.

THERE are rivers at the several passes. Those of note are the *Natie*, *Mahareesee*, *Summasserry*, and *Mabadeo*. On the west side of the *Natie* is *Ghosegong*, and on the east the *Suffoor* pass. *Abrahamabad* or *Bygembarry* is on the east side of the *Mahareesee*; *Augbur*, on the east of *Summasserry*; and *Burradowarrab*, on the west of *Mabadeo*. These rivers are all of a sandy and gravelly bottom, with much limestone and iron. The *Mabadeo* has abundance of coals, the oil of which is esteemed in the hills as a medicine for the cure of cutaneous disorders, and is reputed to have been first discovered to the hill people and villagers by a *Fakeer*. The mode of extracting the oil is simple. A quantity of coals are put into an earthen pot, the mouth of which is stopped

stopped with long grass by way of strainer. This pot is put into a large deep pan, perforated at the bottom, so as to admit of the neck of the pot being put through it; the pan is supported upon bricks to prevent the neck of the pot from touching the ground, and also that a vessel may be placed under the strainer as a reservoir for receiving the oil as it drops. The pan is filled with dry cow dung, which is used as fuel, and extracts the oil in course of an hour.

THERE are but few sorts of fish in these rivers: turtle are to be had in great numbers, and are always consecrated by sacrifice before they are eaten. The hill people are however fully recompensed for the loss of fish in the rivers, by the great abundance they get from the neighbouring lakes.

A GARROW is a stout well-shaped man, hardy and able to do much work; of a surly look, flat *Cáfri* like nose, small eyes, generally blue, or brown, forehead wrinkled, and overhanging eye brow, with large mouth, thick lips, and face round and short; their colour is of a light or deep brown; their dress consists of a brown girdle, about three inches broad; having in the center a blue stripe; it goes round the waist, is passed between the thighs, and is fastened behind, leaving one end or flap hanging down before, about eight inches; sometimes it is ornamented with brass-plates; with rows of ivory or a white stone shaped like bits of tobacco-pipes, about half an inch long; the brass-plate

plate is made to resemble a button, or an apothecary's weight, but more indented: some have it ornamented with little bits of brass, shaped like a bell; some wear an ornament on their head about three or five inches broad, decorated in the same manner as the flap, serving to keep their hair off their face, which gives them a wild fierce appearance. Some tie their hair on the crown, in a loose careless manner, while others crop it close. The *Booneabs* or chiefs wear a silk turban; to the girdle they affix a bag containing their money and *pawns*, and also a net for holding the utensils with which they light their pipe hung near to it by a chain.

THE women are the ugliest creatures I ever beheld, short and squat in their stature, with masculine faces, in the features of which they differ little from the men. Their dress consists of a dirty red cloth striped with blue or white, about sixteen inches broad, which encircles the waist, and covers about three-fourths of the thigh. It never reaches to the knee, and being but just long enough to tie above on the left side, part of the left thigh, when they walk, is exposed. On their necks they have a string of the ornaments above described resembling tobacco-pipes, twisted thirty or forty times round, but negligently, without any attention to regularity; their breasts are exposed to view, their only clothing being the girdle abovementioned; to their ears are affixed numbers of brass rings, increasing in diameter from three to six inches;

inches; I have seen thirty of those rings in each ear; a slit is made in the lobes of the ear, which increase from the weight of the rings, and in time will admit the great number stated. This weight is however partly supported by a string, which passes over their heads; a tape three inches broad ties their hair, so as to keep it back from their foreheads, though generally it is tied with a string on the crown of the head. The wives of the *Booneabs* cover their heads with a piece of coarse cloth, thirteen or fourteen inches broad, and two feet long, the end of which, with their hair hangs down behind, flowing loose on their backs. The women work as well as the men, and I have seen them carry as great burthens. Their hands, even those of the wives of the *Booneabs*, bear evident marks of their laborious occupations.

THESE people eat all manner of food, even dogs, frogs, snakes, and the blood of all animals. The last is baked over a slow fire in hollow green bamboos, till it becomes of a nasty dirty green colour. They are fond of drinking to an excess. Liquor is put into the mouths of infants, almost as soon as they are able to swallow; they have various sorts of spirits, but that mostly drunk is extracted from rice, soaked in water for three or four days before use. Their cookery is short, as they only just heat their provisions; excepting rice and guts, the first of which is well boiled, and the other stewed till they are black. Indeed excepting these, their animal food is eaten almost raw.

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IN times of scarcity many of the hill people subsist on the *Kebul* which in growth is said to be like the *Palmira*, and the interior part of the *trunk*, when pounded and steeped in water, is an article of food, in so much as to be the common means of sustenance during a scarcity of grain. When boiled it is of a gelatinous substance, and tastes when fresh, like a sugar cane: those, who can afford it, mix rice with it. They also subsist on the *Kutchu*, a sort of *Yam*, found in great plenty about the hills. I saw three sorts, though I could not learn they had any separate name. One has a number of buds on it, is said to be a cooling medicine, and is eaten boiled or baked. Some of them I brought with me from the hills, and being bruised in the basket used in bringing them from the hills, I cut off the rotten part, which I found to be of no detriment to their growth, although out of the ground. At *Dacca* I gave them to Mr. RICHARD JOHNSON, who I understand, delivered them to Colonel KYD, the superintendant of the Company's botanical garden, where, I hear, they have produced a very handsome flower. This plant was cultivated by the *Garrows*, nearly in the same manner, as we do potatoes in *England*; a bud being broken off to be sowed for a plant. The *Garrows* say it yields, after it is dug out of the ground, and laid by for the ensuing season of cultivation (commencing immediately on the breaking up of the rains) from three to ten buds. Another sort of *Kutchu* grows at the tops of the hills, and is found by its sprout, which twists itself

self round the trunk and branches of trees. I have seen the sprout from ten to twenty feet high, the leaves have three segments like a vine-leaf, but more pointed; of deep green, and very small. The root is found from a foot to two feet and a half below the ground, is in shape tapering, of a reddish colour, and in length from five inches to a foot and half; it is eaten roasted. The other species grows in the same manner, but is of a dirty yellow colour.

The houses of these *Garrows*, called *Chaungs*, are raised on piles, about three or four feet from the ground, from thirty to 150 feet in length; and in breadth from ten to forty, and are roofed with thatch. The props of the *Chaung* consist of large *sau'* timbers: in the centre there are eight, and on the sides from eight to thirty: over these are placed horizontally large timbers, for a support to the roof, and tied fast, sometimes with strings, but string is rarely used for this purpose; the tying work being mostly done with slips of grass or cane. The roof is neatly executed and with as much regularity as any of our Bungalow thatches. When I say this, however, I speak of the *Chaungs* of the *Booneabs*; I went into few of the *Chaungs* of the lower class. The roof consists of mats and strong grass. The sides of the house are made from the small hollow bamboos cut open, flatted, and woven as the common mats are. The floor is made in the same manner; but of a stronger bamboo. The *Chaung* consists of two apartments, one floored and raised
on

on piles as described, and the other without a floor, at one end, for their cattle: at the other end is an open platform, where the women sit and work. On one side also is a small raised platform, usually about six feet square inclosed at the sides and open above: here the children play; in the centre of the *Chaung* they cook their victuals, a space of about five feet square being covered with earth; on one side a little trap door is made in the floor, for the convenience of the women on certain occasions, which creates much filth under their *Chaungs*. Indeed a great part of their dirt is thrown under the *Chaung*, and the only scavengers I saw were their hogs; but luckily for them, they have plenty of those animals.

Bugs cover their wearing apparel, of the same sort, as those which infest beds in England: during my journey along the hills I suffered very much from them.

THE disposition of a *Garrow* could not be accurately known in the short time I had to observe it; yet my intercourse with them, which was of the most open nature, will, I think, allow me to say something of it.

THEIR surly looks seem to indicate ill temper, but this is far from being the case, as they are of a mild disposition. They are, moreover, honest in their dealings, and sure to perform what they promise. When in liquor they are merry to the highest pitch: then men, women, and children will dance, till they can scarce stand. Their manner of dancing

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is as follows: twenty or thirty men of a row standing behind one another, hold each other by the sides of their belts, and then go round in a circle hopping on one foot; then on the other, singing and keeping time with their music, which is animating, though harsh and inharmonious, consisting chiefly of tomtoms, and brass pans, the first generally beaten by the old people, and the last by the children. The women dance in rows and hop in the same manner, but hold their hands out, lowering one hand and raising the other at the same time, as the music beats, and occasionally turning round with great rapidity. The men also exhibit military exercises with the sword and shield, which they use with grace and great activity. Their dancing at their festivals last two or three days, during which time they drink and feast to an excess, inasmuch that it requires a day or two afterwards, to make them perfectly sober again, yet during this fit of festivity and drunkenness they never quarrel.

MARRIAGE is in general settled amongst the parties themselves, though sometimes by their parents: if it has been settled by the parties themselves, and the parents of either refuse their assent, the friends of the opposite party, and even others unconnected, go and by force compel the dissenters to comply; it being a rule among the *Garrows* to assist those that want their help, on these occasions, let the disparity of age or rank be ever so great. If the parents do not accede to the wish of their

their child, they are well beaten till they acquiesce in the marriage, which being done, a day is fixed for the settlement of the contract, or rather for a complimentary visit from the bride to the bridegroom, to settle the day of marriage, and the articles, of which the feast shall consist, as well as the company to be invited; and they then make merry for the night. The invitations on these occasions are made by the head man of a *Chaung* sending a *paun* to the inhabitants of another *Chaung*, as they cannot invite one out of a *Chaung* without the rest: the man who carries the *paun*, states the purpose for which it is sent, and the next day an answer is made, if the invitation be accepted, but not otherwise, as they never wish to give a verbal refusal; and, therefore, if no body returns the next day, the invitation is understood to be refused.

ON the nuptial day, the parties invited go to the bride's house; it being the custom among the *Garrows*, for the bride to fetch the bridegroom: when the wine, &c. are ready, and all the company arrived, they begin singing and dancing, and now and then take a merry cup; while a party of the women carry the bride to the river, wash her, and on their return home, dress her out in her best ornaments; this completed, it is notified to the company, and the music ceases: then a party take up the wine, provisions, drums, pans, and a cock and hen, and carry them to the bridegroom's house in procession; the cock and hen being carried by the priest, after which, the bride follows,

lows; with a party of women, walking in the centre, till she arrives at the bridegroom's house, where she and her party seat themselves in one corner of the *Cbaung* near the door; the remaining visitors then proceed to the bridegroom's house, and the men sit at the further end of the room, opposite to the women; the men then again begin singing and dancing; the bridegroom is called for; but, as he retires to another *Cbaung*, some search is made for him, as if he were missing, and, as soon as they find him, they give a shout; they then carry him to the river, wash him, return, and dress him in his war dress; which done, the women carry the bride to her own *Cbaung*, where she is put in the centre; and, notice of this being brought to the visitors at the bridegroom's house, they take up the wine, &c. and prepare to go with the bridegroom, when his father, mother, and family cry and howl in the most lamentable manner, and some force is used to separate him from them. At last they depart, the bride's father leading the way, and the company following one by one, the bridegroom in the centre. On entering the bride's *Cbaung*, they make a general shout, and place the bridegroom on the bride's right hand, and then sing and dance for a time, till the priest proclaiming silence, all is quiet; and he goes before the bride and bridegroom, who are seated, and asks some questions, to which the whole party answer *Nummab*, or *good**, this continues a few minutes, af-

* I suspect the word to be *Namab* or *salutation and reverence*. J.

ter which, the cock and hen being brought, the priest takes hold of them by the wings, and holds them up to the company, asking them some questions, to which they again reply *Nummah*; some grain is then brought and thrown before the cock and hen, who being employed in picking it, the priest takes this opportunity to strike them on the head with a stick, to appearance dead, and the whole company, after observing them a few seconds, call out as before; a knife being then brought, the priest cuts the anus of the cock, and draws out the the guts, and the company repeat *Nummah*, after which he performs the same operation on the hen, and the company give a shout, and again call out *Nummah*. They look on this part of the ceremony as very ominous; for should any blood be spilt by the first blow, or the guts break, or any blood come out with the guts, it would be considered as an unlucky marriage. The ceremony being over, the bride and bridegroom, drinking, present the bowl to the company, and then they all feast and make merry.

I DISCOVERED these circumstances of the marriage ceremony of the *Garrows*, from being present at the marriage of LUNGREZ, youngest daughter of the chief OODASSY, seven years of age, and BUGLUN, twenty-three years old; the son a common *Garrow*; and I may here observe, that this marriage, disproportionate as to age and rank, is a very happy one for BUGLUN, as he will succeed to the *Booneakship* and estate; for among all the *Garrows*, the youngest daughter is always heiress,
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and, if there be any other children who were born before her, they would get nothing on the death of the *Booneab*: what is more strange, if *BUELUN* were to die, *LUNGREE* would marry one of his brothers; and if all his brothers were dead, she would then marry the father; and, if the father afterwards should prove too old, she would put him aside, and take any one else whom she might chuse.

THE dead are kept for four days, burnt on a pile of wood in a *Dingy* or small boat, placed on the top of the pile, and the ashes are put into a hole dug exactly where the fire was, covered with a small thatch building, and surrounded with a railing: a lamp is burnt within the building every night, for the space of a month or more; the wearing apparel of the deceased is hung on poles fixed at each corner of the railing, which, after a certain time (from six weeks to two months) are broken, and then allowed to hang downwards till they fall to pieces: they burn their dead within six or eight yards of their *Cbaungs*, and the ceremony is performed exactly at twelve o'clock at night; the pile is lighted by the nearest relation: after this they feast, make merry, dance and sing, and get drunk. This is, however, the ceremony to a common *Gar-row*. If it be a person of rank, the pile is decorated with cloth and flowers, and a bullock sacrificed on the occasion, and the head of the bullock is also burnt with the corps: if it be an upper hill *Booneab* of common rank, the head of one of his

slaves would be cut off and burnt with him ; and if it happen to be one of the first rank *Booneabs*, a large body of his slaves fall out of the hills and seize a *Hindu*, whose head they cut off, and burn with their chief. The railed graves of *Booneabs* are decorated with images of animals placed near the graves, and the railing is often ornamented with fresh flowers.

THEIR religion appears to approximate to that of the *Hindus*, they worship MAHADEVVA ; and at *Baunjann*, a pass in the hills, they worship the sun and moon. To ascertain which of the two they are to worship upon any particular occasion, their priest takes a cup of water and some wheat : first calling the name of the sun, he drops a grain into the water ; if it sinks, they are then to worship the sun ; should it not sink, they then would drop another grain in the name of the moon, and so on till one of the grains sink. All religious ceremonies are preceded by a sacrifice to their god of a bull, goat, hog, cock, or dog ; in cases of illness, they offer up a sacrifice in proportion to the supposed fatality of the distemper, with which they are afflicted ; as they imagine medicine will have no effect, unless the Deity interfere in their favour, and that a sacrifice is requisite to procure such interposition.

THE sacrifice is made before an altar constructed as follows : two bamboos are erected, stripped of all their branches and leaves, except at the extremity of the main stem, which is left : a stick is
fixed

fixed near the top of each, to which is tied, at each end, a double string, reaching to two side bamboos, about two feet out of the ground, with the tops split, so as to make a kind of crown; between the strings are placed bits of sticks of about a foot in height, at the distance of a foot from each other, or more in proportion to the height of the bamboos. The cross sticks thus form a square, with the perpendicular strings, and in every other square, cross strings are tied, beginning with the top square; round the bamboos a space of six or eight feet square is cleared, and covered with red earth, and in front, at the distance of about six or more feet, a square of two feet is cleared, in the centre of which a small pit is dug, and spread over with red earth; at some distance from the altar, on the side nearest the hills, two split bamboos are bent into an arch, with the ends in the ground, so as to form a covering; under this a small mound is raised, and a little thatched building erected over it, open at the sides, under which some boiled rice is placed. When thus much is prepared, the priest approaches the little pit, and the people assembled stand behind him. He then mutters something to himself; when the animal, intended to be sacrificed, is brought, and the head cut off by the priest over the pit, some holding the head by a rope, and others the body: if the head is not taken off at one blow, it is reckoned unlucky. The blood is collected in a pan, carried to the covered arch, with the head of an animal, and put by the side of

the mound. A lighted lamp is then brought, and put near the animal's head, when the whole company bow to the ground, and a white cloth is drawn over the arch, it being supposed their god will then come, and take what he wants; a fire is also kept burning during the ceremony between the altar and arch. An hour after, the covering is taken off, the provisions therein placed, with the animal, are dressed for the company, and they make merry.

WHEN a large animal is to be sacrificed, two slaves are put by the side of the pit, so as to place the animal's neck between them: a bamboo is tied under his neck to the slaves, to prevent his head from falling to the ground: he is then stretched out by ropes, fixed to his legs, and his head is severed by the strongest man among them.

THEIR mode of swearing at *Gbofegong* is very solemn: the oath is taken upon a stone, which they first salute, then with their hands joined and uplifted, their eyes stedfastly fixed to the hills, they call on MAHADE'VA in the most solemn manner, telling him to witness what they declare, and that he knows whether they speak true or false. They then again touch the stone with all the appearance of the utmost fear, and bow their heads to it, calling again upon MAHADE'VA. They also, during their relation, look stedfastly to the hills, and keep their right hand on the stone. When the first person swore before me, the awe and reverence, with which the man swore, forcibly struck me: my *Maberrix* could hardly write, so much was he affected

ed by the solemnity. In some of the hills they put a tiger's bone between their teeth, before they relate the subject to be deposed: others take earth in their hand; and, on some occasions, they swear with their weapons in their hands. I understand their general belief to be, that their God resides in the hills; and, though this belief may seem inconsistent with an awful idea of the divinity, these people appeared to stand in the utmost awe of their deity, from the fear of his punishing them for any misconduct in their frequent excursions to the hills.

THEIR punishments consist mostly in fines. The *Booneabs* decide on all complaints, except adultery, murder, and robbery, which are tried by a general assembly of the neighbouring chiefs, and are punished with instant death. As the money collected by fines was appropriated to feasting and drunkenness, I wished to see, if I could induce them to give over this mode of punishing; but they told me plainly, they would not allow me to interfere; yet, as I had been very kind to them, when a man was to be punished with death, they would let me know.

WHEN any thing particular is to be settled, they all assemble in their war dress, which consists of a blue cloth (covering part of the back and tied at the breast, where the four corners are made to meet) a shield, and a sword: they sit in a circle, the sword fixed in the ground before them. Their resolutions are put into immediate execution, if they relate to war; if to other matters, they feast, sing, dance, and get drunk.

THEIR chiefs debate the subject of deliberation, and their wives on these occasions have as much authority as the chiefs. This I had an opportunity of seeing, when I settled the revenue they had to pay, having told them, they would be well protected from any oppression, while under me; and that no more should be taken from them, than was finally settled: some of the chiefs wished to pay an inadequate sum, when MOMER, wife to the principal chief, rose, and spoke for some minutes, after which she asked me if I declared the truth to them, and on my replying in the affirmative, they agreed to the revenue I demanded: SUJANI, wife of another chief, then came to me, and told me I had heard what she had suffered from the oppression of the *Zemindars*, and begged, with tears in her eyes, that I would get justice done to her. I made a particular inquiry into her complaint, and made the *Darogah* of the pass restore her cattle; and so much confidence had they at last in me, that they requested I would make a fair division of their lands, which they would never suffer the *Zemindar* or his people to do.

THEIR mode of settling their proportions of payments, &c. is by sticks: each of the inferior *Garrows* places as many sticks in a pan, as he can give of the article required: the whole are then counted, and the deficiencies made up by the *Booneabs*: all their accounts also are kept by sticks, as well as their agreements.

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I HAVE before said, on occasions of illness, a sacrifice is made to the deity : I endeavoured to find out what medicines they use, but I cannot say I have been successful in this material point : I imagine, however, they must have some valuable plants, from the many great cures that appear to have been effected in wounds. The *neem* leaf seems to be much used in inflammations, and blue vitriol is applied to fresh wounds : this last medicine appears to have been introduced by the natives of *Bengal*; charms and spells are common among the *Garrows*. The tiger's nose strung round a woman's neck, is considered as a great preservative in child birth: they aver, it keeps off giddiness and other disorders consequent on this event. A woman for nearly a month before her time is not permitted to stir out of her *Cbaung* : six days after delivery, she and her child are carried to the river and bathed.

THE skin of the snake, called the *Burrawar*, is esteemed a cure for external pains, when applied to the parts affected.

INOCULATION is common among the *Garrows*, but this appears to have been only of late years, and 'was introduced among them by JOYNARAIN *Zemindár* of *Sheerpour*, through the interference and recommendation of some of the hill traders, who, having been in the hills at a time when the *Garrows* were afflicted with this fatal disorder and dying without being able to assist themselves, persuaded

suaded the chiefs to send a deputation to the *Zemindár*, and he sent them his family doctor, who is represented to have been very capable, and, by his skill, introduced inoculation among the *Garrows*; and this induced them to provide themselves yearly with an inoculator, whom they reward in the most liberal manner, and take as much care of, while he resides among them, as if he were their father. The inoculator is obliged to obtain from the *Zemindár* a *sunud*, permitting him to go into the hills, and for which he pays a very handsome fee; but the *Zemindár* is very cautious whom he permits to go into the hills to officiate on these occasions.

AMONG the *Garrows* a madness exists, which they call transformation into a tiger, from the person who is afflicted with this malady walking about like that animal, shunning all society. It is said, that, on their being first seized with this complaint, they tear their hair and the rings from their ears, with such force as to break the lobe. It is supposed to be occasioned by a medicine applied to the forehead; but I endeavoured to procure some of the medicine, thus used, without effect: I imagine it rather to be created by frequent intoxications, as the malady goes off in the course of a week or a fortnight; during the time the person is in this state, it is with the utmost difficulty he is made to eat or drink. I questioned a man, who had thus been afflicted, as to the manner of his being seized,

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and he told me he only felt a giddiness without any pain, and that afterwards he did not know what happened to him.

THE language of the *Garrows* is a little mixed with the *Bengáli*, a few words of it I annex; I had made a tolerable collection for a vocabulary, but unfortunately I lost it, by one of my boats sinking in the *Berhampootee*.

To drink,	ring,bo.
eat,	cha,such.
bathe,	ha,boo,ah.
wash,	fu,suck.
fight,	denjuck.
wound,	ma,juck.
come,	ra,ba,suck.
go,	ree.
call,	gum,ma.
sleep,	fee,suck.
run,	ca,tan,juck.
bring,	rap,pa.
fit,	ā,jen,juck.
a man,	mun,die.
a woman,	mee,che,da,rung.
a child,	dooëë.
head,	fee,kook.
face,	moo,kam.
nose,	ging.
mouth,	chú,chul.
eye,	mok,roon.
ear,	ner,chil.

hair,

hair,	ke,nil.
hand,	jauck.
finger,	jauck,see.
back,	hick,ma.
foot,	ja,chuck.
fire,	waul.
water,	chee.
house,	nuck,
tree,	ber.
rice,	my,run.
cotton,	caule.
hog,	wauck,
cow,	ma,shu.
wine,	pa,ta,ka,
salt,	foom.
cloth,	ba,ra.
dog,	aa,chuck.
plenty,	gun,mauck,
good,	num,mah.
sword,	dig,ree.
shield,	too,pee.
grass,	cau,pun.

At the foot of the hills reside a cast of people called *Hajins*; their customs nearly resemble the *Garrows*; in religious matters they partake more of the *Hindus*, as they will not kill a cow: their habitations are built like the houses of the *ryotts* in general, but are better made, enclosed with a courtyard, kept remarkably neat and clean, the railing made of bamboos split, flatted and joined together;

ther; the streets of their villages, equal the neatness of their houses. The men are of a dark complexion, well made and stout; their face nearly resembles the *Garrow*, though rather of a milder look; their dress is the same as that of the head peasants in *Bengal*, consisting of a *Dootee*, *Egpautah*, and *Pugree*, or waist-cloth, mantle, and turband.

THE women are remarkably neat and clean: their dress consists of one cloth, made to go near twice round the body, and to hang in folds, down to the ankle, covers their breasts, and passes under their arms, and the ends are tucked in as the waist-cloth of the natives of *Bengal*: their hair is tied on the crown, and they have ear-rings in the same manner as the *Garrow* women, but no neck ornament.

This is the sum of the observations, which my short stay with the inhabitants of the *Garrow* hills enabled me to make on their manners and customs. I have written separately an account of my journey at the foot of the hills to the different passes, where their trade is carried on, from which some further information may be derived of their conduct and character; but I am conscious that my remarks describe them but imperfectly, and found my only hope of their proving acceptable on the people, to whom they relate, having hitherto been wholly unnoticed; they may also perhaps lead to more accurate inquiries hereafter.

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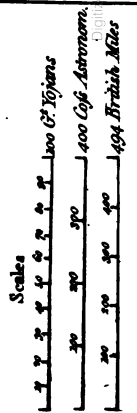
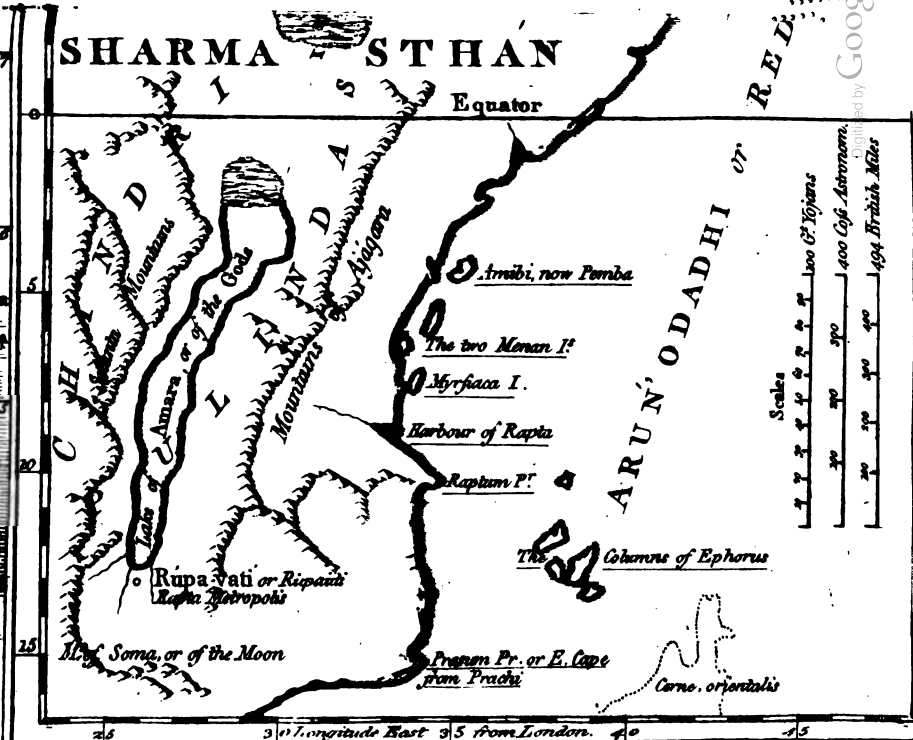
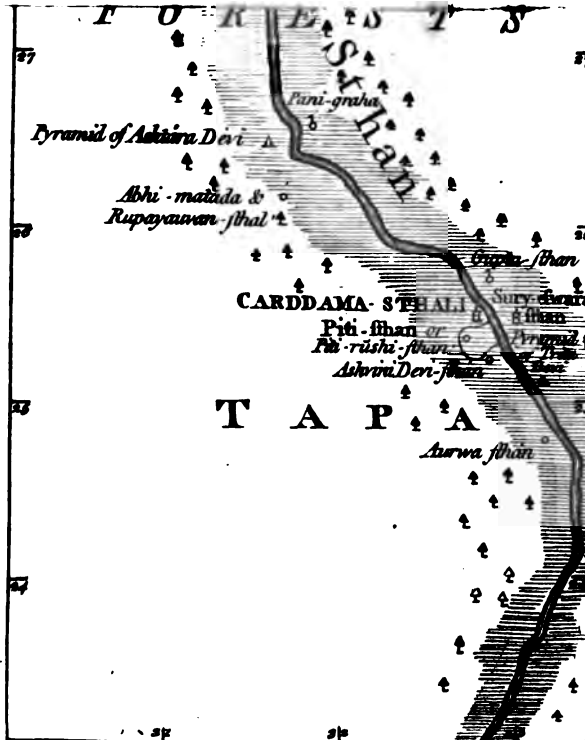
O N
E G Y P T
AND OTHER
C O U N T R I E S,
ADJACENT TO THE
CA'LI RIVER, or NILE of ETHIOPIA.

From the ancient Books of the HINDUS.

BY LIEUT. FRANCIS WILFORD.

SECTION THE FIRST.

MY original design was to compose a dissertation entirely *geographical* on *Egypt* and other countries bordering upon the *Nile*; but as the *Hindus* have no regular work on the subject of geography, or none at least that ever came to my knowledge, I was under a necessity of extracting my materials from their historical poems, or, as they may be called more properly, their legendary tales; and in them I could not expect to meet with requisite data for ascertaining the relative situations of places: I was obliged, therefore, to study such parts of their ancient books as contained geographical information; and to follow the track, real or imaginary, of their deities and heroes; comparing all their legends, with such accounts of holy places in the regions



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gions of the west, as have been preserved by the *Greek* mythologists, and endeavouring to prove the identity of places by the similarity of *names*, and of *remarkable circumstances*; a laborious, though necessary operation, by which the progress of my work has been greatly retarded.

THE mythology of the *Hindus* is often inconsistent and contradictory; and the same tale is related many different ways. Their physiology, astronomy, and history, are involved in allegories and enigmas, which cannot but seem extravagant and ridiculous; nor could any thing render them supportable, but a belief that most of them have a *recondite meaning*; though many of them had, perhaps, no firmer basis than the heated imagination of deluded fanaticks, or of hypocrites interested in the worship of some particular deity. Should a key to their eighteen *Purânas* exist, it is more than probable that the wards of them would be too intricate or too stiff with the rust of time for any useful purpose; yet, as a near coincidence between *proper names and circumstances*, could scarce have been accidental, some light might naturally be expected from the comparison, which I resolved to make. It is true, that an accurate knowledge of the old northern and western mythology, of the *Coptick* and other dialects now used in countries adjacent to the *Nile*, of eastern languages, and above all, of *Sanscrit*, may be thought essentially necessary for a work of this nature; and unfortunately I possess few of these advantages; yet, it will not, I hope,

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be considered as presumptuous, if I present the *Asiatick* Society with the result of my inquiries, desiring them to believe that when I seem to make any positive assertion, I only declare my own humble opinion, but never mean to write in a dogmatical style, or to intimate an idea, that my own conviction should preclude in any degree the full exercise of their judgment:

So striking, in my apprehension, is the similarity between several *Hindu* legends, and numerous passages in Greek authors concerning the *Nile*, and the countries on its borders, that, in order to evince their identity, or at least their affinity, little more is requisite than barely to exhibit a comparative view of them. The *Hindus* have no ancient civil history, nor had the *Egyptians* any work purely historical; but there is abundant reason to believe, that the *Hindus* have preserved the religious fables of *Egypt*, though we cannot yet positively say by what means the *Bráhmens* acquired a knowledge of them. It appears, indeed, that a free communication formerly subsisted between *Egypt* and *India*; since *PTOLEMY* acknowledges himself indebted for much information to many learned *Indians*, whom he had seen at *Alexandria*; and *LUCIAN* informs us, that pilgrims from *India* resorted to *Hierapolis* in *Syria*; which place is called in the *Puránas*, at least as it appears to me *Mabábbágá*, or the station of the Goddess *Dévi*, with that epithet; even to this day the *Hindus* occasionally visit, as I am assured, the two, *Jwála-muc'bis*, or Springs of Naphtha,

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in *Cus'ba-dwipa wisbin*, the first of which, dedicated to the same goddess with the epithet *Anáyásá*, is not far from the *Tigris*; and STRABO mentions a temple, on that very spot, inscribed to the goddess *Anaias*.

THE second, or great, *jwála-muc'hí*, or spring with a *flaming mouth*, is near *Báku*; from which place, I am told, some *Hindus* have attempted to visit the *Sacred Islands* in the west; an account of which, from the *Puránas*, will (if the publick approve this essay) be the subject of a future work. A *Yogi*, now living, is said to have advanced, with his train of pilgrims, as far as *Moscow*; but, though he was not ill used by the *Russians*, they flocked in such crowds to see him, that he was often obliged to interrupt his devotions, in order to satisfy their curiosity: he, therefore, chose to return; and, indeed, he would probably have been exposed to similar inconvenience in the *Sacred Isles*, without excepting *Breta-ff'bán*, or the *place of religious duty*. This western pilgrimage may account for a fact mentioned, I think, by CORNELIUS NEPOS, (but, as printed books are scarce in this country, I speak only from recollection) that certain *Indis*, or *Hindus*, were shipwrecked on the shores of the *Baltick*: many *Bráhmens*, indeed, assert, that a great intercourse anciently subsisted between *India* and countries in the west; and, as far as I have examined their sacred books, to which they appeal as their evidence, I strongly incline to believe their assertion.

THE *Sanscrit* books are, both in size and number, very considerable; and, as the legends relating

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and the polar regions; but it is the celestial north pole, round which they place the gardens and metropolis of *INDRA*, while *YAMA* holds his court in the opposite polar circle, or the station of *Asuras*, who warred with the *Suras*, or Gods of the firmament. There is great reason to believe, that the old inhabitants of the southern hemisphere, among whom were the *Ethiops* and *Egyptians*, entertained a very different opinion of their own climate, and of course represented the summit of the northern hemisphere as a region of horrors and misery; we find accordingly, that the *Greeks*, who had imported most of their notions from *Egypt*, placed their hell under the north pole, and confined *Cronos* to a cave in the frozen circle. In the *Puranas* we meet with strong indications of a *tetrestial paradise*, different from that of the general *Hindu* system, in the southern parts of *Africa*; and this may be connected with the opinion adopted by the *Egyptians*, who maintained it against the *Scythians*, with great warmth (for the ancient inhabitants of the two hemispheres, were perpetually wrangling on their comparative antiquity) that the *Ethiopians* were the oldest nation on earth.

SEVERAL divisions of the old continent were made by different persons at different times; and the modern *Bráhmens* have jumbled them all together: the most ancient of them is mentioned in the *Puranas*, entitled *Váyu*, and *Bráhmánda*; where that continent is divided into seven *dewipas*, or countries with *water on two sides*, so that, like *jazirah* in *Arabic*,

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bick, they may signify either *islands* or *peninsulas*. They are said to be wholly surrounded by a vast ocean, beyond which lie the region and mountains of *Atala*; whence most probably the *Greeks* derived their notion of the celebrated *Atlantis*, which, as it could not be found after having once been discovered, they conceived to have been destroyed by some shock of nature; an opinion formed in the true *Hindu* spirit; for the *Bráhmens* would rather suppose the whole economy of the universe disturbed, than question a single fact related in their books of authority. The names of those islands, or peninsulas, are *Jambu*, *Anga*, *Yama*, *Yamala* or *Malaya*, *Sanc'ba*, *Cus'ba*, and *Varába*.

IN the centre is *JAMBU*, or the inland part of *Asia*; to the east of it are *Anga*, *Yama*, and *Yamala*; reckoned from north to south; to the west, *Sanc'ba*; *Cus'ba*, and *Vqrába*, reckoned from south to north; *Yama* and *Cus'ba* are said to be due east and west, in respect of *India*; and this is indubitably proved by particular circumstances.

SANC'HA dwíp is placed in the south west, supposed to be connected with *Yamala*, and with it to embrace an immense inland sea; between them the *Hindus* place *Lancá*, which they conceive extended to a considerable distance as far as the equator; so that *Sanc'ba* must be part of *Africa*, and *Yamala*, or *Malaya*; the peninsula of *Malacca*, with the countries adjacent. This notion of a vast inland sea *PTOLEMY* seems to have borrowed from the *Hindus*, whom he saw at *Alexandria*; for, before his time, there was no such idea among the *Greeks*: he

calls it *Hippados*; a word, which seems derived from *Ababi*, a general name for the sea in the language of the *Bráhmens*. We may collect from a variety of circumstances, that *Cusha dwip* extends from the shore of the *Mediterranean*, and the mouths of the *Nile*, to *Sorbind*, on the borders of *India*.

IN a subsequent division of the globe, intended to specify some distant countries with more particular exactness, six *dwipas* are added; *Placsha*, *Sálmali*, *Crouncha*, *Sáca*, *Pusbcara*, and a second *Cusha*, called *Cusha-dwipa without*, in opposition to the former, which is said to be *within*; a distinction used by the *Bráhmens*, and countenanced in the *Puránas*, though not positively expressed in them: the six new *dwipas* are supposed to be contained within those before mentioned; and the *Puránas* differ widely in their accounts of them, while the geography of the former division is uniform.

Six of the ancient divisions are by some called *upadwipas*, because they are joined to the large *dwipa*, named *Jambu*; and their names are usually omitted in the new enumeration. Thus *Cusha-dwip within* is included in *Jambu-dwip*, and comprises three out of seven *c'bandas*, or sections of *Bbárata-verse*. Another geographical arrangement is alluded to by the poet CALIDA's, who says, that "RAGHU erected pillars of conquest in each of the eighteen *dwipas*," meaning, say the *Pandits*, seven principal, and eleven subordinate, isles or peninsulas; *upa*, the same word originally with *byo* and *sub*, always implies inferiority; as *upavéda*, a work derived from

from the *Véda* itself; *upapátaca*, a crime in a lower degree; *upadberma*, an inferior duty; but great confusion has arisen from an improper use of the words *upadwipa* and *dwipa*.

CUSHA-dwipa *without* is *Abyssinia* and *Ethiopia*; and the *Bráhmens* account plausibly enough for its name, by asserting, that the descendants of CUSHA, being obliged to leave their native country, from them called *Cusha-dwipa within*, migrated into *Sanc'ba'-dwip*, and gave to their new settlement the name of their ancestor; for, though it be commonly said, that the *dwipa* was denominated from the grass *Cus'ba*, of the genus named *Poa*, by LINNÆUS, yet it is acknowledged, that the grass itself derived both its appellation and sanctity from CUSHA, the progenitor of a great *Indian* family. Some say that it grew on the *valmíca*, or hill formed by *Termites* or white ants, round the body of CUSHA himself, or of CAUSHICA his son, who was performing his *tapasyá*, or act of austere devotion; but the story of the ant-hill is by others told of the first *Hindu* poet, thence named VA'LMI'CA.

THE countries, which I am going to describe, lie in *Sanc'ba-dwip*, according to the ancient division; but, according to the new, partly in *Cusha-dwip without*, and partly in *Sanc'ba-dwip proper*; and they are sometimes named *Cálitata*, or *banks* of the *Cáli*, because they are situated on both sides of that river, or the *Nile* of *Ethiopia*. By *Cálitata* we are to understand *Ethiopia*, *Nubia*, and *Egypt*: it is even to this day called by the *Bráhmens* the coun-

try of *Dévatás*; and the *Greek Mythologist* asserted, that the Gods were born on the banks of the *Nile*. That celebrated and holy river takes its rise from the *Lake of the Gods*, thence named *Amara*, or *Déva*, *Saróvera*, in the region of 'SHARMA, or *Sbarma-st'hán*, between the mountains of *Ajágara* and *Sitánta*, which seem part of *Sóma-giri*, or the mountains of the Moon, the country round the lake being called *Cbándri-st'hán*, or *Moonland*: thence the *Cáli* flows into the marshes of the *Padma-van*, and through the *Nisbadha* mountains, into the land of *Barbara*, whence it passes through the mountains of *Hémacúta* in *Sanc'ba-dwip proper*; there entering the forests of *Tapas*, or *Tbebais*, it runs into *Cans'aca-déja* or *Mis'bra-st'kón*, and through the woods, emphatically named *Aran'ya* and *Ataví* into *Sanc'bádbbi*, or our *Mediterranean*. From the country of *Pusbpa-versha* it receives the *Nandá* or *Nile of Abyssinia*; the *Ast bimáti*, or smaller *Crisbná*, which is the *Tacazzè* or little *Abay*; and the *Sand'ha-nágá*, or *Mareb*. The principal tribes or nations who lived on its banks, were, besides the savage *Pulindas*; 1. the 'Sbármicas, or, 'Shámicas; 2. the Shepherds, called *Palli*; 3. the *Sanc'báyanas* or *Troglodytes*, named also *Sanc'báyani*; 4. the *Cut'ila-céjas*, or *Cut'lá'lacas*; 5. the 'Syáma-muc'has; 6. the *Dánavas*, and 7. the *Yavanas*: we find in the same region a country denominated *Strí-rájya*, because it was governed by none but Queens.

THE river *Cáli* took its name from the goddess MAHA'-CA'LI, supposed to have made her first appearance

pearance on its banks, in the character of *Rájará-jéswari*, called also *ISA'NI* and *ISI*; and, in the character of *SATI*, she was transformed into the river itself: the word *Cála* signifies *black*, and, from the root *cal*, it means also *devouring*, whence it is applied to *Time*; and, from both senses in the feminine, to the Goddess in her *destructive* capacity; an interpretation adopted, as we shall see hereafter, in the *Purámas*. In her character of *MAHA'CALI* she has many other epithets, all implying different shades of *black* or *dark azure*; and, in the *Cálicá-purán*, they are all ascribed to the river: they are *Cáli* or *Cála*, *Nilá*, *Afitá*, '*Sbyámá*, or '*Sbyámala*, *Mécbacá*, *Anjanábbá*, *Crishná*. The same river is also called *Nábusb*, from the celebrated warrior and conquerour, usually entitled *DE'VA-NAHUSA*, and, in the spoken dialects, *DEO-NAUSH*: he is the *DIONYSUS*, I believe, of the ancient *Europeans*.

By the *Greeks*, *Romans*, and *Hebrews*, the *Nile* (which is clearly a *Sanscrit* word) was known also by the following names: *Melas*, *Melo*, *Ægyptos*, *Sikbor*, or *Sibor*, *Nous*, or *Nús*, *Aëtos*, *Siris*, *Oceanus*, *Triton*, *Potamos*. The word *Nous* (*a*) is manifestly corrupted from *Nabush*, or *NAUSH*; *Aëtos* from king *I'T* or *Ait*, an *avántara*, or inferiour incarnation, of *MAHA'DEVA*; *Ægyptos* from '*Agupta*, or *on all sides guarded*; and *Triton*, probably, from *Trituni*, as the *Ethiops*, having no such letter as *p*. and generally substituting *t* in its room, would have pronounced

(a) HOR. APOLLO τριτων Νειλου ἀγαλάσιως. B. I.

Tripuni,

Tripuni, which is a common *Indian* corruption of *Trivēni*.

The *Sanscrit* word *Trivēni* properly means with *three plaited locks*; but it is always applied to the confluence of *three sacred rivers*, or to the *branching* of a river into *three streams*: *ÆTHICUS*, in his *Cosmography*, instead of saying, that the *Hydaspes* flows from a place named *Trivēni*, uses the phrase *three hairs*, or *three locks of hair*, which is a literal version of the *Sanscrit*. Now the *Cāi* consists of *three sacred streams*; the *Nilā* or *Nile* of *Ethiopia*, the *Nandā*, or *Nile* of *Abyssinia*, and the little *Chriṣṇā* or *Aṣṭ'bhinatī*. The junction of the great *Chriṣṇā* with the *Nandā* was held peculiarly sacred, as it appears from the following couplets in the *Aṣṭ'harva-vēda*, which are cited in the original as a proof of their authenticity :

Bhadrá bhagavatī Chriṣṇā grabhaacchatre mālinī,
Samvės'ani sanyamanī, vis'wasya jagatō nis'ā :
Agnichaura nipātēshu serva graba nivāranē,
Daśhā bhagavatī dévi Nandayā yatra sangatā :
Serva pápa pras'amani bhadre páramas'ī mabi,
Sitā sitasamayógāt param yá na nivertatē.

That is word for word :

" *CRISHNA*' the prosperous, the imperial, the
 " giver of delight, the restrainer of evil, decked,
 " like the night of the whole world, with a chaplet
 " of planets and stars; the sovereign goddess tran-
 " scendently

“scendently beneficial in calamities from fire and
 “robbers, in checking *the bad influence of* all pla-
 “acts, where she is united with the NANDA: she
 “it is, who expiates all sin. O propitious river,
 “*thou art* the mighty goddess, who causes us to at-
 “tain the end of *mortal births*, who, by the con-
 “junction of black with white waters, never ceases
 “to produce the highest good.”

POTAMOS, or the river, in THEOPHRASTUS, is commonly supposed to be only an emphatical appellative denoting superiority; but I cannot help thinking it derived from the Sanscrit word *Padma*, which I have heard pronounced *Padam*, and even *Patam*, in the vulgar dialects; it is the *Nymphaea* of LINNÆUS, and, most certainly, the *Lotos* of the Nile, on the pericarp of which a Frog is represented sitting in an Egyptian emblem engraved by MONTFAUCON. (a) That river and the marshes near it abound with that lovely and useful plant; and we shall see presently, that *Celis* herself is believed to have made its beautiful flower her favourite place of residence, in the character of *Padmâ-dévi*, or the Goddess in the Lotos. Most of the great rivers on which the *Nymphaea* floats in abundance, have the epithet of *Padmavati*, or *Padmemati*; and the very word *Potamos*, used as an appellative for a large river, may be thence derived; at least the common etymology of that word is far less probable.

(a) 2 BRYANT. Anc. Mythol. 334. pl. 6.

WE before observed, that the source of the NI'LA' is in the extensive region of SHARMA, near the mountains of *Sóma*, in the masculine, or *Dei Luni*; and that it issues from the lake of the Gods, in the country of *Cbandrè*, in the feminine, or *Deæ-Lunæ*: to the word *faróvara*, or *considerable lake*, is prefixed in composition either *Amara*, *Sura*, or *Déva*; and the compound *Déva-faróvara* is generally pronounced, in common speech, *Deo-saraur*. It lies between two ranges of hills; one to the east, called *Ajágara*, or *not wakeful*; and the other to the west, named *Sitánta*, or *end of cold*, which implies that it may have snow on its summit, but in a very small quantity.

SHARMA-*St'ban*, called also the mountainous region of *Ajágara*, is said in the *Brabmánda-purán*, to be 300 *Yojans*, or 1476.3 *British* miles, in length, and 100 in breadth, or 492.12 miles. The mountains were named *Ajágara*, or of those, *who watch not*, in opposition to the mountains of *Abyssinia*, which were inhabited by *Nisácharas*, or *night-rovers*; a numerous race of *Yacshas*, but not of the most excellent class, who used to sleep in the day time and revel all night: Mr. BRUCE speaks of a *Kowas*, or *watching dog*, who was worshipped in the hills of *Abyssinia*.

THE mountains of SO'MA, or the Moon, are so well known to geographers, that no farther description of them can be required; but it may be proper to remark, that PTOLEMY places them too far to the South, and M. D'ANVILLE too far to the

the North, as it will hereafter be shown: according to Father LOBO, the natives now call them *Toroa*. The *Ajagara* mountains, which run parallel to the eastern shores of *Africa*, have at present the name of *Lupata*, or the *backbone of the world*: those of *Sítánta* are the range which lies west of the Lake *Zambre*, or *Zaire*, words not improbably corrupted from *Amara* and *Sura*. This *Lake of the Gods* is believed to be a vast reservoir, which, through visible or hidden channels, supplies all the rivers of the country. The *Hindus*, for mythological purposes, are fond of supposing subterranean communications between lakes and rivers; and the *Greeks* had similar notions. Mr. BRUCE, from the report of the natives, has placed a reservoir of this kind at the source of the *White River*, (*a*) which (though the two epithets have opposite senses) appear to be the *Cáli* of the *Puráns*: it may have been called *white* from the *Cumuda*, which abounds in its waters; at least the mountains near it are thence named *Cumudádri*, and the *Cumuda* is a water-flower sacred to the Moon, which VAN RHEEDE has exhibited, and which seems to be either a *Meniantbes*, or a *Hydrophyllum*, or a small white *Nymphæa*. The lake of the *Amará*, or Immortals, was not wholly unknown to the *Greeks* and *Romans*, but they could not exactly tell, where it was situated; and we are not much better acquainted with its true (*b*) situation: it is called

(a) III Bruce 719.

(b) Plin. l. 5. c. 9.

Nilides by JUBA; *Niliducus* and *Nufaptis*, in the *Peutingerian* Table. It is the *Oriental Marsh* of PROZEMY, and was not far from *Rapta*, now *Quloa*; for that well informed geographer mentions a certain DIOGENES, who went on a trading voyage to *India*, and on his return, was overtaken near the Cape, now called *Gardesen*, by a violent storm from the N.N.E. which carried him to the vicinity of *Rapta*, where the natives assured him, that the *marshes* or *lakes*, whence the *Nile* issued, were at no considerable distance.

THE old *Egyptians* themselves, like the present *Hindus*, (who are apt, indeed, to place reservoirs for water, of different magnitudes, on the high grounds of most countries) had a notion of a receptacle, which supplied the *Nile* and other great *African* rivers; for the Secretary of MINERVA'S temple informed HERODOTUS, that the holy river proceeded from deep lakes between the mountains of *Crepbi* and *Mopbi*; that part of its waters took their course toward the north, and the rest to the south through *Ethiopia*: but either the secretary himself was not perfectly master of the subject, or the historian misunderstood him; for HERODOTUS conceived, that those lakes were close to *Syena* (a), and, as he had been there himself without seeing any thing of the kind, he looked upon the whole account as a fiction. It is not improbable, however, that the lakes were said by the secretary to be near

(a) 2 Herod. c. 28.

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the country of *Azania* or *Azan*, which was mistaken for *Syene*, in *Egypt* called *Ufwán* or *Afwán*.

FROM this idea of a general reservoir the ancients concluded, that the *Niger* also had its origin from the same lakes with the *Nile*; but *JUBA* acknowledged, that the channels run underground for the space of twenty days march, or about 300 miles (a): in conformity to the relation of *DIOGENES*, the marshy lakes were said by *JUBA* to lie near the Ocean; but he asserted positively, that the *Nile* did not immediately rise from them; adding, that it flowed through subterraneous passages for the space of several days journey, and on its re-appearance, formed another marshy lake of still greater extent, in the land of the *Maffasyli*, who were perhaps the *Mahábáshilas* of the *Puráns*. The second lake corresponds in situation with the extensive marshes from which the *Naliru' labyad* of the *Arabs*, or the *White River*, has its source, according to *Mr. BRUCE*, who places the lake about the 3d or 4th degree of north latitude: it is named *Cowir* in the maps; and is noticed by the *Nubian* geographers.

THE word *Nusaptis*, which is applied, as before mentioned, to the first lake, may be derived from *Nisápati*, or the *Lord of Night*, a title of the God *LUNUS*: the whole country, indeed, with its mountains and most of its rivers, had appellations relating to the moon; and we find in it several smaller

(a) *Plin. l. 5. c. 9.*

rivers, which we cannot now ascertain, with the names of *Rajani*, or Night, *Cubú*, or the day after the conjunction, *Anumati*, or that after the opposition; *Racà*, or the full orb of the moon; and *Sini-váli*, or first visible crescent. The inhabitants of that region are by PTOLEMY called *Massitæ*; by JUBA, as we before observed, *Massæfyli*; and, in the Maps, *Massi* or *Massagueios*: in all those denominations the leading root *Massa*, whatever be its meaning, is clearly distinguishable; and, as there were people with a similar name in *Mauritania*, PLINY and his followers make JUBA alledge, that the lakes just mentioned were in that country; but it is hardly possible, that JUBA could have made such a mistake with respect to a country so near his own; nor can we refrain from observing, that PLINY was an indifferent geographer, and that his extracts and quotations are in general very inaccurate.

THE second lake, or marsh, appears to be the *Padmavana* of the *Sanscrit* legends; and that word implies, that it abounded with the *Nymphæa*; but it was probably the *Padma*, distinguished by the epithet of *Cóti-patra*, or with *ten millions of petals*, which I conceive to be the *Enfete* of Mr. BRUCE, who mentions it as growing there in the greatest abundance: it is true, that the *Enfete* has no botanical affinity with the *Nymphæa*, but the *Hindus* were superficial botanists, and gave the same appellation to plants of different classes, as the word *Lotos*, indeed, was applied by the *Greeks* to the
common

common *Padma*, or water lily, and to the celebrated fruit of the *Lotopbagi*, which had no relation to it. The usual number of petals on the *Nymphæa Lotos* is fifteen; but some have only eight: the character of the genus, indeed, is to have *numerous petals*, and the *Sanſcrit* epithet *Sabaſra-patra*, or *thouſand-petalled*, is applied in dictionaries to the common *Padma*; but nothing could have juſtified ſuch an epithet as *Cóti-patra*. On ſome *Egyptian* monuments we find *ISIS* reclined among the leaves of a plant, ſuppoſed to be the *Cadali*, or *Mauza*, which has been changed into *Muſa*, by LINNÆUS; but Mr. BRUCE has exploded that error, and ſhown that the plant was no other than his *Enſete*: the *Indian* Goddeſs, indeed, fits, in the character of *YACSHINI-dévi*, on the leaves of the *Mauza*; but in that form, which was an *avántara*, or lower incarnation, ſhe never has the majeſty or the title of *PADMA'*. It is expreſsly ſaid in the *Purânas*, that, on the banks of the *Calí* river, *PADMA'* reſides in the *Cóti-patra*, a flower unknown in *India*, and conſequentially ill deſcribed in the *Sanſcrit* books: where *PLINY* mentions the *Lotos* of the *Nile*, he uſes a phraſe very applicable to the *Enſete*, “foliis denſâ congerie ſtipatis;” and, though he adds a few particulars, not agreeing with Mr. BRUCE’s full deſcription of that plant, yet *PLINY*, being a careleſs writer and an inaccurate botaniſt, might have jumbled together the properties of two different flowers.

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The before-named country of *Cbandri-st'hán* was thus denominated from a fable in the *Paráns*: The God *Cbandra*, or LUNUS, having lost his sex in *India*, became *Cbandri*, or LUNA, who concealed herself in the mountains near the lakes, of which we have been treating: she was there visited by the Sun, and by him had a numerous progeny called *Pulindas*, from *pulina*, an *islot* or *sandbank*, who dwelt near the rivers that ran from those mountains, and acknowledged no ruling powers but the Sun and the Moon.

SHARMA-*St'bán*, of which we cannot exactly distinguish the boundaries, but which included Ethiopia *above* Egypt, as it is generally called, with part of *Abyssinia* and *Azan*, received its name from SHARMA, of whom we shall presently speak: his descendants, being obliged to leave *Egypt*, retired to the mountains of *Ajágur*, and settled near the lake of the Gods. Many learned *Brábmens* are of opinion, that by the Children of SHARMA we must understand that race of *Dévatás*, who were forced to emigrate from *Egypt* during the reigns of SANI and RA'HU, or SATURN and TYPHON: they are said to have been a quiet and blameless people, and to have subsisted by hunting wild elephants, of which they sold or bartered the teeth, and even lived on the flesh. They built the town of *Rúpa-vatí*, or the *beautiful*; which the *Greeks* called *Rapta*, and thence gave the name of *Raptii* or *Rapsii* to its inhabitants: it is generally supposed, that only one town in that country was named *Rapta*:
but

but STEPHANUS of *Byzantium* positively asserts, that there were two of the name; (a) one, the capital of *Ethiopia*, and another a small town or village, consisting of huts inhabited by sea-faring men, near a harbour at the mouth of the river *Raptus*. The former is the *Rûpavati* of the *Purânas*, in which it is declared to have stood near the *Calî*; we cannot perfectly ascertain its position; but it was, I think, situated near the southern extremity of the divine Lake, now called *Zambre* or *Maravi*; for PTOLEMY places the *Raptii* about the sources of the *Nile*; that is, *thirteen* or *fourteen* degrees from the city, whence, as he supposes, that people was named. No further description can justly be expected of a country so little known; but we may observe, that the *Nubian* geographer mentions a mountain near the Lake of the Gods, called the Mount of the *Painted Temple*; because, probably, it contained hieroglyphicks cut on stone and painted, such as are to be seen at this day in some parts of *Egypt*; he adds, that, on the bank of the *second* lake, was the statue of a certain *Masba*, supposed to be his body itself petrified, as a punishment for his crimes.

I. IT is related in the *Padma-puran*, that SATYAVRATA, whose miraculous preservation from a general deluge is told at length in the *Mâtshya*, had three sons, the eldest of whom was named *JYA'PETI*, or *Lord of the Earth*; the others were *C'HARMA* and *SHARMA*, which last words are, in the vulgar

(a) STEPH. Byzant, on the word *Raptus*

dialects, usually pronounced *C'bam* and *Sham*; as we frequently hear *Kishn* for CRISHNA. The royal patriarch, for such is his character in the *Purans*, was particularly fond of JYA'PETI, to whom he gave all the regions to the north of *Himálaya*, or the *Snowy Mountains*, which extend from sea to sea, and of which *Caucasus* is a part: to *Sbarma* he allotted the countries to the south of those mountains; but he cursed *C'barma*; because, when the old monarch was accidentally inebriated with a strong liquor made of fermented rice, *C'barma* laughed; and it was in consequence of his father's imprecation, that he became a slave to the slaves of his brothers.

THE Children of SHARMA travelled a long time, until they arrived at the bank of the *Nílá* or *Cáli*; and a *Brábmén* informs me, (but the original passage from the *Purán* is not yet in my possession) that their journey began after the building of the *Padmá-mandira*, which appears to be the tower of *Babel*, on the banks of the river *Cumudvatí*, which can be no other than the *Euphrates*. On their arrival in *Egypt*, they found the country peopled by evil beings and by a few impure tribes of men, who had no fixed habitation; their leader, therefore, in order to propitiate the tutelary divinity of that region, sat on the bank of the *Nile*, performing acts of austere devotion, and praising PADMA'-dévì, or the Goddess residing on the *Lotos*. PADMA' at last appeared to him, and commanded him to erect a pyramid, in honour of her, on the very spot

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where

where he then stood; the associates began the work, and raised a pyramid of earth two *crós* long, one broad and one high, in which the Goddess of the Lotoş resided; and from her it was called *Padmá-mandira* and *Padma-mat'ha*. By *mandira* is meant a *temple*, or *palace*, and by *mat'ha*, or *mer'ba*, a *college*, or *habitation of students*; for the Goddess herself instructed SHARMA and his family in the most useful arts, and taught them the *Yacsha-lipi*, or *writing* of the *Yacshas*, a race of superior beings, among whom CUVE'RA was the chief. It does not clearly appear on what occasion the *Sbarmicas* left their first settlement, which had so auspicious a beginning; but it has before been intimated, that they probably retreated to *Ajágara*, in the reigns of SANI and RAHU, at which time, according to the *Puráns*, the *Dévatás*, among whom the *Sbarmices* are reckoned, were compelled to seek refuge in the mountains: a similar flight of the *Dévatás* is, however, said to have been caused by the invasion of DEVA-NAHUSH, or DIONYSIUS.

THE *Padmá-mandir* seems to be the town of *Byblos*, in *Egypt*, now called *Babel*; or rather that of *Bábel*, from which original name the *Greeks* made *Byblos*: it stood on the canal, which led from the *Balbitine* branch of the *Nile* to the *Phatmetic*; a canal, which is pretty well delineated in the *Peutingerman* table; and it appears, that the most southern *Iseum* of that table is the same with the *Byblos* of the *Greeks*. Since this mound or pyramid was raised but a short time after that on the *Cumudvatî*, and by a part of the

same builders, and since both have the same name in *Sanscrit*, whence it should seem, that both were inscribed to the same divinity, we can hardly fail to conclude, that the *Padmá-mandíras* were the two *Babels*; the first on the *Euphrates*, the second on the *Nile*. The old place of worship at *Byblos* was afterwards much neglected, being scarce mentioned by ancient authors: STEPHANUS of *Byzantium* says it was very strong; and it was there, according to THUCYDIDES, and to the *Perficks* of CTESIAS quoted by PHOTIUS, that INARUS, king of *Lybia* with his *Athenian* auxiliaries and the *Egyptians*, who were attached to him, sustained a siege of a year and a half against the whole *Persian* army, under MEGABYZUS: but, as it stood in low marshy ground, it probably owed its chief strength to the vast mound of earth mentioned in the *Puránas*, the dimensions of which are, however, (as it is usual in poetical descriptions) much exaggerated. One of the grand branches of the *Nile*, in the vicinity of *Padmá-mat'b*, is called *Patbmeti* by PTOLEMY, and *Pbatmi* by DIOPORUS the *Sicilian*: both seem derived from the *Sanscrit* corrupted; for *Padma* is in many *Indian* dialects pronounced *Padm*, or *Podm*, and in some *Patma*. To the same root may be referred the appellation of the nome *Pbtbembutbi*, or *Pbtbemmubti*, as it is also written; for the *Padmá-mat'b* was in the nome *Profopitis*, which once made a part, as it evidently appears, of the nome *Pbtbembutbi*, though it was afterwards considered as a separate district, in consequence of a new division:

Profopitis

Scale of the fingerboard of the Vina reduced $\frac{2}{3}$ the whole length being 21 inches & $\frac{1}{2}$ from the Nut to the highest fret.



Profopitis, most certainly, is derived from a *Greek* word, and alludes to the summit of the *Delta*, seen on a passage down the *Nile* from the city of *Memphis*; but *Potamitis*, which was applied to *Egypt* itself, can hardly mean any more, than that the country lies on both sides of a large river, which would not be a sufficient discrimination to justify that common etymology; and we have already hazarded a conjecture that *Potamos*, as a proper name of the *Nile*, relates to the holy and beautiful *Padma*.

OF the *Yacsha* letters, before mentioned, I should wish to give a particular account; but the subject is extremely obscure; CRINITUS asserts, that the *Egyptian* letters were invented by *ISIS*; and *ISIS*, on the *Lotos*, was no other, most certainly, than *PADMA'-DE'VI'*, whom the *Purânas* mention as the instructress of the *Sbarmicas*, in the *Yacsha* mode of writing. According to the *Brâhmens*, there are written characters of three principal sorts, the *Dévanâgarî*, the *Paisâcbî*, and the *Yâcshî*; but they are only variations of the same original elements: the *Dévanâgarî* characters are used in the northern, the *Paisâcbî*, in the southern parts, of *India*, and the *Yâcshî*, it is said, in *Butan* or in *Tibet*. The *Pandits* consider the *Dévanâgarî* as the most ancient of the three; but the beauty and exquisite perfection of them renders this very doubtful; especially as *ATRI*, whom they suppose to have received them from the Gods, lived a long time, as they say, in the countries bordering on the *Câli*, before he re-

paired to the *Dévánica* mountains near *Cábul*, and there built the town of *Dévanagar*, from which his system of letters had the name of *Dévanágarí*. As to the *Páísácha* characters, they are said to have been invented by the *Pális*, or shepherds, who carried them into *Ethiopia*: the *Yacsha* writing I had once imagined to be a system of hieroglyphicks; but had no authority from the *Puránas* to support that opinion, and I dropped it on better information; especially as the *Bráhmens* appear to have no idea of hieroglyphicks, at least according to our conception of them.

THE *Sbarmicas*, we have observed, rank among the *Dévatás* or demi-gods; and they seem to have a place among the *Yacshas* of the *Puráns*, whom we find in the northern mountains of *India*, as well as in *Ethiopia*: the country in which they finally settled, and which bore the name of their ancestors, was in *Sanc'ba-dwíp*, and seems to comprise all that subdivision of it, which, in the *Bhágavat*, and other books, is called *Cusha-dwíp without*.

SEVERAL other tribes, from *India* or *Persia*, settled afterwards in the land of SHARMA: the first and most powerful of them were the *Pális*, or *Shepherds*, of whom the *Puránas* give the following account:

II. I'RS'HU, surnamed *Pingácsa*, the son of UGRA, lived in *India* to the south-west of *Cáshi*; near the *Naravindbyà* river, which flowed, as its name implies, from the *Vindbya* mountains: the place of his residence to the south of those hills was named
Palli,

Palli, a word now signifying a large town and its district, or *Páli*, which may be derived from *Pála*, a herdsman or shepherd. He was a prince mighty and warlike, though very religious; but his brother TA'RA'C'HYA, who reigned over the *Vindbyan* mountaineers, was impious and malignant; and the whole country was infested by his people, whom he supported in all their enormities: the good king always protected the pilgrims to *Cási* or *Varánes* in their passage over the hills, and supplied them with necessaries for their journey; which gave so great offence to his brother, that he waged war against I'RSHU, overpowered him, and obliged him to leave his kingdom; but MAHA'DE'VA, proceeds the legend, assisted the fugitive prince and the faithful *Pális*, who accompanied him; conducting them to the banks of the *Cáli*, in *Sanc'ba-dwíp*, where they found the *Sbarmicas*, and settled among them. In that country they built the temple and town *Punya-avati* or *Punya-nagarì*; words implying *holiness* and *purity*, which it imparts, say the *Hindus*, to zealous pilgrims: it is believed at this day to stand near the *Cáli*, on the low hills of *Mandara*, which are said, in the *Puránas*, to consist of *red earth*; and on those hills the *Pális*, under their virtuous leader, are supposed to live, like the *Gandbarvas*, on the summit of *Himálaya*, in the lawful enjoyment of pleasures; rich, innocent, and happy, though intermixed with some *Mléch'has*, or people who *speaking a barbarous dialect*, and with some of a fair complexion. The low hills of *Mandara* include the tract

tract called *Meroë* or *Merboë*, by the *Greeks*; in the centre of which is a place named *Mandara* in the *JESUITS' Map*, and *Mandera* by Mr. BRUCE, who says, that of old it was the residence of the shepherds, or *Palli*, kings: in that part of the country the hills consist of *red earth*; and their name *Mandara* is a derivative from *manda*, which, among other senses, means *sharp-pointed*, from *man*, or *water*, and *dri*, whence *dara* to *pierce*; so that *Mandara-parvata* signifies a mountain *dividing* the waters and forcing them to run different ways; an etymology confirmed by Mr. BRUCE in his description of *Meroë*, where he accounts for its being called an island. The compound *Punya-nagari*, or *City of Virtue*, seems to imply both a seat of government and a principal temple with a college of priests: it was, therefore, the celebrated city of *Meroë*; a word which may be derived from *MERHA* (*vidyārt-hinām griham*, the *mansion of students*, as it is explained in the dictionaries) or from *MRARA*, of whom we shall presently speak.

To the king of the *Pallis*, named also *Palli* from those whom he governed, MAHA'DE'VA gave the title of *NAIRRĪTA*, having appointed him to guard the *nairrīti*, or south-west; and, though he was a *Pisācha* by birth, or naturally bloody-minded, yet he was rewarded for his good disposition, and is worshipped in *India* to this day, among the eight *Dic-pālas*, or guardians of as many quarters, who constantly watch, on their elephants, for their security of *Cāsi*, and other holy places in *Jambu-dvīpa*:
but

but the abode of his descendants is declared in the *Purānas*, to be still on the banks of the *Cālī* or *Nilā*. One of his descendants was LUBDHACA, of whom an account will be given in a subsequent section; and from LUBDHACA descended the unfortunate LI'NA'SU, not the bard HERIDATTA, who had also that name, and who will be mentioned hereafter more particularly, but a prince whose tragical adventures are told in the *Rājanīti*, and whose death was lamented annually by the people of *Egypt*: all his misfortunes arose from the incontinence of his wife YO'GA, BHRAS'T'A' or YO'GĀ'CASHTA; and his son MAHA'SURA, having by mistake committed incest with her, put himself to death, when he discovered his crime, leaving issue by his lawful wife. May we not reasonably conjecture, that LUBDHACA was the LABDACUS, LI'NA'SU, the LAIUS, and YO'GACASHTA the JOCASTA, of the *Greeks*? The word *Yadupa*, from which ŒDIPUS may be derived, signifies King of the *Yadu* family, and might have been a title of the unhappy MAHA'SURA.

THIS account of the *Pallis* has been extracted from two of the eighteen *Purānas*, entitled SCANDA, or the God of War, and BRAHMA'NDA, or the Mundane Egg. We must not omit, that they are said to have carried from *India* not only the *At'barvā-vēda*, which they had a right to possess, but even the *three* others, which they acquired clandestinely, so that the *four* books of ancient *Indian* scripture once existed in *Egypt*; and it is remarkable, that the books of *Egyptian* science were exactly *four*, called the

the books of *Harmonia* or HERMES, which are supposed to have contained subjects of the highest antiquity (a). NONNUS mentions the first of them as believed to be coeval with the world; and the *Bráhmens* assert, that their three first *Védas* existed before the creation.

THE *Pallis*, remaining in *India*, have different names; those, who dwell to the south and south-west of *Benáres*, are, in the vulgar dialects, called *Pális* and *Bbils*; in the mountains to the north-east of that city, they are in *Sanscrit* named *Çirátas*; and, toward the *Indus*, as I am informed, a tribe of them has the appellation of *Harita*: they are now considered as outcasts, yet are acknowledged to have possessed a dominion in ancient times from the *Indus* to the eastern limits of *Bengal*, and even as far as *Siam*. Their ancestors are described as a most ingenious people, virtuous, brave, and religious; attached particularly to the worship of MAHA'DE'VA', under the symbol of the *Linga* or *Pbal-lus*; fond of commerce, art, science; and using the *Páisácbì* letters, which they invented. They were supplanted by the *Rájaputras*; and their country, before named *Pálist'kán* was afterwards called *Rájaputana* in the vulgar dialect of their conquerors. The history of the *Pallis* cannot fail to be interesting, especially as it will be found much connected with that of *Europe*; and I hope soon to be supplied with materials for a fuller account of them: even

(a) See 2 Bryant 150.

their

their miserable remains in *India* must excite compassion, when we consider how great they once were, and from what height they fell through the intolerant zeal and superstition of their neighbours. Their features are peculiar; and their language different, but perhaps not radically, from that of other *Hindus*: their villages are still called *Palli*; many places, named *Palita*, or, more commonly, *Bhilata*, were denominated from them; and in general *Palli* means a village or town of shepherds or herdsmen. The city of *IRSHU*, to the south of the *Vindhya* mountains, was emphatically styled *Palli*; and, to imply its distinguished eminence, *Sri-palli*: it appears to have been situated on or near the spot, where *Bopál* now stands, and to be the *Sari-palla* of *PTOLEMY*, which was called *Palibotbræ* by the *Greeks*, and, more correctly in the *Peutingerian* table, *Palipotra*; for the whole tribe are named *Paliputras* in the sacred books of the *Hindus*, and were indubitably the *Palibotbri* of the ancients, who, according to *PLINY*, governed the whole country from the *Indus* to the mouth of the *Ganges*; but the *Greeks* have confounded them and their capital city with the *Baliputras*, whose chief town, denominated from them, had also the name of *Rájagriba*, since changed into *Rájamaball*: as it was in the *mandala*, or *circle*, of the *Baliputras*, it is improperly called by *PTOLEMY*, who had heard that expression from travellers, *Palibotbræ* of the *Mandalas*.

WE have said, that *IRSHU* had the surname of *Pingáçha*, or *yellow-eyed*, but, in some dictionaries, he

he is named *Pingásá*, or *yellow as fine gold*; and in the track of his emigration from *India*, we meet with indications of that epithet; the *Turkish* geographers consider the sea-coast of *Yemen*, says Prince KANTEMIR, as part of *India*, calling its inhabitants *yellow Indians*; the province of *Gbilán*, says TEXEIRA, has also the appellation of *Hindu'l Asfar*, or *Yellow India*; and the *Caspian* itself is by the *Turks* called the *Yellow Sea* (a). This appears to be the origin of the *Panchæan* tribes, in *Arabia*, *Egypt*, and *Ethiopia*, whose native country was called *Panchæa*; and the islands near it, *Panchæan*: though DIOBORUS of *Sicily*, attempting to give a description from EUHEMERUS of *Panchæa* or *Pingásá*, has confined it to an inconsiderable island near *Dwá-racà*, yet it was really *India* itself, as his description sufficiently shows; and the place, which he names *Oceanida*, is no other than old *Ságar* at the mouth of the *Ganges*; the northern mountain, which he speaks of, is *Méru*; and the three towns near it are described in the *Puráns* with almost the same appellations.

ORUS, the shepherd, mentioned in ancient accounts of *Egypt*, but of whom few particulars are left on record, was, most probably, IRSHU the *Palli*; whose descendants, the *Pingásbas*, appear to have been the *Phenician* shepherds, who once established a government on the banks of the *Nile*: the *Phenicians* first made their appearance on the shores

(a) Müller, p. 106.

of the *Erythrean*, or *Red Sea*, by which we must understand the whole *Indian* ocean between *Africk* and the *Malay* coasts; and the *Puránas*, thus represent it, when they describe the waters of the *Arunódadbi* as *reddened* by the reflection of solar beams from the southern side of mount *Sumeru*, which abounds with gems of that colour: something of this kind is hinted by *PLINY* (a). It is asserted by some, (and from several circumstances it appears most probable), that the first settlements of the *Phenicians* were on the *Persian* gulph, which is part of the *Erythrean* sea: *JUSTIN* says, that, *having been obliged to leave their native country*, (which seems from the context to have been very far eastward) *they settled near the Assyrian lake*, which is the *Persian* gulph; and we find an extensive district, named *Palestine*, to the east of the *Euphrates* and *Tigris*. The word *Palestine* seems derived from *Palkistbân*, the seat of the *Pallis*, or shepherds (b) the *Samaritans*, who before lived in that country, seem to have been a remnant of the *Pallis*, who kept themselves distinct from their neighbours, and probably removed for that reason to the *Palestine* on the shore of the *Mediterranean*; but, after their arrival in that country, they wished to ingratiate themselves with the *Jews* and *Phenicians*, and, for that purpose, claimed affinity with them; alledging, sometimes, that they were descended from *JACOB*, and at other times, that they sprang from

(a) Lib. 6. Cap. 23.

(b) Lib. 6. cap. 70.

PINKHAS;

PINKHAS; a word pronounced also PHINEAS, and supposed, (but, I think, less probably) to mean the son of AARON. Certainly, the *Jews* looked upon the *Samaritans* as a tribe of *Philistines*; for mount *Garizim* was called *Palitan* and *Peltan*. TREMELLIUS, in the wisdom of the son of SIRACH, writes *Paliscbtæa*, but in the *Greek* we find *the Philistines, who reside on the mount of Samaria (a)*; but let us return to *Palestine* in *Affyria*.

WHETHER the posterity of *Pingásha*, or the yellow *Hindus*, divided themselves into two bodies, one of which passed directly into *Pbenice*, and the other went, along the *Arabian* shores, to *Abyssinia*, or whether the whole nation first entered the southern parts of *Arabia*, then crossed over to *Africk*, and settled in the countries adjacent to the *Nile*, I cannot determine; but we have strong reasons to believe, that some, or all of them, remained a considerable time on the coast of *Yemen*: the *Pancbean* tribes in that country were considered as *Indians*; many names of places in it, which ancient geographers mention, are clearly *Sanscrit*, and most of those names are found at present in *India*. The famed *Rhadamanthus*, to whom HOMER gives the epithet *yellow*, and his brother MINOS, were, it seems, of *Pbenician* extraction: they are said to have reigned in *Arabia*, and were, probably, *Pallis* descended from PINGA'CSHA, who, as we have observed, were named also *Cirátas*, whence the western island, in which

(a) Chap. 5c. v. 26.

MINOS, or his progeny, settled, might have derived its appellations of *Curetis* (a) and *Crete*. In scripture we find the *Peleti* and *Keretbi* named as having settled in *Palestine*; but the second name was pronounced *Kretbi* by the *Greek* interpreters, as it is by several modern commentators: hence we meet with *Krita*, a district of *Palestine*, and at *Gaza* with a JUPITER *Cretæus*, who seems to be the *Crités-wara* of the *Hindus*. In the spoken *Indian* dialects, *Palita* is used for *Palli*, a herdsman; and the *Egyptians* had the same word; for their priests told HERODOTUS, that their country had once been invaded by *PHILITIUS*, the shepherd, who used to drive his cattle along the *Nile*, and afterwards built the pyramids (b). The *Phyllitæ* of PTOLEMY, who are called *Bulloits* by Captain R. COVERT, had their name from *Bbilata*, which in *India* means a place inhabited by *Pallis* or *Bbils*: the ancient shepherds made so conspicuous a figure in *Egypt*, that it is needless to expatiate on their history; and for an account of the shepherds in or near *Abyssinia*, I refer to the Travels of Mr. BRUCE. Let us return to *Meroë*.

THE writers of the *Purânas*, and of other books esteemed sacred by the *Hindus*, were far from wishing to point out the origin of mere cities, how distinguished soever in civil transactions: their object was to account for the foundation of temples and

(a) PLIN. lib. 4. cap. 12. *Curetis* was named according to ANAXIMANDER, from the *Curtes* under their king PHILISTIDES.

(b) HEROD. B. 2. 148.

places of pilgrimage ; but it often happened, that several places of worship were in different periods erected at a small distance from each other ; and, as the number of inhabitants increased round each temple, an immense town was at length formed out of many detached parts ; though we are never told in the *Purānas*, whether those consecrated edifices were contiguous or far asunder. This happened to *Memphis*, as we shall presently show ; and it seems to have been the case with *Punyavati*, and with *Merba* or *Mriira* : those words are written *Met'ba* and *Mridā*, but there is something so peculiar in the true sound of the *Nāgarī* letters, *t'a*, *t'ba*, *'da*, *'d'ba*, that they are generally pronounced, especially when they are placed between two vowels, like a palatial *ra* ; the vowel *ri* has likewise a great peculiarity, and, as we before observed on the word *Kishn* for *Crishna*, is frequently changed : now the whole *Troglodytica* was named *Midoë* or *Mirboe* ; and he who shall attentively consider the passage in *PLINY*, where the towns of *Midoë* and *Asal* are mentioned, will perceive, that they can be no other than *Meroë* and *Æsar*. This interchange of *'da* and *ra* so exactly resembles the *Sanscrit*, that the name of *Meroë* seems more probably derived from *Mri'da*, than from *Metb'a*, or a college of priests ; especially as the *Pallis* were almost exclusively attached to the worship of *MRIRA*, or *MAHA'DE'VA* : a place in *Pegu*, called *Mriira* from the same deity, has in *PTOLEMY*, the name of *Marcura*, and is now pronounced *Mero* by the natives.

ACCORD-

ACCORDING to the *Puráns*, the residence of King I'T, (who formerly ruled over *Egypt* and *Ethiopia*) was on the banks of the *Cáli* river, and had the name of *Mríra*, or *Mríra-s'hán*, because its principal temple was dedicated to MRÍRA and his consort MRINA'NI', or PA'RVATI' : now, when we read in STEPHANUS of *Byzantium*, that the fort of *Merufium* near *Syracuse* was believed by some to have taken its name from *Meroë* in *Ethiopia*, we must understand, that it was named from a place of worship sacred to MRÍRA, the chief *Ethiopian* divinity ; and the same author informs us, that *Meroessa Diana*, or MRÍRE'SWARI' DE'VI', who is represented with a *crescent* on her forehead, was adored at *Merufium* in *Sicily*. We may conclude, that her husband MRÍRE'SWARA, was the God of *Meroë* called a *barbarous deity* by the *Greeks*, who, being themselves unable to articulate his name, insisted that it was concealed by his priests. It has been imagined, that CAMBYSES gave the name of his sister and wife to *Meroë* ; but it is very dubious, in my opinion, whether he penetrated so far as that city : in all events he could have made but a short stay in the district, where, as he was abhorred by the *Egyptians* and *Ethiops*, it is improbable, that a name imposed by him, could have been current among them ; and, whatever might have been his first intention as to the name of his wife, yet, when he had killed her, and undergone a series of dreadful misfortunes in those regions, it is most probable, that he gave himself no further trouble about her or the country.

IN the book, entitled *Saiva-ratnácara*, we have the following story of King I'T, who is supposed to have been MRIRA himself in a human shape, and to have died at *Meroë*, where he long reigned.

ON the banks of the *Nilá*, there had been long contests between the *Dévatás* and the *Daityas* : but the latter tribe having prevailed, their king and leader SANC'HA'SURA, who resided in the ocean, made frequent incursions into the country, advancing usually in the night and retiring before day to his submarine palace : thus he destroyed or made captive many excellent princes, whose territories and people were between two fires ; for, while SANC'HA'SURA was ravaging one side of the continent, CRACACHA, king of *Crauncha-dwíp*, used to desolate the other ; both armies consisting of savages and cannibals, who, when they met, fought together with brutal ferocity, and thus changed the most fertile of regions into a barren desert. In this distress the few natives, who survived, raised their hands and hearts to BHAGAVA'N, and exclaimed : ' Let him, that can deliver us from these disasters be our King,' using the word I'T which re-echoed through the whole country. At that instant arose a violent storm, and the waters of the *Cáli* were strangely agitated, when there appeared from the waves of the river a man, afterwards called I'T, at the head of a numerous army, saying *abbayam*, or *there is no fear* ; and, on his appearance, the *Daityas* descended into *Pátála*, the demon SANC'HA'SURA plunged into the ocean, and the savage legions preserved

preserved themselves by precipitate flight. The King I'T, a subordinate incarnation of MRĪRA, re-established peace and prosperity through all *Sanc'-badwīpa*, through *Barbara-dēsa*, *Misra-st'hán*, and *Ar-wa-st'hán*, or *Arabia*; the tribes of *Cut'ila-céfas* and *Háfyasílas* returned to their former habitation, and justice prevailed through the whole extent of his dominions: the place, near which he sprang from the middle of the *Nilá*, is named, *I'ta*, or *I'T-st'hán*, and the capital of his empire, *Mr̄ira* or *Mr̄irá-st'hán*. His descendants are called *Ait*, in the derivative form, and their country, *Aitéya*: the king himself is generally denominated *AIT*, and was thus erroneously named by my *Pandit* and his friends, till after a long search they found the passage, in which his adventure is recorded. The *Greeks*, in whose language *aētos* means an Eagle, were very ready, as usual, to find an etymology for *Ait*: they admit, however, that the *Nile* was first called *Aētos*, after a dreadful swelling of the river, which greatly alarmed the *Ethiopians* (*a*); and this is conformable to what we read in the *Saiva-ratnácara*. At the time of that prodigious intumescence in the river it is said, that PROMETHEUS was King of *Egypt*; but PROMETHEUS appears to be no other than PRAMAT'HE'SA, a title of MRĪRA, signifying Lord of the *Pramat'bas*, who are supposed to be the *five senses*; and, in that character, he is believed to have formed a race of men. STEPHANUS of *Byzantium* and

(a) DIOD. SIC. B. I.

EUSTATHIUS (*a*) assert, that AETUS was an *Indian* or *Hindu*; but, as nothing like this can be collected from the *Puránas*, they confounded, I imagine, IT or AIT with YADU, of which I shall instantly speak. The chief station of I'T, or *Aitam*, which could not have been very distant from *Mriira-s't'ban*, I take to be the celebrated place of worship, mentioned by STRABO, (*b*) and by DIODORUS called *Avatum* (*c*), which was near *Meroë*: it was the same, I believe, with the *Tathis* of PTOLEMY and *Tatu* of PLINY, situated in an island, which, according to Mr. BRUCE, is at present known by the name of *Kurgos*, and which was so near *Meroë* as to form a kind of harbour for it.

THE origin of the *Yátus* is thus related. UGRASE'NA, or UGRA, was father of DE'VACI', who was CRISHNA'S mother; his son CANSA, having imprisoned him, and usurped his throne, became a merciless tyrant, and showed a particular animosity against his kinsmen the *Yádavas*, or descendants of YADU, to whom, when any of them approached him, he used to say *yátu*, or *be gone*, so repeatedly, that they acquired the nickname of *Yátu*, instead of the respectable patronymick, by which they had been distinguished. CANSA made several attempts to destroy the Children of DE'VACI; but CRISHNA, having been preserved from his machinations, lived to kill the tyrant and restore UGRASE'NA, who be-

(*a*) On *Dionys. Pęgmy.*

(*b*) Strabo. B. 17. p. 823.

(*c*) Diod. Sic. B. 4. C. 1.

came a sovereign of the world. During the infancy, however, of CRISHNA, the persecuted *Yádavas* emigrated from *India*, and retired to the mountains of the exterior *Cus'ba-dwíp*, or *Abyssinia*: their leader *Yátu* was properly entitled YA'DAVE'NDRA, or Prince of *Yádavas*; whence those mountains acquired the same appellation. They are now called *Ourémidré*, or *Arduwemidré*, which means, we are told, the Land of *Arwe*, the first king of that country (*a*); but, having heard the true *Sanscrit* name pronounced, in common speech, *Yarevindra*, I cannot but suspect a farther corruption of it in the name of the *Abyssinian* mountains. Those *Indian* emigrants are described in the *Puráns* as a blameless, pious, and even a sacred, race; which is exactly the character given by the ancients to the genuine *Ethiopian*s, who are said by STEPHANUS of *Byzantium*, by EUSEBIUS, by PHILOSTRATUS, by EUSTATHIUS, and others, to have come originally from *India* under the guidance of AETUS, or *Yátu*; but they confound him with King AIT, who never was there: YA'DABE'NDRA (for so his title is generally pronounced) seems to be the wise and learned *Indian*, mentioned in the *Paschal Chronicle* by the name of ANDUBARIUS (*b*). The king or chief of the *Yátus* is correctly named YA'TUPA, or in the western pronunciation, JA'TUPA; and their country would, in a derivative form, be called, *Játupéya*: now the writers of the *Universal History* assert, that the native *Ethiopian*s

(*a*) *Univ. Hist*, vol. 16. p. 222.

(*b*) *Chron. Pasch.* p. 36.

give their country, even at this day, the names of *Itiopia* and *Zaitiopia*. There can be little or no doubt, that YA'TUPA was the King ÆTHIOPS of the *Greek* Mythologists, who call him the son of VULCAN; but, according to the *Puráns*, that descent could not be ascribed to YA'TU, though it might, perhaps, to King I'T; for it will be shown, in a subsequent part of this essay, that the VULCAN of *Egypt* was also considered by the *Hindus* as an *avántara*, or subordinate incarnation, of MAHA'DEVA.

NOT only the land of *Egypt* and the countries bordering on the *Nile*, but even *Africa* itself, had formerly the appellation of *Aëria*; from the numerous settlements, I suppose, of the *Ahirs*, or shepherds, as they are called in the spoken *Indian* dialects; in *Sanscrit* the true word is *Abbír*, and hence, I conceive, their principal station in the land of *Góshen*, on the borders of *Egypt*, was named *Abaris* and *Avaris*; for *Gboshen'à* itself, or *Ghósbáyana*, means *the abode of shepherds or herdsmen*; and *Gbósha*, though it also signify a *gópál*, or *Cowherd*, is explained in *Sanscrit* dictionaries by the phrase *Abbírappalli*, a *town or village of Abbiras or Pallis*.

THE mountains of *Abyssinia* have in *Sanscrit* the name of *Nisbadba*; and from them flowed the *Nandá*, (which runs through the land of *Pushpaversham* about the lake *Dembea*) the *Little Crisná*, or *Tacazze*, and the *Sancbanágá*, or *Mareb*; of which three rivers we shall hereafter speak more particularly. Since the *Hindus* place another *Méru* in the South-

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ern Hemisphere, we must not be surprized to find the *Nilá* described by them as rushing over three ranges of mountains, which have the same names with three similar ranges, over which the *Gangá*, in their opinion, forces its way, before it enters the plains of *India*: those mountains are the *Himálaya*, or Seat of Snow, the *Nishadka*, and the *Hémacúta*, or *with a golden peak*. The *Hindus* believe, that a range of *African* hills is covered with snow: the old *Egyptians*, *Greeks*, and *Romans* believed the same thing; and modern travellers assert, that snow falls here and there in some parts of *Africa*; but the southern *Himálaya* is more generally called *Sítánta*, which implies the *end*, or limit, of *cold*. On the northern *Himálaya* is the celebrated lake *Mánasa-saras*, or *Mánasaróvara*, near *Suméru*, the abode of Gods; who are represented sometimes as reclining in their bowers, and sometimes as making aerial excursions in their *Vimánas*, or *heavenly cars*: thus on, or within, the southern *Himálaya*, we find the lake of the Gods, which corresponds with that in the north; with this difference, that the existence of the southern lake cannot be doubted, while that of the northern may well be called in question, (unless there be such a lake in the unknown region between *Tibet* and the high plains of *Bokbára*); for what the *Sannyásis* call *Mánasaróvar* is in truth the *Vindhyasaras* of the *Puráns*. Beyond the southern lake of the Gods is another *Méru*, the seat also of divinities and the place of their airy jaunts; for it is declared in the *Puráns*, as the *Bráhmens* inform me, that,

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within the mountains, towards the source of the *Nílá*, there are delightful groves inhabited by deities, who divert themselves with journeying in their cars from hill to hill: the *Greeks* gave to that southern *Méru* the appellation of *Θεῶν ὄχημα*, in allusion to the *Vimáns*, or *celestial cars*; but they meant a range of hills, according to *PLINY* and *AGATHEMERUS* (a), not a single insulated mountain. *PLINY*, who places that mountainous tract in the south of *Ethiopia*, makes it project a great way into the southern ocean: its western limit is mentioned by *PTOLEMY*; and the *Nubian* geographer speaks of all the three ranges. By the *Chariot of the Gods* we are to understand the lofty grounds in the centre of the *African* peninsula, from which a great many rivers, and innumerable rivulets, flow in all directions: fires were constantly seen at night on the summit of those highlands; and that appearance, which has nothing very strange in it, has been fully accounted for by modern travellers.

WE come now to the *Háfyasílas* or *Habaskis*, who are mentioned, I am told, in the *Puránas*, though but seldom; and their name is believed to have the following etymology; *C'HARMA*, having laughed at his father *SATYAVRATA*, who had by accident intoxicated himself with a fermented liquor, was nicknamed *Háfyasíla*, or the *Laugher*; and his descendants were called from him *Háfyasílas* in *Sanskrit*, and, in the spoken dialects, *Háfyas*, *Hanselis*,

(a) *Plin.* l. 6. c. 30. l. 5. c. 1. l. 2: c. 106. *Agathem.* B. 2. ch. 9.

and

and even *Habashis*; for the *Arabick* word is supposed by the *Hindus* to be a corruption of *Háfyá*. By those descendants of C'HARMA they understand the *African* negros, whom they suppose to have been the first inhabitants of *Abyssinia*; and they place *Abyssinia* partly in the *dwípa* of *Cusha*, partly in that of *Sanc'ba Proper*. Dr. Pocock was told at the Cataracts, that beyond them, or in the exterior *Cusha-dwíp*, there were *seven* mountains; and the *Bráhmens* particularly affect that number: thus they divided the old continent into seven large islands, or peninsulas, and in each island we find seven districts with as many rivers and mountains. The following is the *Pauránic* division of *Cusha-dwíp* called *exterior*, with respect to that of *Jambu*:

DISTRICTS.	MOUNTAINS.	RIVERS.
'Apyáyana.	<i>Pushpaversha.</i>	<i>Nandá.</i>
<i>Páribbadra.</i>	<i>Cumudádri.</i>	<i>Rajani.</i>
<i>Dévaversha.</i>	<i>Cundádri.</i>	<i>Cubú.</i>
<i>Ramanaca.</i>	<i>Vámadéva.</i>	<i>Saraswati.</i>
<i>Sumanasa.</i>	' <i>Satas'ringa.</i>	<i>Siníváli.</i>
<i>Surócbana.</i>	<i>Sarasa.</i>	<i>Anumatí.</i>
<i>Avijn'yáta.</i>	<i>Sabasrafruti.</i>	<i>Rácá.</i>

It seems unnecessary to set down the etymology of all these names; but it may not be improper to add, that '*Satas'ringa* means *with a hundred peaks*, and *Sabasrafruti*,, with *a thousand streams*.

BETWEEN the exterior *Cusha-dwíp* and *Sanc'ba Proper* lies, according to the *Puráns*, on the banks of

of the *Nilá*, the country of *Barbara*; which includes, therefore, all the land between *Syene* and the confluence of the *Nile* with the *Tacazzè*, which is generally called *Barbara* and *Barbar* to this day; but, in a larger sense, it is understood by the *Pauránics* to comprize all the burning sands of *Africa*. *Barbara-défa*, which answers to the *loca arida et ardentia*, mentioned by *PLINY* as adjacent to the *Nile*, was a fertile and charming country, before it was burned, according to the *Hindu* legends, which will be found in a subsequent section, first by the approach of *Súrya*, or the Sun, and afterwards by the influence of *SANI*, or *Saturn*. Its principal city, where *Barbaréswara* had a distinguished temple, was called *Barbara-s'ban*, and stood on the banks of the *Nile*: the *Tamóvanfa*, or Children of *TAMAS*, resided in it; and it is, most probably, the town of *TAMA*, which *PLINY* places on the eastern bank of the *Nile*, an hundred and twenty-nine *Roman* miles above *Syene* (a).

THE crude noun *Tamas*, in the first case *Tamab*, and *Tamó* before certain consonants, means *darkness*, and it is also a title of *SANI*; whose descendants are supposed to have lived in *Barbara*, and are represented as an ill-clothed, half-starved race of people, much like the present inhabitants of the same country. The following fables appear to be astrological, but might have had some foundation in history, as the *Hindu* regents of planets were in

(a) *Plin. lib. 6. cap. 29.*

truth old philofophers and legislators, whose works are ftill extant.

TAMAH, or SATURN, had two wives, ST'HAVIRA' and JARAT'HA', whose names imply *age* and *decrepitude*: by the former he had fevén fons, MRITYU, CA'LA, DA'VA, ULCA', GHORA, ADHAMA, CAN'TACA; by the latter only two, MA'NDYA and GULICA. The fons of MA'NDYA were AS'UBHA, ARISHT'HA, GULMA, PLI'HA: thofe of GULICA were GAD'HA and GRAHILA: they were all abominable men, and their names denote every thing that is horrid. It is exprefsly faid in the *Puránas*, that TAMAH was expelled from *Egypt* exactly at the time when ARAMA, a grandson of SATYAVRATA, died; that his children retired into *Barbara*; and that his grandson GULMA reigned over that country, when it was invaded CAPE'NASA, who will prefently appear, beyond a doubt, to be CEPHEUS. The *Tamóvanfas* are described as living in *Barbara* Proper, which is now called *Nubia*, and which lay, according to the *Indian* geography, between the *dwípas* of SANC'HA and of CUSHA *without*: but the other parts of *Barbara*, toward the mouths of the *Nile*, were inhabited by the children of RA'HU; and this brings us to another astronomical tale, extracted from a book, entitled *Cbintámani*.

RA'HU is represented, on account of his tyranny, as an immense river-dragon, or crocodile, or rather a fabulous monfter with four talons, called *Gráha*, from a root implying *violent feizure*: the word is commonly interpreted *bánger*, or *fhark*, but

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in some dictionaries, it is made synonymous to *nacra*, or *crocodile*; and, in the *Puránas*, it seems to be the creature of poetical fancy. The tyrant, however, in his human shape, had six children, DHWAJA, DHU'MRA, SINHA, LAGUD'A, DANDA', and CARTANA, (which names are applied to *comets* of different forms,) all equally mischievous with their father: in his allegorical character, he was decapitated by VISHNU; his lower extremity became the *Cétu*, or *Dragon's tail*, and his head, still called *Ráhu*, the *ascending node*; but the head is supposed, when it fell on earth, to have been taken up by PIT'HI'NAS, or PIT'HI'N, and by him placed at *Ráhu-ś'bán*, (to which the *Greeks* gave the name of *Heroöpolis*), where it was worshipped, and gave oracular answers; which may be the origin of the speaking heads, mentioned by *Jewish* writers as prepared by magick. The posterity of RAHU were from him denominated *Gráhas*; and they might have been the ancestors of those *Graii*, or *Greeks*, who came originally from *Egypt*: it is remarkable, that HESIOD, in his *Theogony*, mentions women in *Africa* named *Graiai*, who had fine complexions, and were the offspring of PHORCYS and CE'TO. The *Gráhas* are painted by the writers of the *Puránas* in most unfavourable colours; but an allowance must be made for a spirit of intolerance and fanaticism: RA'HU was worshipped, in some countries, as HAILAL, or LUCIFER, (whom in some respects he resembles,) was adored in the eastern parts of *Egypt*, and in *Arabia*, the *Stony* and the *Desert*,

Desert, according to JEROM, in the life of HILARI-ON; but, though we must suppose, that his votaries had a very different opinion of the *Grábas* from that inculcated by the *Hindus*, yet it is certain, that the *Greeks* were not fond of being called *Graioi*, and very seldom gave themselves that appellation.

THE sandy deserts in *Egypt*, to the east and west of the *Nile*, are considered by the *Puráns* as part of *Barbara*; and this may account for what HERODOTUS says of the word *Barbaros*, which, according to him, was applied by the *Egyptians* to all, *who were unable to speak their language*, meaning the inhabitants of the desert, who were their only neighbours: since the people of *Barbara*, or children of SATURN, were looked upon as a cruel and deceitful race, the word was afterwards transferred to men of that disposition; and the *Greeks*, who had lived in *Egypt*, brought the appellation into their new settlements, but seem to have forgotten its primitive meaning.

ON the banks of the *Nilâ* we find the *Crishna-giri*, or Black Mountain of *Barbara*, which can be no other than the black and barren range of hills, which Mr. BRUCE saw at a great distance towards the *Nile* from *Tarfowey*: in the caves of those mountains lived the *Tamavatsas*, of whom we shall speak hereafter. Though the land of *Barbara* be said in the *Puráns* to lie between the *dwîpas* of CUSHA and SANC'HA, yet it is generally considered as part of the latter. The *Nile*, on leaving the burning

burning sands of *Barbara*, enters the country of *SANC'HA Proper*, and forces its way through the *Héma-cúta*, or Golden Mountains; an appellation which they retain to this day; the mountain called *Panchryfos* by the *Greeks*, was part of that range, which is named *Ollaki* by the *Arabs*; and the *Nubian* geographer speaks of the Golden Mountains, which are a little above *Oswán*. Having passed that ridge, the *Nilà* enters *Cardama-st'bán*, or the Land of *Mud*; which obviously means the fertile *Egyptian* valley, so long covered with *Mud* after every inundation: the *Puránas* give a dreadful idea of that *muddy land*, and assert that no mortal durst approach it; but this we must understand as the opinion formed of it by the first colonists, who were alarmed by the reptiles and monsters abounding in it, and had not yet seen the beauty and richness of its fertile state. It is expressly declared to be in *Mis'ra-st'bán*, or the *Country of a mixed People*; for such is the meaning in *Sanscrit* of the word *Mis'ra*: sometimes the compound word *Mis'ra-st'bán* is applied to the Lower *Egypt*, and sometimes (as in the history of the wars of *Cápénasa*) to the whole country; in which sense, I am told, the word *Gupta-st'bán* is used in ancient books, but I have never yet seen it applied so extensively. *Agupta* certainly means *guarded on all sides*; and *Gupta*, or *guarded*, is the name of a place reputed holy; which was, I doubt not, the famed *Coptos* of our ancient geographers; who mentioned a tripartite arrangement of *Egypt*, exactly conformable to
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the three divisions of *Mis'ra-ś'hán*, particularly recorded in the *Puránas*: the first of them was *Tapóvana*, the woodlands of *Tapas*, or *austere devotion*, which was probably Upper *Egypt*, or *Thebais*; the second, *Mis'ra* Proper, called also *Cantaca-désa*, or the Land of Thorns, which answers to the Lower *Egypt* or *Heptanomis*; and the third, *Aranya* and *Atavi*, or *the Forests* emphatically so named, which were situated at the mouths of the *Nilá*, and formed what we call the *Delta*. The first inhabitants of *Egypt* found, on their arrival, that the whole country about the mouths of the *Nile* was an immense forest; part impervious, which they called *At'avi*, part uninhabited, but practicable, which had the name of *Aranya*.

TAPO'VANA seems to have been always adapted to religious austerities; and the first *Christian* anchorets used to seclude themselves in the wilds of *Thebes* for the purpose of contemplation and abstracted piety: thus we read, that the Abbot *PACHOMIUS* retired, with his disciples, to the wilderness of *Tabenna*, and there built a monastery, the remains of which are still visible, a day's journey below *Dendera*, near an island now called *Tabenna*, and, according to *SICARD*, a little below the site of *Thebes*. The country around *Dendera* is at this day covered with Forests of *Daum*; a tree, which some describe as a dwarf palm, and others as a *Rhamnus*; thence *Dendera* was called by *JUVENAL* the *shady Tentyra*.

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THERE can be no doubt, that *Tapóvana* was Upper *Egypt*, or the *Thebais*; for several places, the situation of which will be clearly ascertained in the course of this essay, are placed by the authors of the *Puráns* in the forests of *Tapas*: the words *Thebais* and *Thebinites* are both said to be derivatives of *Thebai*; but the second of them seems rather derived from *Tapóvan* or *Tabenna*. So fond are nations of accommodating foreign words to their own language, that the *Arabs*, who have changed *Taposiris* into *Abú'ssair*, or *Father of Travel*, have, in the same spirit, converted *Tabenna* into *Medinatabiná*, or the *Town of our Father*; though some of them call it *Medinat Tabu* from *Tapó*, which an *Arab* could not pronounce. The principal place in this division was *Cardama-s't'balí* which is mentioned in the *Puráns* as a temple of considerable note: the legend is, that GUPTESWARA and his consort had long been concealed in the mud of the *Nilá*, near *Gupta-s't'bán*, or *Coptos*, but at length sprang from it and appeared at *Cardama-s't'hali*, both wholly besmeared with mud, whence they had also the titles of CARDAME'SWARA and CARDAME'SWARI. We may observe, that *Gupta* signifies both *guarded* and *concealed*, and in either sense may be the origin of the word *Aiguptos*: as to *Cardama*, the canine letter is so often omitted in the vulgar pronunciation of *Sanscrit* words, that *Cardam*, or *Cadam*, seems to be the CADMUS of the *Greeks*; and we shall hereafter illustrate this etymology with circumstances, which will fully confirm it.

MISRA-

MISRA-ST'HA'N is called also *Misra* and *Misre-na* in the sacred books of the *Hindus*; where it is said, that the country was peopled by a *mixed* race, consisting of various tribes, who, though living for their convenience in the same region, kept themselves distinct, and were perpetually disputing either on their boundaries, or, which is most probable, on religious opinions: they seem to be the *mingled people* mentioned in Scripture. To appease their feuds, BRAHMA' himself descended in the character of ISWARA; whence *Misrêswara* became one of the titles. The word *Misr*, which the *Arabs* apply to *Egypt* and to its metropolis, seems clearly derived from the *Sanscrit*; but, not knowing its origin, they use it for *any large city*, and give the appellation of *Almisrân* in the dual to *Cúsa* and *Basra*: the same word is also found in the sense of a *boundary*, or *line of separation*. Of *Misr* the dual and plural forms in *Hebrew* are *Misraïm* and *Misrim*, and the second of them is often applied in scripture to the people of *Egypt*. As to the *Mazor*, or more properly, *Mas'úr*, there is a difference of opinion among the translators of ISAIAH: (a) in the old *English* version we find the passage, in which the word occurs, thus rendered, "the brooks of defence shall be emptied and dried up;" but Bishop LOWTH, after some commentators, changes the *brooks of defence*, into the *canals of Egypt*; and this is obviously the meaning of the prophet;

(a) Chap. 19. v. 6. See 2 Kings, 18. 24.

though the form of the word be more like the *Arabian* plural *Mufúr* than any form purely *Hebrew*.

STEPHANUS of *Byzantium* says, that *Egypt* was called *Myara* by the *Pbenicians*; but surely this is a mistake for *Mysara*: according to SUIDAS and EUSEBIUS it had the name of *Mestraia*; but this, I conceive, should be written *Mesraia* from *Misfréya*, which may be grammatically deduced from the root *Misfr*. The name *Cantaca désa* was given to *Misra* for a reason similar to that of *Acantbus*, a town and territory abounding in *thorny trees*.

It was an opinion of the *Egyptian* priests, and of HERODOTUS also, when he was in their country, that the valley of *Egypt* was formerly an arm of the sea, which extended as far as the Cataracts; whether this opinion be well-founded, is not now the question; but a notion of the same kind occurs in the *Puránas*, and the *Bráhmens* account, in their way, for the alteration, which they suppose to have happened. PRAMO'DA, they say, was a king of *Sanc'ba-dwip* Proper, and resided on the shore of the sea called *Sanc'hódadbi*: the country was chiefly peopled by *Mlécb'bas*, or such as *speak barbarously*, and by savage *Rácshasas*, who are believed to be *evil demons*; nor was a single *Bráhmen* to be found in the kingdom, who could explain the *Védas* and instruct mankind in their duties. This greatly afflicted the pious king; till he heard of a *Risbi*, or *holy man*, eminent in piety and in sacred knowledge, who lived in the country of *Barbara*, and was named PÍ'T'HÍ or PÍ'T'HÍ'NASA, but was generally

nerally distinguished by the title of *PI'T'HI-RISHI*; he was visited by *PRAMO'DA* in person, and, after many intreaties, prevailed on to accompany the king to *Sanc'ba-dwipa*; but, when he saw the incorrigible wickedness of its inhabitants, he was wholly in despair of effecting any good in that country, and passed the night without sleep. Early in the morning he repaired to the sea-shore, where, taking water and *Cus'ba-grass* in his hand, he was on the point of uttering an imprecation on *SANC'HO'DADHI*: the God of the Ocean perceived his intent, and threw himself trembling at his feet, asking humbly what offence he had committed. "Thy waters, answered the Saint, wash a polluted region, into which the king has conducted me, but in which I cannot exist: give me instantly a purer piece of land, on which I may reside and perform the duties of religion." In that instant the sea of *SANC'HA* retired for the space of a hundred *yójanas*, or 492 miles, and left the holy man in possession of all the ground appearing on that dereliction: the king, on hearing of the miracle, was transported with joy, and caused a splendid palace to be built on an island in the territory newly acquired: it was called *Pit'bi-st'hán*, because *PI'T'HI* resided in it, having married the hundred daughters of *PRAMO'DA*; and, on his beginning to read lectures on the *Véda*, he was in a short time attended by numerous disciples. This fable, which had, probably, some foundation in truth, is related

in a book, entitled *Vis'wa-sára-pracása*, or a *Declaration of what is most excellent in the Universe*.

PIT'HI-ST'HA'N could not be very distant from *Cardama-s't'ali*, or the city of *Thebes*, to which, according to the *Bráhmánda*, the Sage's daughter, from him called PAIT'HINI', used to go almost every day for the purpose of worshipping MAHA'DE'VA: it seems, therefore, to be the *Pathros* of Scripture, named *Patbures* by the *Greek* interpreters, and *Patburis* by PLINY, from whose context it appears to have stood at no great distance from *Thebes*; and it was, certainly, in Upper *Egypt*. It was probably the same place, which PTOLEMY calls *Tathyris*, either by mistake or in conformity to the pronunciation of the *Ethiopians*, who generally substituted the letter T for P, which they could not articulate: from the data in PTOLEMY it could not have been above six miles to the west of *Thebes*, and was, therefore, in that large island formed by an arm of the *Nile*, which branches out at *Ermentb*, and re-joins the main body of the river at the *Memnonium*. According to the old *Egyptians*, the sea had left all Upper *Egypt* from the *Cataracts* as far as *Memphis*; and the distance between those two places is nearly that mentioned in the *Puránas*, or about an hundred *yójan*s: the God of the Ocean, it seems, had attempted to regain the land, which he had been forced to relinquish; but MAHA'DE'VA (with a new title derived from NABHAS, or the *sky*, and ISWARA or *lord*) effectually stopped his encroachments;

ments; and this was the origin of *Nabbab-ft'ban*, or *Mempbis*, which was the most distinguished among the many considerable places in *Misra*, and which appears to have consisted of several detached parts; as 1. *Ugra-ft'bán*, so called from *UGRA*, the *UCHOREUS* of the *Greeks*; 2. *Nabbab*, the *Noph* of Scripture; 3. a part named *Misra*; 4. *Móbana-ft'bán*, which may, perhaps, be the present *Mobannan*; and 5. *Laya-ft'bán*, or *Laya-vatì*, vulgarly pronounced *Layáti*, the suburb of *Lete*, or *Letopolis*.

RO'DANA-ft'han, or the place of Weeping, is the island in the lake of *Máris*, or *Mæris*, concerning which we have the following *Indian* story in the *Viśvasára-pracáśa*.

PET'I'-S'UCA, who had a power of separating his soul from his body, voluntarily ascended toward heaven; and his wife *MA'RI'SHA'*, supposing him finally departed, retired to a wilderness, where she sat on a hillock, shedding tears so abundantly, that they formed a lake round it; which was afterwards named *As'ru-tírt'ba*, or *the holy place of tears*: its waters were black, or very dark azure, and the same colour is ascribed by *STRABO* to those of *Mæris*. Her son *ME'D'HI*, or *ME'RHI*, *SUCA* had also renounced the world, and, seating himself near her, performed the same religious austerities: their devotion was so fervent and so long continued, that the inferiour Gods began to apprehend a diminution of their own influence. At length *MA'RI'SHA'*, dying *petivratá*, or *dutiful to her lord*, joined him among the *Viśnu-lóca*, or inhabitants of

VISHNU's heaven ; and her son, having solemnized the obsequies of them both, raised a sumptuous temple, in which he placed a statue of VISHNU, at the feet of his *weeping* mother ; whence it acquired the appellation of *Ródana-s't'bána*. " They, who make " ablutions in the lake of *Afru-tiri'ba*, says the " *Hindu* writer, are purified from their sins, and " exempt from worldly affections, ascending after " death to the heaven of VISHNU ; and they, who " worship the deity at *Ródana-s't'bán* enjoy heavenly " bliss, without being subject to any future trans- " migration." No lake in the world, except that of *Mæris*, corresponds, both in name and in circumstances, with that of *Afru-tiri'ba* and the island in the midst of it, which was also called *Mérhi*, or *Mérbi-s't'han*, from the name of the prince, who consecrated it : the two statues on ~~it~~ were said, by the *Greeks*, to be those of MÆRIS and his queen ; but they appear from the *Puránas* to have been those of VISHNU, or OSIRIS, and of MA'RI'SHA', the mother of MÆRIS ; unless the image of the God was considered in substance as that of the departed king, who, in the language of the *Hindu* theologians, was wholly *absorbed* in the divine essence. Three lakes, in the countries adjacent to the *Nile*, have names in the *Puráns* derived from *as'ru*, or *tears* ; first, *Sócásru*, or Tears of *Sorrow*, another name for *Afrutiri't'ba*, or *Mæris* ; secondly, *Hersháfru*, or Tears of *Joy* ; and, thirdly, *Anandasru*, or Tears of an *inward pleasurable sensation* ; to both which belong legendary narratives in the *Puránas*. One of the infernal ri-
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vers was named *Afrumati*, or the *Tearful*; but the first of them was *Vaitarani*, where a boatman had been stationed to ferry over the souls of mortals into the region of YAMA: the word *vitarana*, whence the name of the river is derived, alludes to the *fare* given for the passage over it.

III. WE must now speak particularly of *Sanc'ba-dwipa Proper*, or the *Island of Shells*, as the word literally signifies; for *Sanc'ba* means a sea-shell, and is generally applied to the large buccinum: the Red Sea, which abounds with shells of extraordinary size and beauty, was considered as part of the *Sanc'bâdhi*, or *Sanc'hôdadbi*; and the natives of the country before us wore large collars of shells, according to STRABO, both for ornament and as amulets. In the *Purânas*, however, it is declared, that the *dwipa* had the appellation of *Sanc'ba*, because *its inhabitants lived in shells*, or in caverns of rocks hollowed like shells, and with entrances like the mouths of them: others insist, that the mountains themselves, in the hollows of which the people sought shelter, were no more than immense heaps of shells thrown on shore by the waves, and consolidated by time. The strange idea of an actual habitation in a shell was not unknown to the *Greeks*, who represent young *Nerites*, and one of the two CUPIDS, living in shells on the coasts of that very sea. From all circumstances collected, it appears, that *Sanc'ba-dwipa*, in a confined sense; was the *Troglodytica* of the ancients, and included the whole western shore of the Red Sea; but that, in
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an extensive acceptation, it comprised all *Africa*: the *Troglodytes*, or *inhabitants of caves*, are called in Scripture also *Sukim*, because they dwelt in *suca*, or *dens*; but it is probable, that the word *suca*, which means a *den* only in a secondary sense, and signifies also an *arbour*, a *booth*, or a *tent*, was originally taken, in the sense of a *cave*, from *Sanc'ba*; a name given by the first inhabitants of the *Troglodytica* to the rude places of shelter, which they found or contrived in the mountains, and which bore some resemblance to the mouths of large *shells*. The word *Sanc'badwipa* has also in some of the *Puranas* a sense yet more limited, and is restrained to the land inhabited by the snake *Sanc'banaga*, which included the mountains of *Hubab*, or the *Serpent*, and the *Abyssinian* kingdom of *Tigrè*: the same region is, however, sometimes called *Sanc'ba-vana*, and is reported to be a wonderfully fine country, watered by noble rivers and streams, covered with forests of the most useful and beautiful trees, and a hundred *yojans* in length or 492 miles; a dimension, which corresponds exactly enough with a line drawn from the southern limit of *Tigrè*, to the northern extremity of the *Hubab* mountains. It lay between the *Cálicá*, or *Cáli*, and the sea; its principal river was the *Sanc'banaga*, now called *Máreb*, and its capital city near the sea-shore, where the royal snake resided, had the name of *Có'imì*; not far from which was a part of the mountain *Dyutimán*, or *brilliant*, so called from the precious metals and gems, with which it abounded.

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IN the *Dharma-sástra* both *Nágas* and *Garudás* are named as *races of men* descended from ATRI, concerning whom we shall presently speak more at large; but, in the language of Mythology, the *Nágas*, or *Uragas*, are large *serpents*, and the *Garudás* or *Supernas*, immense *birds*, which are either the *Condors* of M. BUFFON and *Vulture Griffons* of LINNÆUS, called *Rokhs* by the *Arabian* fabulists and by MARCO POLO, or mere creatures of imagination, like the *Si'morg* of the *Persians*, whom SADI describes as receiving his daily allowance on the mountain of *Káf*: whatever be the truth, the legend of *Sanc'ba-nága* and *Garudá* is told in the ancient books of the *Hindus*.

THE king of Serpents formerly reigned in *Chacra-giri*, a mountain very far to the eastward; but his subjects were obliged by the power of GARUD'A to supply that enormous bird with a snake each day: their king at length refused to give the daily provision, and intercepted it himself, when it was sent by his serpentine race. This enraged GARUD'A, who threatened to devour the snakes and their king; nor would his menaces have been vain, if they had not all retired to *Sanc'ba-dwip*, where they settled in *Sanc'ba-vana* between the *Cáli* and the sea, near the station of *Swámi CA'RTICE'YA*, God of Arms, where they are supposed to live still unmolested, because GARUD'A dares not approach the mansion of that more powerful divinity. "They," says the *Indian* writer, who perform yearly and "daily rites in honour of SANC'HA-NA'GA, will acquire
" immense

“ immense riches :” that royal serpent is also called SANC’HA-MUC’HA, because his mouth was like that of a shell, and the same denomination is given to the rocks, on which he dwelt. The Mountains of Snakes are mentioned by the *Nubian Geographer*, and are to this day called *Hubáb*, which in *Arabick* means a snake in general according to *JAUHERI*, and a particular species of serpent according to *MAIDA’NI*: the same region was named *Opbiusa* by the *Greeks*, who sometimes extended that appellation to the whole *African* continent. The breath of *Sanc’ba-nága* is believed by the *Hindus* to be a fiery poisonous wind, which burns and destroys animals and vegetables to the distance of a hundred *yójans* round the place of his residence ; and by this hypothesis they account for the dreadful effects of the *samum*, or hot *envenomed* wind, which blows from the mountains of *Hubáb* through the whole extent of the Desert. Two *Rishis*, or *Saints*, named *AGASTI* and *A’S-TICA* undertook to stop so tremendous an evil: the first of them repaired for that purpose to *Sanc’bavana*, where he took his *abode* at a place, thence called *Agasti-bbuvana*, near the sea-shore and not from *Cót’imè*; but the gentle means, to which he had recourse with the royal snake, proved ineffectual. *A’S-TICA*, by harsher measures, had more success; and made the snake, say the *Bráhmens*, not only tractable, but even well-disposed to all such as respectfully approached him: he even reduced the size of the serpent so much, as to carry him about
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in an earthen vessel ; and crowds of people are now said to worship him at the place of his residence near the river *Cáñ*. This is, probably, the snake HEREDI so famed throughout Egypt : the *Muselmans* insist, that it is a *Sbaikh* of that name transformed into a snake ; the *Cbristians*, that it is *ASMODEUS* mentioned in the book of *TÓBIT*, the *Ashmúgb-áiv* of the *Perfian* romances ; and the *Hindus* are equal to them in their superstitious notions. My learned friends at *Cási* inform me, that the sacred snake is at this day visited by travelling *Sannyásis* ; but I cannot assert this as a fact, having never seen any *Hindu*, who had travelled so far : those, whom I have seen, had never gone beyond the *Eupbrates* ; but they assured me, that they would have passed that river, if they had not been deterred by reports of disturbances among the *Arab* chiefs to the westward. The boldest religious adventurers, among the *Sannyásis*, are those from the north-west of *India* ; for no native of *Bengal*, or, indeed, of the countries east of the *Ganges*, would now attempt (at least I never heard of any, who had attempted) such perilous journeys. As to the belief of the *Hindus*, that *'ASTICA* put an effectual stop to the fiery breath of *'Sanc'ba-nága* or the *Samúm*, it appears from the relation of *Mr. BRUCE*, that the second publick-spirited saint had no more success than the first.

WE must observe, that *naga*, or *motionless*, is a *Sanscrit* name for a mountain, and that *nága*, its regular derivative, signifies both a *mountain-snake* and
a wild

a wild *elephant*: accordingly we read of an *elephant-king* in *Sanc'ba*, who reigned on the banks of the *Mareb*, thence called *Sanc'ba-nágà*; and, when CRISHNA had slain both him and his subject elephants, their *bones* were heaped on the banks of the *Tacazzè*, which from that event had the name of *Ast'himatì*.

THE other parts of *Sanc'ba-dwíp* Proper, adjacent to the sea, were inhabited by the subjects of SANC'HA'SURA, whose palace was a *shell* in the ocean; but they are said to have resided in *shells*, on or near the mountains of the *African* continent: they are represented as cannibals, and even as demons incarnate, roaming by night and plundering the flat country, from which they carried off men, women, and children, whom they devoured *alive*; that is, perhaps, as raw flesh is now eaten in *Abyssinia*. From this account it should seem, that the *Sanc'hásuras* lived in the caves of mountains along the coast, while their king resided in a cavern of the small island *Suakem*, where there still is a considerable town, in the middle of a large bay: he there, probably, concealed his plunder, and thence was reported to dwell in the ocean. The name of that island appears to have derived from *Sukbim*, the plural of *Sukb*, in *Hebrew*, and the *Sanc'b* of the *Hindus*; by the ancient geographers it is called both *Sukbæ*, and the *Harbour of preserving Gods*, from the *preservation*, I suppose, of *Sanc'ba-dwíp* and its inhabitants by the *divine* assistance of CRISHNA; who, with an army of deities, attacked and defeated

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SANC'HA'SURA, pursuing him even through the sea, where he drew the monster from his *shell*, and put him to death.

BESIDES these first inhabitants of *Sanc'ba-dwipa*, who are described by the Mythologists as *elephants*, *demons*, and *snakes*, we find a race, called *S'hanc'bá-yanaś*, who are the real *Troglodytes*, or *Sbangalas*; for *la* is a regular termination of *Sanscrit* adjectives, as *Bbágala*, fortunate; *Sin'bala*, lion-like; *Bengala*, which properly means *belonging* to the country of *Benga*: they were the descendants of *ATRI* before named, whose history, being closely connected with that of the *Sacred Isles* in the west, deserves peculiar attention. He sprang, say the writers of the *Purá-nas*, from the mind of *BRAHMA*, who appointed him a *Prajápati*, or *Lord of Creatures*, commanding him to produce a numerous race, and intrusting him with the *Védas*, which had existed eternally in the divine idea, that he might instruct his posterity in their civil and religious duties. *ATRI* first repaired to a western region, where he became the father of the lovely *Tubina-ras'mi*, or *with dewy beams*: he thence passed into the country watered by the river *Sanc'ba-nágá*, where proceeding to the *Sanc'ba-muc'ba* hills, he sat on the *Swéta-giri*, or *White Mountain*, fixed in deep meditation on the author of his existence. His arrival was quickly known throughout the country; and the few inhabitants of it came to worship him, bringing even their wives and daughters, that they might bear children by so holy a personage; but his days and nights being wholly devoted

devoted to contemplation and sacred acts, his only time for dalliance was during the morning twilight : he became, however, the ancestor of a considerable nation, who were distributed, like other *Hindus*, into the sacerdotal, military, commercial, and servile classes.

HIS first born SANC'HA'YANA had a fair complexion and great bodily strength, but was irreligious, turbulent, and libidinous, eating forbidden flesh, and living in the caverns of rocks ; nor were his brethren and their offspring better in the end than himself : thus the *Jews*, who have borrowed many *Indian* fables, which were current, I suppose, among their neighbours, insist in their *Talmud*, that ADAM begat none but demons, till he was 150 years old (a). The pious patriarch, deeply afflicted by the vices of his children, expostulated with them long in vain, and, seeing no remedy, contented himself with giving them the best advice ; teaching them how to make more habitable caves in the mountains, *pallis*, or arbours under trees, and *gbóshas*, or inclosures for their herds ; permitting them to eat what they pleased ; commanding them to dwell constantly on the mountains assigned to them, and to take particular care of the spot, which their forefather had inhabited, calling it from his name *Atri-st'hán*. After this arrangement, he left them and went to the country near the *Sindhu*, or *Indus*, settling on the *Dévanicá* mountains ; where he avoided the *morning-twilight*, which had before

(a) Eruvin, p. 18.

been

been unprosperous, and produced a race eminent in virtue; for whom, when they multiplied, he built the famous city of *Nagara*, emphatically so called, and generally named *Déva-nagara*, which stood near the site of the modern *Cábul*.

SINCE the *Swéta-giri*, on which *Atri-st'bán* is declared to have stood, was at no great distance from the river *Sanc'ba-nágá*, it is, most probably, the same with the *Amba-tzaada*, or White Mountain, mentioned by Mr. BRUCE; who says, that it is the most considerable settlement of the *Sbangalas*: it stands almost due north-west from *Dobarowa*, and is nearer by one-third to the *Mareb* than to the *Tacazzè*. The *pallis*, or arbours, of the *Sbangalas* are fully described by Mr. BRUCE, in a manner entirely conformable to the descriptions of them in the *Puránas*, except that they are not said always to be covered with skins: the *Pallis* of *India* live still in similar arbours during the greatest part of the year. That the *Sanc'báyanas* were the predecessors of the *Sbangallas*, I have no doubt; though the former are said to have white complexions, and the latter to be black; for, not to insist, that the climate alone would, in a long course of years, effect a change of complexion; it is probable, that the race might be mixed, or that most of the old and genuine *Sanc'balas* might have been exterminated; and PLINY mentions a race of white *Ethiopiens*, who lived to the west of the *Nile* (a). Though *Atri-st'bán* be

(a) Lib. 5. Cap. 70.

applied in the *Purâns* to the country also of the *Sanc'hâyânas*, as well as to the station of *ATRI*, yet the regular derivative from his name is *Attréyâ*; and we find accordingly a part of *Ethiopia* named *Atberia* by the *Greeks*, who called its inhabitants *Etherû*; and *STRABO* confines this appellation to a particular tribe, who seem to be the *Attiri* of *PTOLEMY*, and lived near the confluence of *Tacazzè* and the *Marreb*: (a) they were *Attréyas*, or descended from *ATRI*; but the *Greeks*, as usual, referred a foreign epithet to a word in their own language. In the *Dionysiacks* of *NONNUS* we read of *'Αυθενίος Μέρως*, which is translated *Meroe*, with *perpetual summer*; but, surely, the word can have no such meaning; and *Meroe* must have been so named, because it was once the capital of *Atberia* (b).

It appears from the *Purâns*, that the *Sanc'hâyânas*, or old *Schengallas*, were not destitute of knowledge; and the *Brahmans* admit, that they possessed a part at least of the *Vêdas*.

IV. The history of the *Cut'ila-céfer*, or men with *curled-hair*, is disguised in the following legend. *SAGARA*, an ancient monarch, who gave his name to the *sâgara*, or *ocean*, was going to perform the *As-wamédha*, or *sacrifice of a horse*; when *INDRA* descended and stole the victim, which he conveyed to a place, near the mouth of the *Gangâ*, where the sage *CAPILA* was intent on his religious austerities: the God of the firmament there tied the horse by

(a) Strabo, B. 11. p. 82. (b) Dionys. B. 17. v. 396.

the

the side of the holy man, and retired unperceived by him. The monarch, missing the consecrated horse, dispatched his *sixty thousand* sons, or descendants, in search of him: they roved over the whole earth, and, finding him at last near the mansion of **CAPILA**, accused him of the sacrilege, and began to treat him with violence; but a flame issued from the eyes of the saint, which consumed them all in an instant. Their father, being apprized of their death, sent an army against **CAPILA**, who stood fixed to receive them; and, when they approached, unbound his *jat'a*, or *long plaited hair*, and, giving it a twist, struck the ground twice or thrice with it, casting an *oblique* glance of contempt on his adversaries: in that moment an army of men with *curled hair* sprang from the earth, attacked the legions of **SAGAR**, and defeated them. After their victory, they returned to the sage, asking who they were, and demanding a fit place of abode. **CAPILA** told them, that they were *Fatapat*, or produced by the *fall of his locks* on the ground; that from the *side look*, which he had cast on his enemies, their hair was *curl'd*, or crisp; that they should thence be called *Cut'ilas* and *Cut'ila-céfas*; that they must be *yás'bata'byas*, or live *as they were*, when produced by him, that is, always prepared for just war; that they must repair to *Sanc'ha-dwíp*, and from a settlement, in which they would encounter many difficulties and be continually harrassed by bad neighbours; but that, when **CRISHNA** should overpower and destroy **SANC'HA'SURA**, he would establish their em-

pire, and secure it from future molestation. They accordingly travelled through the interior *Cusba-dwipa*, where the greatest part of them chose to remain, and received afterwards a terrible overthrow from PARAS'U-RA'MA: the others passed into *San-é'ba-dwip*, and settled on the banks of the *Cáli*: but having revolted against DE'VANAHUSHA, they were almost wholly extirpated by that potent monarch.

VIOLENT feuds had long subsisted between the family of GAUTAMA on one side, and those of VISWA'MITRA and JAMADAGNI on the other; the kings of *Cusba-dwip* within took the part of GAUTAMA; and the *Haibayas*, a very powerful nation in that country (whom I believe to have been *Persians*) were inveterate against JAMADAGNI, whom they killed after defeating his army. Among the confederates in *Cusba-dwipa* were the *Rómacas*, or dressed in *bair-cloth*; the *Sacas*, and a tribe of them called *Sacasénas*; the *Hindus* of the *Cshatriya* class, who then lived on the banks of the *Chacshus*, or *Oxus*; the *Páraficas*, a nation *beyond* the *Nile*; the *Barbaras*, or people of *Nubia*; the inhabitants of *Cámboja*; the *Cirátas* and *Haritas*, two tribes of the *Pallis*; and the *Yavanas*, or ancestors of the *Greeks*. — These allies entered *India*, and defeated the troops of VISWA'MITRA in the country, called *Yudha-bhúmi*, or the Land of War, now *Yebud*, between the *Indus* and the *Bebat*.

PARAS'U-RA'MA, the son of JAMADAGNI, but supposed afterwards to have been a *portion* of the divine essence in a human form, was enraged at the success

success of the confederates, and circulated a public declaration, that NA'RED had urged him to extirpate them entirely; assuring him, that the people of *Cus'ba-dwipa*, who dwelt in the hollows of mountains, were *cravyádas*, or *carnivorous*; and that their King CRAVYA'DA'DHIPETI, or *Chief Ruler of Cannibals*, had polluted both *earth* and *water*, which were two of the eight forms of I'SA, with the mangled limbs and blood of the strangers, whom he and his abominable subjects had cruelly devoured. After this proclamation, PARAS'U-RA'MA invaded *Cusba-dwíp*, and attacked the army of CRAVYA'DA'DHIPETI, who stepped from the ranks, and challenged him to single combat: they began with hurling rocks at each other; and RA'MA was nearly crushed under a mountain, thrown by his adversary; but, having disengaged himself, he darted huge serpents, which enfolded the giant in an inextricable maze, and at length destroyed him. The *blood* of the monster formed the *Lobita-c'ban'da*, and that of his army, the *Lóhítódá*, or *river with bloody waters*: it is, I believe, the ADÓNIS of the ancients, now called *Nabru* IBRA'HI'M, the waters of which, at certain seasons of the year, have a sanguine tint. I suppose CRAVYA'DA'DHIPATI to be the LYCURGUS EDONOS of the *Greeks*, who reigned in *Palestine* and in the country around *Damascus*: his friend CAICE'YA, whom the *Greeks* called ORONTES, renewed the fight, and was also slain. Then came the King of the *Cus'ila-céfas*, and MAHA'SYA'MA, ruler of the *Syáma-muc'has*, and usually

residing in *Aroast'bán*, or *Arabia*; the former of whom I conceive to be BLEMYS; and the second ARABUS, whom the *Greek* Mythologists also named OROBANDAS and ORUANDES: they fought a long time with valour, but were defeated; and, on their humiliating themselves and imploring forgiveness, were allowed to retire, with the remains of their army, to the banks of the *Cali*, where they settled; while PARASU-RAMA, having terminated the war in *Cytha-dwipa*, returned to his own country, where he was destined to meet with adventures yet more extraordinary.

THIS legend is told nearly in the same manner by the poet NONNUS, a native of *Egypt*; who says, that, after the defeat of LYCURGUS, the *Arabs* yielded and offered sacrifices to BACCHUS; a title corrupted from BHAGAVAT, or the *preserving power*, of which a *ray* or *portion* had become incarnate in the person of PARASU-RAMA; he relates, that "BLE-
 " MYS, with *curled hair*, chief of the *ruddy*, or
 " *Erythrean Indians*, held up a bloodless olive branch
 " with the supplicating troops, and bowed a servile
 " knee to DIONYSOS, who had slain his *Indian* sub-
 " jects; that the God, beholding him bent to
 " the ground, took him by the hand and raised
 " him; but conveyed him, together with his many-
 " tongued people, far from the dark *Erythrean In-*
 " *dians*, (since he abhorred the government and
 " manners of DERIADEUS) to the skirt of *Arabia*;
 " that he, near the contiguous ocean, dwelt in the
 " happy region, and gave a name to the inhabitants
 " of

“ of its towns; but that rapid BLEMYS passed on-
 “ ward to the mouth of the Nile with seven
 “ branches, destined to be contemporary ruler over
 “ the people of *Ethiopia*; that the low ground of
 “ *Ethiopian Meroë* received him as a chief, who
 “ should leave his name to the *Blemyes* born in sub-
 “ sequent ages (a).”

THE emigration of the *Cutila-céfas* from *India* to *Egypt* is mentioned likewise by PHILOSTRATUS in his life of APOLLONIUS. When that singular man visited the *Bráhmens*, who lived on the hills, to the north of *Sri-nagara*, at a place now called *Trilósi-naráyana* near the banks of the *Cédára-gangá*, the chief *Bráhmen*, whom he calls IARCHAS, gave him the following relation concerning the origin of the *Ethiopians*: “ They resided, said he, formerly
 “ in this country, under the dominion of a king,
 “ named GANGES; during whose reign the Gods
 “ took particular care of them, and the earth pro-
 “ duced abundantly whatever was necessary for
 “ their subsistence; but, having slain their king,
 “ they were considered by other *Indians* as defiled
 “ and abominable. Then the seeds, which they
 “ committed to the earth, rotted; their women
 “ had constant abortions; their cattle was emaciat-
 “ ed; and, wherever they began to build places of
 “ abode, the ground sank and their houses fell:
 “ the spirit of the murdered king incessantly
 “ haunted them, and would not be appeased until

(a) Dionysiac. B. 17. ver. 385---397.

“ the actual perpetrators of the murder had been
 “ buried alive; and even then the earth forbid
 “ them to remain longer in this country. Their
 “ sovereign, a son of the river *Ganges*, was near
 “ ten cubits high, and the most majestick person-
 “ age, that ever appeared in the form of man:
 “ his father had onc every nearly overflowed all *India*,
 “ but he directed the course of the waters towards
 “ the sea, and rendered them highly beneficial to
 “ the land; the goddesses of which supplied him,
 “ while he lived, with abundance, and fully aveng-
 “ ed his death (a).” The basis of this tale is un-
 questionably *Indian*, though it be clearly corrupted
 in some particulars: no *Brábmén* was ever named
Iarchas, which may be a corruption of *Arsha*, or
Arsha, or, possibly, of *Yasca*, the name of a sage,
 who wrote a glossary for the *Védas*; nor was the
Ganges ever considered as a *male* deity; but the
 son of *GANGA'*, or *GA'NGE'YA*, was a celebrated
 hero. According to the *Hindu* legends, when *CA-*
PILA had destroyed the children of *SAGARA*, and
 his army of *Cut'ila-céfas* had migrated to another
dwípa, the *Indian* monarch was long inconsolable;
 but his great grandson *BHAGI'RAT'HA* conducted
 the present *Ganges* to the spot, where the ashes of
 his kindred lay; and they were no sooner touched
 by the divine water, than the sixty thousand princes
 sprang to life again: another story is, that, when
 the *Ganges* and other great rivers were sworn to

(a) Philostr. Apollon. B. 3. ch. 6.

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such a degree, that the goddess of Earth was apprehensive of a general inundation, BHAGIRATHA (leaving other holy men to take care of inferior rivers) led the *Ganges*, from him named *Bhagirath*, to the ocean, and rendered her salutary to the earth, instead of destructive to it. These tales are obviously the same in substance with that told by IARCHAS, but with some variations and additional circumstances. APOLLONIUS most certainly had no knowledge of the *Indian* language; nor is it on the whole credible, that he was ever in *India* or *Ethiopia*, or even at *Babylon*: he never wrote an account of his travels; but the sophist PHILOSTRATUS, who seems to have had a particular design in writing the history of his life, might have possessed valuable materials, by the occasional use of which he imposed more easily on the publick. Some traveller might have conversed with a set of ignorant *Sannyásis*, who had, what most of them now have, an imperfect knowledge of ancient legends concerning the *Déváats*; and the description, which PHILOSTRATUS gives, of the place in the hills, where the supposed *Bráhmens* resided, corresponds exactly with a place called *Trilóci-náráyana* in the *Puráns*, which has been described to me from the information of *Sannyásis*, who ignorantly called it *Triyógi-náráyan*; but, for a particular account of it, I must refer to a geographical and historical description of the *Ganges* and the countries adjacent to it, which I have nearly completed.

THE

THE people named *Cu'ila-céfas* are held by some *Bráhmens* to be the same with the *Háfyasílas*, or at least a branch of them; and some suppose, that the *Háfyasílas* are the before-mentioned remnant of the *Cu'ila-céfas*, who first settled on the banks of the *Nile*, and, after their expulsion from *Egypt* by *DE'-VA-NAHUSHA*, were scattered over the *African* deserts; the *Gaituli*, or *Gaityli*, were of old the most powerful nation in *Africa*, and I should suppose them to be descendants of the first *Cutilas* or *Cutiks* (for so they are frequently called, especially in conversation) who settled first near the *Cáli* river, and were also named *Háfyasílas*; but they must have dwelt formerly in *Bengal*: if there be any historical basis for the legend of *CAPILA*, who was performing acts of religious austerity at the mouth of the *Ganges*, near old *Ságar*, or *Gangá*, in the *Sunderbans*. They were black and had curled hair, like the *Egyptians* in the time of *HERODOTUS*; but at present there are no such negroes in *India*, except in the *Andaman* islands, which are now said to be peopled by cannibals, as they were, according to *PTOLEMY*, at least eighteen hundred years ago: from *Andaman* the *Greeks* made *Eudaimon*, and conceived it to be the residence of a good genius. It is certain, that very ancient statues of Gods in *India* have crisp hair, and the features of negroes: some have caps, or tiaras, with curls depending over their foreheads, according to the precise meaning of the epithet *Cu'ilálaca*; others, indeed, seem to have their locks curled by art, and braided above in a thick knot;

knot; but I have seen many idols, on which the woolly appearance of the hair was so well represented as to preclude all doubt; and we may naturally suppose, that they were made by the *Cut'ila-céfas*, when they prevailed in this country. The *Bráhmens* ascribe these idols to the *Bauddhas*, and nothing can hurt them more, than to say that any of their own Gods had the figure of *Habashis*, or negros; and even the hair of *BUDHA* himself, for whom they have no small degree of respect, they consider as twisted in braids, like that of some modern *Sannyásis*; but this will not account for the thick lips and flat noses of those ancient images; nor can it reasonably be doubted, that a race of negros, formerly, had power and pre-eminence in *India*. In several parts of *India*, the mountaineers have still some resemblance to negros in their countenance and hair, which is curled and has a tendency to wool: it is very probable, that, by inter-marriages with other outcasts, who have black complexions but straight hair, they have changed in a course of ages, like the *Cut'ila-céfas*, or old *Egyptians*; for the modern *Copts* are far from answering to the description given by *HERODOTUS*, and their features differ considerably from those of the mummies, and of ancient statues brought from *Egypt*, whence it appears, that their ancestors had large eyes with a long slit, projecting lips, and folded ears of a remarkable size.

V. Of the *Syáma-muc'bas*, who migrated from *India*, the origin is not yet perfectly known; but their

their faces were black, and their hair straight, like that of the *Hindus*, who dwell on the plains: they were I believe the *straight-haired Ethiops* of the ancients (a), and their king, surnamed MAHA'SYA'MA, or the *Great Black*, was probably the king ARABUS, mentioned by the *Greek* Mythologists, who was contemporary with NINUS. They were much attached to the *Cut'ila-céfas*, whence we may infer, that the religious tenets of the two nations were nearly the same. It is believed, that they were the first inhabitants of *Arva-st'bán*, or *Arabia*; but passed thence into *Africk*, and settled on the banks of the *Nile*: the part of *Egypt*, which lies to the east of that river, is by some considered as part of *Arabia*; and the people who lived between the *Mediterranean* and *Meroë*, were by JUBA said to be *Arabs*.

VI. THE first origin of the *Dánavas*, or Children of DANU, is as little known as that of the tribe last mentioned; but they came into *Egypt* from the west of *India*; and their leader was BELI, thence named DA'NAVE'NDRA, who lived at the time, when the *Padma-mandira* was erected on the banks of the *Cumudvatí*: the *Dánavas*, whom he governed, are frequently mentioned in the *Puránas* among the inhabitants of countries adjacent to the *Cáli*:

As to the *Stri-rájya*, or country governed by women, the *Hindus* assert, that the sovereign of it was always a Queen, and that all her officers, civil and military, were females, while the great body of the

(a) Ἰθὺρπιχῆς. Herod. Polyhymn.

nation lived as in other countries; but they have not in this respect carried the extravagance of fable to the same pitch with the *Greeks* in their accounts of the *Amazons*: it is related in the *Mallári Mábásmya*, that, when RA'VANA was apprehensive of being totally defeated, he sent his wives to distant countries, where they might be secure; that they first settled on the *Indian* peninsula near the site of *Srirangapattana*, or *Seringapatnam*, but that, being disturbed in that station, part of them proceeded to the north of *Dwáracà* in *Gujarát*, and part into *Sanc'ba-dwípa*, where they formed a government of women, whence their settlement was called *Strirájya*. It was on the sea-shore near the *Cula* mountains, extending about forty *yójanas* in length, and surrounded by low swampy grounds, named *Jalabhúmi*, in *Sanscrit*, and *Daldal* in the vulgar idiom: *Strirájya*, therefore, must be the country of *Sabá*, now *Affab*, which was governed by a celebrated Queen, and the land round which has to this day the name of *Taltal*. The *Cula* mountains are that range, which extends from *Dobarowa*, the *Coloë* of the ancient geographers, to the source of the *Tacazzè*, which *PROLEMY* calls the marsh of *Coloë*; a word which I suppose to be derived from the *Sanscrit*.

VII. YAVANA is a regular participial form of the root *yu*, to *mix*; so that *yavana*, like *mifra*, might have signified no more than a *mingled* people: but, since *yóni*, or the *female nature*, is also derived from the same root, many *Pandits* insist, that the *Yavanas* were so named from their obstinate
assertion

assertion of a superiour influence in the *female*, over the *linga*, or *male nature*, in producing a perfect offspring. It may seem strange, that a question of mere physiology should have occasioned not only a vehement religious contest, but even a bloody war; yet the fact appears to be historically true, though the *Hindu* writers have dressed it up, as usual, in a veil of extravagant allegories and mysteries, which we should call obscene, but which they consider as awfully sacred. They represent NA'RA'YANA moving, as his name implies, on the waters, in the character of the first male, and the principle of all nature, which was wholly surrounded in the beginning by *tamas*, or *darkness*, the *Chaos* and primordial *Night* of the *Greek Mythologists*, and, perhaps, the *Thaumaz*, or *Thomas*, of the ancient *Egyptians*: the *Chaos* is also called PRACRITI, or crude Nature, and the male deity has the name of PURUSHA, from whom proceeded Sakti, or power, which, when it is ascribed to the earth, in contradistinction to the waters, is, denominated A'dbāra S'akti, or, the power of containing or conceiving; but that power in its first state was rather a tendency or aptitude, and lay dormant or inert until it was excited by the bija, or vivifying principle, of the plastick I'SWARA. This power, or aptitude, of nature is represented under the symbol of the yōni, or bhāga, while the animating principle is expressed by the linga: both are united by the creative power, BRAHMA'; and the yōni have been called the navel of VISHNU, not identically, but nearly ;
for,

for, though it is held in the *Védánta*, that the divine spirit penetrates or pervades all nature, and though the *Sakti* be considered as an emanation from that spirit, yet the emanation is never wholly detached from its source, and the penetration is never so perfect as to become a total union or identity. In another point of view BRAHMA' corresponds with the *Chronos*, or Time, of the *Greek* mythologists; for through him generations pass on successively, ages and periods are by him put in motion, terminated, and renewed, while he dies and springs to birth alternately; his existence or energy continuing for an hundred of his years, during which he produces and devours all beings of less longevity. VISHNU represents *water*, or the humid principle; and ISWARA, *fire*, which recreates or destroys, as it is differently applied: PRIT'HIVI', or *earth*, and *Ravi*, or the Sun, are severally *trimúrtis*, or forms of the *three* great powers acting jointly and separately, but with different natures and energies, and by their mutual action, excite and expand the rudiments of material substances. The word *murti*, or form, is exactly synonymous with *εἶδωλον*; and, in a secondary sense, means an image; but, in its primary acceptation, it denotes any *shape*, or *appearance* assumed by a celestial being: our *vital souls* are, according to the *Védánta*, no more than *images*, or *εἶδωλα*, of the *supreme spirit*, and HOMER places the *idol* of HERCULES in *Elysium* with other deceased heroes, though the God himself was at the same time enjoying bliss in the heavenly mansions.

fions. Such a *múrti*, say the *Hindus*, can by no means affect with any sensation, either pleasing or painful, the being, from which it emanated; though it may give pleasure or pain to collateral emanations from the same source: hence they offer no sacrifices to the supreme Effence, of which our own souls are *images*, but adore him with silent meditation; while they make frequent *homás*, or *oblations*, to fire, and perform acts of worship to the *Sun*, the *Stars*, the *Earth*, and the powers of *Nature*, which they consider as *múrtis*, or images, the same in kind with ourselves, but transcendently higher in degree. The Moon is also a great object of their adoration; for, though they consider the Sun and Earth as the two grand agents in the system of the universe, yet they know their reciprocal action to be greatly affected by the influence of the lunar orb according to their several aspects, and seem even to have an idea of attraction through the whole extent of nature. This system was known to the ancient *Egyptians*; for according to DIODORUS (a), their VULCAN, or *elemental fire*, was the great and powerful deity, whose influence contributed chiefly toward the generation and perfection of natural bodies; while the ocean, by which they meant *water* in a collective sense, afforded the nutriment that was necessary; and the *Earth* was the vase, or capacious receptacle, in which this grand operation of nature was performed: hence OR-

(a) Diod. Sic. B. 1.

PHEUS described the earth as the *universal Mother*; and this is the true meaning of the *Sanscrit* word *Am-bá*. Such is the system of those *Hindus*, who admit an equal concurrence of the two principles; but the declared followers of VISHNU profess very different opinions from those adopted by the votaries of ISWARA: each sect also is subdivided according to the *degree* of influence, which some of them allow to be possessed by that principle, which on the whole they depreciate; but the pure *Vaisnavas* are in truth the same with the *Yónijas*, of whom we shall presently give a more particular account.

THIS diversity of opinion seems to have occasioned the general war, which is often mentioned in the *Puránas*, and was celebrated by the poets of the West, as the basis of the *Grecian* Mythology: I mean that between the Gods, led by JUPITER, and the Giants, or *Sons of the Earth*; or, in other words, between the followers of ISWARA and the *Yónijas*, or men *produced*, as they asserted, by PRIT'HIVI, a power or form of VISHNU; for NONNUS expressly declares (a) that the war in question arose between the partizans of JUPITER and those, who acknowledged no other deities but *Water and Earth*: according to both NONNUS and the *Hindu* Mythologists, it began in *India*, whence it was spread over the whole globe, and all mankind appear to have borne a part in it.

THESE religious and physiological contests were disguised, in *Egypt* and *India*, under a veil of the

(a) Dionys. B. 34. v. 241.

wildest allegories and emblems. On the banks of the *Nile*, OSIRIS was torn in pieces; and on those of the *Ganges*, the limbs of his consort I'SI' or SATTI' were scattered over the world, giving names to the places, where they fell, and where they still are superstitiously worshipped: in the book entitled *Mabá calá sanbitá*, we find the *Grecian* story concerning the wanderings of DAMATER, and the lamentations of BACCHUS; for ISWARA, having been mutilated, through the imprecations of some offended *Munis*, rambled over the whole earth, bewailing his misfortune; while I'SI' wandered also through the world singing mournful ditties in a state of distraction. There is a legend in the *Servarasa*, of which the figurative meaning is more obvious. When SATI', after the close of her existence as the daughter of DACSHA, sprang again to life in the character of PA'RVATI', or *Mountain-born*, she was reunited in marriage to MAHA'DE'VA: this divine pair had once a dispute on the comparative influence of the sexes, in producing animated beings, and each resolved, by mutual agreement, to create apart a new race of men. The race produced by MAHA'DE'VA was very numerous, and devoted themselves exclusively to the worship of the male deity; but their intellects were dull, their bodies feeble, their limbs distorted, and their complexions of different hues: PA'RVATI' had at the same time created a multitude of human beings who adored the female power only and were all well shaped, with sweet aspects, and fine complexions.

complexions. A furious contest ensued between the two races, and the *Lingajas* were defeated in battle; but MAHA'DE'VA, enraged against the *Yónijas*, would have destroyed them with the fire of his eye, if PA'RVATI' had not interposed and appeased him; but he would spare them only on condition, that they should instantly leave the country with a promise to see it no more; and from the *yóni*, which they adored as the sole cause of their existence, they were named *Yavanas*. It is said, in another passage, that, they sprang from the Cow 'SAVILA'; but that cow was an incarnation of the goddess I'si'; and here we find the *Egyptian legend, adopted by the Greeks, of Io and Isis*. After their expulsion, they settled, according to the *Puránas*, partly on the borders of *Varába-dwíp*, and partly in the two *dwípas* of CUSHA, where they supported themselves by predatory excursions and piracy, and used to conceal their booty in the long grafs of *Cusba-dwíp wisbin*; but PA'RVATI' constantly protected them, and, after the severe punishment of their revolt against DE'VA-NAHUSH, or DIONYSIUS, gave them a fine country, where, in a short time, they became a flourishing nation. Those *Yavanas*, who remained in the land of CUSHA, and on the banks of the *Cá'i*, were perhaps the *Hellenick* shepherds, mentioned in *Egyptian* history; and, it is probable, that great part of those, who had revolted against DIONYSIUS, retired after their defeat into *Greece*: all the old founders

of colonies in that country had come originally from *Egypt*; and even the *Athenians* admitted, that their ancestors formerly resided in the districts round *Sais*.

IT is evident, that the strange tale in the *Servarasa* was invented to establish the opinion of the *Yónyancitas*, or votaries of DE'VI', that the good shape, strength, and courage of animals depend on the superiour influence of the female parent, whose powers are only excited and put into action by the male *aura*; but the *Lingáncitas* maintain an opposite doctrine, and the known superiority of mules, begotten by horses, over those which are brought forth by mares, appears to confirm their opinion, which might also be supported by many other examples from the animal and vegetable worlds. There is a sect of *Hindus*, by far the most numerous of any, who, attempting to reconcile the two systems, tell us, in their allegorical style, that PA'RVATI' and MAHA'DE'VA found their concurrence essential to the perfection of their offspring, and that VISHNU, at the request of the goddess, effected a reconciliation between them: hence the *navel* of VISHNU, by which they mean the *os tincae*, is worshipped as one and the same with the sacred *yóni*. This emblem too was *Egyptian*; and the mystery seems to have been solemnly typified, in the temple of JUPITER AMMON, by the vast *umbilicus* made of stone, and carried, by eighty men, in a *boat*, which represented the *fossa navicularis*: such
I believe

I believe, was the mystical *boat* of Isis, which, according to LACTANTIUS, was adored in *Egypt* (a); we are assured by TACITUS, that the *Suevi*, one of the oldest and most powerful *German* nations, worshipped Isis in the form of a ship; and the *Cbaldeans* insisted, that the *Earth*, which, in the *Hindu* system, represents PA'RVATI', was shaped and followed like an immense *boat*. From *Egypt* the type was imported into *Greece*; and an *umbilicus* of white marble was kept at *Delpbi* in the sanctuary of the temple, where it was carefully wrapt up in cloth (b). The mystical *boat* is called also, by *Greek* Mythologists, the *cup* of the Sun, in which HERCULES, they say, traversed the Ocean; and this HERCULES, according to them, was the son of JUPITER; but the *Greeks*, by whom the notion of an *avatára*, or *descent of a God* in a human form, had not been generally adopted, considered those as the *sons*, whom the *Hindus* consider as *incarnate rays* or *portions*, of their several deities: now JUPITER was the ISWARA of the *Hindus* and the OSIRIS of the *Egyptians*; and HERCULES was an *avatára* of the same divinity, who is figured, among the ruins of *Luxorein*, in a *boat*, which eighteen men bear on their shoulders. The *Indians* commonly represent this mystery of their physiological religion by the emblem of a *Nymphæa*, or *Lotos*, floating like a *boat* on the boundless ocean; where the whole plant signifies both the *Earth* and the two principles of its fecun-

(a) Lactant. Divin. Instit. L. 1. C. 2. (b) Strab. B. 9. 420.

dation: the *germ* is both *Méru* and the *linga*; the *petals* and *filaments* are the mountains, which encircle *Méru*, and are also a type of the *yóni*; the leaves of the *calyx* are the *four* vast regions to the cardinal points of *Méru*, and the *leaves* of the plants are the *áwípas* or isles, round the land of *Jambu*. Another of their emblems is called *Argba*, which means a *cup* or *dish*, or any other *vessel*, in which *fruit* and *flowers* are offered to the deities; and which *ought* always to be *shaped like a boat*, though we now see *argbas* of many different forms, oval, circular, or square; and hence it is that ISWARA has the title of *Argbanát'b'a*, or the *Lord of the boat-shaped vessel*: a rim round the *argba* represents the mysterious *yóni*, and the *navel* of VISHNU is commonly denoted by a convexity in the centre, while the contents of the vessel are symbols of the *linga*. This *argba*, as a type of the *ádbára-s'aēti*, or *power of conception*, excited and vivified by the *linga*, or *Phallus*, I cannot but suppose to be one and the same with the ship *Argo*, which was built, according to ORPHEUS, by JUNO and PALLAS, and according to APOLLONIUS, by PALLAS and ARGUS at the instance of JUNO (*a*): the word *Yóni*, as it is usually pronounced, nearly resembles the name of the principal *Hetruscan* Goddess, and the *Sanscrit* phrase *Argbanát'ba* ISWARA seems accurately rendered by PLUTARCH, when he asserts that OSIRIS was commander of the *Argo* (*b*). I cannot yet affirm,

(a) Orph. Argon. v, 66. Apoll. Rhod. B. 2. v. 1190.

(b) Pluto on *Isis* and *Osiris*.

that

that the words *p'bala*, or *fruit*, and *p'bull*, or a *flower*, have ever the sense of *Pballus*; but fruit and flowers are the chief oblations in the *argha*, and *trip'bala* is a name sometimes given, especially in the west of *India*, to the *trifúla*, or trident, of MAHA'-DE'VA: in an essay on the geographical antiquities of *India* I shall show, that the JUPITER *Triphylius* of the *Panckæan* islands was no other than SIVA holding a *trip'bala*, who is represented also with *three eyes*, to denote a triple energy, as VISHNU and PRIT'HIVI' are severally typified by an equilateral triangle (which likewise gives an idea of *capacity*) and conjointly, when their powers are supposed to be combined, by two such equal triangles intersecting each other.

THE three sects, which have been mentioned, appear to have been distinct also in *Greece*. 1. According to THEODORET, ARNOBIUS, and CLEMENS of *Alexandria*, the *Yóni* of the *Hindus* was the sole object of veneration, in the mysteries of *Eleusis*: when the people of *Syracuse* were sacrificing to goddesses, they offered cakes in a certain shape, called *μύλλοι*; and in some temples, where the priestesses were probably ventriloquists, they so far imposed on the credulous multitude, who came to adore the *yóni*, as to make them believe, that it spoke and gave oracles. 2. The rites of the *Phallus* were so well known among the *Greeks*, that a metre, consisting of three trochees only, derived its name from them: in the opinion of those, who compiled the *Puránas*, the *Phallus* was first publick-

ly worshipped, by the name of *Bäliswara-linga*, on the banks of the *Cumudvati*, or *Euphrates*; and the *Jews*, according to *Rabbi AEMH*, seem to have had some such idea, as we may collect from their strange tale concerning the different earths, which formed the body of ADAM (a). 3. The middle sect, however, which is now prevalent in *India*, was generally diffused over ancient *Europe*; and was introduced by the *Pelargi*, who were the same, as we learn from *HERODOTUS*, with the *Pelasgi*. The very word *Pelargos* was probably derived from *P'hala* and *Argba*, those mysterious types, which the later mythologists disguised under the names of *PALLAS* and *ARGO*; and this conjecture is confirmed by the rites of a deity, named *PELARGA*, who was worshipped near *Thebes* and *Bœotia*, and to whom, says *PAUSANIAS*, no victim was offered but a female recently covered and impregnated; a cruel sacrifice, which the *Indian* law positively forbids, but which clearly shows the character of the goddess, to whom it was thought acceptable. We are told, that her parents were *POTNEUS* and *ISTHMIAS*, or *BACCHUS* and *INO* (for the *Bacchantes* were called also *Potniades*) by whom we cannot but understand *OSIRIS* and *ISIS*, or the *ISWARA* and *ISI* of the *Hindus*. The three words, *Amba*, *Nābbi*, and *Argba* seem to have caused great confusion among the *Greek* Mythologists, who even ascribed to the Earth all the fanciful shapes of the *Argba*,

(a) Gemara Sanhedrin, C. 30. cited by *Reland*.

which

which was intended at first as a mere emblem: hence they represented it in the shape of a *boat*, of a *cup*, or of a quoit with a boss in the centre, sloping toward the circumference, where they placed the ocean; others described it as a square or a parallelogram (a), and *Greece* was supposed to lie on the summit, with *Delphi* in the *navel*, or central part, of the whole (b); as the *Jews* and even the first *Christians*, insisted, that the true navel of the earth was *Jerusalem*; and as the *Muselmans* hold *Mecca* to be the Mother of Cities and the *nâsi zemîn*, or Earth's *navel*. All these notions appear to have arisen from the worship, of which we have been treating: the *yóni* and *nâbhi*, or navel, are together denominated ambâ, or *mother*; but gradually the words *ambâ*, *nâbhi*, and *argha* have become synonymous; and as ἀμφη and *umbo* seem to be derived from *Ambâ*, or the circular *argha* with a boss like a target, so ὀμφαλῶ and *umbilicus* apparently spring from the same root, and even the word *navel*, though originally *Gotbick*, was the same anciently with *nâbhi* in *Sanscrit*, and *nâf* in *Persian*. The sacred *ancilia*, one of which was revered as the *Palladium* of *Rome*, were probably types of a similar nature to the *argha*, and the shields, which used to be suspended in temples, were possibly votive *ambâs*. At *Delphi* the mystick *Omphalos* was continually celebrated in hymns as a *sacred pledge* of divine favour, and the *navel of the world*; thus the mystick boat was held

(a) Agathem. B. 1. C. 1.

(b) Pind. Pyth. 6. Eurip. Ion. v. 233. Cleomedes, B. 1.

by

by some of the first emigrants from *Asia* to be their palladium, or pledge of safety, and, as such, was carried by them in their various journeys; whence the poets feigned, that the *ARGO* was borne over mountains on the shoulders of the *Argonauts*. I know how differently these ancient emblems of the *Hindus*, the Lotos and mount *Méru*, the *Argha*, or sacred vessel, and the name *Argbaná'ba*, would have been applied by Mr. BRYANT; but I have examined both applications without prejudice, and adhere to my own as the more probable, because it corresponds with the known rites and ceremonies of the *Hindus*, and is confirmed by the oldest records of their religion.

SUCH have been, according to the *Puránas*, the various emigrations from *India* to *Cushadwip*; and hence part of *Africa* was called *India* by the *Greeks*: the *Nile*, says THEOPHYLACT, flows through *Lybia*, *Ethiopia*, and *India* (a); the people of *Mauritania* are said, by STRABO, to have been *Indians* or *Hindus* (b); and *Abyssinia* was called Middle *India* in the time of MARCO PAOLÓ. Where OVID speaks of *ANDROMEDA*, he asserts, that she came from *India*; but we shall show, in another section, that the scene of her adventures was the region adjacent to the *Nile*: the country between the *Caspian* and the *Euxine* had the names both of *India* and *Ethiopia*; even *Arachosia* is called White *India* by ISIDORUS; and we have already mentioned the Yellow *India* of the

(a) B. 7. C. 17.

(b) B. 17. p. 828.

Persian.

Persian, and the *Yellow Indians* of the *Turkish*, geographers. The most venerable emigrants from *India* were the *Yádas*: they were the *blameless* and *pious Ethiopians*, whom *HOMER* mentions, and calls the *remotest* of *mankind*. Part of them, say the old *Hindu* writers, remained in this country; and hence we read of two *Ethiopian* nations, the *Western* and the *Oriental*: some of them lived far to the east, and they are the *Yádas*, who stayed in *India*; while others resided far to the west, and they are the sacred race, who settled on the shores of the *Atlantick*. We are positively assured by *HERODOTUS*, that the oriental *Ethiopians* were *Indians*; and hence we may infer, that *India* was known to *Greeks*, in the age of *HOMER*, by the name of eastern *Ethiopia*: they could not then have known it by the appellation of *India*, because that word, whatever may be its original meaning, was either framed or corrupted by the *Persians*, with whom, as long as their monarchs remained satisfied with their own territories, the *Greeks* had no sort of connection. They called it also the land of *Panchæa*, but knew so little of it, that, when they heard of *India*, through their intercourse with the *Persians*, they supposed it to be quite a different country. In *Persian* the word *Hindu* means both an *Indian* and any thing *black*, but whether, in the latter sense, it be used metaphorically, or was an adjective in the old language of *Persia*, I am unable to ascertain: it appears from the book of *ESTHER*, that *India* was known to the *Hebrews* in *Persia* by the name of *Hodu*,

du, which has some resemblance to the word *Yadu*, and may have been only a corruption of it. *Hindu* cannot regularly be derived, as an *English* writer has suggested, from a *Sanscrit* name of the moon, since that name is *INDU*; but it may be corrupted from *Sind'u*, or the *Indus*, as a learned *Bráhmén* has conjectured, for the hissing letter is often changed into an aspirate; and the *Greek* name for that river seems to strengthen his conjecture. Be it as it may, the words *Hindu* and *Hindust'bán* occur in no *Sanscrit* book of great antiquity; but the epithet *Haindava*, in a derivative form, is used by the poet *CALIDA'S*: the modern *Bráhméns*, when they write or speak *Sanscrit*, call themselves *Hindus*; but they give the name of *Cumára-c'banda* to their country on both sides the *Ganges*, including part of the peninsula, and that of *Nága-c'banda* to the districts bordering on the *Indus*.

NEXT to the emigration of the *Yádivas*, the most celebrated was that of the *Pális*, or *Páliputras*; many of whose settlements were named *Pálist'bán*, which the *Greeks* changed into *Paláistinè*: a country so called was on the banks of the *Tigris*, and another in *Syria*; the river *Strymon* had the epithet *Paláistinos*; in *Italy* we find the *Pelesini*, and, at the mouth of the *Po*, a town called *Philistina*; to which may be added the *Philistinæ fessones*, and the *Palistinæ arenæ* in *Epirus*. As the *Greeks* wrote *Palai* for *Páli*, they rendered the word *Paliputra* by *Palaigonos*, which also means the offspring of *Páli*; but they sometimes retained the *Sanscrit* word for *son*, and

and the town of *Palaiptrai*, to this day called *Palipatra* by the natives, stood on the shore of the *Hellepont*: these disquisitions, however, would lead me too far; and I proceed to demonstrate the ancient intercourse between *Egypt* and *India*, by a faithful epitome of some mythological and astronomical fables which were common to both those countries.

SECTION THE SECOND.

OSIRIS, or, more properly, YSIRIS, according to HELLANICUS, was a name used in *Egypt* for the Supreme Being; (a) in *Sanscrit* it signifies Lord, and, in that sense, is applied by the *Bráhmens* to each of their three principal deities, or rather to each of the principal *forms*, in which they teach the people to adore BRAHM, or the Great One; and, if it be appropriated in common speech to MAHA'DE'VA, this proceeds from the zeal of his numerous votaries, who place him above their two other divinities. BRAHMA, VISHNU, and MAHA'DE'VA, say the *Pauránics*, were brothers; and the *Egyptian* Triad, or OSIRIS, HORUS, and TYPHON, were brought forth by the same parent, though HORUS was believed to have sprung from the mysterious embraces of OSIRIS and ISIS before their birth; as the *Vaiśhnavas* also imagine, that HARA, or MAHA'DE'VA, sprang mystically from his brother HE-

(a) Plut. on *Isis* and *Osiris*.

RI, or VISHNU. In the *Hindu* mythology BRAHMA is represented of a red, VISHNU, of a black, or dark azure, and HARA of a white, complexion; but in that of *Egypt*, we find OSIRIS black, HORUS white, and TYPHON red: the indiscriminate application of the title ISWARA has occasioned great confusion in the accounts, which the *Greeks* have transmitted to us, of *Egyptian* Mythology; for the priests of *Egypt* were very reserved on subjects of religion, and the *Grecian* travellers had in general too little curiosity to investigate such points with scrupulous exactness: since OSIRIS, however, was painted black, we may presume, that he was VISHNU, who, on many occasions, according to the *Puranas*, took *Egypt* under his special protection. CRISHNA was VISHNU himself, according to the most orthodox opinion; and it was he, who visited the countries adjacent to the *Nile*, destroyed the tyrant SANC'HA'SURA, introduced a more perfect mode of worship, cooled the conflagrations, which had repeatedly desolated those adust regions, and established the government of the *Cutla-céfas*, or genuine *Egyptians*, on a permanent basis: thus OSIRIS, as we are told by PLUTARCH, taught the old *Egyptians* to make laws and to honour the Gods. The title *Sri-Bhagavat*, importing *prosperity* and *dominion*, is given peculiarly to CHRISHNA, or the black deity, and the black OSIRIS had also the titles of *Sirius*, *Seirius*, and *Bacchus*. It is related, indeed, that OSIRIS, or BACCHUS, imported from *India* the worship of two divine Bulls; and, in this character,

character, he was MAHA'DE'VA, whose followers were pretty numerous in *Egypt*: for HERMAPION, in his explanation of the hieroglyphicks on the *He-liopolitan* obelisk, calls HORUS, the Supreme Lord, and the author of *Time* (a): now ISWARA, or Lord, and CA'LA, or *Time*, are among the distinguished titles of MAHA'DE'VA; and obelisks or pillars, whatever be their shape, are among his emblems. In the *Vribad-baima*, which appears to contain many curious legends concerning *Egypt*, it is expressly said, that "ISWARA, with his consort PA'RVATI," "descended from heaven, and chose for his abode "the land of *Misra* in *Sanc'ba-dwip*." We must observe, that the *Egyptians* feared and abhorred TYPHON, or MA'HADE'VA in his character of the *Destroyer*; and the *Hindus* also dread him in that character, giving him the name of *Bhairava*, or *Tremendous*: the *Egyptian* fable of his attempt to break the *Mundane Egg* is applied to MA'HADE'VA in the little book *Chandî*, which is chiefly extracted from the *Mârcandéya Purân*. There is a striking resemblance between the legendary wars of the three principal Gods in *Egypt* and *India*; as OSIRIS gave battle to TYPHON, who was defeated at length and even killed by HORUS, so BRAHMA' fought with VISHNU and gained an advantage over him, but was overpowered by MAHA'DE'VA, who cut off one of his five heads; an allegory, of which I cannot pretend to give the meaning.

(a) Ampian. Marcellin.

PLUTARCH asserts, that the priests of *Egypt* called the Sun *their Lord and King*; and their three Gods resolve themselves ultimately into him alone: OSIRIS was the Sun; HORUS was the Sun; and so, I suppose, was TYPHON, or the *power of destruction by heat*, though PLUTARCH says gravely, that *such, as maintained that opinion, were not worthy to be heard*. The case was nearly the same in ancient *India*; but there is no subject, on which the modern *Bráhmens* are more reserved; for, when they are closely interrogated on the title of *Déva*, or God, which their most sacred books give to the Sun, they avoid a direct answer, have recourse to evasions, and often contradict one another and themselves: they confess, however, unanimously, that the Sun is an emblem, or image, of their three great deities jointly and individually, that is, of BRAHM, or the Supreme One, *who alone exists really and absolutely*, the three male divinities themselves being only *Máyá*, or illusion. The body of the sun they consider as *Máyá*; but, since he is the most glorious and active emblem of GOD, they respect him as an object of high veneration. All this must appear very mysterious; but it flows from the principal tenet of the *Védántis*, that the only being, which has absolute and real existence, is the divine spirit, infinitely wise, infinitely benign, and infinitely powerful, expanded through the universe, not merely as the *soul of the world*, but as the *provident ruler* of it, sending forth rays or emanations from his own essence, which are the pure vital souls of all animated creatures,

tures, whether *moveable* or *immoveable*, that is, (as we should express ourselves) both *animals* and *vegetables*, and which he calls back to himself, according to certain laws established by his unlimited wisdom; though *Brabma* be neuter in the character of the Most High One, yet, in that of *Supreme Ruler*, he is named *PARAME'SWARA*; but, though the infinite veneration, to which he is entitled, the *Hindus* meditate on him with silent adoration, and offer prayers and sacrifice only to the higher emanations from him. In a mode incomprehensible to inferiour creatures, they are involved at first in the gloom of *Máyá*, and subject to various taints from attachment to worldly affections; but they can never be reunited to their source, until they dispel the illusion by self-denial, renunciation of the world, and intellectual abstractions, and until they remove the impurities, which they have contracted, by repentance, mortification, and successive passages through the forms of animals or vegetables according to their demerits: in such a reunion consists their final beatitude, and to effect it by the best possible means is the object of their supreme ruler; who, in order to reclaim the vicious, to punish the incorrigible, to protect the oppressed, to destroy the oppressor, to encourage and reward the good, and to show all spirits the path to their ultimate happiness, has been pleased, say the *Bráhmens*, to manifest himself in a variety of ways, from age to age, in all parts of the habitable world. When he acts immediately,

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diately,

diately, without assuming a shape, or sending forth a new emanation, as when a divine sound is heard from the sky, that manifestation of himself is called *A'cásváni*, or an *etherial voice*: when the voice proceeds from a meteor, or a flame, it is said to be *agnirúpi*, or *formed of fire*; but an *avatára* is a *descent* of the deity in the shape of a mortal; and an *avántara* is a similar incarnation of an inferior kind, intended to answer some purpose of less moment. The Supreme Being, and the celestial emanations from him, are *nirácará*, or *bodiless*, in which state they must be invisible to mortals; but, when they are *pratyacshá*, or *obvious to sight*, they become *sácará*, or *embodied*, either in shapes different from that of any mortal, and expressive of the divine attributes, as CRISHNA revealed him to ARJUN, or in a human form, which CRISHNA usually bore; and, in that mode of appearing, the deities are generally supposed to be born of women, but without any carnal intercourse. Those, who follow the *Púrva Mímánjá*, or philosophy of JAIMINI, admit no such incarnations of deities, but insist, that the *Dévas* were mere mortals, whom the Supreme Being was pleased to endue with qualities approaching to his own attributes; and the *Hindus* in general perform acts of worship to some of their ancient monarchs and sages, who were deified in consequence of their eminent virtues. After these introductory remarks we proceed to the several manifestations, in *Egypt* and other countries adjacent to the *Nile*, of DE'VI and

and the three principal gods of the *Hindus*, as they are expressly related in the *Puranas* and other *Sanscrit* books of antiquity.

DE'VI', or the *Goddeſs*, and ISI', or the *Sovereign Queen*, is the *ISIS* of *Egypt*, and represents *Nature* in general, but in particular the *Earth*, which the *Indians* call PRIT'HIVI'; while *water* and *humidity* of all kinds are supposed by the *Hindus* to proceed from VISHNU, as they were by the *Egyptians* to proceed from OSIRIS: this account of *ISIS* we find corroborated by PLUTARCH; and SERVIUS asserts, that the very word *ISIS* means *Earth* in the language of the *Egyptians*; but this I conceive to be an error.

I. IT is related in the *Scanda*, that, when the whole earth was covered with water, and VISHNU lay extended asleep in the bosom of DE'VI', a lotos arose from his navel, and its ascending flower soon reached the surface of the flood; that BRAHMA sprang from that flower, and, looking round without seeing any creature, on the boundless expanse, imagined himself to be the first born, and entitled to rank above all future beings; yet resolved to investigate the deep, and to ascertain whether any being existed in it, who could controvert his claim to pre-eminence. He glided, therefore, down the stalk of the lotos, and, finding VISHNU asleep, asked loudly who he was: "I am the first born", answered VISHNU waking; and, when BRAHMA denied his primogeniture, they had an obstinate battle, till MAHA'DE'VA pressed between them in great

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wrath

wrath, saying: "It is I, who am truly the first born; but I will resign my pretensions to either of you, who shall be able to reach and behold the summit of my head or the soles of my feet." BRAHMA' instantly ascended, but, having fatigued himself, to no purpose, in the regions of immensity, yet loth to abandon his claim, returned to MAHA'DE'VA, declaring that he had attained and seen the crown of his head, and calling, as his witness, the first born cow: for this union of pride and falsehood the angry god ordained, that no sacred rites should be performed to BRAHMA', and that the *mouth* of the cow should be defiled and a cause of defilement, as it is declared to be in the coldest *Indian* laws. When VISHNU returned, he acknowledged, that he had not been able to see the feet of MAHA'DE'VA, who then told him, that he was really the first born among the Gods, and should be raised above all: it was after this, that MAHA'DE'VA cut off the fifth head of BRAHMA', whose pride, says the writer of the *Scanda Purán*, occasioned his loss of power and influence in the countries bordering on the river *Cáli*. Whether these wild stories on the wars of the three principal Gods mean only the religious wars between the several sectaries, or whether they have any more hidden meaning, it is evident from the *Puránas*, which represent *Egypt* as the theatre of action, that they are the original legends of the wars between OSIRIS, HORUS, and TYPHON; for BRAHMA' in his character of all-destroying *Time*, corresponds with TYPHON; and MAHA'DE'VA,

MA'DE'VA, in that of the *productive principle*, with HARUS or HORA, who assumes each of his characters on various occasions, either to restore the powers, or to subdue the opponents of VISHNU, or active Nature, from whom his auxiliary springs. In *Egypt*, says PLUTARCH, certain sacrifices were made even to TYPHON, but only on particular days, and for the purpose of consoling him after his overthrow; as in *India* no worship is paid to BRAHMA, except on particular occasions, when certain offerings are made to him, but placed at some distance from the person, who offers them: the *Greeks* have confounded TYPHON with PYTHON, whose history has no connection with the wars of the Gods, and who will appear in the following section, to be the PAIT'HINASI of the *Hindus*. The idea of MAHA'DE'VA with *his head in the highest heaven, and his feet in the lowest parts of the earth*, is conformable to the language of the Oracle, in its answer to NICOCRATES, King of Cyprus:

Οὐρανὸν κίονα κεφαλῆς, —
 Γαίαν δὲ μοι πόδας —

And the same image is expressed, word for word, at the beginning of the fourth *Véda*, where the deity is described as *Mahápurusha*, or the *Great Male*.

IN the story of the war between, OSIRIS and TYPHON, mention is made by PLUTARCH of a stupendous *Boar*, in search of whom TYPHON travelled, with a view, perhaps, to strengthen his own party by making an alliance with him: thus it is said in the *Vaisnavágama*, that CRO'RA'SURA was a demon,

with the face of a *Boar*, who, nevertheless, was continually reading the *Véda*, and performing such acts of devotion, that VISHNU appeared to him, on the banks of the *Brabmaputra*, promising to grant any boon, that he could ask. CRO'RA'SURA requested, that no creature, then existing in the three worlds, might have power to deprive him of life; and VISHNU granted his request: but the demon became so insolent, that the *Dévatás*, whom he oppressed, were obliged to conceal themselves, and he assumed the dominion of the world. VISHNU was then sitting on a bank of the *Cáli*, greatly disquieted by the malignant ingratitude of the demon; and, his wrath being kindled, a shape, which never before had existed, sprang from his eyes: it was MAHA'DE'VA, in his destrúctive character, who *dispelled* in a moment the *anxiety* of VISHNU, whence he acquired the surname of CHINTA'HARA. With flaming eyes, contracted brows, and his whole countenance distorted with anger, he rushed toward CRO'RA'SURA, seized him with fury, and carried him under his arm in triumph over the whole earth, but at length cast him lifeless on the ground, where he was transformed into a mountain, still called the Mountain of CRO'RA, or the *Boar*: the place, where VISHNU sat by the river *Cáli*, has the name of *Chintábara-s'balì*; and "all they, says the author of the *A'gama*, who are troubled with anxious thoughts, need only meditate on CHINTA'HARA and their cares will be diffipated." The word *Chintá* was, I imagine, pronounced *Xanthus* by the descendants of

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OF DARDA'NA'SA, OR DARDANUS, who carried into their new settlements not only the name, but some obscure notions relative to the power of the deity CHINTA'HARA: the district of *Troas*, where they settled, was called also *Xanthè*; there was a town *Xanthus* in *Lycia*, and a nation of *Xanthi*, or *Xantii*, in *Thrace*; a river of *Lycia* had that name, and so had another near *Troy*, in the waters of which grew a plant, supposed capable of *dispelling the cares and terrors*, which both *Greeks* and *Indians* believed to be caused by the presence of some invisible deity or evil spirit (a). The river *Xanthus*, near *Troy*, was vulgarly called *Scamander*, but its sacred name, used in religious rites, was *Xanthus*; as most rivers in *India* have different names, popular and holy. XANTHUS, according to HOMER, was a son of JUPITER, OR, in the language of *Indian Mythology*, an *avântara*, or inferiour manifestation, of SIVA: others make him a son of the great TREMIUS (b), whom I should suppose to be JUPITER *Temelus*, or rather *Tremelius*, worshipped at *Biennus* in *Crete*; for the *Tremili*, or *Tremylia*, came originally from that island. According to STÉPHANUS of *Byzantium*, the native country of XANTHUS was *Egypt* (c); and, on the shores of the *Atlantick*, there were monsters shaped like bulls, probably sea-cows, called *Xanthari*. A poet, cited by STEPHANUS, under the word *Tremile*, says, that XANTHUS, son of JUPITER, travelled with

(a) Plut. on Rivers, art. *Scamander*.
Tremile.

(c) See the word *Xanthus*.

(b) Steph. Byzant.

his brothers over the whole world, and *did a great deal of mischief*, that is, according to the *Puránas*, destroyed the insolent CRO'RA'SURA, who was probably revered in the more western countries, where VARA'HE'S'WARA once reigned according to the *Hindus*, and where they believe his posterity still to live in the shape of white *Varábas*, or *Boars*: the legend of the wars between those *Varábas* and the *Sarabbas*, a sort of monster with the face of a lion, and wings like a bird, shall be explained in another essay on *Varába-dwíp*; and I shall only add in this place, that the war was represented, according to HESIOD, on the shield of HERCULES. At present the place, where the temple of AMMON formerly stood, has the name of *Santariab*, which may be derived from some altar anciently dedicated to CHINTA'HARA,

II. WE are told in the *Náreda Purán*, that SU'RYA, the regent of the Sun, had chosen a beautiful and well-peopled country in *Sanc'ba-dwíp*, for the purpose of performing his devotions; but that he had no sooner begun, than the whole region was in flames, the waters dried up, and all its inhabitants destroyed; since which it has been denominated *Barbara*. The *Dévatás*, it is added, were in the greatest distress, and VISHNU descended with BRAHMA', to expostulate with the author of the conflagration: SU'RYA praised and worshipped them, but lamented, that his devotion has not prospered, and promised to repair the injuries done by his flames. "It is I, said, VISHNU, who must repair them; " and

“ and, when I shall revisit this country, in the character of CRISHNA, to destroy the demon SANC’-
 “ HA’SURA, the land shall cool and be replenished
 “ with plants and animals; the race of Páli shall
 “ then settle here, with the *Cuila-céfas*, the *Yavanas*,
 “ and other *Mléch’ha* tribes.”

IN the *Uttara-charitra*, and other ancient books, we find many stories concerning SU’RYA, some of which have a mixture of astrological allegory. Once, it seems, he was performing acts of austere devotion, in the character of TAPANA, or the *Inflamer*, when his consort PRABHA, or *Brightness*, unable to bear his intense heat, assumed the form of CH’HAYA, or *Shade*, and was impregnated by him: after a period of a hundred years, when Gods and men, expecting a terrible offspring, were in the utmost consternation, she was delivered of a male child, in a remote place, afterwards called *Arki-st’hán*, or *Saurist’hán*, from *Arci* and *Sauri*, the patronymicks of ARCA and SU’RYA. He was the genius of the planet, which the *Latians* called SATURN, and acquired among the *Hindus* the epithet of SANI, and SANAISCHARA, or *slow-moving*. For twelve years, during his education at *Arki-st’hán*, no rain fell; but a destructive wind blew continually, and the air blazed with tremendous meteors: a dreadful famine ensued, and the *Dévetás*, together with the *Daityas*, implored the protection and advice of SU’RYA, who directed them to propitiate SANI by performing religious rites to VISHNU, near the *Pippal* tree; which is an emblem of him; and assured them,

them, that, in future ages, the malignant influence of the planet should prevail only during its passage through four signs of the *Ajavii'bi*, or *Zodiack*. The reign of SU'RYA in *Barbara* continued long, but he resigned his dominion to SANI, whose government was tyrannical: all his pious and prudent subjects fled to the hilly countries bordering on the river *Nandá*, while the irreligious and rash perished in the *deserts of burning sand*, to which the baneful eyes of the tyrant reduced all the plains and meadows, on which he looked. His father, returning to visit his ancient realm, and seeing the desolation of the whole country, expelled SANI, and sent for another of his sons, named AURVA, who, being appointed successor to his brother, purified the land, recalled the holy men from the hills, and made his subjects happy in ease and abundance, while he resided at *Aurva-ß'hán*, so called from his name; but he returned afterwards to *Vabniß'hán*, the present *Azarbáiján*, or the *Seat of Fire*, in the interior *Cusbadwípa*, where he was performing his devotions on *Tris'ringa*, or the mountain *with three peaks*, at the time when his father summoned him to the government of *Barbara*. Just before that time he had given a dreadful proof of his power; for ARA'MA, *the son of a son of SATYAVRATA*, (and consequently the ARAM of Scripture), was hunting in that country with his whole army, near a spot, where DURVA'SAS, a choleric faint, and a supposed *avántar* of MAHA'DE'VA, was sitting rapt in deep meditation: ARAM inadvertently shot an arrow, which wounded

wounded the foot of DURVA'SAS, who no sooner opened his eyes, than AURVA sprang from them, in the shape of a flame, which consumed ARAM and his party, together with all the animals and vegetables in *Cuska-dwip*. It seems to me, that AURVA is VULCAN, or the God of Fire, *who reigned*, according to the *Egyptian* priests, *after the Sun*, though some have pretended, says DIODORUS, that he had existed before that luminary; as the *Hindus* alledge, that AGNI, or Fire, had existence in an elementary state before the formation of the Sun, but could not be said to have dominion, till its force was concentrated: in another character he is ORUS the Elder, or APOLLO, a name derived, I imagine, from a *Sanscrit* word, implying a power of *dispelling humidity*. No doubt, the whole system of *Egyptian* and *Indian* Mythology must at first view seem strangely inconsistent; but, since all the Gods resolve themselves into one, of whom they were no more than *forms or appearances*, it is not wonderful, that they should be confounded; especially as every emanation from the Supreme Spirit was believed to send forth collateral emanations, which were blended with one another, sometimes recalled, sometimes continued or renewed, and variously reflected or refracted in all directions: another source of confusion is the infinite variety of legends, which were invented from time to time in *Greece, Egypt, Italy, and India*; and, when all the causes of inconsistency are considered, we shall no longer be surprised to see the same appellations given to very different

different deities, and the same deities appearing under different appellations. To give an example in SATURN: the planet of that name is the SANI of *India*, who, says DIODORUS, was considered by the *Chaldeans* as the most powerful of the heavenly bodies, next to the Sun; but his influence was thought baneful, and incantations, with offerings of certain *perfumes*, were used to avert or to mitigate it. When the name is applied to CHRONUS, the Father of the Gods, it means CA'LA, or *Time*, a character both of MAHA'DE'VA and BRAHMA; but, when he is called CRONUS, he seems to be the gigantick CRAUNCHA of the *Hindus*; which the SATURN of *Latium*, and of the Golden Age, appears to be quite a different person, and his title was probably derived from SATYAVERNA, which implies an age of *veracity* and righteousness: BRAHMA with a *red* complexion is worshipped, say the *Purânas*, in the *dwp* of *Pushcara*, which I suppose to be a maritime country at no great distance from *Egypt*: he was there called the first born of nature, Lord of the Universe, and Father of Deities: and, the Mythology of *Pushcara* having passed into *Greece*, we find CRONUS represented in those characters, but mild and beneficent to the human race, with some features borrowed from the older system, which prevailed on the banks of the *Nile* and the *Ganges*. I cannot help suspecting, that the word *Cála* was the origin of CÆLUS, or *Coilus*, as ENNIUS wrote it; and the ARHAN of the *Jainas*, who was a form of MAHA'CA'LA, might originally have been the same with

with URANUS : as to RHEA, there can be no doubt, that she is the Goddess RI, whom the *Hindus* call the Mother of the Gods ; but some say, that she also produced malignant beings ; and PLINY tells us, that she was the mother of TYPHON, who became sovereign of *Egypt*, (a) but was deposed and expelled by AVERIS or HORUS ; where we have precisely the story of SANI and AURVA. We cannot but observe, that the succession of the Gods in *Egypt*, according to MANETHO, is exactly in the spirit of *Hindu* Mythology, and conformable, indeed, to the *Puranas* themselves ; and we may add, before we leave the planets, that, although VRIHASPETI, an ancient legislator and philosopher, be commonly supposed to direct the motions of *Jupiter*, which now bears his name, yet many of the *Hindus* acknowledge, that SIVA, or the God JUPITER, shines in that planet, while the Sun is the peculiar station of VISHNU, and SATURN is directed by BRAHMA, whom, for that reason, the *Egyptians* abhorred, not daring even to pronounce his true name, and abominating all animals with red hair, because it was his colour.

THERE is something very remarkable in the number of years, during which ARCA, and his son, reigned on the banks of the *Cald*. The Sun, according to the *Bráhmens*, began his devotion immediately after the flood, and continued it a hundred years ; SANI, they say, was born a hundred years af-

(a) Lib. 2. Cap. 25, &c.

ter his conception, and reigned a hundred years, or till the death of A'RA'M, who must therefore have died about three hundred years after the deluge, and fifty years before his grandfather; but the *Paúránics* insist, that they were years of *Brabhá*: now one year of mortals is a day and night of the Gods, and 360 of our years is one of theirs; 12,000 of their years, or 4,320,000 of ours, constitute one of their ages, and 2000 such ages are BRAHMA'S day and night, which must be multiplied by 360, to make one of his years; so that the chronology of *Egypt*, according to the *Brábmens*, would be more extravagant than that of the *Egyptians* themselves, according to MANETHO. The *Talmud* contains notions of *divine days and years*, founded on passages in Scripture ill understood; the period of 12,000 years was *Etruscan*, and that of 4,320,000 was formed in *Cbaldea* by repetitions of the *saros*; the *Turdetani*, an old and learned nation in *Spain*, had a long period nearly of the same kind; but for particular inquiries into the ancient periods and the affinity between them, I must refer to other essays, and proceed to the geography of *Egypt*, as it is illustrated by the *Indian legends*.

THE place, where the Sun is feigned to have performed his acts of religious austerities, is named the *ś'bán*, or station, of ARCA, SU'RYA, and TAPANNA: as it was on the limit between the *dwípas* of *Cush* and *Sanc'ha*, the *Puráns* ascribed it indifferently to either of those countries. I believe it to be the *Tapbanés* of Scripture, called *Tapbna* or *Tapbnai*,

nai, by the seventy Interpreters, and *Daphne* in the *Roman Itinerary*, where it is placed sixteen miles from *Pelusium*: it is mentioned by *HERODOTUS*, under the name of *Daphnæ Pelusiæ* (a); and by *STEPHANUS* under that of *Daphnæ* near *Pelusium*; but the moderns have corrupted the name into *Safnas*.

SAURI-ST'HAN, where *SANI* was born and educated, seems to have been the famed *Beth Sbemesh*, or *Heliopolis*, which was built, says *DIODORUS*, by *ACTIS*, in honour of his father the Sun (b); *ACTIS* first taught astronomy in *Egypt*, and there was a college of astronomers at *Heliopolis*, with an observatory and a temple of the Sun, the magnificence and celebrity of which might have occasioned the change of the ancient name into *Sûrya-st'hân*, as it was translated by the *Hebrews* and *Greeks*. It is said by the *Hindus*, that *SANI*, or *ARKI*, built several places of worship in the regions adjacent to the *Cáli*; and we still find the town of *Arkico* near the *Red Sea*, which is not mentioned, indeed, by any of the *Grecian* geographers, but the headland contiguous to it is called by *PTOLEMY*, the Promontory of *SATURN*. The genius of *SATURN* is described in the *Puráns*, as clad in a black mantle, with a dark turban loosely wrapped round his head; his aspect hideous and his brows knit with anger, a trident in one of his four hands, a cimeter in a second, and, in the two others, a bow and shafts: the priests of *SATURN* in *Egypt*, where his temples

(a) B. 2. C. 30.

(b) B. 6. C. 13.

were

were always out of the towns, are said by EPIPHANIUS, to have worn a dress nearly similar.

To conclude this head, we must add, that the *st'bán* of AURVA is now called *Arfu* by the *Copts* (a); but, as AURVA corresponded with ORUS, or APOLLO, the *Greeks* gave it the name of *Apollonopolis*.

III. The metamorphosis of LUNUS into LUNA was occasionally mentioned in the preceding section; but the legend must now be told more at length. The God SO'MA, or CHANDRA, was traversing the earth with his favourite consort RO'HINI'; and, arriving at the southern mountain, *Sabyádrì*, they unwarily entered the forest of *Gaurì*, where some men having surprised MAHA'DE'VA caressing that goddess, had been formerly punished by a change of their sex, and the forest had retained a power of effecting the like change on all males, who should enter it. CHANDRA, instantly becoming a female, was so afflicted and ashamed, that she hastened *far to the west*, sending RO'HINI' to her seat in the sky, and concealed herself in a mountain, afterwards named *Sóma-giri*, where she performed acts of the most rigorous devotion. Darkness then covered the world each night: the fruits of the earth were destroyed, and the universe was in such dismay, that the *Dévas*, with BRAHMA' at their head, implored the assistance of MAHA'DE'VA, who no sooner placed *Chandri* on his forehead, than she became a male again; and hence he acquired the title of

(a) Lett. Edif. vol. 5. p. 257,

Cbandras'éc'bara. This fable has been explained to me by an ingenious *Pandit*: to the inhabitants of the countries near the source of the *Cáñ*, the moon, being in the mansion of *Róbini*, or the *Hyads*, seemed to vanish behind the southern mountains: now, when the moon is in its opposition to the sun, it is the god **CHANDRA**; but, when in conjunction with it, the goddess **CHANDRI**, who was in that state feigned to have conceived the *Pulindas* mentioned in the former section. The moon is believed by the *Hindu* naturalists to have a powerful influence on vegetation, especially on certain plants, and above all, on the *Sómalatá*, or *moon-plant*; but its power, they say, is greatest at the *púrnimá*, or full, after which it gradually decays till, on the dark *tít'bi*, or *amávásyá*, it wholly vanishes. This mode of interpretation may serve as a clew for the intricate labyrinth of the *Puránas*, which contain all the history, physiology, and science of the *Indians* and *Egyptians* disguised under similar fables. We have already made remarks on the *region* and *mountains* of the moon, which the *Puránas* place in the exterior *Cusha-dwíp*, or the southern parts of *Africa*; and we only add, that the *Pulindas* consider the female Moon as a *form* of the celestial **I'SI**, or **ISIS**, which may seem to be incompatible with the mythological system of *India*; but the *Hindus* have in truth an **ISIS** with *three forms*, called **SWAR-DE'VI** in heaven, **BHU-DE'VI** on earth, and **PA'TA'LA-DE'VI** in the infernal regions. The consort of the terrestrial goddess is named **BHU-**

M

DE'VA,

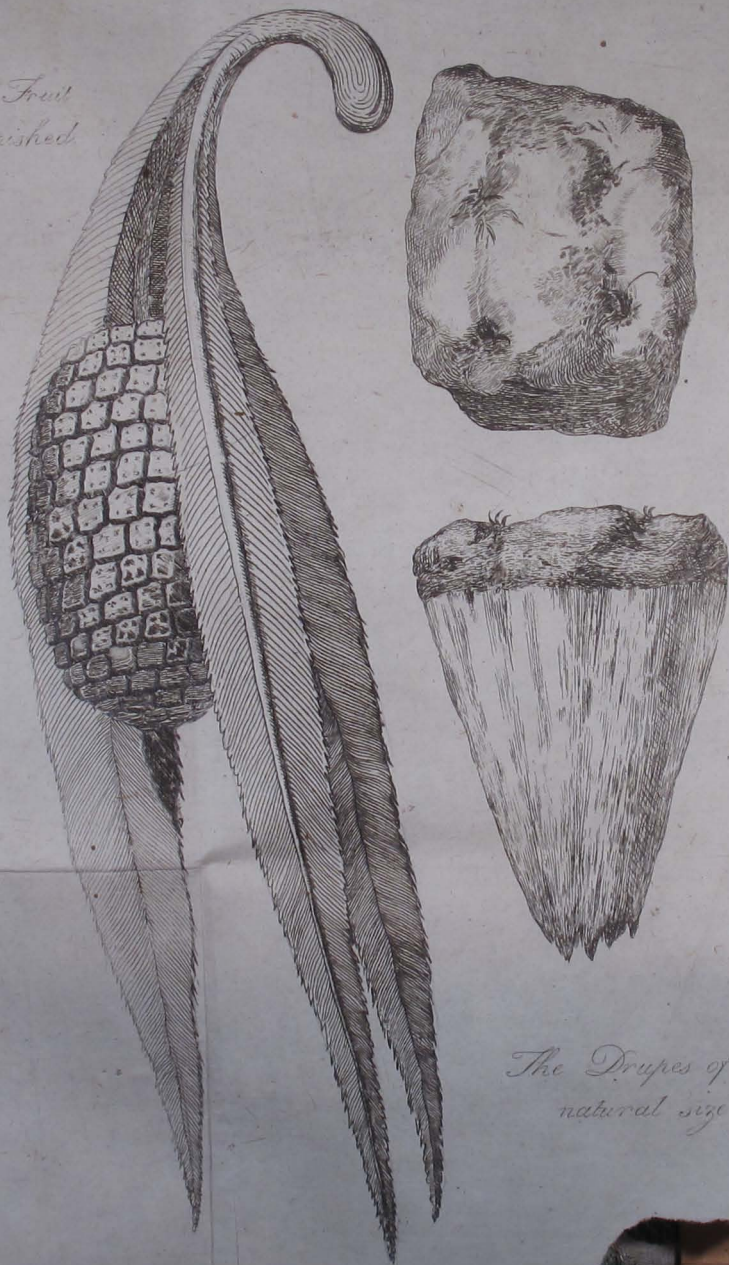
DE'VA, who resides on SUME'RU, and is a vicegerent on earth of the three principal deities: he seems to be the BÉUS of the Greek Mythologists, and the BUDYAS of ARRIAN; though the Grecian writers have generally confounded him with BUDDHA.

IV. When this earth was covered with waters, MAHA'CA'LA, who floated on their surface, beheld a company of *Apsarases*, or *Nymphs*, and expressed with such force his admiration of their beauty, that MAHA'CA'LI, his consort, was greatly incensed and suddenly vanished: the God, stung with remorse, went in search of her, and with hasty strides traversed the earth, which then had risen above the waters of the deluge, as they were dried up or subsided; but the ground gave way under the pressure of his foot at every step, and the balance of the globe was nearly destroyed. In this distress he was seen by the relenting CA'LI on the site of *Srirangapattana*; and considering the injury, which the universe would sustain by her concealment, she appeared in the character of RA'JARA'JE'SWARI, and in the form of a damsel more lovely than *Apsaras*, on the banks of a river since named *Cáli*. There at length he saw and approached her in the character of RA'JARA'JE'SWARA, and in the shape of a beautiful youth; they were soon reconciled, and travelled together over the world, promoting the increase of animals and vegetables, and instructing mankind in agriculture and useful arts. At last they returned to *Cusba-dwip*, and settled at a place, which from them was named the *St'bán* of RA'JARA'JE'

The Fruit of the Pandanus

Page 36a

The Fruit
Dismembered



The Drupes of their
natural size

RA'JE'SWARA and RA'JARA'JE'SWARI', and which appears to be the *Nysa* of *Arabia*, called *Elim* in Scripture, and *El For* by modern geographers; but *Al Túr* belongs properly to the interior *dwip* of *Cusha*: they resided long in that station conversing familiarly with men, till the iniquities of later generations compelled them to disappear; and they have since been worshipped under the titles of ISA'NA, or ISA, and ISA'NI, or ISI'.

SINCE the goddess ISIS made her first appearance in *Egypt*, that country is called her *nursing mother* in an inscription mentioned by DIODORUS, and said to have been found on a pillar in *Arabia*: she was reported by the *Egyptians* to have been *Queen* of that country, and is declared in the *Puráns* to have reigned over *Cusha-dwip within*, as her consort has the title, in the *Arabian* inscription, of *King OSIRIS*; conformably, in both instances, to the characters, under which they appeared on the banks of the *Nile*. The place, where I'SI was first visible, became of course an object of worship; but, as it is not particularly noticed by the Mythologists of the west, we cannot precisely ascertain its situation: it was probably one of the places in the Delta, each of which was denominated ISEUM; and, I think, it was the town of ISIS, near *Sebennytus* (a), now called *Bba-beit*, where the ruins of a magnificent temple, dedicated to ISIS, are still to be seen. As YSIRIS came from the western peninsula of In-

(a) Tab. Peutinger. Plin. Steph. Byzantium.

dia, he was considered in *Egypt* as a foreign divinity, and his temples were built out of the towns.

V. BHAVA, the author of *existence*, and comfort of AMBA', the *Magna Mater* of the western Mythologists, had resolved to set mankind an example of performing religious austerities, and chose for that purpose an *Aranya*, or *uninhabited forest*, on the banks of the *Nile*; but AMBA', named also BHAVA'NI' and UMA', being uneasy at his absence, and guessing the place of his retirement, assumed the character of ARANYA-DE'VI', or Goddess of the Forest, and appeared sporting among the trees at a place called afterwards *Cámavana*, or the Wood of Desire, from the impression, which her appearance there made on the amorous deity: they retired into an *Atavi*, or impervious forest, whence the Goddess acquired also the title of ATAVI-DE'VI, and the scene of their mutual caresses had the name of *Bhavátavi-s'bána*, which is mentioned in the *Védas*. The place of their subsequent residence near the *Nile* was denominated *Crirávana*, or the Grove of Dalliance; and that, where BHAVA was interrupted in his devotions, was at first called *Bhavasth'án*, and seems to be the celebrated *Bubastis*, or, in the oblique case, *Bubaston*, peculiarly sacred to DIANA, the Goddess of Woods: from *Bhavátavi*, which was at some distance from the *Nile*, in the midst of an impervious forest, the *Greeks* made *Butoi* in the oblique case, whence they formed *Buto* and *Butús*; and there also stood a famous temple of DIANA. The situation of *Crirávana* cannot

cannot be so easily ascertained ; but it could not have been far from the two last-mentioned places, and was probably in the Delta, where we find a most distinguished temple of VENUS at *Aphroditopolis* (a), now *Atar-bekbi*, which, according to STEPHANUS of *Byzantium*, was at no great distance from *Atribi* : the goddess had, indeed, laid aside the character of DIANA, when BHAVA perceived her, and assumed that of BHAVA'NI, OR VENUS. The three places of worship here mentioned were afterwards continually visited by numerous pilgrims, whom the *Brabmánda-purán*, from which the whole fable is extracted, pronounces entitled to delight and happiness both in this world and the next.

BHAVE'SWARA seems to be the BUSIRIS of *Egypt* ; for STRABO asserts, positively, that no *Egyptian* king bore that name, though altars, on which men were anciently sacrificed, were dedicated to BUSIRIS, and the human victims of the *Hindus* were offered to the consort of BHAVE'SWARA. The *Naramédba*, or *sacrifice of a man*, is allowed by some ancient authorities ; but, since it is prohibited, under pain of the severest torture in the next world, by the writers of the *Brábma*, of the *Aditya-purán*, and even of the *Bhágavat* itself, we cannot imagine, that any *Brábmen* would now officiate at so horrid a ceremony ; though it is asserted by some, that the *Pámaras*, or *Pariar* nations, in different parts of *India*, disregard the prohibition, and that the *Carbaras*, who were allowed

(a) Herod. B. 2. C. 42.

by PARAS'U RA'MA to settle in the *Cóncan*, to sacrifice a man, in the course of every generation, to appease the wrath of RE'NUCA'-DE'VI'.

BEFORE we quit the subject of *Atavi*, we must add two legends from the *Bráhmánda*, which clearly relate to *Egypt*. A just and brave king, who reigned on the borders of *Himálaya*, or *Imaus*, travelled over the world to destroy the robbers, who then infested it; and, as he usually surprised them by *night*, he was surnamed NACTAMCHARA: to his son NIS'A'CHARA, whose name had the same signification, he gave the kingdom of *Barbara* near the Golden Mountains, above *Syene*; and, NISA'CHARA followed at first the example of his father, but at length grew so insolent as to contend with INDRA, and oppressed both *Dévas* and *Dánavas*, who had recourse to ATAVI'-DE'VI' and solicited her protection. The goddesses advised them to lie for a time concealed in *Swerga*, by which we must here understand the *mountains*; and, when the tyrant rashly attempted to drive her from the banks of the *Nile*, she attacked and slew him: the *Dévas* then returned singing her praises; and on the spot, where she fought with NISA'CHARA, they raised a temple, probably a pyramid, which from her was called *Atavi-mandira*. Two towns in *Egypt* are still known to the *Copts* by the names of *Atfi*, *Atfiel*, and *Itfu*; and to both of them the *Greeks* gave that of *Aphroditopolis*; the district round the most northerly of them is to this day named *Ibrit*, which M. D'ANVILLE with good reason thinks a corruption of APHRODITE;

RITE ; but *Atavi-mandir* is *Atfi* to the south of *Alkábirab*, not the *Atfi* or *Itfu* near *Tbebes*, which also is mentioned in the *Puránas*, and said to have stood in the forests of *Tapas*.

ANOTHER title of the Goddesses was ASHTA'RA', which she derived from the following adventure. VIJAYA'SWA, or *victorious on horseback*, was a virtuous and powerful king of the country round the *Nishadba* mountains ; but his first minister, having revolted from him, collected an army of *Mléch'bas* in the hills of *Gandba-mádan*, whence he descended in force, gave battle to his master, took him prisoner, and usurped the dominion of his country. The royal captive, having found means to escape, repaired to the banks of the *Cáli*, and, fixing eight sharp iron spikes in a circle at equal distances, placed himself in the centre, prepared for death, and resolved to perform the most rigorous acts of devotion. Within that circle he remained a whole year, at the close of which the Goddesses appeared to him, issuing like a flame from the eight iron points ; and, presenting him with a weapon, called *Astára-mudgara*, or a staff armed with eight spikes fixed in an iron ball, she assured him, that all men, who should see that staff in his hand, must either save themselves by precipitate flight, or would fall dead and mangled on the ground. The king received the weapon with confidence, soon defeated the usurper, and erected a pyramid in honour of the goddesses, by the name of ASHTA'RA-DEVI' : the writer of the *Purána* places it near the *Cáli* river

in the woods of *Tapas* : and adds, that all such, as visit it, will receive assistance from the goddess for a whole year. *Ashtan* means *eight*, and the word *ára* properly signifies the *spoke of a wheel*, yet is applied to any thing resembling it ; but, in the popular *Indian* dialects, *ashta* is pronounced *att* ; and the appearance, which STRABO mentions, of the goddess APHRODITE under the name of ATTARA, must, I think, be the same with that of ASHTA'RA : the *Ashtaroth* of the *Hebrews*, and the old *Persian* word *astárab*, now written *fitárab*, (or a *star with eight rays*) are most probably derived from the two *Sanscrit* words. Though the place, where VIJAYA'SWA raised his pyramid, or temple, was named *Ashtarást'hán*, yet, as the goddess, to whom he inscribed it, was no other than ATAVI'-*dévi*, it has retained among the *Copts* the appellation of *Asti*, or *Atsu*, and was called *Aphroditopolis* by the *Greeks* : it is below *Akhmin* on the western bank of the *Nile*.

VI. AMONG the legends concerning the transformation of DE'VI, or Φύσις πολύμορφος we find a wild astronomical tale in the *Násatya Sanbitá*, or history of the *Indian* CASTOR and POLLUX. In one of her *forms*, it seems, she appeared as PRABHA', or Light, and assumed the shape of *Aswini*, or a *Mare*, which is the first of the lunar mansions : the Sun approached her in the form of a *horse*, and he no sooner had touched her nostrils with his, than she conceived *the twins*, who, after their birth, were called *Aswini-cumárau*, or the *two sons* of ASWINI'. Being left by their parents, who knew their
destiny,

destiny, they were adopted by BRAHMA', who intrusted them to the care of his son DACSHA; and, under that sage preceptor, they learned the whole *Ayurvéda*, or system of medicine: in their early age they travelled over the world performing wonderful cures on gods and men; and they are generally painted on horseback, in the forms of beautiful youths, armed with javelins. At first they resided on the *Cula* mountains near *Colchis*; but INDRA, whom they had instructed in the science of healing, gave them a station in *Egypt* near the river *Cáñ*, and their new abode was from them called *Aswi-st'bán*: as medicated baths were among their most powerful remedies, we find near their seat a pool, named *Abbimatada*, or *granting what is desired*, and a place called *Rúpa-yauvana-st'bala*, or the *land of beauty and youth*. According to some authorities, one of them had the name of 'ASWIN, and the other of CUMA'R, one of NA'SATYA, the other of DASRA; but, by the better opinion, those appellations are to be used in the dual number, and applied to them both: they are also called ASWANA'SAU, or ASWACANA'SAU, because their mother conceived them by her *nostrils*; but they are considered as united so intimately, that *each seems either*, and they are often held to be one individual deity. As twin-brothers, the two DASRAS, or CUMA'RAS, are evidently the *Dioscori* of the *Greeks*; but, when represented as an individual, they seem to be ÆSCULAPIUS, which my *Pandit* supposes to be ASWICULAPA, or *Chief of the race of Aswi*: that epithet might, indeed,

indeed, be applied to the Sun; and *ÆSCULAPIUS*, according to some of the western Mythologists, was a form of the Sun himself. The adoption of the twins by *BRAHMA*, whose favourite bird was the *phœnicopteros*, which the *Europeans* changed into a swan, may have given rise to the fable of *LEDA*; but we cannot wonder at the many diversities in the old mythological system, when we find in the *Purânas* themselves very different genealogies of the same divinity, and very different accounts of the same adventure.

ÆSCULAPIUS, or *ASCLEPIUS*, was a son of *APOLLO*, and his mother, according to the *Phœnicians*, was a goddess, that is, a form of *DE'VI'*: he too was abandoned by his parents, and educated by *AUTOLAUS*, the son of *ARCAS* (a). The *Aswiculapas*, or *Asclepiades*, had extensive settlements in *Thebais* (b), and, I believe, in *Messenia*. The word *Aswinî*, seems to have given a name to the town of *Aspbynis*, now *Asfun*, in Upper *Egypt*; for *Aswa*, a horse, is indubitably changed by the *Persians* into *Asb'*, or *Asp*; but *Aswi-st'bân* was probably the town of *Abydos* in the *Thebais*; and might have been named from *Abbida*, a contraction of *Abbimatada*; for *STRABO* informs us, that it was anciently a very large city, the second in *Egypt* after *Thebes*, that it stood about seven miles and a half to the west of the *Nile*; that a celebrated temple of *OSIRIS* was near it, and a magnificent edifice in it, called the

(a) Pausan. B. 6. C. 23.

(b) Pausan. B. 8. C. 25.

palace

palace of MEMNON ; that it was famed also for a well, or pool of water, with winding steps all round it ; that the structure and workmanship of the reservoir were very singular, the stones used in it of an astonishing magnitude, and the sculpture on them excellent (a). HERODOTUS insists, that the names of the DIOSCURI were unknown to the *Egyptians* ; but, since it is positively asserted in the *Puranas*, that they were venerated on the banks of the *Nile*, they must have been revered, I presume, in *Egypt* under other names : indeed, HARPOCRATES and HALITOMENION, the twin-sons of OSIRIS and ISIS, greatly resemble the DIOSCURI of the *Greçian* Mythologists.

a VII. BEFORE we enter on the next legend, I must premise, that *i'da* pronounced *ira*, is the root of a *Sanscrit* verb, signifying *praise*, and synonymous with *ila*, which oftener occurs in the *Veda* : the *Rigvéda* begins with the phrase *Agnim ilé*, or *I sing praise to fire*. VISHNU then had two warders of his ethereal palace, named JAYA and VIJAYA, who carried the pride of office to such a length, that they insulted the seven *Mabarshis*, who had come, with SANACA at their head, to present their adorations ; but the offended *Rishis* pronounced an imprecation on the insolent warders, condemning them to be *adbóyóni*, or *born below*, and to pass through three mortal forms before they could be re-admitted to the divine presence : in confe-

(a) Strabo, B. 9. p. 434. 438.

quence of this execration, they first appeared on earth as HIRANYA'CSHA, or *Golden-eyed*; and HIRANYACASIPU, or *Clad in gold*; secondly, as RAVA'NA and CUMBHACARNA, and, lastly, as CAṆṢA and SIS'ŪPA'LA.

IN their first appearance, they were the twins of CASYAPA and DITI: before their birth, the body of their mother blazed like the sun, and the *Dévatās*, unable to bear its excessive heat and light, retired to the banks of the *Cāli*, resolving to lie concealed, till she was delivered; but the term of her gestation was so long, and her labour so difficult, that they remained a thousand years near the holy river employed in acts of devotion. At length DE'VI' appeared to them in a new character, and had afterwards the title of I'DI'TA, or I'LITA', because she was *praised* by the Gods in their hymns, when they implored her assistance in the delivery of DITI: she granted their request, and the two *Daityas* were born; after which I'LITA'-DE'VI assured mankind, that any woman, who should fervently invoke her in a similar situation, should have immediate relief. The *Dévas* erected a temple in the place, where she made herself visible to them, and it was named the *st'hán* of IDITA' or I'LITA'; which was probably the town of *Iditbya* or *Ilitbya* in Upper Egypt; where sacred rites were performed to EITITHYA, or ELEUTHO, the LUCINA of the *Latians*, who assisted women in labour: it stood close to the *Nile* opposite to Great *Apollonopolis*, and seems to be *Leucothea* of PLINY. This goddess

defs is now invoked in *India* by women in child-bed, and a burnt offering of certain perfumes is appropriated to the occasion.

VIII. WE read in the *Mabad-bimálaya-c'han'da*, that, after a deluge, from which very few of the human race were preserved, men became ignorant and brutal, without arts or sciences, and even without a regular language; that part of *Sanc'ba-dwíp* in particular was inhabited by various tribes, who were perpetually disputing; but that 'ISWARA descended among them, appeased their animosities, and formed them into a community of citizens *mixed* without invidious distinctions; whence the place, where he appeared, was denominated *Misra-s't'bán*; that he sent his consort VA'GE'SWARI', or the Goddess of Speech, to instruct the rising generations in arts and languages; for which purpose she also visited the *dwíp* of CUSHA. Now the ancient city of MISRA was *Memphis*; and, when the seat of government was transferred to the opposite side of the river, the new city had likewise the name of *Misr*, which it still retains; for *Alkábirab*, or the Conquerors, vulgarly *Cairo*, is merely an *Arabick* epithet.

VA'GI'SWARA, or VA'GI'SA' commonly pronounced BA'GI'SWAR and BA'GI'S means the Lord of *Speech*; but I have seen only one temple dedicated to a god with that title: it stands at *Gangápur*, formerly *Debterea*, near *Banúres*, and appears to be very ancient: the image of VA'GI'SWARA, by the name of SIRO'-BE'VA, was brought from the west by a grandson of

CE'TU.

CE'TU-MISRA descended from GAUTAMA, together with that of the God's consort and sister, vulgarly named BASSARI; but the *Bráhmens* on the spot informed me, that her true name was BA'GI'SWARI'. The precise meaning of SIRO'DE'VA is not ascertained: if it be not a corruption of SRI'DE'VA, it means the God of the *Head*; but the generality of *Bráhmens* have a singular dislike to the descendants of GAUTAM, and object to their modes of worship, which seem, indeed, not purely *Indian*. The priests of BA'GI'SWARA, for instance, offer to his consort a lower mantle with a red fringe and an earthen pot shaped like a coronet: to the god himself they present a vase full of arak; and they even sacrifice a hog to him, pouring its blood before the idol, and restoring the carcase to its owner; a ceremony which the *Egyptians* performed in honour of BACCHUS OSIRIS, whom I suppose to be the same deity, as I believe the *Bassarides* to have been so named from *Bassari*. Several demigods (of whom CICERO reckons five) (a) had the name of BACCHUS; and it is not improbable, that some confusion has been caused by the resemblance of names: thus BA'GI-SWARA was changed by the *Greeks* into BACCHUS OSIRIS; and, when they introduced a foreign name with the termination of a case in their own tongue, they formed a nominative from it; hence from BHAGAWAN also they first made BACCHON, and afterwards BACCHOS; and, partly from that strange

(a) De Nat. Deor.

carelessness conspicuous in all their inquiries, partly from the reserve of the *Egyptian* priests, they melted the three divinities of *Egypt* and *India* into one, whom they miscalled OSIRIS. We have already observed, that YSIRIS was the truer pronunciation of that name, according to HELANICUS; though PLUTARCH insists, that it should be SIRIS or SIRIUS; but YSIRIS, or ISWARA, seems in general appropriated to the incarnations of MAHA'DEVA, while SIRIS or SIRIUS was applied to those of VISHNU.

IX. WHEN the *Pándavas*, according to the *Vrihad-baima*, wandered over the world, they came to the banks of the *Cáli* river in *Sanc'ha-dwíp*, where they saw a three-eyed man sitting with kingly state, surrounded by his people and by animals of all sorts, whom he was instructing in several arts according to their capacities: to his human subjects he was teaching agriculture, elocution, and writing. The descendants of PANDU, having been kindly received by him, related their adventures at his request; and he told them in return, that, having quarrelled in the mansion of BRAHMA' with DASHA his father in law, he was cursed by MENU, and doomed to take the form of a *Mánava*, or *man*, whence he was named on earth AMANESWARA; that his faithful consort transformed herself into the river *Cáli*, and purified his people, while he guided them with the staff of empire and gave them instruction, of which he found them in great need. The place, where he resided, was called *A'mané-swara*.

swara-ft'bán, or the seat of A'MAN or A'MON, which can be no other than the *Amonno* of Scripture, translated *Diospolis* by the Seventy interpreters; but it was *Diospolis*, between the canals of the Delta, near the sea and the lake *Manzalè*, for the Prophet NAHUM (a) describes it as a town *situated among rivers, with waters round about it, and the sea for its ramparts*; so that it could not be either of the towns, named also *Diospolis*, in Upper Egypt; and the Hindu author says expressly, that it lay to the north of *Himádri*.

HAVING before declared my opinion, that the *Noph* of the three greater Prophets was derived from *Nabbas*, or the sky, and was properly called *Nabba-iswara-ft'bán*, *Nabba-ft'bán*, I have little to add here: HOSEA once calls it *Moph* (b), and the *Chaldean* paraphrast, *Mapbes*; while *Rabbi KIMCHI* asserts, that *Moph* and *Noph* were one and the same town: the Seventy always render it *Memphis*, which *Copts* and *Arabs* pronounce *Menuf* or *Menf*; and, though I am well aware, that some travellers and men of learning deny the modern *Menf* to be on the site of *Memphis*, yet, in the former section, I have given my reasons for dissenting from them, and observed, that *Memphis* occupied a vast extent of ground along the *Nile*, consisting in fact of several towns or divisions, which had become contiguous by the accession of new buildings. May not the words *Noph* and *Menf* have been taken from *Nabba*

(a) Ch. 3. v. 8.

(b) Ch. 9. v. 6.

and

and *Mánava*, since *Nabhómánava*, as a title of ISWARA, would signify the *celestial man*? The *Egyptian* priests had nearly the same story, which we find in the *Puráns*; for they related, that the ocean formerly reached to the spot, where *Memphis* was built by king MINES, MINAS, or MINEVAS, who forced the sea back by altering the course of the *Nile*, which, depositing its mud in immense quantities, gradually formed the *Delta*.

DIOSPOLIS, distinguished by the epithet *great*, was a name of *Thebes*, which was also called the City of the Sun (*a*), from a celebrated temple dedicated to that luminary, which I suppose to be *Súryéswara-st'bán* of the old *Hindu* writers: the following legend concerning it is extracted from the *Bháscara-mábátmya*. The son of SO'MARA'JA, named PUSHPA'ETU, having inherited the dominions of his father, neglected his publick duties, contemned the advice of his ministers, and abandoned himself to voluptuousness; till BHI'MA, son of PA'MARA, (or of an *outcast*) descended from the hills of *Niládrí*, and laid siege to his metropolis: the prince, unable to defend it, made his escape, and retired to a wood on the banks of the *Cáli*. There, having bathed in the sacred river, he performed penance for his former dissolute life, standing twelve days on one leg, without even tasting water, and with his eyes fixed on the Sun; the regent of which appeared to him in the character of SU'RYE'SWARA,

(a) Diod. Sic. B. 2. c. 1.

N

commanding

commanding him to declare what he most desired. "Grant me *môcsha*, or beatitude," said PUSHPACE'TU, prostrating himself before the deity; who bade him be patient, assured him that his offences were expiated, and promised to destroy his enemies with intense heat, but ordered him to raise a temple, inscribed to SÚRYE'SWARA, on the very spot where he then stood, and declared, that he would efface the sins of all such pilgrims, as should visit it with devotion: he also directed his votary, who became, after his restoration, a virtuous and fortunate monarch, to celebrate a yearly festival in honour of SÚRYA on the seventh lunar day in the bright half of *Mágha*. We need only add, that *Heliopolis* in lower *Egypt*, though a literal translation of *Súrya-s'bán*, could not be the same place, as it was not on the banks of the *Nile*.

X. ONE of the wildest fictions, ever invented by Mythologists, is told in the *Pádma* and the *Bhágavat*; yet we find an *Egyptian* tale very similar to it. The wife of CA'S'YA, who had been the *guru*, or spiritual guide, of CRISHNA, complained to the incarnate God, that the ocean had swallowed up her children near the plain of *Prabbása*, or the western coast of *Garjara*; now called *Gujarat*; and she supplicated him to recover them. CRISHNA hastened to the shore, and, being informed by the sea-god, that SANC'HA'SURA, or PÁNCHAJANYA, had carried away the children of his preceptor, he plunged into the waves, and soon arrived at *Cusba-dwip*, where he instructed the *Cutila-céfas* in the whole system of religious

religious and civil duties, cooled and embellished the peninsula, which he found smoking from the various conflagrations which had happened to it, and placed the government of the country on a secure and permanent basis: he then disappeared; and, having discovered the haunt of SANC'HASURA, engaged and slew him, after a long conflict, during which the ocean was violently agitated and the land overflowed; but, not finding the *Brámen's* children, he tore the monster from his shell, which he carried with him as a memorial of his victory, and used afterwards in battle by way of a trumpet. As he was proceeding to *Varáha-dwíp*, or *Europe*, he was met by VARUNA, the chief God of the Waters, who assured him positively, that the children of CAS'YA were not in his domains: the preserving power then descended to *Yamapuri*, the infernal city, and, founding the shell *Páncbjanya*, struck such terror into YAMA, that he ran forth to make his prostrations, and restored the children, with whom CRISHNA returned to their mother.

NOW it is related by PLUTARCH (a), that GARMATHONE, queen of *Egypt*, having lost her son, prayed fervently to ISIS, on whose intercession OSIRIS descended to the shades and restored the prince to life; in which fable, OSIRIS appears to be CRISHNA, the *black* divinity: *Garmatbo*, or *Garbatbo*, was the name of a hilly district, bordering on the land of the *Troglodytes*; or *Sanc'hásuras*; and *Etbio-*

(a) On Rivers, art. Nile.

phia was in former ages called *Egypt*. The flood in that country is mentioned by CEDRENUM, and said to have happened fifty years, after CECROPS, the first king of *Athens*, had begun his reign: *Abyssinia* was laid waste by a flood, according to the Chronicle of *Axum*, about 1600 years before the birth of CHRIST (a); and CECROPS, we are told, began to reign 1657 years before that epoch; but it must be confessed, that the chronology of ancient *Greece* is extremely uncertain.

XI. HAVING before alluded to the legends of GUPTA and CARDAMA, we shall here set them down more at large, as they are told in the *Puránas*, entitled *Brabmánda* and *Scanda*, the second of which contains very valuable matter concerning *Egypt* and other countries in the west. SU'RYA having directed both Gods and men to perform sacred rites in honour of VISHNU, for the purpose of counteracting the baneful influence of SANI, they all followed his directions, except MA'HADÉ'VA, who thought such homage inconsistent with his exalted character; yet he found it necessary to lie for a time *concealed*, and retired to *Barbara* in *Sanc'ba-dwíp*, where he remained seven years *bidden* in the *mud*, which covered the banks of the *Cáñi*: hence he acquired the title of GUPTE'SWARA. The whole world felt the loss of his vivifying power, which would long have been suspended, if MANDAPA, the son of CUSHMANDA, had not fled, to avoid the punishment of

(a) Bruce's Travels, vol. I. 398.

his

his vices and crimes, into *Cussha-dwip*; where he became a sincere penitent, and wholly devoted himself to the worship of MAHA'DE'VA, constantly singing his praise and dancing in honour of him; the people, ignorant of his former dissolute life, took him for a holy man, and loaded him with gifts, till he became a chief among the votaries of the *concealed* God, and at length formed a design of restoring him to light. With this view he passed a whole night in *Cardama-st'bán*, chanting hymns to the mighty power of destruction and renovation, who, pleased with his piety and his musick, started from the *mud*, whence he was named CARDAME'SWARA, and appeared openly on earth; but, having afterwards met SANAISCHARA, who scornfully exulted on his own power *in compelling the Lord of three Worlds to conceal himself in a fen*, he was abashed by the taunt, and ascended to his palace on the top of *Cailása*.

GUPTE'SWARA-STHAN, abbreviated into *Gupta*, on the banks of the *Nile*, is the famed town *Coptos*, called *Gupt* or *Gypt* to this day, though the *Arabs*, as usual, have substituted their *káf* for the true initial letter of that ancient word: I am even informed, that the land of *Egypt* is distinguished in some of the *Puránas* by the name of *Gupta-st'hán*; and I cannot doubt the information, though the original passages have not yet been produced to me. Near *Gupta* was *Cardamast'balì*, which I suppose to be *Thebes*, or part of it; and CADMUS, whose birth-place it was, I conceive to be ISWARA, with the

title **CARDAMA** ; who invented the *system of letters*, or at least arranged them as they appear in the *Sanscrit* grammars : the *Greeks*, indeed, confounded **CARDAME'SWARA** with **CARDAMA**, father of **VARUNA**, who lived on the coast of *Asia* ; whence **CADMUS** is by some called an *Egyptian*, and, by others, a *Phenician* ; but it must be allowed, that the writers of the *Puránas* also have caused infinite confusion, by telling the same story in many different ways ; and the two **CARDAMAS** may, perhaps, be one and the same personage.

“ **CADMUS** was born, says **DIODORUS** (a), at *Thebes* “ in *Egypt* : he had several sons, and a daughter “ named **SEMELE**, who became pregnant, and, in “ the *seventh* month, brought forth an imperfect “ male child, greatly resembling **OSIRIS** ; whence “ the *Greeks* believed, that **OSIRIS** was the son of “ **CADMUS**, and **SEMELE**.” Now I cannot help believing, that **OSIRIS** of *Thebes* was **ISWARA** springing, after his concealment for *seven* years, from the mud (*Cardama*) of the river *Syámalà*, which is a *Pauranic* name for the *Nile* : whatever might have been the grounds of so strange a legend, it probably gave rise to the popular *Egyptian* belief, that the human race were produced from the mud of that river ; since the appearance of **CARDAME'SWARA** revived nature, and replenished the earth with plants and animals.

XII. THE next legend is yet stranger, but not

(a) B, 1, C, 13.

more absurd than a story, which we shall find among the *Egyptians*, and which in part resembles it. MAHA'DE'VA and PARVATI' were playing with dice at the ancient game of *Chaturanga*, when they disputed and parted in wrath; the goddesses retiring to the forest of *Gauri*, and the god repairing to *Cushadwip*: they severally performed rigid acts of devotion to the Supreme Being; but the fires, which they kindled, blazed so vehemently, as to threaten a general conflagration. The *Dévas* in great alarm hastened to BRAHMA', who led them to MAHA'DE'VA, and supplicated him to recal his consort; but the wrathful deity only answered, that she must come by her own free choice: they accordingly dispatched GANGA', the river goddess, who prevailed on PARVATI' to return to him on condition that his love for her should be restored. The celestial mediators then employed CA'MA-DE'VA, who wounded SIVA with one of his flowery arrows; but the angry divinity reduced him to ashes with a flame from his eye: PA'RVATI' soon after presented herself before him in the form of a *Cirati*, or daughter of a mountaineer, and, seeing him enamoured of her, resumed her own shape. In the place where they were reconciled, a grove sprang up, which was named *Cá-mavana*; and the relenting god, in the character of CA'ME'SWARA, consoled the afflicted RETI, the widow of CA'MA, by assuring her, that she should rejoin her husband, when he should be born again in the form of PRADYUMNA, son of CRISHNA, and should put SAMBARA to death. This favourable

prediction was in due time accomplished; and PRA-DYUMNA having sprung to life, he was instantly seized by the Demon SAMBARA, who placed him in a chest, which he threw into the ocean; but a large fish, which had swallowed the chest, was caught in a net, and carried to the palace of a tyrant, where the unfortunate RETI had been compelled to do menial service: it was her lot to open the fish, and, seeing an infant in the chest, she nursed him in private, and educated him till he had sufficient strength to destroy the malignant SAMBARA. He had before considered RETI as his *mother*; but, the minds of them both being irradiated, the prophecy of MAHA'DE'VA was remembered, and the god of Love was again united with the goddess of Pleasure. One of his names was PUSHPADHANVA, or *with a flowery bow*; and he had a son VISVADHANVA, from whom VIJAYADHANVA, and CIRTIDHANVA lineally sprang; but the two last, with whom the race ended, were surnamed CAUN'APA, for a reason which presently shall be disclosed.

VISVADHANVA, with his youthful companions, was hunting on the skirts of HIMA'LAYA, where he saw a white elephant of an amazing size, with four tusks, who was disporting himself with his females: the prince imagined him to be AIRA'VATA, the great elephant of INDRA and ordered a circle to be formed round him; but the noble beast broke through the toils, and the hunters pursued him from country to country, till they came to the burning sands of *Barbara*, where his course was so much impeded,

impeded, that he assumed his true shape of a *Rácshasa*, and began to bellow with the sound of a large drum, called *dundu*, from which he had acquired the name of DUNDUBHI. The son of CAMA, instead of being dismayed, attacked the giant, and, after an obstinate combat, slew him; but was astonished on seeing a beautiful youth rise from the bleeding body, with the countenance and form of a *Gandharva*, or celestial quirister, who told him, before he vanished, that "he had been expelled for a time from the heavenly mansions, and, as a punishment for a great offence, had been condemned to pass through a mortal state in the shape of a giant, with a power to take other forms; that his crime was expiated by death, but that the prince deserved, and would receive, chastisement, for molesting an elephant, who was enjoying innocent pleasures." The place, where the white elephant resumed the shape of a *Rácshasa*, was called *Rácshasa-s'bán*; and that, where he was killed, *Dandubhi-mára-s'bán*, or *Rácshasa-mócsbana*, because he there acquired *mócsba*, or a release from his mortal body: it is declared in the *Uttara-charitra*, that a pilgrimage to those places, with the performance of certain holy rites, will ever secure the pilgrims from the dread of giants and evil spirits.

CANTACA, the younger brother of DUNDUBHI, meditated vengeance, and assuming the character of a *Brábmén*, procured an introduction to VISVADHANWA as a person eminently skilled in the art of cookery: he was accordingly appointed chief cook,
and,

and, a number of *Bráhmens* having been invited to a solemn entertainment, he stewed a *cun'apa* or *corpse*, (some say *putrid fish*) and gave it in soup to the guests; who, discovering the abominable affront, were enraged at the king, telling him, that he should live twelve years as a night-wanderer feeding on *cun'apas*, and that *Caunapa* should be the surname of his descendants: some add, that, as soon as this curse was pronounced, the body of *VISVADHANWA* became festering and ulcerous, and that his children inherited the loathsome disease.

WE find clear traces of this wild story in *Egypt*; which from *CA'MA* was formerly named *Cbemia*, and it is to this day known by the name of *Cbemi*, to the few old *Egyptian* families, that remain: it has been conjectured, that the more modern *Greeks* formed the word *Cbemia* from this name of *Egypt*, whence they derived their first knowledge of *Cbemistry*. The god *CAIMIS* was the same, according to *PLUTARCH*, with *ORUS* the Elder, or one of the ancient *APOLLOS*; but he is described as very young and beautiful, and his consort was named *RHYTIA*; so that he bears a strong resemblance to *CA'MA*, the husband of *RETI*, or the *CUPID* of the *Hindus*: there were two Gods named *CUPID*, says *ÆLIAN* (a), the elder of whom was the son of *LUCINA*, and the lover, if not the husband, of *VENUS*: the younger was her son. Now *SMU* or *TYPHON*, says *HERODOTUS*, wished to destroy *ORUS*, whom *LATONA* con-

(a) B. 14. C. 28.

cealed in a grove of the island Chemmis, in a lake near Butus; but SMU, or SAMBAR, found means to kill him, and left him in the waters, where ISIS found him and restored him to life (a). ÆLIAN says, that the Sun, a form of OSIRIS, being displeased with CUPID, threw him into the ocean, and gave him a shell for his abode: SMU, we are told, was at length defeated and killed by ORUS. We have said, that CA'MA was born again in this lower world, or became *Adbóyóni*, not as a punishment for his offence, which that word commonly implies, but as a mitigation of the chastisement, which he had received from ISWARA, and as a favour conferred on him in becoming a son of VISHNU: this may, therefore, be the origin both of the name and the story of ADONIS; and the yearly lamentations of the *Syrian* damsels may have taken rise from the ditties chanted by RETI, together with the *Apсарses*, or nymphs, who had attended CA'MA, when he provoked the wrath of MAHA'DE'VA: one of the sweetest measures in *Sanscrit* prosody has the name of Reti vilápa, or the *dirge* of RETI.

IN the only remaining accounts of *Egyptian* Mythology, we find three kings of that country, named CAMEPHIS, which means in *Coptick*, according to JABLONSKI, the guardian divinity of *Egypt* (b): the history of those kings is very obscure; and whether they have any relation to the three descendants of CA'MA, I cannot pretend to determine. The Cau-

(a) Diad. Sic. B, 14.

(b) See Alphab. Tibet. p. 145.

napas appear to be the Νέκυες ἡμίθεοι supposed to have reigned in *Egypt*; for we learn from SYNCELLUS (a), that the *Egyptians* had a strange tale concerning a dynasty of *dead men*; that is, according to the *Hindus*, of men afflicted with some spha-celous disorder, and, most probably, with *Elephan-tiasis*. The seat of CUNAPA seems to have been *Canobus*, or *Canopus*, not far from *Alexandria*: that CANOPUS died there of a loathsome disease, was as- ferted by the *Greek Mythologists*, according to the writer of the *Great Etymological Dictionary* under the word Ἐλέθειον; and he is generally represented in a black shroud, with a cap closely fitted to his head, as if his dress was intended to conceal some offen- sive malady; whence the potters of *Canopus* often made pitchers with covers in the form of a close cap. His tomb was to be seen at *Helenium*, near the town which bore his name; but that of his wife (who, according to EPIPHANIUS, was named CUMENUTHIS) was in a place called *Menuthis*, at the distance of two stadia. There were two temples at *Canopus*; the more ancient inscribed to HERCULES, which stood in the suburbs (b), and the more modern, but of greater celebrity, raised in honour of SERAPIS (c). Now there seems to be no small affinity between the characters of DUNDHU and ANTÆUS; of VISVADHANWA and HERCULES; many heroes of antiquity (CICERO reckons up fix,

(a) p. 40 cited by Mr. BRYANT.

(b) Herod. B. 2.

(c) Strabo. B. 17.

and

and others *forty-three*, some of whom were peculiar to *Egypt*) had the title of **HERCULES**; and the *Greeks*, after their fashion, ascribed to one the mighty achievements of them all. **ANTÆUS** was, like **DUNDHU**, a favourite servant of **OSIRIS**, who intrusted part of *Egypt* to his government; but, having in some respect misbehaved, he was deposed, absconded, and was hunted by **HERCULES**, through every corner of *Africa*: hence I conclude, that *Dandbu-mára-ṣṭ'bán* was the town, called *Anteu* by the *Egyptians*, and *Antæopolis* by the *Greeks*, where a temple was raised and sacrifices made to **ANTÆUS** in hope of obtaining protection against other demons and giants. *Rácshasa-ṣṭ'bán* seems to be the *Rhacotis* of the *Greeks*, which **CEDRENUS** calls in the oblique case *Rhakkástèn*: it stood on the site of the present *Alexandria*, and must in former ages have been a place of considerable note; for **PLINY** tells us, that an old king of *Egypt*, named **MESPHEES**, had erected two obelisks in it, and that some older kings of that country had built forts there, with garrisons in them, against the pirates who infested the coast (a). When **HERCULES** had put on the fatal robe, he was afflicted, like **VISVADHANWA**, with a loathsome and excruciating disease, through the vengeance of the dying **NESSUS**: others relate (for the same fable is often differently told by the *Greeks*) that **HERCULES** was covered with gangrenous ulcers from the

(a) Lib. 36. Cap. 9,

venom

venom of the *Lernean serpent*, and was cured in *Phenice*, at a place called *Ake* (the *Acco* of Scripture) by the juice of a plant, which abounds both in that spot and on the banks of the *Nile* (a). The *Greeks*, who certainly migrated from *Egypt*, carried with them the old *Egyptian* and *Indian* legends, and endeavoured (not always with success) to appropriate a foreign system to their new settlements: all their heroes or demigods, named *HERACLES* by them, and *HERCULES* by the *Latians*, (if not by the *Æolians*), were sons of *JUPITER*, who is represented in *India* both by *HERA*, or *SIVA*, and by *HERI* or *VISHNU*; nor can I help suspecting, that *HERCULES* is the same with *HERACULA*, commonly pronounced *Her-cul*, and signifying the race of *HERA* or *HERI*. Those heroes are celebrated in the concluding book of the *Mabábbárat*, entitled *Herivansa*; and *ARRIAN* says, that the *Suraseni*, or people of *Mat'burá*, worshipped *HERCULES*, by whom he must have meant *CRISHNA* and his descendants.

IN the *Canopean* temple of *SERAPIS*, the statue of the god was decorated with a *Cerberus* and a *Dragon*; whence the learned *Alexandrians* concluded, that he was the same with *PLUTO*: his image had been brought from *Sinope* by the command of one of the *Ptolemies*, before whose time he was hardly known in *Egypt*. *SERAPIS*, I believe, is the same with *YAMA* or *PLUTO*; and his name seems derived

[(a) Sceph. Byzant. under *Ake*.

from

from the compound *Astapa*, implying *thirst of blood*: the sun in *Bhádra*, had the title of YAMA, but the *Egyptians* gave that of PLUTO, says PORPHYRY, to the great luminary near the winter solstice (a). YAMA, the regent of hell, has two dogs, according to the *Puránas*, one of them, named CERBURA and SABALA, or *varied*; the other SYA'MA, or *black*; the first of whom is also called *Trisiras*, or *with three heads*, and has the additional epithets of *Calmasa*, *Chitra*, and *Cirmira*, all signifying *stained*, or *spotted*: in PLINY, the words *Cimmerium* and *Cerberion* seem used as synonymous (b); but, however that may be, the CERBURA of the *Hindus* is indubitably the CERBERUS of the *Greeks*. The Dragon of SERAPIS, I suppose to be the *Séshanága*, which is described as in the infernal regions by the author of the *Bhágavat*.

HAVING now closed my remarks on the parallel divinities of *Egypt* and *India*, with references to the ancient geography of the countries adjacent to the *Nile*, I cannot end this section more properly than with an account of the *Jainas* and the three principal deities of that sect; but the subject is dark, because the *Bráhmens*, who abhor the followers of JINA, either know little of them, or are unwilling to make them the subject of conversation: what they have deigned to communicate, I now offer to the society.

TOWARD the middle of the period, named *Pad-*

(a) Cited by Euseb.

(b) Lib. 6. C. 6.

macalpa, there was such a want of rain for many successive years, that the greatest part of mankind perished, and BRAHMA' himself was grieved by the distress which prevailed in the universe; RIPUNJAYA then reigned in the west of *Cusba-dwíp*, and, seeing his kingdom desolate, came to end his days at *Cás'ì*. Here we may remark, that *Cás'ì*, or *the splendid*, (a name retained by PTOLEMY in the word *Cassidia*) is called *Banáres* by the *Moguls*, who have transposed two of the letters in its ancient epithet *Váránasì*; a name, in some degree preserved also by the *Greeks* in the word *Aornis* on the *Ganges*; for, when old *Cási*, or *Cassidia*, was destroyed by BHAGAWAN, according to the *Puránas*, or by BACCHUS, according to DIONYSIUS PERIEGETES, it was rebuilt at some distance from its former site, near a place called *Sivabar*, and had the name of *Váránasì*, or *Aornis*, which we find also written *Avernus*: the word *Váránasì* may be taken, as some *Bráhmens* have conjectured, from the names of two rivulets, *Varuna* and *Asì*, between which the town stands; but more learned grammarians deduce it from *vara*, or *most excellent*, and *anas*, or *water*, whence come *Varánasì*, an epithet of *Gangà* and *Váránasì* (formed by PA'NINI'S rule) of the city raised on her bank. To proceed: BRAHMA' offered RIPUNJAYA the dominion of the whole earth, with *Cási* for his metropolis, directing him to collect the scattered remains of the human race, and to aid them in forming new settlements: telling him, that his name should thenceforth be DIVO'DA'SA, or *Servant of Heaven*. The wise

wife prince was unwilling to accept so burdensome an office, and proposed as the condition of his acceptance, that the glory, which he was to acquire, should be exclusively his own: and that no *Dévatà*, should remain in his capital: BRAHMA', not without reluctance, assented, and even MAHA'DE'VA, with his attendants, left their favourite abode at *Cáfi*, and retired to the *Mandara* hills near the source of the *Ganges*. The reign of DIVODAS began with acts of power, which alarmed the Gods; he deposed the Sun and Moon from their seats, and appointed other regents of them, making also a new fort of fire: but the inhabitants of *Cáfi* were happy under his virtuous government. The deities, however, were jealous, and MAHA'DE'VA, impatient to revisit his beloved city, prevailed on them to assume different shapes, in order to seduce the king and his people. DE'VI' tempted them, without success, in the forms of sixty four *Yóginis*, or female anchorets: the twelve *A'dityas*, or Suns, undertook to corrupt them; but, ashamed of their failure, remained in the holy town: next appeared GANE'SA, commissioned by his father MAHA'DE'VA, in the garb of an *astronomer*, attended, by others of his profession; and assisted by thirty-six *Vaináyacis*, or *Gánéfis*, who were his female descendants; and by their help he began to change the disposition of the people, and to prepare them for the coming of the three principal deities.

VISHNU came in the character of JINA, inveighing against sacrifices, prayers, pilgrimages, and the ceremonies

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ceremonies prescribed by the *Véda*, and asserting, that all true religion consisted *in killing no creature that had life*: his consort JAYA'DE'VI' preached this new doctrine to her own sex; and the inhabitants of *Cáfi* were perplexed with doubts. He was followed by MAHA'DE'VA, in the form of ARHAN or MAHIMAN, accompanied by his wife MAHA'MA'NYA, with a multitude of male and female attendants: he supported the tenets of JINA, alledging his own superiority over BRAHMA' and VISHNU, and referring, for the truth of his allegation, to JINA himself, who fell prostrate before him; and they travelled together over the world, endeavouring to spread their heresies. At length appeared BRAHMA' in the figure of BUDDHA, whose consort was named VIJNYA: he confirmed the principles inculcated by his predecessors, and, finding the people seduced, he began, in the capacity of a *Brábmén*, to corrupt the mind of the king. DIVO'DA'SA listened to him with complacency, lost his dominion, and gave way to MAHA'DE'VA, who returned to his former place of residence; but the deposed king, reflecting too late on his weakness, retired to the banks of the *Gómati*, where he built a fortress, and began to build a city on the same plan with *Cás'i*: the ruins of both are still to be seen near *Chanwoc*, about *fourteen* miles above the confluence of the *Gamti* with the *Ganges*, and about twenty to the north of *Benáres*. It is added, that MAHA'DE'VA, having vainly contended with the numerous and obstinate followers of the new doctrine,

trine, resolved to exterminate them; and, for that purpose, took the shape of SANCARA, surnamed *Achárya*, who explained the *Védas* to the people, destroyed the temples of the *Jainas*, caused their books to be burned, and massacred all who opposed him. This tale, which has been extracted from a book, entitled *Sancara-prádúr-bháva*, was manifestly invented for the purpose of aggrandizing SANCARA'CHA'RYA, whose exposition of the *Upánishads* and comment on the *Védánta*, with other excellent works, in prose and verse, on the being and attributes of God, are still extant and sedulously studied by the *Védánti* school: his disciples considered him as an incarnation of MAHA'DÉVA; but he tarnished his brilliant character, by fomenting the religious war, in which most of the persecuted *Jainas* were slain or expelled from these parts of *India*; very few of them now remaining in the *Gangetick* provinces, or in the western peninsula, and those few living in penury and ignorance, apparently very wretched, and extremely reserved on all subjects of religion. These heterodox *Indians* are divided into three sects: the followers of JINA we find chiefly dispersed on the borders of *India*; those of BUDDHA, in *Tibet*, and other vast regions to the north and east of it; while those of ARHAN (who are said to have been anciently the most powerful of the three) now reside principally in *Siam* and in other kingdoms of the eastern peninsula. ARHAN is reported to have left impressions of his feet on rocks in very remote countries, as monuments of his very extensive travels: the most remarkable of them

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them is in the island of *Sinbul*, or *Silan*, and the *Siamefe* revere it under the name of *Prapút*, from the *Sanscrit* word *Prapáda*; but the *Brábmens* insist that it was made by the foot of RA'VANA. Another impression of a foot, about two cubits long, was to be seen, in the time of HERODOTUS, on the banks of the river *Tyras*, now called the *Dniester*; the people of that country were certainly *Bauddbas*, and their high priest, who resided on mount *Gocajon*, at present named *Casjon*, was believed to be regenerate, exactly like the *Lama* of *Tibet*.

AS TO JINA, he is said, by his followers, to have assumed twenty-four *rúpas*, or *forms*, at the same time, for the purpose of disseminating his doctrine, but to have existed really and wholly in all and each of those forms at once, though in places very remote; but those *rúpas* were of different orders, according to certain mysterious divisions of twenty-four, and the *forms* are considered as more or less perfect, according to the greater or less perfection of the component numbers and the several compounds, the leading number being *three*, as an emblem of the *Trimúrti*: again the twenty-four *rúpas*, multiplied by those numbers, which before were used as divisors, produce other *forms*; and thus they exhibit the appearances of JINA in all possible varieties and permutations, comprising in them the different productions of nature.

MOST of the *Brábmens* insist, that the BUDDHA, who perverted DIVO-DA'SA, was not the *ninth* incarnation of VISHNU, whose name, some say, should be

be written BAUDDHA, or BO'DDHA; but not to mention the *Amarcôsh*, the *Mugdbabôdb*, and the *Gîtâgôvinda*, in all of which the ninth *avatâr* is called BUDDHA, it is expressly declared in the *Bhâgavat*, that VISHNU should appear *nintbly* in the form of "BUDDHA, son of JINA, for the purpose of founding the *Daityas*, at a place named *Cîcata*, "when the *Câli* age should be completely begun." On this passage it is only remarked by SRI'DHARA *Swâmi*, the celebrated commentator, that JINA and AJINA were two names of the same person, and that *Cîcata* was in the district of *Gayâ*; but the *Pandits*, who assisted in the *Persian* translation of the *Bhâgavat*, gave the following account of the ninth *avatâra*. The *Daityas* had asked INDRA, by what means they could attain the dominion of the world; and he had answered, that they could only attain it by sacrifice, purification, and piety: they made preparations accordingly for a solemn sacrifice and a general ablution; but VISHNU, on the intercession of the *Dévas*, descended in the shape of a *Sannyasi*, named BUDDHA, with his hair braided in a knot on the crown of his head, wrapt in a squalid mantle and with a broom in his hand. BUDDHA presented himself to the *Daityas*, and was kindly received by them; but, when they expressed their surprize at his foul vesture, and the singular implement which he carried, he told them, that *it was cruel, and consequently impious, to deprive any creature of life*; that, whatever might be said in the *Védas*, every sacrifice of an animal was an abomina-

tion, and that *purification* itself was wicked, because some small insect might be killed in bathing or washing cloth; that he never bathed, and constantly swept the ground before him, lest he should tread on some innocent reptile: he then expatiated on the inhumanity of giving pain to the playful and harmless kid, and reasoned with such eloquence, that the *Daityas* wept, and abandoned all thought of ablution and sacrifice. As this *Máyà*, or *illusive appearance*, of VISHNU, frustrated the ambitious project of the *Daityas*, one of BUDDHA'S titles is the son of MA'YA': he is also named SA'CYASINHA, or the *Lion* of the race of *Sácyá*, from whom he descended, an appellation which seems to intimate, that he was a conqueror, or a warrior, as well as a philosopher. Whether BUDDHA was a sage or a hero, the leader of a colony, or a whole colony personified, whether he was black or fair, whether his hair was curled or straight, if indeed he had any hair (which a commentator on the *Bhágavat* denies) whether he appeared ten, or two hundred, or a thousand years, after CRISHNA, it is very certain that he was not of the true *Indian* race: in all his images, and in the statues of *Baudhas*, male and female, which are to be seen in many parts of these provinces and in both peninsulas, there is an appearance of something *Egyptian* or *Ethiopian*; and both in features and dress, they differ widely from the ancient *Hindu* figures of heroes and demigods. SA'CYA has a resemblance in sound to SISAC, and we find CHA'NAC abbrevi-
ated

ated from CHA'NACYA; so that SISAC and SESON-
 CHOSIS may be corrupted from SA'CYASINHA, with
 a transposition of some letters, which we know to
 be frequent in proper names, as in the word *Ba-
 náres*. Many of his statues in *India* are colossal,
 nearly naked, and usually represented sitting in a
 contemplative attitude; nor am I disinclined to
 believe, that the famed statue of MEMNON, in *Egypt*,
 was erected in honour of MAHIMAN, which has
 MAHIMNA' in one of its oblique cases, and the
Greeks could hardly have pronounced that word
 otherwise than MAIMNA, or MEMNA: they cer-
 tainly used *Mai* instead of *Maba*, for HESYCHIUS
 expressly says, *Μαί, μεγάλη. Ἰνδοί;* and *Mai* signifies
great even in modern *Coptick*. We are told, that
 MAHIMAN, by his wife MAHA'MA'NYA', had a son
 named SHARMANA CARDAMA, who seems to be the
 SAMMANO CODOM of the *Bauddhas*, unless those last
 words be corrupted from SAMANTA GO'TAM, which
 are found in the *Amarcós* among BUDDHA's names.
 CARDAM, which properly means *clay* or *mud*, was
 the first created man, according to some *Indian* le-
 gends; but the *Puránas* mention about seven or
 eight, who claimed the priority of creation; and
 some *Hindus*, desirous of reconciling the contradic-
 tion, but unwilling to admit that the same fact is
 differently related, and the same person differently
 named, insist that each was the first man in his re-
 spective country. Be this as it may, CARDAMA
 lived in *Varuna-c'banda*, so called from his son VA-
 RUNA, the god of ocean, where we see the ground-

work of the fable concerning PALEMÓN, or MELICERTUS, grandson of CADMUS: now that *c'banda*, or division of *Jambu-dwíp* comprised the modern *Perfia*, *Syria*, and *Asia* the Less; in which countries we find many traces of MAHIMAN and his followers, in the stupendous edifices, remarkable for their magnificence and solidity, which the *Greeks* ascribed to the *Cyclopes*. The walls of *Susa*, about sixteen miles in circumference, were built by the father of MEMNON; the citadel was called *Memnonium*, and the town *Memnonia*; the palace is represented by ÆLIAN as amazingly sumptuous, and STRABO compares its ancient walls, citadels, temples, and palace to those of *Babylon*; a noble high road through the country was attributed to MEMNON; one tomb near *Troy* was supposed to be his, and another in *Syria*; the *Ethiopians*, according to DIODORUS of *Sicily*, claimed MEMNON as their countryman, and a nation in *Ethiopia* were styled *Memnones*; on the borders of that country and of *Egypt* stood many old palaces, called *Memnonian*; part of *Thebes* had the name of *Memnonium*; and an astonishing building at *Abydus* was denominated MEMNON'S palace; STRABO says, that many supposed ISMANDES to have been the same with MEMNON, and consequently they must have thought the Labyrinth a *Memnonian* structure (a).

DIVO'DA'SA, pronounced in the popular dialects DIODA'S, reigned over some western districts of *Cusha*-

(a) Herod. V. 54. Æl. XIII. 18. Diod. III. 69. Strab. XV. p. 72§. XVII. p. 813.

dwip *within*, which extended from the shores of the *Mediterranean* to the banks of the *Indus*; and he became, we find, the first mortal king of *Varánes*: he seems to have been the HERCULES DIODAS mentioned by EUSEBIUS, who flourished in Phenice, and, it is supposed, about 1524 years before our era; but, in my humble opinion, we cannot place any reliance on such chronological calculations; which always err on the side of antiquity. The three sects of JINA, MAHIMAN, and BUDDHA, whatever may be the difference between them, are all named BAUDDHAS; and, as the chief law, in which, as the *Bráhmens* assert, they make virtue and religion consist, is *to preserve the lives of all animated beings*, we cannot but suppose, that the founder of their sect was BUDDHA, the ninth *avatár*, who in the *Agnipurán*, has the epithet of *Sacriṣa*, or Benevolent, and, in the *Gítágóvinda*, that of *Sadaya-brídaya*, or Tender-hearted: it is added by JAYADE'VA, that "he censured the whole *Véda*, because it prescribed the immolation of cattle." This alone, we see, has not destroyed their veneration for him; but they contend that atheistical dogmas have been propagated by modern *Bauddhas*, who were either his disciples, or those of a younger BUDDHA, or so named from *buddhi*, because they admit no supreme divinity, but *intellect*; they add, that even the old *Jainas*, or *Jayanas*, acknowledged no gods but JYA', or Earth, and VISHNU, or Water; as DERIADES (perhaps DURYO'DHAN) is introduced by NONNUS boasting, that Water and Earth were his only

only deities; and reviling his adversaries, for entertaining a different opinion (a); so that the *Indian* war, described in the *Dionysiacs*, arose probably from a religious quarrel. Either the old *Bauddhas* were the same with the *Cutila-céfas*, or nearly allied to them; and we may suspect some affinity between them and the *Pális*, because the sacred language of *Siam*, in which the laws of the *Bauddhas* are composed, is properly named *Páli*; but a complete account of BUDDHA will then only be given, when some studious man shall collect all that relates to him in the *Sanscrit* books, particularly in the *Váyu-purán*, and shall compare his authorities with the testimonies, drawn from other sources by KÆMPFER, GIORGI, TACHARD, DE LA LOUBERE, and by such as have access to the literature of *China*, *Siam*, and *Japan*.

SECTION THE THIRD.

WE come now to the demigods, heroes, and sages, who at different times visited *Egypt* and *Ethiopia*, some as vindictive conquerors, and some as instructors in religion and morality.

I. PE'T'HI'NA'S, or PI'T'HE'NA'S was a *Rishi*, or holy man, who had long resided near Mount *Himalaya*, but at length retired to the places of pilgrimage on the banks of the *Cáli*, designing to end

(a) *Dionysiac*, B. 21. v. 247, &c. 259, &c.

his days there in the discharge of his religious duties: his virtues were so transcendent, that the inhabitants of the countries bordering on that river, insisted on his becoming their sovereign, and his descendants reigned over them to the *thirteenth* generation; but his immediate successor was only his adopted son. The following series of *fifteen* kings may constitute, perhaps, the dynasty; which, in the history of *Egypt*, is called the *Cynick Circle*:

PE'T'HINÁS.

Pait'hinasi,	<i>Critriménás,</i>
<i>Isténás,</i>	10 <i>Carmanyénás,</i>
<i>Yasténás,</i>	<i>Pit'bini,</i>
5 <i>Casténás,</i>	<i>Pát'bini,</i>
<i>Jushténás,</i>	<i>Páttiyamsuca,</i>
<i>Pushténás,</i>	Pét'hí-s'uca,
<i>Sushténás,</i>	15 <i>Mèd'hí-s'uca.</i>

EACH of those princes is believed to have built a place of worship, near which he usually resided; but of the fifteen temples, or consecrated edifices, we can only ascertain the situation of *seven* with any degree of accuracy.

THE founder of the family was a pious and excellent prince, observing in all respects the ordinances of the *Véda*: his name is to this day highly venerated by the *Bráhmens*; many sacerdotal families in *India* boast of their descent from him; and the laws of PAIT'HINASI are still extant, in an ancient style and in modulated prose; among the many

many tracts, which collectively form the *Dberma-Sástra*. It must be observed, that he was often called *PÍ'T'HERISHI*, or *PI'T'HERISHI*; and his place of residence, *Pit'hé-ríſbi-ft'hán*; but the short vowel *ri* has the sound of *ru* in the western pronunciation, like the first syllable of *Richard* in some *Engliſh* counties: thus, in some parts of *India*, *amrita*, or *ambroſia*, is pronounced *amrüt*, whence I conjecture, that the seat of *Pit'bé-ruſbi* was the *Patros* of Scripture, called *Pbatures* by the Seventy, and *Pbatorí* by *EUSEBIUS*, which gave its appellation to the *Pbaturitic* nome of *PLINY*. Some imagine *Pbaturis* to have been *Thebes*, or *Dioſpolis*; but *PLINY* mentions them both as diſtinct places, though, from his context, it appears that they could not be far aſunder; and I ſuppoſe *Pbaturis* to be no other than the *Tathyris* of *PTOLEMY*, which he places at no great diſtance from the *Memnonium*, or western ſuburb of *Thebes*; and, in the time of *PTOLEMY*, the nome of *Pbaturis* had been annexed to that of *Dioſpolis*, ſo that its capital city became of little importance: we took notice, in the firſt ſection, that the *Ethiopiſians*, who, from a defect in their articulation, ſay *TAULOS* inſtead of *PAULOS*, would have pronounced *Titboes* for *Pithoes*, and *Tatburis* for *Patburis*.

THOUGH we before gave ſome account of the fabulous *RA'HU* and the *Grabas*, yet it may not be ſuperfluous to relate their ſtory in this place at greater length. *RA'HU* was the ſon of *CAS'YAPA* and *DITI*, according to ſome authorities; but others

others represent *SINHICA'* (perhaps the *Sphinx*) as his natural mother: he had four arms; his lower parts ended in a tail like that of a dragon; and his aspect was grim and gloomy, like the *darkness* of the chaos, whence he had also the name of *TAMAS*. He was the adviser of all mischief among the *Dai-tyas*, who had a regard for him; but among the *Dévatás* it was his chief delight to sow dissention; and, when the gods had produced the *amrit* by churning the ocean, he disguised himself, like one of them, and received a portion of it; but the Sun and Moon having discovered his fraud, *VISHNU* severed his head and two of his arms from the rest of his monstrous body. That part of the nectareous fluid, which he had time to swallow, secured his immortality: his trunk and dragon-like tail fell on the mountain of *Malaya*, where *MINI*, a *Bráhmén*, carefully preserved them by the name of *CE'TU*; and, as if a complete body had been formed from them, like a dismembered polype, he is even said to have adopted *CE'TU* as his own child. The head with two arms fell on the sands of *Barbara*, where *PI'T'HE'NA'S* was then walking with *SINHICA'*, by some called his wife: they carried the *Daitya* to their palace, and adopted him as their son; whence he acquired the name of *PAIT'-HE'NASI*. This extravagant fable is, no doubt, astronomical; *RA'HU* and *CE'TU* being clearly the *nodes*, or what astrologers call the *head* and *tail* of the dragon: it is added, that they appeased *VISHNU*, and obtained re-admission to the firmament,

but

but were no longer visible from the earth, their enlightened sides being turned from it; that RA'HU strives during eclipses, to wreak vengeance on the Sun and Moon, who detected him; and that CE'TU often appears as a comet, a whirlwind, a fiery meteor, a water-spout, or a column of sand. From PAITHINA'S the Greeks appear to have made *Pythons* in their oblique case; but they seem to have confounded the stories of PYTHON and TYPHON, uniting two distinct persons in one (a). PAIT'HE'NES, who reigned on the banks of the *Cáli* after PIT'HE'NAS his protector, I suppose to be TYPHON, TYPHAON, or TYPHÆUS: he was an usurper and a tyrant, oppressing the *Dévatás*, encouraging the *Daityas*, and suffering the *Védas* to be neglected. HERODOTUS represents him, like RA'HU, as constantly endeavouring to destroy APOLLO and DIANA (b); and the Mythologists add, that he was thunderstruck by JUPITER, and fell into the quicksands of the lake *Sirbonis*, called also *Sirbon* and *Sarbonis*: now *Swarbhánu*, one of his names, signifies *Light of Heaven*, and, in that character, he answers to LUCIFER. The fall of that rebellious angel is described by ISAIAH, who introduces him saying, that "he would exalt his throne above the stars of GOD, and would sit on the mount of the congregation in the sides of the North:" the heavenly *Méru* of the *Puránas*, where the principal *Dévas* are supposed to be seated, is not only in the

(a) Plut. Isis and Osiris.

(b) B. 2. C. 156.

north,

north, but has also the name of *Sabbá*, or the *congregation*. Fifty-six comets are said, in the *Chintámani*, to have sprung from CE'TU; and RA'HU had a numerous progeny of *Grábas*, or crocodiles: we are told by ÆLIAN, that TYPHON assumed the form of a crocodile (*a*), and RA'HU was often represented in the shape of that animal, though he is generally described as a dragon. The constellation of the dragon is by the *Japanese* called the *Crocodile*; and the sixth year of the *Tartarian* cycle has the same appellation: it is the very year, which the *Tibetians* name the year of Lightning, alluding to the dragon, who was stricken by it (*b*). A real tyrant of *Egypt* was, probably, supposed to be RA'HU, or TYPHON, in a human shape; for we find, that he was actually expelled from that country together with his *Grábas*: I have not yet been able to procure a particular account of their expulsion. The *st'bán* of RA'HU, or PAITHI'NASI, named also PAIT'HI, seems to have been the town of *Pitbom* on the borders of *Egypt*: the *Seventy* wrote it *Peitbo*, and HERODOTUS calls it *Patumos*; but, the *second* case in *Sanscrit* being generally affected in the western dialects, we find it written *Pbitbom* by the old *Latin* interpreter, *Fitbom* by HIERONYMUS, and *Petbom* in the *Coptick* translation. The *Greek* name of that city was *Heroópolis*, or according to STRABO, *Heroón*; but we are informed by STEPHANUS of *Byzantium* (*c*), that, "when TY-

(*a*) On Animals, B. 10. C. 21. (*b*) Alphab. Tibet. p. 463.

(*c*) Under the word 'Hçð.

“ PHON was smitten by lightning, and blood (*αιμα*)
 “ flowed from his wounds, the place, where he
 “ fell, was thence called *Hæmus*, though it had
 “ likewise the name of *Hero* :” so the station of
 RA’HU was on the spot, where PI’T’HE’NA’S and
 SINGHICA’ found his bloody head rolling on the
 sands ; and, if *Singbicá*, or the *Woman like a Lionsess*,
 be the *Sphinx*, the monstrous head, which the *Arabs*
 call *Abu’lhaul*, or *Father of Terrour*, may have been
 intended for that of RA’HU, and not, as it is com-
 monly believed, for his mother. Though the peo-
 ple of *Egypt* abhorred TYPHON, yet fear made them
 worship him ; and in early times they offered him
 human victims : the *Greeks* say, that he had a red
 complexion, and mention his expulsion from *Egypt*,
 but add a strange story of his arrival in *Palestine*,
 and of his three sons. We must not, however,
 confound RA’HU with MAHA’DE’VA’, who, in his
 destructive character was called also TYPHON ;
 though it be difficult sometimes to distinguish them :
 several places in *Egypt* were dedicated to a divinity
 named TYPHON ; as the *Typhaonian* places between
Tentyra and *Coptos* ; and the tower of *Melite*, where
 daily sacrifices were made to a dragon so terrible,
 that no mortal durst look on him ; the legends of
 the temple relating, that a man, who had once the
 temerity to enter the recesses of it, was so terrified,
 by the sight of the monster, that he soon expired (a).
Melite, I presume, was in that part of the *Delta*,

(a) *Ælian* on Animals, B. 11. C. 17.

which

which had been peopled by a colony from *Miletus*; and was, probably, the *Milesian* wall or fort near the sea-shore, mentioned by STRABO.

THE usurper was succeeded by ISHTE'NA's, the real son of PIT'HE'NA's, who had also a daughter named PAIT'HE'NI'; and her story is related thus in the *Brabmánda-purán*. From her earliest youth she was distinguished for piety, especially towards MAHA'DE'VA, on whom her heart was ever intent; and, at the great festival, when all the nation resorted to *Cardamast'balì*, or *Thebes*, the princess never failed to sing and dance before the image of CARADAME'SWARA: the goddess ISWARI' was so pleased with her behaviour, that she made PAITHE'NI' her *Sac'bi*, or female companion; and the damsel used to dance thrice a day in the *mud* before the gate of the temple, but with such lightness and address as never to soil her mantle. She died a virgin, having devoted her life to the service of the god and his consort. The female patronymick PAIT'HE'NI comes from PIT'H' or PIT'HE'NA, but from PIT'HE'NA's the derivative form would be PAITHE'NASI'; and thence NONNUS calls her PEITHIANASSA, and describes her as a handmaid of SEMELE, the daughter of CADMUS, in which character she received JUNO (*a*), who was devising the ruin of SEMELE, and with that intent had assumed the form of a loquacious nurse: this passage in the *Dionysiacks* is very interesting, as it proves, in my

(a) *Dionysiac*. B. 8. v. 193.

opinion, that the SEMELE and CADMUS of the Greeks were the same with the SYA'MALA' and CARDAMA of the Hindus.

THE *fourteenth* prince of this dynasty was devoted from his infancy to the worship of I'SWARA, on whom his mind was perpetually fixed, so that he became insensible of all worldly affections, and indifferent both to the praise and censure of men : he used, therefore, to wander over the country, sometimes dwelling on hills and in woods, sometimes in a bower, rarely in a house, and appearing like an idiot in the eyes of the vulgar, who, in ridicule of his idle talk and behaviour, called him *Pér'bi-suca*, *Panjara-suca*, or *Sála-suca*, meaning the *parrot* in a *chest*, a *cage*, or a *house*, which names he always retained. When he grew up, and sat on the throne, he governed his people equitably and wisely, restraining the vicious by his just severity, and instructing the ignorant in morals and religion : by his wife MA'RISHA' he had a son called ME'D'HISUCA, to whom at length he resigned his kingdom, and, by the favour of ISWARA, became *jivanmukta* or *released*, even *during life*, from all encumbrances of matters ; but the story of MA'RISHA' and his son has been related in a preceding section. *Méd'bi*, or *Mér'bi*, means a pillar, or a *post to which victims are tied*, or any straight pole perpendicularly fixed in the ground ; and *Pattiyam*, I believe, signifies a cross stick, or a wooden bar placed horizontally ; so that *Pattiyam-suca* might have meant the *parrot on a perch* ; but why the *thirteenth* prince had that appellation,

pellation, I am not yet informed: SUCÁ is also a proper name; the son of VYA'SA, and principal speaker in the *Bhágavat*, being called SUCÁ-DE'VA. Now many *obelisks* in *Egypt* were said to have been raised by a king named SUCHIS (a); and the famous labyrinth, to have been constructed by King PETESUCCUS (b): by *Mérbi* we may certainly understand either a pillar or an obelisk, or a slender and lofty tower like the *Menárabs* of the *Muselmans*, or even a high building in a pyramidal form. The *Hindus* assert, that each of the three SUCAS had a particular edifice ascribed to him; and we can hardly doubt, that the *β'bán* of PE'THI-SUCÁ was the labyrinth: if the three names of that prince have any allusion to the building, we may apply *Sálá*, or mansion, to the whole of it; *Panjara*, or cage, to the lower story, and *Pá''bi*, or chest, to the various apartments under ground, where the chests, or *coffins*, of the sacred crocodiles, called *Sukbus* or *Sukbis* in old *Egyptian* (c), and *Soukb* to this day in *Coptick*, were carefully deposited. HESYCHIUS, indeed, says, that *Buti* signified a chest, or coffin, in *Egyptian*; but that, perhaps, must be understood of the vulgar dialect: the modern *Copts* call a chest *be-ut*, or, with their article, *sabút*; a word which the *Arabs* have borrowed. When PLINY informs us, that PETESUCCUS was named also TITHOES, we must either read PITHOES from PE'THI, or impute the change of the initial letter

(a) Plin. L. 36. C. 8.

(b) Plin. L. 36. C. 13.

(c) STRABO, B. 17. p. 811. DAMASCIUS, Life of ISIDORUS.

to the defective articulation of the *Ethiopians*, who frequently invaded *Egypt*. From the account given by HERODOTUS, we may conjecture, that the coffins of the *sacred crocodiles*, as they were called, contained in fact the bodies of those princes, whom both *Egyptians* and *Hindus* named *Sucas*, though *suc* means a parrot in *Sanscrit*, and a crocodile in the *Coptick* dialect: the *Sanscrit* words for a crocodile are *Cumbbira* and *Nacra*, to which some expositors of the *Amarcôsb* and *Avagraha* and *Grâha*; but, if the royal name was symbolical, and implied a peculiar ability to *seize* and *bold*, the symbol might be taken from a bird of prey, as well as from the lizard kind; especially as a sect of *Egyptians* abhorred the crocodile, and would not have applied it as an emblem of any legal and respectable power, which they would rather have expressed by a hawk, or some distinguished bird of that order: others, indeed, worshipped crocodiles, and I am told, that the very legend before us, framed according to their notions, may be found in some of the *Purânas*.

WE find then three kings named SUCAS, or *parrots*, living in a *house* or a *cage*, or resting either on an *upright pole*, or on one with a *cross-bar*, but who they were, it is not my present object, nor am I now able, to investigate: I will only observe, that besides the king of *Egypt*, whom PLINY calls *SUCHIS*, or *SOEHIS*, the father of the *Curetes*, is named *SOCHUS* by a *Greek* lexicographer, and *SOCUS* by the author of the *Diomystacks*; and that he was one
of

of the *Cabires* or *Cuvéras*, who (or at least some of whom) inhabited in former ages the countries adjacent to the *Nile*.

THE ruins of that wonderful building, called the Labyrinth, are still to be seen, near the lake *Mæris*, at a place which the *Arabs* have named the *Kasr*, or palace, of *KA'RU'N*, whom they suppose to have been the richest of mortals; as the ruins of *ME'DHI-SU'CA-ſ'ban* are in a district, named the *Belád*, or country, of the same personage: the place last mentioned is, most probably, the labyrinth built, according to *DAMOTELES* in *PLINY*, by *MOTHERUDES*, a name derived, I imagine, from *MEDHI-RUSHI*. The town of *Meta-camsa*, mentioned by *PTOLEMY* as opposite to *Pselcbis* above *Syene*, seems to have had some connection with *Medbi-fuca*; for *camsa* and *fuca* were synonymous in the old *Egyptian*: *HERODOTUS* at least informs us, that *camsa* meant a crocodile in that language; and it appears related to *timſáb* in *Arabick*. *Patyam* (for so the long compound is often abbreviated) seems to have been the labyrinth near *Arſinoe*, or *Crocodilopolis*, now *Fayum*, which word I suppose corrupted from *Patyam*, or *Phatyam*, as the *Copts* would have pronounced it; and my *Pandit* inclines also to think, that the building might have been thus denominated from large pieces, of stone or timber projecting, like *patyas*, before the windows, in order to support the frames of a balcony, which, as a new invention, must have attracted the notice of beholders. As to the lake of *Mæris*, I have al-

ready exhibited all that I have yet found concerning it: the stupendous pyramid, said to have been six hundred feet high, in the midst of that lake, was raised, we are told, by a king named MÆRIS, MYRIS, MARROS, MAINDES, MENDES, and IMANDES(a); a strong instance of one name variously corrupted; and I have no doubt, that the original of all those variations was MERHI or MEDHI. Even to this day in *India*, the pillars or obelisks, often raised in the middle of tanks, or pools, are called *Mérbis*; but let us proceed to another legend faithfully extracted from the *Mabá calpa*, in which we see, beyond a doubt, the affinity of *Indian*, *Egyptian*, and *Grecian* Mythology.

II. On the mountains of *Jwálámuc'ba*, in the interior *Cusha-dwip*, reigned a virtuous and religious prince, named C'HARVANA'YANA's, whose son, CAPE'YANA's, preferred arms and hunting, in which he was continually engaged, to the study of the *Véda*, and was so frequently concerned in contests and affrays with his neighbours, that his father, after many vain admonitions, banished him from his palace and his kingdom: the dauntless young exile retired to the deserts, and at length reached *Mócs'hésa*, believed to be *Mecca*, where, hungry and fatigued, he bathed in the *Mócska-tiri'ba*, or consecrated well, and passed the night without sleep. VISVACSE'NA, then sovereign of that country, had an only daughter PADMAMUC'HI', or with a *face like a lotos*, who went to perform religious rites to MA-

(a) STRABO, B. 17. p. 811. Diod. Sic. B. 1. p. 55.

MA'DE'VA, god of the temple and the well; and there seeing the prince, she brought him refreshment and heard his adventures; their interview ended in mutual love, and the old king, who denied her nothing, consented to their marriage, which was solemnized with the ceremony of *Páni-graha*, or *taking bands*; and the young pair lived many years happily in the palace of their father. It happened some time after, that the city was besieged by two kings of the *Dánavas* with a numerous army; but CAPE'YANA'S entirely defeated them: the venerable monarch met his brave son in law returning with conquest, and, having resigned the throne to him, went to the banks of the *Cáli*, accompanied by his wife, and entered with her into the *third order*, called *Vánaprest'ba*, or that of *bermits*, in which they passed the remainder of their lives, and, after death, obtained *laya*, or *union with the Supreme Spirit*; whence their station was named *Layast'bán*, or *Layavati*, and was visited, for ages after, by such as hoped for beatitude. CAPE'YANAS, or CAPE'NAS (for he is differently named in the same book) adhered so strictly to justice, and governed so mildly, that he was respected by his neighbours and beloved by his subjects: yet he became a great conqueror, always protecting the weak, and punishing their oppressors. All the princes to the east of *Móschéso* paid him tribute; but CA'LASE'NA, king of the exterior *Cusba-dwíp*, having insolently refused to become his tributary, he invaded *Abyssinia*, and, after a very long battle, at a place named *Ranótsava*, or the *festival of combat*, wholly defeated

CA'LASE'NA, whom he replaced on his throne, exacting only a regular acknowledgment of his dominion paramount: then, following the course of the *Cáli* river, he came to *Barbara*, or the burning sands of *Nubia*, the king of which country was GULMA, one of the *Tamóvansas*, or the son of MA'NDYA, who was the son of TAMAS, of SANI, by his wife JARAT'HA'; but from GULMA he met with no resistance, for the wise king laid his diadem at the feet of CAPE'NAS, who restored it, and desired his company, as a friend, in his expedition to *Misra-ft'bán*. The sovereign of *Misra* was at that time RANASU'RA, who, disdaining submission, sent his son RANADURMADA with a great force against CAPE'NAS, and soon followed him at the head of a more powerful army: an obstinate battle was fought, at a place called afterwards *Gbóra-ft'bán*, from the horror of the carnage; but RANASU'RA was killed, and his troops entirely routed. The conqueror placed the prince on the throne of *Misra*, the capital of which was then called *Visva-cirti-pura*, or the City of *Universal Fame*: and, having carried immense treasures to *Mócshésa*, he dedicated them to the God of the temple, resolving to end his days in peaceful devotion: by PADMAMUC'HI' he had a daughter named ANTARMADA', and a son BHA'LE'YANA'S, to whom, after the example of ancient monarchs, he resigned his kingdom, when he grew old, and prepared himself for a better life.

BEFORE his death he was very desirous of performing the great *sacrifice of a horse*, called *Afwam-édban*

Edba, but considerable difficulties usually attended that ceremony; for the consecrated horse was to be set at liberty for a certain time, and followed at a distance by the owner, or his champion, who was usually one of his near kinsmen; and, if any person should attempt to stop it in its rambles, a battle must inevitably ensue: besides, as the performer of a hundred *Aśwamedhas* became equal to the God of the firmament, INDRIA was perpetually on the watch, and generally carried off the sacred animal by force or by fraud; though he could not prevent BELI from completing his hundredth sacrifice; and that monarch put the supremacy of the *Dévas* to proof, at the time, when the *Padmā-mandira* was built on the banks of the *Cumudvatī*; nor did he prevail against RAGHU, whose combat with INDRA himself is described by CA'LIDA'S in a style perfectly *Homerick*. The great age of CAPE'NAS obliged him to employ his son in that perilous and delicate service; but INDRA contrived to purloin the horse, and BHA'LE'YANA'S resolved never to see his father or kingdom, unless he could recover the mystical victim: he wandered, therefore, through forests and over deserts, till he came to the bank of the *Ganges* near *Avaca-pura*, or *Alacá-purī*, about twelve *crós* N. N. W. of *Badarī-nárb*; and there, in the agonies of despondence; he threw himself on the ground, wishing for death; but GANGA', the river goddess, appeared to him, commanded him to return home, and assured him, that he should have a son, whom she would adopt by the name of

GAN-

GA'NGE'YANA'S, who should overcome INDRA, and restore the horse to his grandfather. Her prediction was in due time accomplished; and the young hero defeated the army of INDRA in a pitched battle near the river *Cáli*, whence he acquired the title of VIRAUJA-JIT, or vanquisher of INDRA: the field of battle was thence named *Samara-s'bán*; and is also called *Virásaya*, because the flower of heroes had been there lulled in the sleep of death. BHA'LE'YANA'S, having a very religious turn of mind, placed his son on the throne, and, observing that his sister ANTARMADA' had the same inclinations, retired with her to the forest of *Tapas*, in Upper Egypt; both intending to close their days in devout austerities and in meditation on the Supreme Spirit: MA'YA'-DE'VI', or the goddess of worldly illusion, who resembles the APHRODITE *Pandemos* of the Greeks, and totally differs from JNYA'-DE'VI, or the goddess of celestial wisdom, attempted to disturb them, and, to prevent them from reaping the fruit of their piety; but she was unable to prevail over the fervent devotion of the two royal anchorites. Her failure of success, however, gave her an unexpected advantage; for ANTARMADA' became too much elated with *internal pride*, which her name implies; and, boasting of her victory over MA'YA'-DE'VI', she added, that the inhabitants of the three worlds would pay her homage, that she should be like ARUNDHATI', the celebrated consort of VASISHT'HA, and that, after her death, she should have a seat in the starry mansion: this vaunt provoked

voked MA'YA'DE'VI' to a phrensy of rage ; and she flew to AURVA, requesting him to set on fire the forests of *Tapas* ; but VISHNU, in the shape of a hollow conical mountain, surrounded the princess, and saved her from the flames ; whence the place, where she stood, was called the *st'bán* of *Ch'báditá*, or the *covered*, and the *Periracshitá*, or the *guarded on all sides*. The enraged goddess then sent a furious tempest ; but VISHNU, assuming the form of a large tree, secured her with its trunk and branches at a place thence named *Racshitá-st'bana* : MA'YA-DE'VI', however, seized her, and cast her into a certain sea, which had afterwards the name of *Amagna*, because VISHNU endued its waters with a power of supporting her on their surface ; and they have ever since retained that property, so that *nothing sinks* in them.

THE fourth and last machination was the most dangerous and malignant : DE'VI' carried ANTARMADA' to the sea-shore, and chained her to a rock, that she might be devoured by a *Grába*, or sea monster ; but VISHNU, ever vigilant to preserve her, animated a young hero, named PA'RASI'CA, who slew the monster, and released the intended victim, at a place named, from her deliverance, *Udbáras't'bán*. He conducted her to his own country, and married her at a place, called *Pánigraba*, because he there *took her by the band*, in the nuptial ceremony : they passed through life happily, and, after death, were both seated among the stars, together with CAPE'NAS and PADMAMÜG'HI', who had also the patronymick

tronymick of CA'SYAPI'. Among the immediate descendants of PA'RASICA and ANTARMALA', we find VA'RASICA and RASICA, who reigned successively, TIMICA and BHA'LUCA, who travelled, as merchants, into distant countries, and BHA'LUCA-YANI, who seems to have been the last of the race.

THE pedigree of CAPÉNAS has been carefully preserved; and many *Bráhmens* are proud of their descent from him :

CAS'YAPA and ADITA.

'Sándiláyanás,		Maunjáyanás,	
Cóbaláyanás,		Jánavans'áyanás,	
Páyacáyanás,		Ványavats'áyanás,	
Daitéyanás,		C'barvanáyanás,	15
Audamógbáyanás	5	CAPE'YANÁS,	
Mútráyanás,		Bbáleyánás,	
Vacyas'an'dbáyanás,		Gángéyanás,	
C'barvagáyanás,		Satrugáyanás,	
Cárusbáyanás,		Vailáyanás	20
Vártáyanás,	10	Jángbráyanás,	
Vátšanáyanás,		Cánsáyanás.	

A twenty-third prince, named CANSALA'YANA's, is added in some genealogical tables.

THIS is manifestly the same story with that of CEPHEUS and CASSIOPEA, PERSEUS and ANDROMEDA. The first name was written CAPHEUS or CAPHYEUUS, by the *Arcadians* (a), and is clearly taken

(a) Pausan, Arcad.

from

from CAPE'YA, the termination *nás* being frequently rejected: some assert, that he left no male issue; and APOLLODORUS only says, that he had a daughter, named STEROPE, the same, I presume, with ANDROMEDA. The wife of CAPE'YA was either descended herself from CASYAPA, or was named CA'SYAPI', after her marriage with a prince of that lineage. PA'RASICA is declared in the *Puránas* to have been so called, because he came from *para*, or *beyond*, that is from beyond the river *Cáli*, or from the west of it; since it appears from the context, that he travelled from west to east; the countries on *this side* of the *Nile*, with respect to *India*, have thence been denominated *Arva-ś'bán*, or, as the *Persians* write it, *Arabistán*; while those nations, who were seated on *the other side* of it, were called *Párasicáb*, and hence came the *Pbarusú*, or *Persæ*, of *Lybia*, who are said by PLINY to have been of *Persian* origin, or descended from PERSEUS, the chief scene of whose achievements was all the country from the western bank of the *Nile* to the ocean; but I do not believe, that the word *Párasicáb* has any relation to the *Persians*, who in *Sanscrit* are called *Párasáb*, or inhabitants of *Parasa*, and sometimes *Párasavab*, which may be derived from PARASU, or *Parasváh*, from their *excellent horses*. I must not omit, that *Arva-ś'bán*, or *Arabia*, is by some derived from *Arvan*, which signifies *a fine horse*, the final letter being omitted in composition: ARVAN is also the name of an ancient sage, believed to be a son of BRAHMA'.

IN

IN order to prove, by every species of evidence, the identity of the *Grecian* and *Indian* fables, I one night requested my *Pandit*, who is a learned astronomer, to show me among the stars the constellation of *Antarmadá*; and he instantly pointed to *Andromeda*, which I had taken care not to show him first as an asterism, with which I was acquainted: he afterwards brought me a very rare, and wonderfully curious, book in *Sanscrit*, with a distinct chapter on the *Upanacshatras*, or constellations out of the *Zodiack*, and with delineations of CAPE'YA, of CA'SYAPI' seated, with a lotos-flower in her hand, of ANTARMADA', chained with the fish near her, and of PA'RASI'CA holding *the head of a monster, which he had slain in battle, dropping blood, with snakes instead of hair*, according to the explanation given in the book; but let us return to the geography of the *Puránas*.

WE mentioned, in the first section, the two *Jwálámuc'bis*, near one of which the father of CAPE'YANA'S resided: the *Jwálámuc'bi*, now *Corcúr*, which was also named *Anáyásá-dévi-ś'bán*, was at no great distance from the *Tigris*, and seems as we intimated before, to be the τῆς Ἀραίας Ἰσθμῶς of STRABO (a). I suppose it to be the original *Ur* of the *Chaldeans*; original, I say, because there were several places of that name, both in *Syria* and *Chaldea*, where superstitious honours were paid to fire, either natural or artificial. The epithet *great* is applied in

(a) B. 17. p. 738

some

some *Puránas* to this *Jwálómmuc'hí*, and in others to that near *Baku*; to this, perhaps, by way of eminence in sanctity, and to that, because its flames were more extended and fiercer. *Laya-st'hán*, or *Layavati*, where VISVACSE'NA closed his days near the *Cáli*, we have also mentioned in a preceding section; and it was, probably, the *Lete* of JOSEPHUS (a), or some place very near it: STEPHANUS of *Byzantium* calls it *Letopolis*, or *Latopolis*, and says, that it was a suburb of *Memphis* near the pyramids (b). *Gbóra-st'hán* is yet unknown: it could not have been very far from *Viswa-cirti-pura*; but universal fame is applicable to so many cities of *Egypt*, that we cannot appropriate it to any one of them. Of *Tapas* and *Tapóvana* we have already spoken; and *Cb'báditá*, or *Periracshitá*, must have been in those forests of *Thebais*: the tree of *Racshitá* was, possibly, the holy *Sycomore* mentioned by PLINY, fifty-four miles above *Syene*, on the banks of the *Nile* (c). The sea of *Amagna* was, most probably, the *Asphaltite* lake, the waters of which had, and, some assert, to have this day, so buoyant a quality, that nothing could sink in them: MAUNDREL takes particular notice of this wonderful property. That lake was not far from *Uddbára-st'hán*, or *Joppe*, where ANDROMEDA was chained to a rock: PLINY says, that the place of her confinement and deliverance was shown there in his time (d); and the *Sanscrit* word

(a) B. 2.

(b) B. 17.

(c) Plin. L. 6. C. 29.

(d) L. 5. C. 13, and 31. See also *Josephus*, *Strabo*, *Mela*.

Yapmá, which the *Arabs* pronounce *Yáfab*, and the *Europeans* call *Joppa*, means *deliverance from imminent danger*. On the *Egyptian* shore, opposite to *Joppa*, was a place called the *Watch-tower* of *PERSEUS*: by *Grába*, a crocodile or a shark, we may understand also one of *RA'HU*'s descendants, among whom the females were the *Graiai*, or *Grææ*, of the western mythologists. *Páni-graba* was, I suppose, the town of *Panopolis*, which could have no relation to the God *PAN*; for *HERODOTUS*, who had been there, informs us, that it was called both *Panopolis* and *Cbemmis*, that the inhabitants of it paid divine honours to *PERSEUS*, and boasted that he was born in it; but had *PAN*, of whom that historian frequently speaks, been the tutelary god of the town, he would certainly have mentioned that fact: in the acts of the council of *Ephesus*, we find that *SABINUS* was *Panis Episcopus*, as if one named of the town had been *Pani* or *Panis*; and it might have been anciently named *Páni-gríba*, the mansion or place of the band, that is of *wedlock*, which the *Greeks* would of course translate *Panapolis*; as we find *Rája-gríba* rendered *Rája-maball* in the same sense. On the banks of the *Niger* was another town of that name, called *Panagra* by *PTOLEMY*; and, to the north of it, we see *Timica*, *Rufikibar*, *Rusuccurum*, and *Ruficade*, which have a great affinity with *TIMICA* and *RASICA*, before mentioned as descended from *PERSEUS*: both *Rasíc-bár* and *Rasíc-gber* are *Indian* appellations of places; the first meaning the *enclosed ground*, or *orchard*; and the second, (which is a corruption

ruption from the *Sanscrit*) the *house* of *Rasica*. Great confusion has arisen in the geography of *India*, from the resemblance in sound of *gber*, a house *gerb*, a fortress, and the second syllable of *nagar*, a town; thus *Crisbna-nagar* is pronounced *Kisbnaagher*, and *Ram-nagar*, *Ramna-gber*, both very erroneously; so *Bisnagar* was probably *Vishnu-nagar*, or *Visva-nagar*: we must beware of this, and the like, confusion, when we examine the many names of places in *Lybia* and other parts of *Africa*, which are either pure *Sanscrit*, or in such of the dialects as are spoken in the west of *India*.

LET us conclude this article with observing, that the great extent of CAPE'YA's empire appears from the *Greek* mythologists and other ancient writers; for the most considerable part of *Africa* was called *Cephenia* from his full name CAPE'YANAS; the *Persians* from him were styled *Cephenes*; and a district in the south of *Armenia* was denominated *Cepbene*; a passage also in PLINY shows, that his dominion included *Ethiopia*, *Syria*, and the intermediate countries: " *Ethiopia*, says he, was worn out by the wars of the *Egyptians*, alternately ruling and serving; it was famed, however, and powerful even to the *Trojan* wars in the reign of MEMNON; and that, in the time of King CEPHEUS, it had command over *Syria*, and on our coast, is evident from the fables of ANDROMEDA."

III. THE following legend is taken from the *Mabacalpa*, and is there said expressly to be an *Egyptian* story.

Q

story. An ancient king, who was named CHATU-
 RA'YANA, because he was a perfect master of the
 four *Védas*, to which name VATSA was usually pre-
 fixed, because he was descended from VATSA, a cé-
 lebrated sage, passed a hundred years in a dark ca-
 vern of *Crishna-giri*, or the Black Mountain, on the
 banks of the *Cáli*, performing the most rigorous acts
 of devotion: at length VISHNU, surnamed GUHA-
 SAYA, or dwelling in caves, appeared to him, and
 promised him, all that he desired, *male issue*; add-
 ing, that his son should be named TAMO'VATSA, in
 allusion to the *darkness*, in which his father had so
 long practised religious austerities. TAMO'VATSA
 became a warlike and ambitious, but wise and de-
 vout, prince: he performed austere acts of humili-
 ation to VISHNU, with a desire of enlarging his
 empire; and the God granted his boon. Having
 heard, that *Misra-s'bán* was governed by NIRMAR-
 YA'DA (a name, which may possibly be the origin of
 NIMROD) who was powerful and unjust, he went
 with his chosen troops into that country, and, with-
 out a declaration of war, began to administer jus-
 tice among the people, and to give them a speci-
 men of a good king: he even treated with disdain
 an expostulatory message from NIRMARYA'DA, who
 marched against him with a formidable army, but
 was killed in a battle, which lasted twelve days, and
 in which TAMO'VATSA fought like a second PARASU
 RA'MA. The conqueror placed himself on the
 throne of *Misra*, and governed the kingdom with
 perfect

perfect equity: his son BA'HYAVATSA, devoted himself to religion, and dwelt in a forest; having resigned his dominion to his son RUCMAVATSA, who tenderly loved his people, and so highly improved his country, that from his just revenues he amassed an incredible treasure. His wealth was so great, that he raised *three mountains*, called *Rucmádri*, *Rajatádri*, and *Retnádri*, or the mountain of *gold*, of *silver*, and of *gems*: the author says *mountains*; but it appears from the context that they were *fabricks*, like mountains, and probably in a pyramidal form.

TAMO'VATSA seems to be the TIMAUS of MANETHO, who says, according to Mr. BRYANT'S translation, that "they once had a king, called TIMAUS, " in whose reign there came on a sudden into their " country, a large body of obscure people, who with " great boldness invaded the land, took it without " opposition, and behaved very barbarously, slaying the men, and enslaving their wives and children." The *Hindus*, indeed, say, that the invaders were headed by TAMO'VATSA, who behaved with justice to the natives, but almost wholly destroyed the king's army, as the son of JAMADAGNI nearly extirpated the *military class*; but the fragments of MANETHO, although they contain curious matter, are not free from the suspicion of errors and transpositions. The seat of TAMO'VATSA, called *Tamóvatsa-sl'bán*, seems to be the town of *Tbmuis*, now *Tmaiè*, in the district of *Tbmuites*: in later times it appears to have communicated its name to the *Pbatmetick* branch, and thence to *Tamiathis*, the present

Damiata. We before ascertained the situation of *Crisna-giri*; and, as to the three stupendous edifices, called *mountains*, from their size and form, there can be little or no doubt, that they were the three great Pyramids near *Misra-ft'bán*, or *Memphis*; which, according to the *Puránas* and to *PLINY*, were built from a motive of ostentation, but, according to *ARISTOTLE*, were *monuments of tyranny*. *RUCMAVATSA* was no tyrant to his own people, whom he cherished, says the *Mahácalpa*, as if they had been his own children; but he might have compelled the native *Egyptians* to work, for the sake of keeping them employed, and subduing their spirit. It is no wonder, that authors differ as to the founders of those vast buildings; for the people of *Egypt*, says *HERODOTUS*, held their memory in such detestation, that they would not even pronounce their names; they told him, however, that they were built by a herdsman, whom he calls *PHILITIUS*, and who was a leader of the *Pális* or *Bbils* mentioned in our first section. The pyramids might have been called mountains of *gold*, *silver*, and *precious stones*, in the hyperbolical style of the East; but I rather suppose, that the first was said to be of *gold*, because it was coated with yellow marble; the second of *silver*, because it had a coating of white marble; and the third of *jewels*, because it excelled the others in magnificence, being coated with a beautiful spotted marble of a fine grain; and susceptible of an exquisite polish (a). The *Bráhmens* never under-

(a) Savary, V. I. p. 246.

stood,

stood, that any pyramid in *Misra-st'bala*, or *Egypt*, was intended as a repository for the dead; and no such idea is conveyed by the *Mabácalpa*, where several other pyramids are expressly mentioned as places of worship. There are pyramids now at *Benáres*, but on a small scale, with subterranean passages under them, which are said to extend many miles; when the doors, which close them, are opened, we perceive only dark holes, which do not seem of great extent, and pilgrims do no longer resort to them, through fear of mephitick air, or of noxious reptiles. The narrow passage, leading to the great pyramid in *Egypt*, was designed to render the holy apartment less accessible, and to inspire the votaries with more awe: the caves of the oracle at *Delphi*, of *TROPHONIUS*, and of *New-Grange* in *Ireland*, had narrow passages answering the purpose of those in *Egypt* and *India*; nor is it unreasonable to suppose, that the fabulous relations concerning the grot of the *Sibyl* in *Italy*, and the purgatory of *ST. PATRICK*, were derived from a similar practice and motive, which seem to have prevailed over the whole pagan world, and are often alluded to in Scripture. *M. MAILLET* has endeavoured to show, in a most elaborate work, that the founders of the great pyramid lay entombed in it, and that its entrance was afterwards closed; but it appears, that the builder of it was not buried there; and it was certainly opened in the times of *HERODOTUS* and *PLINY*. On my describing the great *Egyptian* pyramid to several very learned *Brábmens*, they declared

clared it at once to have been a temple; and one of them asked, if it had not a communication underground with the river *Cáli*: when I answered, that such a passage was mentioned as having existed, and that a well was at this day to be seen, they unanimously agreed, that it was a place appropriated to the worship of PADMA'-DE'VI, and that the supposed tomb was a trough, which, on certain festivals, her priests used to fill with the sacred water and lotos-flowers. What PLINY says of the Labyrinth is applicable also to the Pyramid: some insisted, that it was the palace of a certain king; some, that it had been the tomb of MÆRIS; and others, that it was built for the purpose of holy rites; a diversity of opinion among the *Greeks*, which shows how little we can rely on them; and in truth, their pride made them in general very careless and superficial inquirers into the antiquities and literature of other nations.

IV. A SINGULAR story, told in the *Uttara-charitra*, seems connected with the people, whom, from their principal city, we call *Romans*. It is related, that a sage, named A'LAVA'LA resided on the verge of *Himádri*, and spent his time in cultivating orchards and gardens; his name or title implying a *small canal* or *trench*, usually dug round trees, for the purpose of watering them. He had an only son, whose name, in the patronymick form, was A'LAVA'LI: the young *Brábmén* was beautiful as CA'MADE'VA, but of an amorous and roving disposition; and, having left the house of his father, in company with some youths like himself, he travelled

as

as far as the city of *Rómacà*, which is described as agreeably situated, and almost impregnably strong. The country, in which it stood, was inhabited by *Mlécb'bas*, or men who speak a barbarous dialect, and their king had a lovely daughter, who happening to meet A'LAVA'LI, found means to discourse with him: the young pair were soon mutually enamoured, and they had frequent interviews in a secret grove or garden; till the princess became pregnant, and, her damsels having betrayed her to the king, he gave orders for the immediate execution of A'LAVA'LI: but she had sufficient power to effect his escape from the kingdom. He returned home; but, his comrades having long deserted him, and informed his father of his intercourse with the daughter of a *Mlécb'ba*, the irritated sage refused to admit him into his mansion: he wandered, therefore, from country to country, till he arrived in *Barbad*, where he suffered extreme pain from the burning sands; and having reached the banks of the *Crisbnà*, he performed a rigorous penance for many years, during which he barely supported life with water and dry leaves. At length MAHA'DEVA appeared to him, assured him that his offence was forgiven, and gave him leave, on his humble request, to fix his abode on the banks of the holy river *Cáli*, restoring him to his lost sacerdotal class, and promising an increase of virtue and divine irradiation. From the character, in which the God revealed himself, he was afterwards named AGHA-

HE'SA, or *Lord of him who forsakes sin*; and the station of A'LAVA'LI was called *Agbabéfa-st'bán*, or *Agbabéfam*.

Now we find the outline of a similar tale in the ancient *Roman* history; and one would think that the *Hindu* writers wished to supply what was deficient in it. The old deities of *Rome* were chiefly rural, such as the *Fauns*, the *Sylvans*, and others who presided over *orchards* and *gardens*, like the sage A'LAVA'LA: the *Sanscrit* word *ála*, which is lengthened to *álavá-la*, when the trench is carried quite round the tree, seems to be the root of *άλωά*, a vineyard or an orchard; *άλωή* in the same sense, *άλεια* gardens, and *άλωυς*, a gardener or husbandman. We read of VERTUMNA with child by APOLLO, the daughter of FAUNUS by HERCULES, and those of NUMITOR and TARCHETIUS, by some unknown Gods, or at least in a supernatural manner; which may be the same story differently told: the king of the *Mlécb'bas* would, no doubt, have saved the honour of his family, by pretending that his daughter had received the caresses of a rural divinity.

THE origin of *Rome* is very uncertain; but it appears to have been at first a place of worship raised by the *Pelasgi*, under the command of a leader, who, like many others, was named HERCULES: by erecting other edifices round it, they made it the capital of their new western settlements; and it became so strong a city, that the *Greeks* called it *Rhomè*, or *power itself*: but *Rómacà*, which all the *Hindus* place

place very far in the west, was thus denominated, according to them, from *Róma*, or wool, because its inhabitants wore mantles of *woollen cloth*; as the *Greeks* gave the epithet of *λινοχλαίνας*, from linen vesture, to the people of *Egypt* and to those eastern nations, with whom they were acquainted. **PLINY** says, that the primitive name of *Rome* was studiously concealed by the *Romans* (a); but **AUGUSTINE** informs us, that it was *Febris*: probably that word should be written *Phoberis*. About two generations before the *Trojan* war, the *Pelasgi* began to lose their influence in the west, and *Rome* gradually dwindled into a place of little or no consequence; but the old temple remained in it; according to the rules of grammatical derivation, it is more probable, that **ROMULUS** was thus named, because he was found, when an infant, near the site of old *Rome*, than that new *Rome*, which he rebuilt and restored to power, should have been so called from **ROMULUS**. A certain **ROMANUS**, believed to be a son of **ULYSSES**, is by some supposed to have built *Rome*, with as little reason as **ROMULUS**; if, indeed, they were not the same personage: **ROMANUS**, perhaps, was the King **LATINUS**, whom **HESIOD** mentions as *very powerful*; but, whether he was the foreign prince, whose daughter inspired **A'LAVA'LI** with love, I cannot pretend to decide; however, these inquiries relate to the *dwíp* of *Varába*; and the scope of our work leads us back to that of **CUSHA**.

(a) L. 3, C. 5.

IT is reasonable to believe, that *Agbabésam* was the celebrated and ancient city of *Axum*, in the vicinity of the little *Crishná*, or the *Astaboras* of our old geographers, now called *Tacazzè*; which, according to Mr. BRUCE, is the largest river in *Abyssinia*, next to the *Abay* or *Nile* (a): it is also held sacred, and the natives call it *Tenusb Abay*, or *Little Nile*, a very ancient appellation; for STRABO gives the name of *Tenesis* to the country bordering on that river (b). Hence, perhaps, the ancients mistook this river for the *Nile*, to which they erroneously applied the name *Siris*; for the true *Siris* appears to be the *Little Crishná*. The *Agows*, who live towards the heads of the *Nile* and the *Tacazzè*, may have derived their name from *Agbaba*; and we find the race of *A'LAVA'LI* settled as well in the isles of the Red Sea, near the *Abyssinian* coast, as in the country adjacent to *Agbabésam*: those isles were called *Alieu* and *Alalea*; and, in the districts about the *Tacazzè*, were the *Elei* or *Eleii*, surnamed *Rhizophagi*, who dwelt on the banks of the *Astopus*, and the *Astaboras*; in which denominations of islands and tribes we may trace the radical word *A'la* or *A'levála*.

THE smaller *Crishná* was so denominated, either because its waters were *black*, or because it had its origin from an achievement of *CRISHNA'*; and its name *Ast' bimati*, was given on an occasion, which has been already mentioned, but which may here

(a) Vol. 3, p. 157. 612,

(b) B. 16. p. 770.

be related at large from the *Bráhmánda*. When CRISHNA visited *Sanc'ha-dwíp*, and had destroyed the demon, who infested that delightful country, he passed along the bank of a river, and was charmed with a delicious odour, which its waters diffused, in their course: he was eager to view the source of so fragrant a stream, but was informed by the natives, that it flowed from the temples of an elephant, immensely large, milk white, and beautifully formed, that he governed a numerous race of elephants, and that the odoriferous fluid, which exuded from his temples, in the season of love, had formed the river, which, from his name, was called *Sanc'hanága*; that the *Dévas*, or inferior gods, and the *Apsarases*, or nymphs, bathed and sported in its waters, impassioned and intoxicated with the liquid perfume. The *Hindu* poets frequently allude to the fragrant juice which oozes, at certain seasons, from small ducts in the temples of the male elephant, and is useful in relieving him from the redundant moisture, with which he is then oppressed; and they even describe the bees as allured by the scent, and mistaking it for that of the sweetest flowers; but though ARRIAN mentions this curious fact, no modern naturalist, I believe, has taken notice of it. CRISHNA was more desirous than before of seeing so wonderful a phenomenon, and formed a design of possessing the elephant himself; but SANC'HANA'GA led against him a vast army of elephants, and attacked him with such fury, that the incarnate God spent seven days in subduing the assailants,

failants, and seven more in attempting to seize their leader, whom at last he was obliged to kill with a stroke of his *Cbacra*: the head of the huge beast had no sooner fallen on the ground, where it lay like a mountain, than a beautiful *Yacsha*, or Genius, sprang from the body, who prostrated himself before *CRISHNA*, informing him, that he was *VIJAYAVERD-HANA*, who had once offended *MAHA'DE'VA*, and been condemned by him to pass through a mortal form, that he was supremely blessed in owing his deliverance to so mighty a God, and would instantly, with his permission, return to his appeased master. The victor assented, and left the field of battle; where, from the bones of the slain elephants, rose a lake, thence named *Ast'bitarāga*, from which flowed the river *Ast'bimat*, whose hallowed waters, adds the author of the *Purāna*, remove sin and worldly affections: *ast'bi*, a bone, pronounced *ost'bi* in some provinces, is clearly the Greek *ὀστειον*, and its derivative *ast'bimat* becomes *ast'bimān*, in the first case masculine; whence the river is by some old geographers called *Aistamenes*; for the names of rivers, which are feminine for the most part in *Sanſcrit*, are generally masculine in the western languages. We find it named also *Astaboras* and *Astabar*; for *Ast'bivara* means the most excellent bone, or ivory; and the *Adiabaræ*, who lived, says *PLINY*, on its banks, took their name, perhaps, from the river, the word *ast'bi* being pronounced *āti* and *ádi* in some vulgar dialects; as the *Sanſcrit* word *baſti*, an elephant, is corrupted into *bāti*; *Mareb*, or *Sanc'bānāgā*,

Sanc'bánágà, was anciently named *Astofabas*, or *Astufobas*, possibly from *Hastifrava*, or *flowing from an elephant*, in allusion to the legend before related; and one would have thought *Hastimatì*, or *Hastimán*, a more rational appellation for the *Tacazzè*, since there are in fact many elephants in the country, which it waters. We must beware of confounding SANC'HANA'GA or the *Elephant of Sanc'badwíp*, with SANC'HA-NA'GA, or the *Sbell-serpant*, of whom we have already given a sufficient account, and concerning whom we have nothing to add, except that the people of the mountains, now called *Hubáb*, have legendary traditions of a snake, who formerly reigned over them, and conquered the kingdom of *Sirè*.

V. CONCERNING the river *Nandá*, or the *Nile of Abyssinia*, we meet with the following tales in the *Padmacósha*, or *Treasure of Lotos-flowers*. A king, named APYA'YANA, finding himself declining very low in the vale of years, resigned his throne to APA'MVATSA, his son, and repaired with his wife SARMADA' to the hermitage of a renowned and holy *Brábmén*, whose name was MRICA, or MRICU, intending to consult him on the mode of entering into the *Aframa*, or order, called *vánaprest'ba*: they found only the son of the sage, named *Márca*, or *Márcava*, who gave them full instructions, and accompanied them to the hilly parts of the country, where he advised them to reside. When they arrived at their destined retreat, the *Dévas*, pleased with their piety, scattered *flowers* on them like rain, whence

whence the mountains were called *Pushpavarsha*, according to the derivation of the Mythologists; but *Pushpavarsham*, which is the name of the country round them, may signify no more than the region of flowers: the Gods were not satisfied with a shower of blossoms, and when the first ceremonies were performed at *Pushpa-versa-s'bán*, they rained also *tears of joy*, which being mingled with those of the royal pair and the pious hermit, formed the river *Nandá*, whose waters hastened to join the *Cáli*, and their united streams fell at length into the *Sanc'bádbi*, or sea of *Sanc'ba*. The goddess, who presided over the *Nandá*, passed near the mansion of a sage, named SA'NTAPANA, a child of SANTA-PANA, or the Sun, who ran with delight to meet her and conducted her near his hermitage, where *Dévatás* and *Rishis* were assembled to pay her divine honours: they attended her to the place of her confluence with the great *Criśhná*, near which was afterwards built *Sántapana-s'bán*, and there the sage fixed a *linga*, or emblem of SA'NTAPANASIVA, to which prostrations must be made, after prescribed ablution in the hallowed waters, by all such as desire a seat in the mansions of *Swerga*.

THE mountains and country of *Pushpavarsha* seem to be those round the lake *Dembea*, which immediately after the rains, says MR. BRUCE, look, from the blossoms of the *Wanzey*, as if they were covered with white linen or new fallen snow. DIODORUS calls them *Pseuaras* in the oblique case; and STRABO, *Psebaeos*; the lake itself being also named *Pseboa*,

boa, or *Psebo*, from the Sanscrit word *pushpa*. By one of the old *Hindu* writers, the river *Nandá* is placed between *Barbara* and *Cusba-dwip*; by another in *Sanc'ba-dwip* itself; but this is easily reconciled, for, according to the more ancient division of the earth, the exterior *dwip* of *CUSHA* was considered as a part of *Sanc'ba-dwip*; though, in the new division, it is just the reverse; all agree, that the *Nanda* runs, in great part of its course, from south to north; and hence many *Bráhmens* draw a conclusion, which by no means follows, that the *Cáli*, which it joins, must flow from west to east. *Sántapana-ś'hán*, I conceive to have stood at the *prayága* or *trivéní*, that is, at the confluence of the smaller *Crisná* with the united waters of the *Nandá* and the *Cáli*; and I suppose it to have been the *APOLLINIS oppidum* of *PLINY* (a), or the capital of the *Adiabara*, called also *Megabari*, whom I have already mentioned: for *SA'NTAPANA* was an *avátar*, or incarnate form of the Sun, and the country round is *aframa*, or hermitage, is known to this day by the name of *Kuara*, which means the Sun, according to *Mr. BRUCE*, and which is no other than the Sanscrit word *Cwára*, or going round the earth: the *Nandá*, I presume, or *Nile* of *Abyssinia*, was also named the river of *SA'NTAPANA*, whence the *Greeks* first made *Astapún* in the oblique case, and thence, as usual formed the nominative *Astapus*. According to the *Puránas*, the *Nandá* and the Little

(a) Lib. 6. Cap. 30.

Crisná

Crishná unite, before they fall into the *Cáli*; and PTOLEMY also supposes that they join near the southern border of *Meroe*, and then are divided, one branch flowing eastward, and another westward, into the main body of the *Nile*: that inquisitive geographer acknowledges himself indebted for much useful information to many learned *Indians*, whom he knew at *Alexandria*, and those *Hindus* were probably acquainted with the *Puránas*; but ERATOSTHENES was better informed than PTOLEMY, with respect to the rivers in question; and the mistake of the *Hindu* authors may have arisen from a fact, mentioned by Mr. BRUCE, that, during the rains, the floods divide themselves, part running westward into the *Nile*, part eastward into the *Tacczé*. It should not be omitted, that the country of the sage MRICU and his son MA'RCAVA, seems to be that of the *Macrobü*, now inhabited by the *Gonguas*, *Gubas*, and *Sbangallas*; the *Greeks*, according to their custom, having changed *Marcaba* into *Macrobios*, or long-lived; though that country, says the *Abyssinian* traveller, is one of the most unhealthy on earth; indeed, if MA'RCANDE'YA, the son of MRICANDU, be the same person with MA'RCAVA, he was truly *Macrobios*, and one of the nine long-lived sages of the *Puráns*.

VI. THE next legend is taken from the *Mabácalpa*; and we introduce it here as illustrative of that, which has been related in the second section, concerning the two *Indian* Gods of Medicine, to whom some places in *Egypt* were consecrated.

A MOST

A MOST pious and venerable sage, named RISHI'-CE'SA, being very far advanced in years, had resolved to visit, before he died, all the famed places of pilgrimage; and, having performed his resolution, he bathed at last in the sacred water of the *Cáli*, where he observed some fishes engaged in amorous play, and reflecting on their numerous progeny, which would sport like them in the stream, he lamented the improbability of leaving any children: but, since he might possibly be a father, even at his great age, he went immediately to the king of that country, HIRANYAVERNA, who had fifty daughters, and demanded one of them in marriage. So strange a demand gave the prince great uneasiness; yet he was unwilling to incur the displeasure of a saint, whose imprecations he dreaded: he, therefore, invoked HERI, or VISHNU, to inspire him with a wise answer, and told the hoary philosopher, that he should marry any one of his daughters, who of her own accord should fix on him as her bridegroom. The sage, rather disconcerted, left the palace; but, calling to mind the two sons of ASWINI, he hastened to their terrestrial abode, and requested, that they would bestow on him both youth and beauty: they immediately conducted him to *Abhimatada*, which we suppose to be *Abydos* in Upper *Egypt*; and, when he had bathed in the pool of *Rúpayauvana*, he was restored to the flower of his age with the graces and charms of CA'MA-DE'VA. On his return to the palace, he entered the secret apartments, called *antapura*, where the

fifty princesses were assembled; and they were all so transported with the vision of more than human beauty, that they fell into an *ecstasy*, whence the place was afterwards named *Móba-st'bán*, or *Móbana*, and is, possibly, the same with *Mobannan*: they no sooner had recovered from their trance, than each of them exclaimed, that she would be his bride; and, their altercation having brought *HIRANYAVERNA* into their apartment, he terminated the contest, by giving them all in marriage to *RISHICE'SA*, who became the father of a hundred sons; and, when he succeeded to the throne, built the city of *Suc'baverádbana*, framed *vimánas*, or celestial, self-moving cars, in which he visited the gods, and made gardens abounding in delights, which rivalled the bowers of *INDRA*; but, having gratified the desire, which he formed at *Matsyaśangama*, or the place where the *fish* were assembled, he resigned the kingdom to his eldest son *HIRANYAVRIDHA*, and returned in his former shape to the banks of the *Cáli*, where he closed his days in devotion.

VII. A VERY communicative *Pándit* having told me a short story, which belongs to the subject of this section, it seems proper to mention it, though I do not know, from what *Purán* it is taken. *ARUNA'TRI*, the fifth in descent from *ATRI* before named, was performing religious rites on the *Dévánica* mountains near the site of the modern *Cábul*, when a hero, whose name was *TULYA*, desired his spiritual advice; informing him, that he had just completed the conquest of *Barbara*, subdued

dued the *Syámamuc'bas*, who lived to the east of the river *Cáli*, and overcame the *Sanc'báyanas*, but that so great an effusion of blood, for the sake of dominion and fame, had stained his soul with a sinful impurity, which he was desirous of expiating: the Sage accordingly prescribed a fit penance, which the conqueror performed in the interior *Cusba-dwíp*. A certain *THOULES*, or *TAULES*, is mentioned in *Egyptian* history as a son of *ORUS*, the Shepherd.

VIII. IN the first part of this essay, we intimated an opinion, that *Ugra-s't'hán* was a part of *Memphis*, and that *UGRA*, whom the *Hindus* make a king of *Dwároca*, in *Gujjara-dés* or *Gujarát*, was the *UCHOREUS*, or *OGDOUS*, of the *Greeks*; nor is it impossible, that *VEXORIS*, who is represented as a great conqueror, was the same person with *UCHOREUS*. The story of *UGRA*, or *UGRASE'NA*, we find in a book, entitled, *Amaréswara-sangraba-tantra*; from which the following passage is verbally translated: "UC-
" RASE'NA, chief of kings, was a bright ornament
" of the *Yádava* race; and, having taken *CRISHNA*
" for his associate, he became sovereign of all the
" *Dwípas*; the *Devás*, the *Yacshas*, and the *Rácshas*
" *as*, paid him tribute again and again; having
" entered *Cusba-dwíp*, and vanquished its princes
" elate with pride, the monarch raised an image of
" *ISWARA* on the banks of the river *Cáli*, whence
" the God was famed by the title of *UGRE'SWARA*,
" and the place was called *Ugra-s't'hána*."

IX. THE following legend from the *Uttara-banda* is manifestly connected with the oldest history and mythology in the world. INDRA, king of *Méru*, having slain a *Daiya* of the sacerdotal class, was obliged to retire from the world, in order to perform the penance ordained for the crime of *Brabmabatyá*, or the murder of a *Brábmén*: his dominions were soon in the greatest disorder, and the rebel *Daiyas* oppressed the *Dévas*, who applied for assistance to NAHUSHA, a prince of distinguished virtues, whom they unanimously elected king of their heavenly mansions, with the title of DE'VANAHUSHA. His first object was to reduce the *Daiyas* and the sovereigns of all the *dwíps*, who had shaken off their allegiance; for which purpose he raised an immense army, and marched through the interior *Cusha-dwíp*, or *Iran* and *Arabia*, through the exterior *dwíp* of CUSHA, or *Ethiopia*, through *Sanc'bg-dwíp* or *Egypt*, through *Varába-dwíp* or *Europe*, through *Cbandra-dwíp*, and through the countries now called *Siberia* and *Cbina*: when he invaded *Egypt*, he overthrew the combined forces of the *Cutíla-céfas* and *Syáma-muc'bas*, with so terrible a carnage, that the *Cáli*, (a word which means also the *female devourer*) was reported to have swallowed up the natives of *Egypt*, whose bodies were thrown into her stream. During his travels, he built many places of worship, and gave each of them the title of *Dévanábusam*: the principal rivers of the countries, through which he passed, were also distinguished by his name; NAHUSHA being an appellation

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tion of the *Nile*, of the *Cbacshu*, or *Oxus*, of the *Va-ráha* or *Ister*, and of several others. - He returned through *India* to *Méru*, but unhappily fell in love with *SACHI* or *PULO'MAJA*, the consort of *INDRA*, who secretly resolved on perfect fidelity to her lord; and, by the advice of *VRIHASPATI*, regent of the planet *Jupiter*, and preceptor of the *Dévas*, promised *NAHUSHA* to favour his addressee, if he would visit her in a *dólá*, or palanquin, carried on the shoulders of the holiest *Bráhmans*: he had sufficient influence to procure a set of reverend bearers; but such was the slowness of their motion, and so great was his eagerness to see his beloved, that he said, with impatience, to the chief of them, *Serpe, Serpe*, which has precisely the same sense in *Sanscrit* and in *Latin*; and the sage, little used to such an imperative, answered, "be thyself a serpent." Such was the power of divine learning, that the imprecation was no sooner pronounced, than the king fell on the earth in the shape of that large serpent, which is called *Ajágara* in *Sanscrit*, and *Boa* by naturalists: in that state of humiliation he found his way to the *Black Mountains*, and glided in search of prey along the banks of the *Cáli*; but, having once attempted to swallow a *Bráhmen* deeply learned in the *Védas*, he felt a scorching flame in his throat, and was obliged to disgorge the sage alive, by contact with whom, his own intellects, which had been obscured by his fall, became irradiated, and he remembered with penitence his crime and its punishment. He ceased,

from that day, to devour human creatures, and, having recovered his articulation, together with his understanding, he wandered through the regions adjacent to the *Nile*, in search of some holy *Bráhmans*, who could predict the termination of his deserved misery: with this view he put many artful questions to all, whom he met, and at length received information, that he would be restored to his pristine shape by the sons of PANDU. He had no resource, therefore, but patience, and again traversed the world, visiting all the temples and places of pilgrimage, which he had named from himself in his more fortunate expedition: at last he came to the snowy mountains of *Himálaya*, where he waited with resignation for the arrival of the PAN'DAVAS, whose adventures are the subject of VYASA'S great Epic Poem.

THIS fable of DE'VA-NAHUSHA, who is always called DEO-NAUSH, in the popular dialects, is clearly the same in part with that of DIONYSUS, whether it allude to any single personage, or to a whole colony; and we see in it the origin of the *Grecian* fiction, that of DIONYSUS was sewed up in the *Méros*, or *sbigg*, of JUPITER; for *Méru*, on which DEVA-NAHUSHA resided for a time, was the seat of of INDRA, or ZEUS *Ombrios*: by the way, we must not confound the celestial *Méru* with a mountain of the same appellation near *Cábul*, which the natives, according to the late Mr. FORSTER, still call *Mercob*, and the *Hindus*, who consider it as a splinter of the heavenly mountain, and suppose, that the
 gods

gods occasionally descend on it, have named *Méru-fringa*. Names are often so strangely corrupted, that we suspect DEO-NAUSH to be also the *Scythian* monarch, called TANAUS by JUSTIN (a), and TAUNASIS by JORNANDES, who conquered *Asia*, travelled into *Egypt*, and gave his name to the river, otherwise called *Ianaries*; we have already mentioned *Nous* as a *Greek* name of the *Nile*, and the *Danube* or *Ister* was known also by that of *Danufius* or *Tanais* (b); in which points the *Puranas* coincide with HORUS, APOLLO, EUSTATHIUS, and STRABO.

X. THE author of the *Vis'va-pracás* gives an account of an extraordinary personage, named DARDA'NASA, who was lineally descended from the great JAMADAGNI: his father, ABHAYA'NA'S lived on the banks of the river *Vitastà*, where he constantly performed acts of devotion, explained the *Vedas* to a multitude of pupils, and was chosen by CHITRERAT'HA, who though a *Vaisya*, reigned in that country, as his *guru*, or spiritual guide. Young DARDA'NA'SA had free access to the secret apartments of the palace, where the daughter of the king became enamoured of him, and eloped with him through fear of detection, carrying away all the jewels and other wealth that she could collect: the lovers travelled from hill to hill, and from forest to forest, until they reached the banks of the *Cáli*, where their property secured them a happy retreat. PRAMO'DA, a virtuous and learned *Bráh-*

(a) Lib. 1. Cap. 1, and Lib. 2. Cap. 36.

(b) *Eustath. on Dionys. Perieg.* v. 298.

men of that country, had a beautiful daughter, named PRAMADA', whom DARDA'NA'SA, with the assent of the princess, *took by the hand*, that is *married*, according to the rites prescribed in the *Véda*; and his amiable qualities gained him so many adherents, that he was at length chosen sovereign of the whole region, which he governed with mildness and wisdom. His ancestry and posterity are thus arranged :

JAMADAGNI.

<i>Jámadagni,</i>	<i>Abbayanás,</i>
<i>Práchinás,</i>	<i>DARDA'NA'S,</i>
<i>Támránás,</i>	<i>Vainabbritánás,</i>
<i>Náshtránás,</i>	<i>Técánás,</i>
<i>Bbúnjánás,</i>	<i>Bhábanás,</i>
<i>Crauncbánás,</i>	<i>Traicáyanyás,</i>
<i>Abbáyjatánás,</i>	<i>Avadátánás.</i>

THE river, here named *Vitastà*, and vulgarly *Jelam*, is the *Hydaspes* of the *Greeks*: a nation, who lived on its banks, are called *Dardaneis*, by *DIONYSIUS* (a); and the *Grecian DARDANUS* was probably the same with *DARDA'NA'SA*, who travelled into *Egypt* with many associates. We find a race of *Trojans* in *Egypt*; a mountain, called anciently *Troicus*, and now *Tora*, fronted *Memphis*; and at the foot of it was a place actually named *Troja*, near the *Nile*, supposed to have been an old settlement of *Trojans*, who had fled from the forces of *MENELAUS*; but

(a) *Perieg* v. 11.—38.

CTESIAS, who is rather blameable for credulity than for want of veracity, and most of whose fables are to be found in the *Puráns*, was of a different opinion; for he asserted, according to DIODORUS of *Sicily*, that *Troja* in *Egypt* was built by *Trojans*, who had come from *Assyria* under the famed SEMIRAMIS (a), named SAMI'RAMA' by the ancient *Hindu* writers; and this account is confirmed by HERODOTUS, who says, that a race of DARDANIANS were settled on the banks of the river *Gyndes*, near the *Tigris* (b), where, I imagine, DARDANA'SA and his associates first established themselves, after their departure from *India* (c). EUSTATHIUS, in his comment on the *Periegesis*, distinguishes the *Dardaneis* from the *Dardanoi*, making the first an *Indian*, and the second a *Trojan*, race (d); but it seems probable, that both races had a common origin; when HOMER gives the *Trojans* the title of *Meropians*, he alludes to their eastern origin from the borders of *Méru*; the very name of King MEROPS being no other than M'ERUPA, or sovereign of that mountainous region.

XI. WE come now to a person of a different character; not a prince or a hero, but a bard, whose life is thus described in the *Vis'vasára*. On the banks of the *Cáli* dwelt a *Brábmén*, whose name was LE'C'HA'YANA'S; a sage rigorously devout,

(a) B. 2. (b) B. I. C. 189. (c) *Iliad*. Y. v. 215.

(d) Οἱ Δαρδανεῖς, Ἰνδοὶν ἱθὺς, οἱ μίττοι Δαρδανοί, Τρωῖκόν.

Eustath., on *Dionys.* v. 11, 38.

skilled

skilled in the learning of the *Védas*, and firmly attached to the worship of HERI ; but, having no male issue, he was long disconsolate, and made certain oblations to the God, which proved acceptable ; so that his wife SA'NCRITI became pregnant, after she had tasted part of the *charu*, or cake of rice, which had been offered : in due time, she was delivered of a beautiful boy, whom the *Bráhmens*, convened at the *játacarma*, or ceremony on his birth, unanimously agreed to name HERIDATTA, or given by the divinity. When the *sanścára*, or institution of a *Bráhmen*, was completed, by his investiture with the sacerdotal string, and the term of his studentship in the *Véda* was past, his parents urged him to enter into the *second* order, or that of a married man ; but he ran into the woods, and passed immediately into the *fourth* order, disclaiming all worldly connections, and wholly devoting himself to VISHNÚ. He continually practised the *samádbiyóga*, or union with the deity by contemplation ; fixing his mind so intensely on GOD, that his vital soul seemed concentrated in the *Brabma-randbra*, or pineal gland, while his animal faculties were suspended, but his body still uncorrupted, till the reflux of the spirits put them again in motion : a state, in which the *Hindus* assert, that some *Yógis* have remained for years, and the fanciful gradations of which are minutely described in the *Yóga-sástra*, and even delineated in the figures called *Sbatlachra*, under the emblems of lotos flowers, with different numbers of petals, according to the supposed stations

tions of the soul, in her mystical ascent. From this habit of *merging* all his vital *spirits*, in the idea of the Supreme Being, HERIDATTA was named LI'NA'SH; a name which the people repeated with enthusiasm; and he became the *guru*, or spiritual director, of the whole nation: he then rambled over the earth, singing and dancing, like a man in a phrensy; but he sang no hymns, except those which himself had composed; and hence it came, that all older hymns were neglected, while those of LINA'SU alone were committed to memory from his lips, and acquired universal celebrity. Other particulars of his life are mentioned in the *Puranas*, where fragments of his poetry are, most probably cited: I have no doubt, that he was the same person with the LINUS of the *Greeks*; and, if his hymns can be recovered, they will be curious at least, if not instructive. LINA'SU was the eighth in descent from the sage BHARADWA'JA, whom some call the son of VRIHASPATI, or the regent of JUPITER: he is said to have married at an advanced age, by the special command of HERI, and five of his descendants are named in the following pedigree:

BHARADWA'JA,	<i>Lec'báyanás,</i>	
<i>Cárisháyanás,</i>	LI'NA'SU, or <i>Línáyanás,</i>	
<i>Cshámyáyanás,</i>	<i>Caundáyanás,</i>	10
<i>Gauriváyanás,</i>	<i>Másháyanás,</i>	
<i>Cárunáyanás,</i>	<i>Cámocáyanás,</i>	5
	<i>Bbrityáyanás,</i>	

Bhrityáyanás,
Sic'báyánás,

Sánc'baláyanás,
Cás'ucáyanás.

XII. THE tale of LUBDHACA relates both to the morals and astronomy of the *Hindus*, and is constantly recited by the *Bráhmens* on the night of SIVA, which falls on the *fourteenth* of *Mágha*, or of *P'bálgun*, according as the month begins from the opposition or the conjunction.

LUBDHACA was descended from the race of *Pálí*, and governed all the tribes of *Cirátas*: he was violent and cruel, addicted passionately to the pleasures of the chase, killing innocent beasts without pity, and eating their flesh without remorse. On the *fourteenth* lunar day of the dark half of *P'bálgun*, he had found no game in the forest; and at sun-set, faint with hunger he roved along the banks of the *Crishná*, still earnestly looking for some animal whom he might shoot: at the beginning of night he ascended a *Bilva-tree*, which is consecrated to MAHA'DE'VA, whose emblem had been fixed under it, near a spring of water; and, with a hope of discerning some beast through the branches, he tore off the leaves, which dropped on the *linga*, sprinkling it with dew; so that he performed sacred rites to the God, without intending any act of religion. In the first watch of the night a large male antelope came to the spring; and LUBDHACA, hearing the sound which he made in drinking, fixed his arrow, and took aim at the place, whence the noise proceeded;

proceeded; when the animal, being endued by Śriva with speech and intellect, told him, that he had made an assignation with a beloved female, and requested him to wait with patience till the next day, on which he promised to return; the mighty hunter was softened, and, though nearly famished, permitted the antelope to depart, having first exacted an oath, that he would perform his engagement. A female antelope, one of his consorts, came in the second watch to drink at the spring; who was in like manner allowed to escape, on her solemn promise, that she would return, when she had committed her helpless young to the care of a sister; and thus, in the third and fourth watches, two other females were released for a time, on pretences nearly similar, and on similar promises. So many acts of tender benevolence, in so trying a situation, and the rites to MAHA'DE'VA, which accompanied them from watch to watch, though with a different intention, were pleasing to the God, who enlightened the mind of LUBDHACA, and raised in him serious thoughts on the cruelty of slaying the innocent for the gratification of his appetite: at early dawn he returned to his mansion, and, having told his family the adventure of the night, asked whether, if he should kill the antelope, they would participate his guilt, but they disclaimed any share in it, and insisted, that, although it was his duty to provide them with sustenance, the punishment of sin must fall on him solely. The faithful and amiable beast
at

at that moment approached him, with his three comforts and all his little ones, desiring to be the first victim; but LUBDHACA exclaimed, that he would never hurt his friend and his guide to the path of happiness, applauded them for their strict observance of their promises, and bade them return to the woods, into which he intimated a design of following them as a hermit: his words were no sooner uttered, than a celestial car descended with a messenger from SIVA, by whose order the royal convert and the whole family of antelopes were soon wafted, with radiant and incorruptible bodies, to the starry regions, fanned by heavenly nymphs, as they rose, and shaded by genii, who held umbrellas, while a chorus of ethereal songsters chanted the praises of tenderness to living creatures, and a rigorous adherence to truth. LUBDHACA was appointed regent of *Sirius*, which is called the *yoga* star; his body is chiefly in our Greater Dog, and his *arrow* seems to extend from β in that asterism to α in the knee of ORION, the *three* stars in whose neck are the lunar mansion *Mrigasiras*, or the *head* of the male *antelope*, who is represented looking round at the archer; the *three* stars in the belt are the females, and those in the sword, their young progeny; MAHA'DE'VA, that he might be near his favourites, placed himself, it is said, in the next lunar mansion *Ardra*, his head being the bright star in the shoulder of ORION, and his body including those in the arm, with several smaller stars in the galaxy

galaxy. The son of LUBDHACA succeeded him on earth, and his lineal descendants yet reign, says the author of the *Purán*, on the delightful banks of the *Crisná*.

THIS legend proves a very material fact, that the *Palls* and *Civitas* were originally the same people; it seems to indicate a reformation in some of the religious tenets and habits of the nations bordering on the *Crisná*, and the whole appears connected with the famous *Egyptian* period regulated by the heliacal rising of *Sírius*: the river here mentioned I suppose to be the smaller *Crisná*, or the *Siris* of the ancients, so named, as well as the province of *Siré*, from the word *Seir*, which means a *dog*, says Mr. BRUCE, in the language of that country. The constellations of ORION and the two Dogs point at a similar story differently told; but the name of LUBDHACA seems changed by the *Greeks* into LABDACUS; for since, like the ancient *Indians*, they applied to their new settlements, the history and fables of their primitive country, they represent LABDACUS as the grandson of CADMUS, the son of POLYDORUS, (for so they were pleased to disguise the name) and the father of LAIUS: now CADMUS, as we have shown, as CARDAME'SWARA, or MAHA'DE'VA, and POLYDORUS, or POLYDOTUS, was PALLIDATTA, the *gift* of the national God PALLI or NAIRRIT. AS TO LABDACUS, he died in the flower of his age, or disappeared, say the *Hindus*, and was translated into heaven; but, during his minority,

or

the reins of government were held by LYCUS, a son of NYCTEUS, or NACTUN-CHARA: he was succeeded by LAIUS, which, like *Páli*, means a *herdsman*, or *shepherd*, for λαιά, λεία, and λείη signify herds and flocks; and thus we find a certain LAIUS, who had a son BUCCOLION, and a grandson PHIALUS, both which names have a reference to *pasture*, for the shepherds were called by the *Greeks* Αγλαῖοι, and AGEΛΑΙΑ, was synonymous with PALLAS. The son of LAIUS was ŒDIPUS, with whose dreadful misfortune, as we intimated in the first section, the *Hindus* are not unacquainted, though they mention his undesigned incest in a different manner, and say, that YO'GABRASHTA', whom they describe as a flagitious woman, entered into the service of some cowherds, after the miserable death of her son MAHA'SU'RA, or the *Great Hero*, by LINA'SU, the son of LUBDHACA, who was descended from PALLI: the whole story seems to have been *Egyptian*, though transferred by the *Greeks* to *Thebes* in their own country.

XIII. THE last piece of history, mixed with an astrological fable, which I think it useful to add, because it relates to *Barbara*, is the legend of DA'SA-RAT'HA, or the monarch, *whose car had borne him to ten regions*, or to the *eight points, the zenith, and the nadir*: it is told both in the *Bhawishya Purán* and the *Bráhmánda*. He was descended from SU'RYA, or HE'LI, which is a name of the Sun in *Greek* and in *Sanscrit*: one of his ancestors, the great RAGHU,

RAGHU, had conquered the seven *dwípas*, or the whole earth, and VISHNU became incarnate in the person of his son RA'MACHANDRA. It happened in the reign of DASARAT'HA, that SANI, having just left the lunar mansion, *Crittica*, or the Pleiads, was entering the Hyads, which the *Hindus* call *Róbiní*, and that passage of SATURN is distinguished by the appellation of *Sacata-bheda*, or the *section of the wain*; an universal drought having reduced the country to the deepest distress, and a total depopulation of it being apprehended, the king summoned all his astrologers and philosophers, who ascribed it solely to the unfortunate passage of the malignant planet; and VASISHT'HA added, that, unless the monarch himself would attack SANI, as he strongly advised, neither INDRA nor BRAHMA' himself could prevent the continuance of the drought for twelve years. DASARAT'HA that instant ascended his miraculous car of pure gold, and placed himself at the entrance of *Róbiní*, blazing like his progenitor the Sun, and drawing his bow, armed with the tremendous arrow *Sanbárástra*, which attracts all things with irresistible violence: SANI, *the slow-moving child of SU'RYA, dressed in a blue robe, crowned with a diadem, having four arms, holding a bow, a spiked weapon, and a cimeter,* (thus he is described in one verse,) discerned his formidable opponent from the last degree of *Crittica*, and rapidly descended into the land of *Barbara*, which burst into a flame, while he concealed himself

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far

far under ground. The hero followed him; and his legions, marching to his assistance, perished in the burning sands; but SANI was attracted by the magnetick power of the *Sanbárástra*, and, after a vehement conflict, was overpowered by DASARAT'H, who compelled him to promise, that he never more would attempt to pass through the wain of *Róbiní*: the victor then returned to his palace, and the regent of the planet went to SANI-st'bán, in *Barbara*, while the ground, on which he had fought, assumed a red hue. The *Hindu* astrologers say, that SANI has hitherto performed his promise, but that, in four or five years, he will approach so nearly to *Róbiní*, that great mischief may be feared from so noxious a planet; who has nothing in this age to apprehend from a hero in a self-moving car with an irresistible weapon: they add, that MANGALA, or *Mars*, the child of PRIT'HIVI, has also been prevented from traversing the waggon of *Róbiní*, but that VRIHASPATI, SUCRA, and BUDHA, or *Jupiter*, *Venus*, and *Mercury*, pass it freely and innocently, while it is the constant path of SO'MA, or the Moon, of whom the beautiful *Róbiní*, or *Aldeberán*, is the favourite consort.

THE history of DASARAT'H being immediately connected with that of RA'MACHANDRA, and consequently of the first colonies, who settled in *India*, it may properly conclude this third section, which has been confined to the demigods and sages, who distinguished themselves in the countries bordering

ON

On the *Nile* of *Ethiopia*; and, whatever may be thought of some etymological *conjectures*, which I have generally confirmed by facts and circumstances; it has been proved, I trust, by positive *evidence*, that the ancient *Indians* were acquainted with those countries, with the course of that celebrated river, and with *Misra*, or *Egypt*.

R E M A R K S

ON THE PRECEDING ESSAY.

BY THE PRESIDENT.

SINCE I am persuaded, gentlemen, that the learned Essay on *Egypt* and the *Nile*, which you have just attentively heard, has afforded you equal delight with that which I have myself received from it, I cannot refrain from endeavouring to increase your satisfaction, by confessing openly, that I have at length abandoned the greatest part of that natural distrust and incredulity, which had taken possession of my mind, before I had examined the sources, from which our excellent associate, Lieutenant WILFORD, has drawn so great a variety of new and interesting opinions. Having lately read again and again, both alone and with a *Pandit*, the numerous and original passages in the *Puránas* and other *Sanscrit* books, which the writer of the dissertation adduces in support of his assertions, I am happy in bearing testimony to his perfect good faith and general accuracy, both in his extracts and in the translations of them; nor should I decline the trouble of annexing literal versions of them all, if our third volume were not already filled with a sufficient store of curious, and (my own part being excepted) of valuable, papers :
there

there are two, however, of Mr. WILFORDS extracts from the *Puránas*, which deserve a verbal translation; and I, therefore, exhibit them word for word, with a full conviction of their genuineness and antiquity.

THE first of them is a little poem, in the form of the hymns ascribed to ORPHEUS, in praise of the *Nilá*, which all the *Brábmens* allow to be a sacred river in *Cusba-dwíp*, and which we may confidently pronounce to be the *Nile*: it is taken from the *Scanda-purán*, and supposed to be the composition of VISVA'MITRA, the father of SACONTALA', with whose life you are well acquainted:

1. " *Cáli*, *Crišhná*, likewise *NI'LA'*; '*Syamá*, *Cála*,
" and *Afitá* also; *Anja-nábbá* and '*Syámala*; *Mécha-*
" *cà* too and *Pávaní*;

2. " *Agbabá* and *Móçhadá*—these twelve prosper-
" ous names of the *Cálicà*, in whatever receptacle
" of water.

3. " A man shall repeat at the time of bathing,
" he shall gain the fruit of an ablution in the *Cáli*.
" No stream on earth is equal to the river *Cáli* as a
" giver of increase to virtue.

4. " He, who has bathed in her *stream*, is wholly
" released from the murder of a *Brábmén* and every
" other crime: they, who have been offenders in
" the highest degree, *are purified by her*, and con-
" sequently they who have committed rather in-
" ferior sins.

5 " They, who have arrived on the bank of the
" river *Cáli*, are indubitably released from sin;

“ and even by a fight of the river *Cáli*, an assemblage of crimes is quite effaced ;

6. “ But to declare the fruit gained by bathing in her *waters*, is impossible even for BRAHMA’. These delightful *and* exquisite names whatever men

7. “ Shall repeat, even they are *considered as* duly bathed in the river *Cáli* : constantly, therefore, must they be repeated with all *possible* attention.”

HERE I must observe, that the couplets of the *Véda*, which our learned friend has quoted at the beginning of his Essay, are in a similar strain to those of VISVA'MITRA; NOR have I a doubt of their authenticity, because the fifth line is clearly in a very ancient dialect, and the original ends in the manner of the *Hindu* scripture, with a repetition of the two last words; but, either we must reject a redundant syllable in the concluding verse, (though such a redundancy often occurs in the *Véda*) or we must give a different version of it. The line is,

Sitáfitasamáyógát param yáti nanivertatè,

which may thus be rendered: “ By whose union of white and dark azure *waters*, a mortal, *who bathes in them*, attains the Most High, *from whose presence* he returns not to *this terrestrial mansion*.”

OF the second passage, from the *Padma-purán*, the following translation is minutely exact :

1. “ TO SATYAVARMAN, that sovereign of the *whole earth*, were born three sons; the eldest
“ SHERMA,

“ SHERMA; then C'HARMA: and, *tbirdly*, JYA'PETI
 “ by name:

2. “ *They were* all men of good morals, excellent
 “ in virtue and *virtuous* deeds, skilled in the use of
 “ weapons to strike with or to be thrown; brave
 “ men, eager for victory in battle.

3. “ BUT SATYAVARMAN, being continually de-
 “ lighted with devout meditation, *and* seeing his
 “ sons fit *for dominion*, laid upon them the burden
 “ of government.

4. “ *Whilst* he remained honouring and satisfy-
 “ ing the gods, and priests, and kine. One day
 “ by the act of destiny, the king, having drunk
 “ mead,

5. “ Became senseless *and* lay asleep naked:
 “ then was he seen by C'HARMA, and by him were
 “ his two brothers called,

6. “ *To whom he said*: What now has befallen?
 “ In what state is this our fire? By those two was
 “ he hidden with clothes, and called to his senses
 “ again and again.

7. “ Having recovered his intellect, and perfect-
 “ ly knowing what had passed, he cursed C'HARMA,
 “ *saying*: Thou shalt be the servant of servants;

8. “ *And*, since thou wast a laugher in their pre-
 “ sence, from laughter shalt thou acquire a name.
 “ Then he gave to SHERMA the wide domain on
 “ the south of the snowy mountains,

9. “ And to JYA'PETI he gave all on the north
 “ of the snowy mountain; but he, by the power of
 “ religious contemplation, attained supreme bliss.”

Now you will probably think, that even the conciseness and simplicity of this narrative are excelled by the *Mosaick* relation of the same adventure; but, whatever may be our opinion of the old *Indian* style, this extract most clearly proves, that the SATYAVRATA, or SATYAVARMAN, of the *Puráns*, was the same personage (as it has been asserted in a former publication) with the NOAH of Scripture, and we consequently fix the utmost limit of *Hindu* Chronology; nor can it be with reason inferred, from the identity of the stories, that the divine legislator borrowed any part of his work from the *Egyptians*: he was deeply versed, no doubt, in all their learning, such as it was; but he wrote what he knew to be truth itself, independently of their tales, in which truth was blended with fables; and their age was not so remote from the days of the patriarch, but that every occurrence in his life might naturally have been preserved by traditions from father to son.

WE may now be assured, that the old *Hindus* had a knowledge of *Misr* and of the *Nile*; that the legends of CEPHEUS and CASSIOPEIA (to select one example out of many) were the same with those of CAPE'YA and CA'SYARI'; that PERSEUS and ANDROMEDA were no other than PA'RASICA and ANTARMADA'; and that Lord BACON, whom, with all his faults (and grievous faults they were) we may justly call *the great architect of the temple of knowledge*, concluded rightly, that the Mythology of the *Greeks*, which their oldest writers do not pretend to have

have invented, was no more than a *light air*, which had passed from a more ancient people into the flutes of the Grecians, and which they modulated into such descants as best suited their fancies and the state of their new settlements; but we must ever attend to the distinction between *evidence* and *conjecture*; and I am not yet fully satisfied with many parts of Mr. WILFORD's Essay, which are founded on so uncertain a basis as *conjectural* etymology; though I readily admit, that his etymologies are always ingenious, often plausible, and may hereafter, perhaps, be confirmed by historical proof. Let me conclude these remarks with applying to him the words of the memorable writer, whom I have just named, and with expressing an opinion, in which I have no doubt of your concurrence, "That with persevering
 " industry, and with scrupulous attention to genea-
 " logies, monuments, inscriptions, names and ti-
 " tles, derivations of words, traditions and archives,
 " fragments of history, and scattered passages from
 " rare books on very different subjects, he has
 " preserved a venerable *tablet from the shipwreck* of
 " of time; a work, operose and painful to the au-
 " thor, but extremely delightful to his readers, and
 " highly deserving their grateful acknowlege-
 " ments."

AN ACCOUNT
OF THE
METHOD OF CATCHING WILD ELEPHANTS,
AT TIPURA:

BY JOHN CORSE, Esq.

IN the month of *November*, when the weather has become cool, and the swamps and marshes, formed by the rains in the five preceding months, are lessened, and some of them dried up, a number of people are employed to go in quest of elephants.

At this season the males come from the recesses of the forest, into the borders and outskirts thereof, whence they make nocturnal excursions into the plains in search of food, and where they often destroy the labours of the husbandman, by devouring and trampling down the rice, sugar canes, &c. that they meet with. A herd or drove of elephants, from what I can learn, has never been seen to leave the woods: some of the largest males often stray to a considerable distance, but the young ones always remain in the forest under the protection of the *Palmai*, or leader of the herd, and of the larger elephants. The *Goondabs*, or large males, come
out

out singly, or in small parties, sometimes in the morning, but commonly in the evening, and they continue to feed all night upon the long grass, that grows amidst the swamps and marshes, and of which they are extremely fond. As often, however, as they have an opportunity, they commit depredations on the rice fields, sugar canes, and plantain trees, that are near, which oblige the farmers to keep regular watch, under a small cover, erected on the tops of a few long bamboos; about 14 feet from the ground: and this precaution is necessary to protect them from the tigers, with which this province abounds. From this lofty station the alarm is soon communicated from one watchman to another, and to the neighbouring villages, by means of a rattle with which each is provided. With their shouts and cries, and noise of the rattles, the elephants are generally scared and retire. It sometimes, however, happens, that the males advance even to the villages, overturn the houses, and kill those who unfortunately come in their way, unless they have had time to light a number of fires: this element seems to be the most dreaded by wild elephants, and a few lighted wisps of straw or dried grass seldom fail to stop their progress. To secure one of the males, a very different method is employed from that which is taken to secure a herd: the former is taken by *Koomkees*, or female elephants trained for the purpose, whereas the latter is driven into a strong enclosure called a *Keddab*.

As

As the hunters know the places where the elephants come out to feed, they advance towards them in the evening with four *Koomkees*, which is the number of which each hunting party consists: when the nights are dark, and these are the most favourable for their purpose, the male elephants are discovered by the noise they make in cleaning their food, by whisking and striking it against their forelegs, and by moon-light they can see them distinctly at some distance.

As soon as they have determined on the *Goondab* they mean to secure, three of the *Koomkees* are conducted silently and slowly by their *Mabotes* (drivers) at a moderate distance from each other, near to the place where he is feeding; the *Koomkees* advance very cautiously, feeding as they go along, and appear like wild elephants, that had strayed from the jungle. When the male perceives them approaching, if he takes the alarm and is viciously inclined, he beats the ground with his trunk and makes a noise, showing evident marks of his displeasure, and that he will not allow them to approach nearer; and if they persist, he will immediately attack and gore them with his tusks: for which reason they take care to retreat in good time. But should he be amorously disposed, which is generally the case, (as these males are supposed to be driven from the herd at a particular period by their seniors, to prevent their having connection with the females of that herd) he allows the females to approach, and sometimes even advances to meet them.

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WHEN from these appearances, the *Mabotes* judge that he will become their prize, they conduct two of the females, one on each side close to him, and make them advance backwards, and press gently with their posteriors against his neck and shoulders: the 3d female then comes up and places herself directly across his tail; in this situation, so far from suspecting any design against his liberty, he begins to toy with the females and caresses them with his trunk. While thus engaged, the 4th female is brought near, with ropes and proper assistants, who immediately get under the belly, of the 3d female, and put a slight cord (the *Cbilkab*) round his hind legs; should he move, it is easily broken, in which case, if he takes no notice of this slight confinement, nor appears suspicious of what was going forward, the hunters then proceed to tie his legs with a strong cord (called *Bundā*) which is passed alternately, by means of a forked stick, and a kind of hook, from one leg to the other forming the figure of 8, and as these ropes are short, for the convenience of being more readily put around his legs, 6 or 8 are generally employed, and they are made fast by another cord, (the *Dagbearae*) which is passed a few turns perpendicularly between his legs, where the folds of the *Bundabs* intersect each other. A strong cable (the *Pband*) with a running noose, 60 cubits long, is next put round each hind leg immediately above the *Bundabs*, and again above them, 6 or 8 additional *Bundabs*, according to the size of the elephant, are made fast, in the same

same manner as the others were : the putting on these ropes generally takes up about 20 minutes, during which the utmost silence is observed, and the *Mabotes*, who keep flat upon the necks of the females, are covered with dark coloured cloths, which serve to keep them warm, and at the same time do not attract the notice of the elephant. While the people are busily employed in tying the legs of the *Goondab*, he caresses sometimes one, and sometimes another, of the seducers, (*Kootnee*) examining their beauties and toying with different parts, by which his desires are excited and his attention diverted from the hunters, and in these amorous dalliances he is indulged by the females. But if his passions should be so roused, before his legs are properly secured, as to induce him to attempt leaping on one of the females, the *Mabote*, to insure his own safety and prevent him gratifying his desires any further, makes the female run away, and at the same time, by raising his voice and making a noise, he deters the *Goondab* from pursuing; this however happens very seldom, for he is so secured by the pressure of a *Koomkee* on each side and one behind, that he can hardly turn himself, or see any of the people, who always keep snug under the belly of the third female, that stands across his tail, and which serves both to keep him steady and to prevent his kicking any of the people, who are employed in securing him; but in general he is so much taken up with his decoyers, as to attend very little to any thing else. In case of accidents, however, should the

Goondab

Goondah break loose, the people upon the first alarm can always mount on the backs of the tame elephants, by a rope that hangs ready for the purpose, and thus get out of his reach. When his hind legs are properly secured, they leave him to himself, and retire to a small distance: as soon as the *Koomkees* leave him, he attempts to follow, but finding his legs tied, he is roused to a proper sense of his situation, and retreats towards the jungle, the *Mabotes* follow at a moderate distance from him, on the tame elephants, accompanied by a number of people, that had been previously sent for, and who, as soon as the *Goondah* passes near a stout tree, make a few turns of the *Pbands*, or long cables that are trailing behind him, around its trunk; his progress being thus stopt, he becomes furious, and exerts his utmost force to disengage himself, nor will he then allow any of the *Koomkees* to come near him, but is outrageous for sometime, falling down and goring the earth with his tusks. If by these exertions the *Pbands* are once broken, which sometimes is effected, and he escapes into the thick jungle, the *Mabotes* dare not advance for fear of the other wild elephants, and are therefore obliged to leave him to his fate; and in this hampered situation, it is said, he is even ungenerously attacked by the other wild elephants. As the cables are very strong and seldom give way, when he has exhausted himself by his exertions, the *Koomkees* are again brought near and take their former positions, viz. one on each side and the other behind. After getting him
nearer

nearer the tree, the people carry the ends of the long cables around his legs, then back and about the trunk of the tree, making, if they can, two or three turns, so as to prevent even the possibility of his escape. It would be almost impossible to secure an elephant, in any other manner, as he would tear up any stake that could, at the time, be driven into the ground, and even the noise of doing it would frighten the elephant: for these reasons, as far as I can learn, nothing less than a strong tree is ever trusted to by the hunters. For still farther security, as well as to confine him from moving to either side, his fore-legs are tied exactly in the same manner as the hind-legs were, and the *Pbands* are made fast one on each side, to trees or stakes driven deep into the earth. During the process of tying both the hind and fore-legs, the fourth *Koom-kee* gives assistance where necessary, and the people employed cautiously avoid going within reach of his trunk; and when he attempts to seize them, they retreat to the opposite side of the *Koomkees*, and get on them, if necessary, by means of the rope above mentioned, which hangs ready for them to lay hold of. Although, by these means, he is perfectly secured and cannot escape, yet as it would be both unsafe and inconvenient to allow him to remain in the verge of the jungle, a number of additional ropes are afterwards put on, as shall be mentioned, for the purpose of conducting him to a proper station. When the *Goondab* has become more settled, and eat a little a food, with which he
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is supplied, as soon as he is taken, the *Koomkees* are again brought near, and a strong rope (*Pbara*) is then put twice round his body, close to his fore-legs like a girth, and tied behind his shoulder; then the long end is carried back close to his rump and there fastened, after a couple of turns more have been made round his body. Another cord is next fastened to the *Pbara* and from thence carried under his tail like a crupper (*dooblah*) and brought forward and fastened by a turn or two, to each of the *Pbaras*, or girths, by which the whole is connected, and each turn of these cords serves to keep the rest in their places. After this a strong rope (the *Tooman*) is put round his buttocks and made fast on each side to the girth and crupper, so as to confine the motion of his thighs and prevent his taking a full step. These smaller ropes being properly adjusted, a couple of large cables (the *Dools*) with running nooses are put around his neck, and after being drawn moderately tight, the nooses are secured from running closer, and then tied to the ropes on each side forming the girth and crupper already mentioned; and thus all these ropes are connected and kept in their proper places, without any risk of the nooses of the *Dools* becoming tight, so as to endanger the life of the elephant, in his exertions to free himself. The ends of these cables are made fast to two *Koomkees*, one on each side of the *Goondab*, by a couple of turns round the belly, close to the shoulder, like a girth, where a turn is made, and it is then carried

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across the chest and fastened to the girth on the opposite side. Every thing being now ready, and a passage cleared from the jungle, all the ropes are taken from his legs, and only the *Tooman* remains round his buttocks to confine the motion of his hind legs: the *Koomkees* pull him forward by the *Dools*, and the people from behind urge him on. Instead of advancing in the direction they wish, he attempts to retreat farther into the jungle, he exerts all his force, falls down and tears the earth with his tusks, screaming and groaning, and by his violent exertions often hurts and bruises himself very much, and instances happen of their surviving these violent exertions only a few hours, or at most a few days. In general, however, they soon become reconciled to their fate, will eat immediately after they are taken, and, if necessary, may be conducted from the verge of the jungle as soon as a passage is cleared. When the elephant is brought to his proper station and made fast, he is treated with a mixture of severity and gentleness, and in a few months (if docile) he becomes tractable and appears perfectly reconciled to his fate. It appears somewhat extraordinary, that though the *Goondab* uses his utmost force to disengage himself when taken, and would kill any person coming within his reach, yet he never or at least seldom attempts to hurt the females that have ensnared him, but on the contrary seems pleased (as often as they are brought near, in order to adjust his harnessing, or move and slacken those ropes which gall him)

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soothed and comforted by them, as it were, for the loss of his liberty. All the elephants, soon after they are taken, are led out occasionally for exercise by the *Koomkees*, which attend for that purpose.

HAVING NOW related, partly from my own knowledge and partly from comparing the accounts given by different people employed in this business, the manner in which the male elephants, called *Goondabs*, are secured, I shall next, entirely from my own knowledge, describe the methods I have seen employed for securing a herd of wild elephants. Female elephants are never taken singly, but always in the herd, which consists of young and old of both sexes. This noble, docile, and useful animal, seems naturally of a social disposition, as a herd in general consists of from about 40 to 100, and is conducted under the direction of one of the oldest and largest females, called the *Palmai*, and one of the largest males. When a herd is discovered, about 500 people are employed to surround it, who divide themselves into small parties, called *Chokeys*, consisting generally of one *Mabote* and two *Coolies*, at the distance of twenty or thirty yards from each other, and form an irregular circle in which the elephants are inclosed: each party lights a fire and clears a foot path to the station that is next him, by which a regular communication is soon formed through the whole circumference from one to the other. By this path reinforcements can immediately be brought to any place where an alarm is given; and it is also necessary for the su-

perintendants, who are always going round to see that the people are alert upon their posts. The first circle (the *Dawkee*) being thus formed, the remaining part of the day and night is spent in keeping watch by turns, or in cooking for themselves and companions. Early next morning, one man is detached from each station, to form another circle in that direction, where they wish the elephants to advance. When it is finished, the people, stationed nearest to the new circle, put out their fires and file off to the right and left, to form the advanced party, thus leaving an opening for the herd to advance through, and by this movement, both the old and new circle are joined and form an oblong. The people from behind, now begin shouting and making a noise with their rattles, *tomtoms*, &c. to cause the elephants to advance; and as soon as they are got within the new circle, the people close up, take their proper stations, and pass the remaining part of the day and night as before. In the morning the same process is repeated, and in this manner the herd advances slowly in that direction, where they find themselves least incommoded by the noise and clamour of the hunters, feeding, as they go along, upon branches of trees, leaves of bamboos, &c. which come in their way. If they suspected any snare, they could easily break through the circle; but this inoffensive animal, going merely in quest of food, and not seeing any of the people who surround him, and who are concealed by the thick jungle, advances without suspicion,

cion, and appears only to avoid being pestered by their noise and din. As fire is the thing elephants seem most afraid of in their wild state, and will seldom venture near it, the hunters always have a number of fires lighted, and particularly at night, to prevent the elephants coming too near, as well as to cook their victuals and keep them warm. The centinels supply these fires with fuel, especially green bamboos, which are generally at hand, and which, by the crackling and loud report they make, together with the noise of the watchmen, deter the elephants from coming near; so that the herd generally remains at a distance near the centre of the circle. Should they at any time advance, the alarm is given, and all the people immediately make a noise and use their rattles, to make them keep at a greater distance. In this manner they are gradually brought to the *Keddah*, or place where they are to be secured. As the natives are extremely slow in their operations, they seldom bring the herd above one circle in a day, except on an emergency, when they exert themselves and advance two circles. They have no tents or covering but the thick woods, which, during the day, keep off the rays of the sun; and at night they sleep by the fires they have lighted, upon mats spread on the ground, wrapt up in a piece of coarse cloth. The season is then so mild that the people continue very healthy, and an accident seldom happens except to stragglers about the outskirts of the wood, who are sometimes, though very rarely, carried off by tigers. The

Keddah, or place where the herd is to be secured, is differently constructed in different places; here it consists of three enclosures, communicating with each other by means of narrow openings or gateways. The outer inclosure, or the one next to the place, where the elephants are to enter, is the largest; the middle one is generally, though not always, the next in size, and the third or furthest is the smallest: these proportions, however, are not always adhered to in the making of a *Keddah*, nor indeed does there appear to me any reason for making three enclosures; but as my intentions are merely to relate facts, I shall proceed to observe, that when in the third or last enclosure, the elephants are then only deemed secure: here they are kept six or eight days, and are regularly, though scantily, fed from a scaffold on the outside, close to the entrance of an outlet called the *Roomee*, which is about sixty feet long and very narrow, and through which the elephants are to be taken out one by one. In many places this mode is not adopted; for as soon as the herd has been surrounded by a strong palisade, *Koomkees* are sent in with proper people, who tie them on the spot, in the same manner as was mentioned above of the *Goondabs*, or male elephants, that are taken singly. These enclosures are all pretty strong, but the third is the strongest, nor are the elephants deemed secure, as already observed, till they have entered it. This enclosure has, like the other two, a pretty deep ditch on the inside; and, upon the bank of earth, that

that is thrown up from the excavation, a row of strong palisades of middle sized trees is planted, strengthened with cross bars, which are tied to them about the distance of fourteen inches from each other; and these are supported on the outside by strong posts like buttresses, having one end sunk in the earth and the other pressing against the cross bars to which they are fastened. When the herd is brought near to the first enclosure, or *Baig-cote*, which has two gateways towards the jungle, from which the elephants are to advance, (these as well as the other gateways, are disguised with branches of trees and bamboos, stuck in the ground so as to give them the appearance of a natural jungle) the greatest difficulty is to get the herd to enter the first or outer enclosure; for, notwithstanding, the precautions taken to disguise both the entries as well as the palisade which surrounds this enclosure, the *Palmai*, or leader now appears to suspect some snare, from the difficulty and hesitation with which in general she passes into it; but, as soon as she enters, the whole herd implicitly follows. Immediately, when they are all passed the gateway, fires are lighted round the greatest part of the enclosure, and particularly at the entries, to prevent the elephants from returning. The hunters from without then make a terrible noise by shouting, beating of *tomtoms* (a kind of drum) firing blunt cartridges, &c. to urge the herd on to the next enclosure. The elephants, finding themselves ensnared, scream and make a noise; but, seeing no opening except

the entrance to the next enclosure, and which they at first generally avoid, they return to the place through which they lately passed, thinking, perhaps, to escape, but now find it strongly barricaded, and, as there is no ditch at this place, the hunters, to prevent their coming near and forcing their way, keep a line of fire constantly burning all along where the ditch is interrupted, and supply it with fuel from the top of the palisade, and the people from without make a noise, shouting, and hallooing to drive them away. Whenever they turn, they find themselves opposed by burning fires or bundles of reeds, and dried grass, which are thrust through the opening of the palisades, except towards the entrance of the second enclosure, or *Doobraze-cote*. After traversing the *Baigcore* for some time, and finding no chance of escaping but through the gateway into the next enclosure, the leader enters, and the rest follow: the gate is instantly shut, by people who are stationed on a small scaffold immediately above it, and strongly barricaded, fires are lighted, and the same discordant din made and continued, till the herd has passed through another gateway into the last enclosure, or *Rajecote*, the gate of which is secured in the same manner as the former was. The elephants, being now completely surrounded on all sides, and perceiving no outlet through which they can escape, appear desperate, and in their fury advance frequently to the ditch, in order to break down the palisade, inflating their trunks, screaming louder and shriller than any trumpet,

trumpet, sometimes grumbling like the hollow murmur of distant thunder, but, wherever they make an attack, they are opposed by lighted fires, and by the noise and triumphant shouts of the hunters. As they must remain some time in this enclosure, care is always taken to have part of the ditch filled with water, which is supplied by a small stream, either natural or conducted through an artificial channel from some neighbouring reservoir. The elephants have recourse to this water to quench their thirst and cool themselves after their fatigues, by sucking the water into their trunks, and then squirting it over every part of their bodies. While they remain in this enclosure, they continue sulky, and seem to meditate their escape, but the hunters build huts and form an encampment, as it were around them, close to the palisade; watchmen are placed, and every precaution used, to prevent their breaking through. This they would soon effect, if left to themselves, notwithstanding the palisade is made of very strong stakes sunk into the earth on the outside of the ditch, and strengthened by cross bars and buttresses as already mentioned.

WHEN the herd has continued a few days in the *Keddah*, the doors of the *Roomee* is opened, into which some one of the elephants is enticed to enter, by having food thrown first before, and then gradually further on into the passage, till the elephant has advanced far enough to admit of the gates being shut. Above this wicker gate, or door,

two

two men are stationed on a small scaffold, who throw down the food. When the elephant has passed beyond the door, they give the signal to a man who, from without, shuts it by pulling a string, and they secure it by throwing two bars that stood perpendicular on each side, the one across the other thus X, forming the figure of St. ANDREW'S Cross, and then two similar bars are thrown across each other behind the door next to the *Keddah*, so that the door is in the centre: for farther security, horizontal bars are pushed across the *Roomae*, through the openings of the palisades, both before and behind those crosses, to prevent the possibility of the doors being broken. The *Roomae* is so narrow, that a large elephant cannot turn in it, but, as soon as he hears the noise that is made in shutting the gate, he retreats backwards, and endeavours to force it; being now secured in the manner already noticed, his efforts are unavailing: finding his retreat thus cut off, he advances and exerts his utmost force to break down the bars, which were previously put across a little farther on in the outlet, by running against them, screaming and roaring, and battering them, like a ram, by repeated blows of his head, retreating and advancing with the utmost fury. In his rage, he rises and leaps upon the bars with his fore-feet, and strives to break them down with his huge weight. In *February* 1788 a large female elephant dropt down dead in the *Roomae*, from the violent exertions she made. When

When the elephant is somewhat fatigued by these exertions, strong ropes*, with running nooses, are placed in the outlet by the hunters; and as soon as he put a foot within the noose, it is immediately drawn tight and fastened to the palisades. When all his feet have been made pretty fast, two men place themselves behind some bars, that run across the *Roomes*, to prevent his kicking them; and with great caution tie his hind-legs together, by passing a cord alternately from the one to the other, like the figure 8, and then fastening these turns as above described. After this, the *Pbara*, *Dools*, &c. are put on in succession, in the same manner as on the *Goondab*, only that here the people are in greater security. While these ropes are making fast, the other hunters are careful not to go too near, but keep on the outside of the palisade, and divert his attention as much as they can, from those employed in fastening them, by supplying him with grass and sometimes with plantain leaves and sugar canes, of which he is remarkably fond, by presenting a stick, giving him hopes of catching it, or by gently striking or tickling his proboscis. He frequently, however, seizes the ropes with his trunk, and endeavours to break them, particularly those with which his feet are tied, and sometimes tries to bite them through with his grinders (as he has no incisors or front teeth) but the hunters then goad him with sharpened bamboos, or light spears, so as

* These are of the same form and size nearly as the *Phands*, but much shorter in proportion.

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to make him quit his hold. Those who are employed in putting the ropes around his body, and over his head, stand above him, on a small kind of platform, consisting of a few bars run across through the openings of the palisades, and, as an elephant cannot see any thing that is above, and rather behind his head, they are very little incommoded by him, although he appears to smell them, and endeavours to catch them with his trunk. When the whole apparatus is properly secured, the ends of the two cables (*Dools*) which were fastened round his neck, are brought forward to the end of the *Roomée*, where two female elephants are waiting; and to them these cables are made fast. When every thing is ready, the door, at the end of the outlet, is opened, the cross bars are removed, and the passage left clear. The ropes, that tied his legs to the palisades, are loosened, and, if he does not advance readily, they goad him with long poles sharpened at the ends or pointed with iron, and urge him on with their noise and din, and, at the same time, the females pull him gently forward: as soon as he has cleared the *Roomée*, his conductors separate, so that if he attempts to go to one side, he is prevented by the elephant, that pulls in the opposite direction, and *vice versa*. The *Bundubs*, which tie his hind legs, though but loosely, yet prevent his going fast; and, thus situated, he is conducted like an enraged bull, that has a cord fastened to his horns on each side, so that he cannot turn either to the right or left to avenge himself. In like manner

manner is this noble animal led to the next tree, as the *Goondabs*, before mentioned, were. Sometimes he becomes obstinate, and will not advance, in which case, while one of his conductors draws him forward, the other comes behind and pushes him on: should he lie down, she puts her snout under and raises him up, supporting him on her knee, and with her head pushing him forward with all her strength, the hunters likewise assist by goading him, and urging him forward by their noise and din: sometimes they are even obliged to put lighted torches near, in order to make him advance. In conducting small elephants from the *Roomee*, only one cable and one *Koomkee* are made use of. As soon as each elephant is secured, he is left in charge to the *Mabote*, or keeper, who is appointed to attend and instruct him; and, under him, there are from two to five *Coolies*, according to the size of the elephant, in order to assist and to supply food and water, till he becomes so tractable as to bring the former himself. These people erect a small hut immediately before him, where the *Mabote*, or one of the *Coolies*, constantly attends, supplies him with food, and soothes and caresses him by a variety of little arts. Sometimes the *Mabote* threatens and even goads him with a long stick pointed with iron, but more generally coaxes and flatters him, scratching his head and trunk with a long bamboo, split at one end into many pieces, and driving away the flies from any sores occasioned by the hurts and bruises he got by

by his efforts to escape from the *Roomee*. This animal's skin is soft, considering his great size, and is extremely sensible, is easily cut or pierced, more so than the skin of most large quadrupeds. The *Mabote* likewise keeps him cool, by squirting water all over him, and standing without the reach of his trunk; in a few days, he advances cautiously to his side, and strokes and pats him with his hand, speaking to him all the while in a soothing tone of voice, and, in a little time, he begins to know his keeper and obey his commands. By degrees, the *Mabote* becomes familiar to him, and at length gets upon his back from one of the tame elephants, and, as the animal becomes more tractable, he advances gradually forward, towards his head, till at last he is permitted to seat himself on his neck, from which place he afterwards regulates and directs all his motions. While they are training in this manner, the tame elephants lead out the others in turn, for the sake of exercise, and likewise to ease their legs from the cords with which they are tied, and which are apt to gall them most terribly, unless they are regularly slacked and shifted. In five or six weeks the elephant becomes obedient to his keeper, his fetters are taken off by degrees, and generally, in about five or six months, he suffers himself to be conducted by the *Mabote* from one place to another: care, however, is always taken not to let him approach his former haunts, lest a recollection of the freedom he there enjoyed, should induce him again to recover his liberty.

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This obedience to his conductor seems to proceed partly from a sense of generosity, as it is, in some measure, voluntary; for, whenever an elephant takes fright, or is determined to run away, all the exertions of the *Mabote* cannot prevent him, even by beating or digging the pointed iron hook into his head, with which he directs him; on such an occasion the animal totally disregards these feeble efforts, otherwise he could shake or pull him off with his trunk, and dash him in pieces. Accidents of this kind happen almost every year, especially to those *Mabotes* who attend the large *Goondabs*, but such accidents are in general owing entirely to their own carelessness and neglect. It is necessary to treat the males with much greater severity than the females, to keep them in awe; but it is too common a practice among the *Mabotes*, either to be negligent in using proper measures to render their elephants docile, or to trust too much to their good nature, before they are thoroughly acquainted with their dispositions. The iron-hook, with which they direct them, is pretty heavy, about sixteen inches long, with a straight spike advancing a little beyond the curve of the hook, so that altogether it is exactly like that which ferrymen or boatmen use fastened to a long pole.

IN this account of the process for catching and taming elephants, I have used the masculine gender, to avoid circumlocution, as both males and females are treated in the same manner: the former are seldom so docile, but, like the males of
other

other animals, are fiercer, stronger, and more untractable than the females.

BEFORE I conclude, it may be proper to observe, that young elephants suck constantly with their mouths, and never with their trunks, as BUFFON has asserted; a conclusion he made merely from conjecture, and the great and various uses to which they are well adapted and applied, by every elephant.

I HAVE seen young ones, from one day to three years old, sucking their dams, but never saw them use their trunks, except to press the breast, which, by natural instinct, they seemed to know would make the milk flow more readily. The mode of connection between the male and female is now ascertained beyond the possibility of a doubt; as Mr. BULLER, Lieut. HAWKINS, and many others, saw a male copulate with a female, after they were secured in the *Keddah*, in a manner exactly similar to the conjunction of the horse with a mare.

THIS fact entirely overturns what has been so often related, concerning the supposed delicacy of this useful animal, and a variety of other hypotheses, which are equally void of foundation. As far as I know, the exact time an elephant goes with young, has not yet been ascertained, but which cannot be less than two years, as one of the elephants brought forth a young one twenty-one months and three days after she was taken. She was observed to be with young in *April* or *May* 1788, and she was only taken in *January* preceding;

ing; so that it is very likely she must have had connection with the male some months before she was secured, otherwise they could not discover that she was with young, as a fœtus of less than six months cannot well be supposed to make any alteration in the size or shape of so large an animal. The young one, a male, was produced October 16th, 1789, and appeared in every respect to have arrived at its full time. Mr. HARRIS, to whom it belongs, examined its mouth a few days after it was brought forth, and found that one of its grinders on each side had partly cut the gum. It is now alive and well, and begins to chew a little grass.

I HAVE further to remark, that one of the tusks of the young elephant has made its appearance, so that we can now ascertain it to be of that species called *Mucknab*, the tusks of which are always small, and point nearly straight downwards. He was thirty-five inches high, at his birth, and is now thirty-nine, so that he has grown four inches in nearly as many months. Elephants are always measured at the shoulder; for the arch or curve of the back, of young ones particularly, is considerably higher than any other part, and it is a sure sign of old age, whenever this curve is found flattened or considerably depressed, after an elephant has once attained his full growth.

THOUGH these remarks, as well as several others in the above relation, do not come within the plan I proposed, which was merely to describe the method of taking wild elephants in the province of

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Tipura, yet I hope they will not be deemed impertinent or superfluous, especially as several of them tend to establish some important facts in the natural history of this animal, that are not known or not attended to, at least in any accounts that I had an opportunity of seeing.

EXPLANATION of several words used by the natives who catch elephants.

Bundah—a middle-sized cord, six or eight cubits long, which is put round either the hind or fore legs of elephants, in order to secure them. From ten to twenty are employed.

Cbilkáb—is a very slight soft cord, which the hunters at first put around the hind-legs of a *Goon-dab*, before they begin to tie him: this is not used for *Keddah* elephants.

Dáugbearce—is generally a continuation of every second *Bundab* that is put on, a few turns of which are passed round, where the folds of the *Bundabs* intersect each other, in order to fasten and keep them firm. When the *Bundab* is not long enough, another cord is made use of.

Dooblab—is that rope which is made fast on one side to the aftermost *Pbarab*, then carried under the tail and fastened to both the *Pbarabs* on the opposite side, so as to answer the purpose of a crupper, and to keep the *Pharabs* in their places.

Dool

Dool—is a large cable, about sixty cubits long, with a running noose. Two of them are put round the neck of the elephant, and fastened to the foremost *Pbarab* or girth, one on each side, in such a manner, as to prevent the nooses from being drawn too tight or coming too far forward, and this is effectually done by the *Dooblab*; for whenever the elephant draws back, the *Dools* pull the crupper forward, which must gall him very much, and prevent him from using all the force he might otherwise exert, in order to free himself.

Pband—is a cable nearly the same size as the *Dool*, the noose of which is put round each leg of the *Goondaks*, and then it is tied to trees or stakes. The *Pbands*, used for the *Keddab* elephants, are only about thirty cubits long.

Pbarab—a rope that is put round the body of an elephant, like a girth, and to which the *Dooblab* and *Dools* are connected.

Tuoman—is the rope that is passed round the buttocks of an elephant, and prevents his stepping out freely: it is fastened to the girth and crupper, that it may not slip down.

*Tipura**, March 29th, 1790.

* The ancient name of the province was *Tripura*, or *with three towns*, which has been corrupted into *Tipra* or *Tipara*.

ON THE
NICOBAR ISLES
 AND THE
 FRUIT OF THE MELLORI,
 BY NICOLAS FONTANA, Esq.

THE south-west monsoon having strongly set in on the *Malabar* coast, it was deemed unsafe to remain there any longer; we therefore took our departure from *Mangalore* on the 20th of *May*, 1778, directing our course towards the gulph of *Bengal*, and in less than ten days, we came in sight of the *Carnicobar* islands; the appearance of which, at seven or eight leagues distance, is much like a chain of mountains covered with woods; we anchored to the N. E. of one of them, in five fathoms with a good sandy bottom; supplied ourselves with water and wood, and proceeded in quest of the other *Nicobars* or *Nancaveris*, as they are called, situated between eight and nine degs. N. lat. to the northernmost point of the island of *Sumatra*. They were descried on the 4th of *June*, to the S. W. $\frac{1}{2}$ W. at the distance of ten leagues: the position of three of those islands forms one of the safest

safest harbours in *India*, where ships of all sizes may ride with the greatest security, sheltered from all wind, about half a mile from shore; with the additional advantages of two entrances, that may serve for getting in and out, both with a N. E. and S. W. monsoon, having a clear deep channel on each side.

IN one of the bays formed within those islands, we moored in twelve fathoms, and there remained until the S. W. monsoon was quite over, which was in the beginning of *September*. The largest of those islands is called *Nancaveri* or *Nancowry*, about five or six leagues in circumference; and better inhabited than any of the other two. The second is called *Soury* or *Chowry*, and the other *Tricut*, all closely situated: about ten leagues to the N. E. of them is another called *Catchoul* (a).

ALMOST the whole of those islands is uncultivated, though there are a number of large vallies that

(a) IN the year 1756, the *Danish* E. I. Company erected on one of those islands a house to serve as a factory, but on their failure, in the year 1758, it was evacuated. On the re-establishment of the Company in 1768, another house was built on *Soury* Island, which was in 1773, in like manner, ordered to be evacuated as useless to the Company's interests: three or four *European* missionaries, with a view of making profelytes, remained behind, and have continued there ever since, but without effecting even the conversion of a single person; they collect, however, cocoonut oil, shells, and other natural curiosities, which they send annually to their brethren at *Tranquebar*.

AN exact plan of those islands may be seen in the *Neptune Oriental*.

might be rendered very fruitful, with little trouble, the soil being naturally fertile, where the cocoanut, and all other tropical fruits, come spontaneously to the highest perfection, together with yams and sweet potatoes, to obtain which it is only necessary to scratch the earth superficially, and the seed so planted comes forth in a few days (a).

THE surrounding sea abounds with exquisite fish, shell fish, as cockles and turtles; and a most splendid display of beautiful shells of the rarest sort are to be met with on the shore. The birds nests (b), so much esteemed in *Cbina*, are also to be found among the rocks: ambergris is likewise to be met with, but the inhabitants have learned a mode of adulterating it, and it is therefore seldom to be found in a genuine state: if adulterated with any heterogeneous matter, such as wax, or resin, the mode of discovery is simply by placing a small bit of it upon the point of a knife when hot, and if it evaporates without leaving any calx or *Caput Mortuum*, and diffuses a strong fragrant smell, it is certainly genuine.

THE inhabitants of the *Nicobar* islands are of a copper colour, with small eyes obliquely cut, what

(a) *TRICUT*, being the flattest of those Islands, is divided amongst the inhabitants of the other two, where they have their plantations of Cocoanut and *Areca* trees; these last being very abundant all over the islands.

(b) *Nidos* *hos*, *rupibus* *oceanis* *orientalis* *affixos*, *parant* *hirundines* *marini*, *domesticis* *multo* *maiores*, *ex* *bolobhuriis* *mari* *innatantibus* *materiam* *decerpentis*. *KOEMPF. Amœn.*—p. 833.

in

in ours is white being in theirs yellowish; with small flat noses, large mouths, thick lips, and black teeth; well proportioned in their bodies, rather short than tall, and with large ears, in the lobes of which are holes, into which a man's thumb might be introduced with ease: they have black strong hair, cut round; the men have little or no beard; the hinder part of their head is much flatter and compressed than ours; they never cut their nails, but they shave their eye-brows (*a*). A long narrow cloth, made of the bark of a tree, round their waist and between their thighs, with one extremity hanging down behind (*b*), is all their dress. The women

(*a*) IT is a custom among them to compress with their hands the occiput of the new born child, in order to render it flat; as, according to their ideas, this kind of shape constitutes a mark of beauty, and is universally esteemed such by them: by this method, also, they say that the hair remains close to the head, as nature intended it, and the upper fore teeth very prominent out of the mouth.

(*b*) A TRAVELLER called KEOPING, a *Swede*, who went to the *East Indies*, on board a *Dutch* ship in the year 1647, which anchored off the *Nicobar* Islands, relates that they discovered men with tails, like those of cats, and which they moved in the same manner. That having sent a boat on shore with five men, who did not return at night, as expected, the day following a larger boat was sent, well manned, in quest of their companions, who, it was supposed, had been devoured by the savages, their bones having been found strewn on the shore, the boat taken to pieces, and the iron of it carried away.

THE account of this voyage was reprinted at *Stockholm* by SILVIUM in the year 1743—LINNÆUS seems to have been too credulous, in believing this man's story, for in all my examinations, I could discover no sort of projection on the *æ Coccygis* of either sex.

women and men are of the same copper colour, and very small in stature; a bit of cloth made with the thread of the bark of the cocoanut tree fastened to the middle and reaching half way down the thigh, forms all the covering of the women. Both sexes are, however, very fond of dress; and when the men go into the presence of strangers, they put on hats and old clothes, that had been given them by *Europeans*; but among themselves they are almost naked.

THEY live in huts, made of cocoanut leaves of an oval form, supported on bamboos, about five or six feet high from the ground; the entrance into the huts is by a ladder; the floor is made partly of planks, and partly of split bamboos. Opposite to the door, in the furthest part of the hut, they light their fire and cook their victuals: six or eight people generally occupy one hut, and a number of skulls of wild boars forms the most valuable article of furniture.

THE occupation of the men consists in building and repairing their huts, which affords them an annual employment for six months at least, and in fishing and trading to the neighbouring islands. The women are employed in preparing the victuals and cultivating the ground, they also paddle in the canoes, when the men go out. They unite in matrimony through choice; and, if the man is not sa-

What has given rise to this supposed tail, may have been the stripe of cloth hanging down from their posteriors; which when viewed at a distance, might probably have been mistaken for a tail.

tified

tified with the conduct of the woman, either from her inattention to domestic concerns, or sterility, or even from any dislike on his part, he is at liberty to discharge her, and each unites with a different person, as if no such connection had taken place. Adultery is accounted highly ignominious and disgraceful; particularly with persons not of the same cast: should it be proved, the woman would not only be dismissed with infamy, but, on some occasions, even put to death; although by the intervention of a small token given publicly, and consisting of nothing more than a leaf of tobacco, the reciprocal *lending of their wives of the same cast* is exceedingly common.

A WOMAN who bears three children, is reckoned very fruitful; few bear more than four; the cause may be attributed to the men, from a debility occasioned by the early intrusion of the testicles into the abdomen, the hard compression of them and the penis, by the bandage round those parts, from premature venery, and hebetation brought on by the immoderate use of spirits; and from the very inactive and sedentary life those people lead, it will not be difficult to account for that want of longevity, which seems to prevail much in those islands, more especially amongst the men, where none were to be seen older than forty or forty-eight years. The women, on the contrary, seem to live much longer.

THEY are themselves so sensible of the scanty population of their islands, that they study to increase

crease it by inviting, and even seducing, some *Malabars* or *Bengalese* to remain amongst them, when brought thither by the country ships, and of whom there are in almost all villages some to be found, who may be easily discerned from the natives by their figure, features, colour, and language. The natives encourage their stay by grants of land with plantations of cocoa trees and arecas, and, after a certain number of years, they are permitted to make choice of a female companion.

THEIR indolence is not to be equalled by any other people of the east. They go out a fishing in their canoes at night; and with harpoons, which they dart very dexterously at the fish, after having allured them into shallow water with burning straw, a sufficient number is soon caught to serve the family for a meal: they immediately return home; and, if, by chance, they catch a very large fish, they will readily dispose of one half, and keep the remainder for their own use.

THEY entertain the highest opinion of such as are able to read and write: they believe, that all *Europeans*, by this qualification only, are able to perform acts more than human, that the power of divination, controlling the winds and storms, and directing the appearance of the planets, is entirely at our command.

THIS people, like other savage nations, dread the evil genius; some among them give themselves the air of divination, and presume to have secret
 confa-

confabulations with him: superstition must ever be in its full dominion, where ignorance is so gross.

SOME of the natives, having begun to fabricate earthen pots, soon after died; and the cause being attributed to this employment, it has never been resumed; since they prefer going fifteen or twenty leagues to provide them, rather than expose themselves to an undertaking attended, in their opinion, with such dangerous consequences.

WHENEVER they visit one another, no sort of compliment or salutation takes place between them; but when the visitors take leave, they are profuse in good wishes, that last for some minutes, with different inflections of voice, to which the other constantly answers, by repeating the words *Callá callá condì condì quingé*, which may be rendered in *English* thus: "Very well, very well, go, go" and return soon."

BEHIND, or close by their huts, the dead are buried: all the relations and acquaintance cry for some hours, before the corpse is put into the grave, where it is interred with all possible solemnity, and in the best dress they can muster, and with abundance of food. After the body is covered with earth, a post is raised and fixed in the ground over the head of the deceased, about four feet high, to the top of which they suspend stripes of cloth with meal and areca nuts, and strew cocoa nuts all around. This supply of food for the deceased is even after continued; a cocoa tree is also cut down for every person that dies. As soon as a
man

man is dead, his name is never mentioned, even if repeatedly asked; every one of the mourning visitors brings a large pot of toddy. The women sit round the corpse howling and crying, and by turns they go and put their hands on the breast and belly of the deceased, who is covered with striped cloth; the men are seated at a little distance, drinking, and inviting all the visitors to do the same; endeavouring thus to dispel their grief, by a complete general intoxication, which never lasts less than a couple of days after the interment.

THE different changes of the moon are productive of great festivity and mirth among the *Nicobarians*, when the doors of their huts are decorated with branches of palms and other trees: the inside is also adorned with festoons made of slips of plantain leaves. Their bodies are, in like manner, decorated with the same ornaments; and the day is spent in singing, and dancing, and eating, and drinking toddy, till they are quite stupified.

THE idea of years, and months, and days, is unknown to them, as they reckon by moons only, of which they number fourteen, seven to each moon-foon. At the fair season, or the beginning of the N.E. moonfoon, they sail in large canoes to the *Car Nicobars* called by them *Champaloon*. The object of this voyage is trade; and for cloth, silver coin, iron, tobacco, and some other articles, which they obtain from Europeans, together with fowls, hogs, cocoa and areca nuts, the produce of their own island, they receive in exchange, canoes, spears, ambergris

ambergris, birds' nests, tortoise-shell, and so forth.

TEN or twelve huts form a village. The number of inhabitants on any one of these islands does not exceed seven or eight hundred. Every village has its *Head Man*, or *Captain*, as they term him, who is generally the oldest. Few diseases are known amongst them; and the venereal not at all: the small pox visits them occasionally, but not of the confluent kind: what is more prevalent amongst them, is the oedematous swelling of one or both of the legs, known in the west of *India* under the name of the *Cochin Leg*, from the place where this disorder generally prevails. This endemic disease may be imputed to the following causes; ill chosen and badly prepared diet; the bad choice of habitations, and an extremely indolent inactive life. Fevers and cholics are also frequent among them: when a person falls sick, he is immediately removed to the house of one of their priests, or conjurers, who orders the patient to be laid in a supine posture for some time; then friction with some oily substance is applied to the upper part of the body, and often repeated; which remedy they indiscriminately use for all complaints, never administering medicines internally.

THE only quadrupeds on these islands are hogs and dogs: of the former, however, only the sows are kept, and they are fed principally with the milk of the cocoanut and its kernel, which renders the meat of a firmness and delicious taste, even superior, both

both in colour and flavour, to the best *English* veal. It may be worthy remark, that, although the neighbouring *Car Nicobar* woods abound with monkeys of different species, none are to be seen in these islands, notwithstanding their having been repeatedly brought over : they neither propagate, nor do they live for any time.

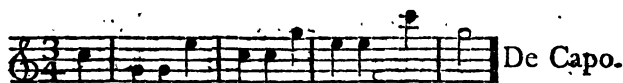
AMONG the feathered tribe wild pigeons are pretty abundant from *June* to *September*, on account of a berry which is then ripe, and on which they feed with great eagerness : at the same time pheasants and turtle doves are frequently found, the constant inhabitants of the woods are a species of the green parrot, or parroquet, with a black bill and collar : no other birds are to be found in them.

THE climate is pure, and might, with little trouble, be rendered very salubrious : constant sea breezes fan their shores, thus preserving them from oppressive heat : vegetation continues without intermission, the woods are very thick, and the trees bound together by a kind of twig or creeping shrub, that renders them almost impervious.

THE *Nicobar* dance is as dull and inanimate as can be conceived, as well for the slowness and heaviness of its motions, as for the plaintive monotonous tune that accompanies it : with no instrument but their mournful low voices, which are in perfect unison with the motion of their bodies. Men and women form a circle, by putting their hands on each others shoulders, they move slowly, backwards and forwards,

forwards, inclining, sometimes to the right, and sometimes to the left.

THE whole of their music consists of the few following notes.



THE basis of the language spoken by these islanders, is chiefly *Malay*, with some words borrowed from *Europeans*, and other strangers, as will appear by the following specimen :

<i>Cbia</i>	-	Father	<i>Enchejon</i>	-	Hairs
<i>Cioum</i>		Grandfather	<i>Halikolala</i>		Neck
<i>Cbia Enchana</i>		Mother	<i>Tba</i>		Breast
<i>Ochia</i>		Uncle	<i>Vbian</i>		Belly
<i>Encognee</i>		Man	<i>Foin</i>		Navel
<i>Coven</i>		Son	<i>Cboal</i>		Arm
<i>Encana</i>		Woman	<i>Eckait</i>		Shoulders
<i>Cance</i>		Wife	<i>Ocb</i>		Back
<i>Cbegnoun</i>		Child	<i>Kinitay</i>		Hand & fingers
<i>Cboi</i>		Head	<i>Poto</i>		Thigh
<i>Lal</i>		Forehead	<i>Colcanon</i>		Knee
<i>Moba</i>		Nose	<i>Hanban</i>		Leg
<i>Holmat</i>		Eyes	<i>Ciscoa</i>		Nail
<i>Manonge</i>		Lips	<i>Hignoughn</i>		Beard
<i>Caleta</i>		Tongue	<i>Tobon</i>		Sick
<i>Incaougn</i>		Chin	<i>Sba-ha</i>		Dead
<i>Nann</i>		Ears	<i>Hivi</i>		Devil

Hon

<i>Hen</i>	Sun	<i>Gninoo</i>	Green cocoanut
<i>Cbae</i>	Moon	<i>Nat</i>	Cane
<i>Háyi</i>	Wind	<i>Pantan</i>	Rattan
<i>Onijo</i>	Water	<i>Aptejo</i>	Chest
<i>Gnam</i>	Calm	<i>Cerum</i>	Needle
<i>Tenfagi</i>	Day-light	<i>Hendel</i>	Musket
<i>Sciafin</i>	Evening	<i>Henatboa</i>	Knife
<i>Hatabom</i>	Night	<i>Danon</i>	Medicine
<i>Kamben</i>	Noon	<i>Heja</i>	Betel Nut
<i>Menzovi</i>	Yesterday	<i>Acbæ</i>	Betel Leaf
<i>Holaãtas</i>	To-morrow	<i>Cion</i>	Lime
<i>Cbarou</i>	Great	<i>Cbapeo</i>	Hat
<i>Mombêfcbi</i>	Small	<i>Lenzo</i>	Handkerchief
<i>Koan</i>	Strong	These two last words are borrowed from the <i>Portuguese.</i>	
<i>At loan</i>	Weak	<i>Hanchan</i>	Put on your hat
<i>Jo</i>	Yes	<i>Cbapes</i>	
<i>At cbiou</i>	No		
<i>Lapoa</i>	Is good		
<i>Pifi</i>	Is enough	<i>Not</i>	A hog
<i>Tbiou</i>	Me or I,	<i>Ham</i>	A dog
<i>Mbibe</i>	You	<i>Codbin</i>	A cat
<i>Kalakala younde</i>	Farewell	<i>Taffoacb</i>	Hen
<i>Emloum</i>	Gold	<i>Obia</i>	Egg
<i>Henoe</i>	Fire	<i>Inlegne</i>	Birds nest
<i>Dbeah</i>	Water	<i>Cattoch</i>	Parrot
<i>Lboe</i>	Cloth	<i>Cba</i>	Fish
<i>Lanoa</i>	A strip they wear	<i>Cap</i>	Tortoiseshell
<i>Gni</i>	House	<i>Hanino</i>	To eat
<i>Tanop</i>	Pipe	<i>Peoum</i>	To drink
<i>Carrovaj</i>	Lemon	<i>Etaja</i>	To sleep
<i>Hoat</i>	Old Cocoanut	<i>Ha-caou</i>	To buy

Hen

<i>Hen vbej</i>	- - To fell	<i>Pará</i>	- - Dollar, or silver
<i>Laam</i>	To lay down	<i>Tbanula</i>	Black
<i>Hancibatena</i>	Come hither	<i>Cbunla</i>	Red
<i>Ciou</i>	Be gone	<i>Unat</i>	White
<i>Hetbaj</i>	To laugh	<i>Cambalamagn</i>	Striped cloth
<i>Houm</i>	To weep		
<i>Hanan</i>	To dance		
<i>Hame</i>	To rain		
<i>Pbeumboj</i>	To smoke		
<i>Hansciounga</i>	To walk		
<i>Duonde</i>	To paddle or row		
<i>Pousbili</i>	To set down		
<i>Hababon</i>	To vomit		
<i>Achicienga</i>	To stand		
<i>Hicbiackeri</i>	To speak		
<i>Atbe bet</i>	To write		
<i>Ajouby</i>	To light		
<i>Luva</i>	Lead		
<i>Carán</i>	Iron		
<i>Cbánlo</i>	Shirt & coat		
<i>Hánbá</i>	Breeches		
<i>Hanbo lola</i>	Stockings		
<i>Dbanapola</i>	Shoes		
<i>Halbat</i>	Bracelet		
<i>Henpójou</i>	Chair		
<i>Cberácbà</i>	Table		

 NUMERALS.

<i>Heàn</i>	- - One
<i>Had</i>	Two
<i>Loe</i>	Three
<i>Toan</i>	Four
<i>Tanèe</i>	Five
<i>Tafoul</i>	Six
<i>Ifat</i>	Seven
<i>Enfoan</i>	Eight
<i>Eancata</i>	Nine
<i>Sicom</i>	Ten
<i>Sicom bean</i>	Eleven
<i>Sicom báa</i>	Twelve
<i>Hemom thouma</i>	Twenty
<i>Rocate</i>	Thirty
<i>Toanmoan thiuma</i>	Forty
<i>Sicom sicom</i>	Hundred

IT seems that they have no expression for the numbers beyond forty, except by multiplication.

TREES of great height and size are to be seen in their woods of a compact texture, well calculated for

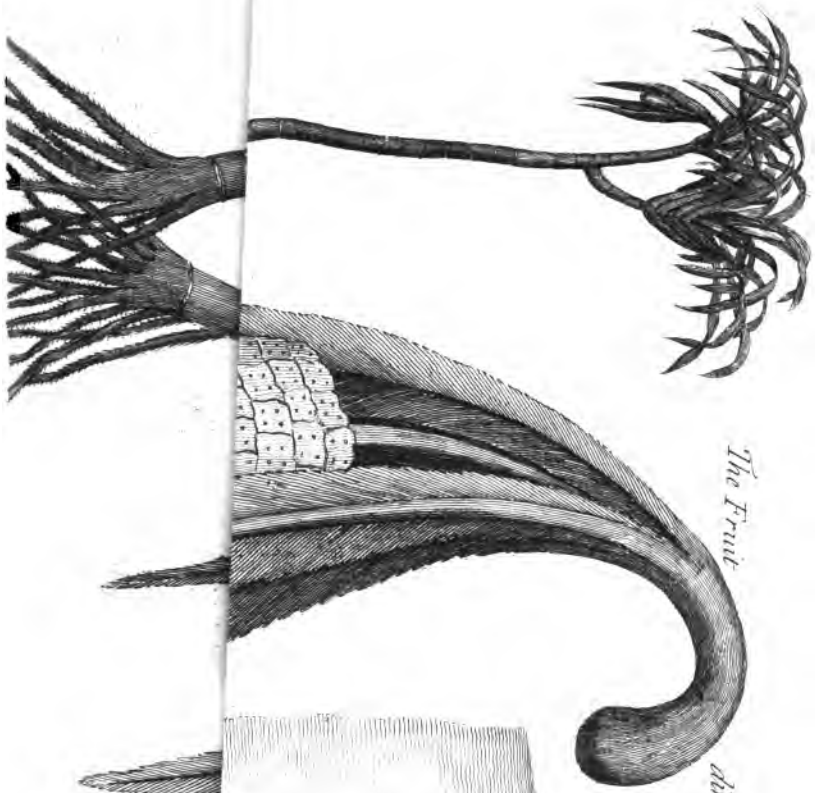
X naval

naval constructions^(a): but the productions of which they are more particularly careful, are the cocoa and *areca* trees, the last being chiefly for their own consumption; as they chew it all day long with tobacco, betel-leaf, and shell-lime: the former is not only useful for their own and their hogs' nourishment, but also an object of trade. Most of the country ships, that are bound to *Pegu* from either of the coasts of *India*, touch at the *Nicobar* Islands, in order to procure a cargo of cocoa-nuts, which they purchase at the rate of four for a tobacco-leaf, and one hundred for a yard of blue cloth, and a bottle of cocoa-nut oil for four leaves of tobacco. The tropical fruits grow in these islands exquisitely flavoured, the pine-apple in particular: wild cinnamon and *sassafras* grow there also; the coffee-tree in two years yields fruit; yams are to be found for three or four months in the year only, and are eaten by the natives instead of the *larum*, a nutritive fruit; in the description of which, and the tree that produces it, we shall here endeavour to be very particular.

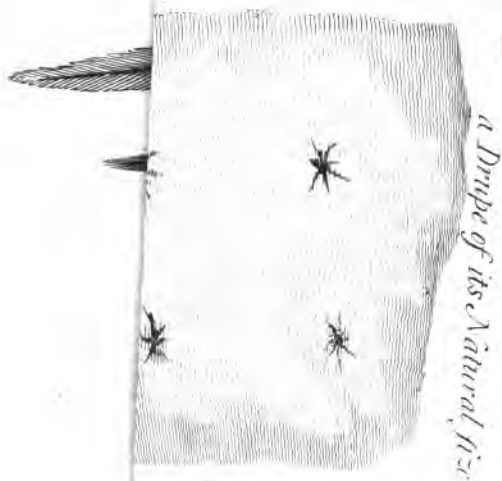
THE tree that bears this nutritive fruit, is a species of *Palm*, called by them *Larum*, by the *Portuguese* *Mellóri*, and is very abundant in those islands, as well as in *Carnicobar*: it grows promiscuously in the woods, among other trees, but it delights, more particularly in a damp soil. The

(a) ONE of these trees our people cut down, that measured nine fathoms in circumference, or fifty-four feet.

trunk



*The Fruit
dimorphical*



a Drop of its Natural Size



trunk is often straight, thirty, or thirty-five feet high, and ten or twelve inches (the oldest even two feet) in circumference: the bark is smooth, ash-coloured, with equidistant interfections of a compact hard texture in its interior part, but soft and quite hollow in the centre from the top of the trunk; the leaves grow disposed like a calyx about three feet long and four inches broad, ensiform and acuteate, of a dark green hue, and of a tenacious hard substance: the roots are out of the ground, and inserted at eight or ten feet on the trunk, according to its age, being not quite two feet in the earth: the fruit which has the shape of a pine, and the size of a large *Jaca*, comes out of the bottom of the leaves: the age of a man is seldom sufficient to see the trees bearing fruit: its weight forces it out of the leaves, and, when it is nearly ripe, which is known by the natives on the change of its colour from green to yellowish, it is gathered, and weighs from thirty to forty pounds. The drupes are loosened by thrusting a piece of iron between their interstices: the exterior surface is cut off, and thus put into earthen pots covered with leaves, then boiled on a slow fire for several hours together: the fruit is sufficiently boiled, when the medullary part of it becomes soft and friable; it is then taken from the fire and exposed to the cold air; when cold, the drupes are separated from the stalk, and the medullary part pressed out by means of a shell forced into them. Within the woody part of the drupes, there are two seeds, in shape and taste

much like almonds: the soft part is then collected into a spherical mass, and, in order to extract all the stringy fragments remaining in it by the compression of the shell, a thread is passed and repassed, until the whole is extracted, and it comes out perfectly clean: it is then of a pale yellow colour, much resembling *polenta*, or the dressed meal of the *Zea Mays*, and in taste much like it: when not newly prepared, it has an acidity, to which it tends very strongly, if long exposed to the atmosphere; but it may be preserved a long time, if well covered.

It is certain, that the *Nicobar* bread-fruit tree differs very essentially from the palm described by Mr. MASSON, and found in the interior parts of *Africa*, which bears a sort of bread-fruit. On my showing to Mr. MASSON, in *March*, 1790, the drawing of the tree here described, he was pleasingly surprised at the novelty, and declared he had never before seen it. It differs also from the bread-tree found in *Otaheite*, and described by Capt. Cook in his *Voyage round the World*, as will appear very evident on a reference to the notes of that work. Some shrubs, whose leaves resemble much those of the *Nicobar* bread-fruit tree, are to be seen on the *Coromandel* coast, and in the Isle of France, where they thrive in some degree, but never attain the height of those at *Nicobar*: imperfect small fruits are seen once a year sprouting out, and the inhabitants derive an advantage from the leaves of the tree

tree, which they convert into mats and bags to hold coffee.



NOTE by the PRESIDENT.

As we can determine the class and order of the fruit from a mere delineation of its fruit, we may safely pronounce, that the *Léram* of *Nicobar* is the same as the *Cétaca* of the *Arabs*, the *Cétaca* of the *Indians*, and the *Pandanus* of our botanists, which is described by *Markwardt* (as *KOENIG* first observed to me) in the Supplement to *LINNÆUS*: he had himself described with that elegant conciseness, which constitutes the beauty of the *Linnean* method, not only the wonderful fructification of the fragrant *Cétaca*, but most of the flowers, which are celebrated in *Sanscrit*, by poets for their colour or scent, and by physicians for their medical use; and, as he bequeathed his manuscripts to *SIR JOSEPH BANKS*, we may be sure, that the publick spirit of that illustrious naturalist will not suffer the labours of his learned friend to be sunk in oblivion. Whether the *PANDANUS Léram* be a new species, or only a variety, we cannot yet positively decide; but four of the plants have been brought from *Nicobar*, and seem to flourish in the Company's Botanical Garden, where they will probably blossom; and the greatest encouragement will, I trust, be given to the cultivation of so precious a vegetable. A fruit

weighing twenty or thirty pounds, and containing a farinaceous substance, both palatable and nutritive in a high degree, would, perhaps, if it were common in these provinces, for ever secure the natives of them from the horrors of famine; and the *Pandanus* of *Bengal* might be brought, I conceive, to equal perfection with that of *Nicobar*, if due care were taken to plant the male and female trees in the same place, instead of leaving the female, as at present, to bear an imperfect and unproductive fruit, and the distant male to spread itself only by the help of its radicating branches.



NOTE ON PAGE 294.

THOUGH little can be added to M. POIVRE'S description of the *Selangane*, or *Hirundo, nidis edulibus*, yet, as Captain FORREST was a perfect master of the *Malay* tongue, and described only what he had seen, it will not be amiss to subjoin his account of that singular bird. " The bird with an edible nest is called, says he, *Jaimaláni* " by the natives of the *Moluccas*, and *Layang-layang* by the *Malays*: " it is black as jet, and very much like a marten, but considerably " smaller. Its nests, which the *Malays* call *Sarang*, are found in " caves, and generally in those to which the sea has access; and, as " they are built in rows on perpendicular rocks, from which the " young birds frequently fall, those caves are frequented by fish, " and often by snakes, who are hunting for prey: they are made " of a slimy gelatinous substance found on the shore, of the sea " weed called *agal agal*, and of a soft greenish fizy matter often seen " on rocks in the shade when the water oozes from above. Before " a man enters such a cave, he should frighten out the birds, or keep " his face covered. The *Jaimaláni* lays her eggs four times a " year,

“ year, but only two at a time: if her nest be not torn from the
“ rock, she will use it once more, but it then becomes dirty and
“ black: a nest, used but once before it is gathered, must be dried
“ in the shade, since it easily absorbs moisture, and, if exposed to
“ the sun, becomes red. Such edible nests are sometimes found in
“ caves, which the sea never enters; but they are always of a dark
“ hue, instead of being, like that now produced, very nearly pellu-
“ cid: they may be met with in rocky islands over the whole east-
“ ern Archipelago, (by far the largest in the world) but never, I be-
“ lieve, on the coast of *China*, whither multitudes of them are car-
“ ried from *Batavia*. The white and transparent nests are highly
“ esteemed, and sold at *Batavia* for seven, eight, nine, or ten dol-
“ lars a catty of $1\frac{1}{2}$ lb. but the crafty *Chinese* at that port, who
“ pack up the nests, one in another to the length of a foot or eigh-
“ teen inches, that they may not easily be broken, seldom fail, by a
“ variety of artifices, to impose on their employers.”

ON THE
 MUSICAL MODES
 OF THE
 HINDUS:

WRITTEN IN 1784, AND SINCE MUCH ENLARGED,

BY THE PRESIDENT.

MUSICK belongs, as a *Science*, to an interesting part of natural philosophy, which, by mathematical deductions from constant phenomena, explains the causes and properties of sound, limits the number of mixed, or *harmonick*, sounds to a certain series, which perpetually recurs, and fixes the ratio, which they bear to each other, or to one leading term; but, considered as an *Art*, it combines the sounds, which philosophy distinguishes in such a manner as to gratify our ears, or affect our imaginations, or, by uniting both objects, to captivate the fancy while it pleases the sense, and, speaking, as it were, the language of beautiful nature, to raise correspondent ideas and emotions in the mind of the hearer: it then, and then only becomes what we call a *fine art*, allied very nearly to verse, painting, and rhetorick, but subordinate in
 its

its functions to pathetick poetry, and inferior in its power to genuine eloquence.

Thus it is the province of the *philosopher*, to discover the true direction and divergence of sound propagated by the successive compressions and expansions of air, as the vibrating body advances and recedes; to show why sounds themselves may excite a tremulous motion in particular bodies, as in the known experiment of instruments tuned in unison; to demonstrate the law, by which all the particles of air, when it undulates with great quickness, are continually accelerated and retarded; to compare the number of pulses in agitated air with that of the vibrations, which cause them: to compute the velocities and intervals of those pulses in atmospheres of different density and elasticity; to account, as well as he can, for the affections, which musick produces; and, generally, to investigate the many wonderful appearances, which it exhibits: but the *artist*, without considering, and even without knowing, any of the sublime theorems in the philosophy of sound, may attain his end by a happy selection of *melodies* and *accents* adapted to passionate verse, and of *times* conformable to regular metre; and, above all, by *modulation*, or the choice and variation of those *modes*, as they are called, of which, as they are contrived and arranged by the *Hindus*, it is my design, and shall be my endeavour, to give you a general notion with all the perspicuity, that the subject will admit.

ALTHOUGH

ALTHOUGH we must assign the first rank, transcendently and beyond all comparison, to that powerful musick, which may be denominated the sister of poetry and eloquence, yet the lower art of pleasing the sense by a succession of agreeable sounds, not only has merit and even charms, but may, I persuade myself, be applied on a variety of occasions to salutary purposes: whether, indeed, the sensation of hearing be caused, as many suspect, by the vibrations of an elastic ether flowing over the auditory nerves and propelled along their solid capillaments, or whether the fibres of our nerves, which seem indefinitely divisible, have, like the strings of a lute, peculiar vibrations proportioned to their length and degree of tension, we have not sufficient evidence to decide; but we are very sure that the whole nervous system is affected in a singular manner by combinations of sound, and that melody alone will often relieve the mind, when it is oppressed by intense application to business or study. The old musician, who rather figuratively, we may suppose, than with philosophical seriousness, *declared the soul itself to be nothing but harmony*, provoked the sprightly remark of CICERO, that *he drew his philosophy from the art which he professed*; but if, without departing from his own art, he had merely described the human frame as the noblest and sweetest of musical instruments, endued with a natural disposition to resonance and sympathy, alternately affecting and affected by the soul which pervades it, his description might, perhaps, have been

been physically just, and certainly ought not to have been hastily ridiculed: that any medical purpose may be fully answered by musick, I dare not assert; but after food, when the operations of digestion and absorption give so much employment to the vessels, that a temporary state of mental repose must be found, especially in hot climates, essential to health, it seems reasonable to believe, that a few agreeable airs, either heard or played without effort, must have all the good effects of sleep and none of its disadvantages; *putting the soul in tune*, as MILTON says, for any subsequent exertion; an experiment, which has often been successfully made by myself, and which any one, who pleases, may easily repeat. Of what I am going to add, I cannot give equal evidence; but hardly know how to disbelieve the testimony of men, who had no system of their own to support, and could have no interest in deceiving me: first, I have been assured by a credible eye witness, that two wild antelopes used often to come from their woods to the place, where a more savage beast, SIRAJUD-AULAH, entertained himself with concerts, and that they listened to the strains with an appearance of pleasure, till the monster, in whose soul there was no musick, shot one of them to display his archery: secondly, a learned native of this country told me, that he had frequently seen the most venomous and malignant snakes leave their holes, upon hearing tunes on a flute, which, as he supposed, gave them peculiar delight; and, thirdly, an intelligent

ligent *Persian*, who repeated his story again and again, and permitted me to write down from his lips, declared, he had more than once been present, when a celebrated lutanist, *Mirzá MOHAMMED*, surnamed *BULBUL*, was playing to a large company in a grove near *Sbiráz*, where he distinctly saw the nightingales trying to vie with the musician, sometimes warbling on the trees, sometimes fluttering from branch to branch, as if they wished to approach the instrument, whence the melody proceeded, and at length dropping on the ground in a kind of extasy, from which they were soon raised, he assured me, by a change of the mode.

THE astonishing effects ascribed to musick by the old *Greeks*, and, in our days, by the *Chinese*, *Persians*, and *Indians*, have probably been exaggerated and embellished; nor, if such effects had been really produced, could they be imputed, I think, to the mere influence of sounds, however combined or modified: it may, therefore, be suspected, (not that the accounts are wholly fictitious, but) that such wonders were performed by musick in its largest sense, as it is now described by the *Hindus*, that is, by the union of *voices*, *instruments*, and *action*; for such is the complex idea conveyed by the word *Sangita*, the simple meaning of which is no more than *symphony*; but most of the *Indian* books on this art consist accordingly of three parts, *gána*, *vádyá*, *nritya*, or *song*, *percussion*, and *dancing*; the first of which includes the measures of poetry, the second extends to instrumental musick of all sorts, and

and the third includes the whole compass of theatrical representation. Now it may easily be conceived, that such an alliance, with the potent auxiliaries of distinct articulation, graceful gesture, and well adapted scenery, must have a strong general effect, and may, from particular associations, operate so forcibly on very sensible minds, as to excite copious tears, change the colour and countenance, heat or chill the blood, make the heart palpitate with violence, or even compel the hearer to start from his seat with the look, speech, and actions of a man in a phrensy: the effect must be yet stronger, if the subject be *religious*, as that of the old *Indian* dramas, but great and small (I mean both regular plays in many acts and shorter dramattick pieces on *divine love*) seems in general to have been. In this way only can we attempt to account for the indubitable effects of the *great airs* and impassioned *recitative* in the modern *Italian* dramas, where three beautiful arts, like the Graces united in a dance, are together exhibited in a state of excellence, which the ancient world could not have surpassed and probably could not have equalled; an heroick opera of METASTASIO, set by PERGOLESI, or by some artist of his incomparable school, and represented at *Naples*, displays at once the perfection of human genius, awakens all the affections, and captivates the imagination at the same instant through all the senses.

WHEN such aids, as a perfect theatre would afford, are not accessible, the power of musick must
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in proportion be less; but it will ever be very considerable, if the words of the song be fine in themselves, and not only well translated into the language of melody, with a complete union of musical and rhetorical accents, but clearly pronounced by an accomplished singer, who feels what he sings, and fully understood by a hearer, who has passions to be moved; especially if the composer has availed himself in his *translation* (for such may his composition very justly be called) of all those advantages, with which nature, ever sedulous to promote our innocent gratifications, abundantly supplies him. The first of those natural advantages is the variety of *modes*, or *manners*, in which the *seven* harmonick sounds are perceived to move in succession, as each of them takes the lead, and consequently bears a new relation to the six others. Next to the phenomenon of seven sounds perpetually circulating in a geometrical progression, according to the length of the strings or the number of their vibrations, every ear must be sensible, that two of the seven intervals in the complete series, or octave, whether we consider it as placed in a circular form, or in a right line with the first sound repeated, are much shorter than the five other intervals; and on these two phenomena the modes of the *Hindus* (who seem ignorant of our complicated harmony) are principally constructed. The longer intervals we shall call *tones*, and the shorter (in compliance with custom) *semitones*, without mentioning their exact ratios; and it is evident, that, as
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the *places* of the semitones admit *seven* variations relative to one fundamental sound, there are as many modes, which may be called *primary*; but we must not confound them with our modern modes, which result from the system of accords now established in *Europe*: they may rather be compared with those of the *Roman Church*, where some valuable remnants of old *Grecian* musick are preserved in the sweet, majestick, simple, and affecting strains of the Plain Song. Now, since each of the tones may be divided, we find *twelve* semitones in the whole series; and, since each semitone may in its turn become the leader of a series formed after the model of every primary mode, we have *seven times twelve*, or *eighty-four*, modes in all, of which *seventy-seven* may be named *secondary*; and we shall see accordingly that the *Persian* and the *Hindus* (at least in their most popular system) have exactly *eighty-four* modes, though distinguished by different appellations and arranged in different classes: but, since many of them are unpleasing to the ear, others difficult in execution, and few sufficiently marked by a character of sentiment and expression, which the higher musick always requires, the genius of the *Indians* has enabled them to retain the *number* of modes, which nature seems to have indicated, and to give each of them a character of its own by a happy and beautiful contrivance. Why any one series of sounds, the ratios of which are ascertained by observation and expressible by figures, should have a peculiar effect on the organ of hearing

hearing, and, by the auditory nerves, on the mind, will then only be known by mortals, when they shall know why each of the seven colours in the rainbow, where a proportion, analogous to that of musical sounds, most wonderfully prevails, has a certain specifick effect on our eyes; why the shades of green and blue, for instance, are soft and soothing, while those of red and yellow distress and dazzle the sight; but, without striving to account for the phenomena, let us be satisfied with knowing, that some of the *modes* have distinct perceptible properties, and may be applied to the expression of various mental emotions; a fact, which ought well to be considered by those performers, who would reduce them all to a dull uniformity, and sacrifice the true beauties of their art to an injudicious temperament.

THE ancient *Greeks*, among whom this delightful art was long in the hands of poets, and of mathematicians, who had much less to do with it, ascribe almost all its magick to the diversity of their *Modes*, but have left us little more than the names of them, without such discriminations, as might have enabled us to compare them with their own, and apply them to practice: their writers addressed themselves to *Greeks*, who could not but know their national musick; and most of those writers were professed men of science, who thought more of calculating ratios than of inventing melody; so that, whenever we speak of the soft *Eolian* mode, of the tender *Lydian*, the voluptuous *Ionick*, the manly *Dorian*, or the

the animating *Pbrygian*, we use mere phrases, I believe, without clear ideas. For all that is known concerning the musick of *Greece*, let me refer those, who have no inclination to read the dry works of the *Greeks* themselves, to a little tract of the learned WALLIS, which he printed as an appendix to the Harmonicks of PTOLEMY, to the Dictionary of Musick by ROUSSEAU, whose pen, formed to elucidate all the arts, had the property of spreading light before it on the darkest subjects, as if he had written with phosphorus on the sides of a cavern; and, lastly, to the dissertation of Dr. BURNEY, who passing slightly over all that is obscure, explains with perspicuity whatever is explicable, and gives dignity to the character of a modern musician, by uniting it with that of a scholar and philosopher.

THE unexampled felicity of our nation, who diffuse the blessings of a mild government over the finest part of *India*, would enable us to attain a perfect knowledge of the oriental musick, which is known and practised in these *British* dominions not by mercenary performers only, but even by *Muselmans* and *Hindus* of eminent rank and learning: a native of *Cáshán*, lately resident at *Murshedábád*, had a complete acquaintance with the *Persian* theory and practice; and the best artists in *Hindustan* would cheerfully attend our concerts: we have an easy access to approved *Asiatick* treatises on musical composition, and need not lament with CHARDIN, that he neglected to procure at *Isfahán* the explanation of a small tract on that subject, which he

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carried

carried to *Europe*: we may here examine the best instruments of *Asia*, may be masters of them, if we please, or at least may compare them with ours: the concurrent labours, or rather amusements, of several in our own body, may facilitate the attainment of correct ideas on a subject so delightfully interesting; and a free communication from time to time of their respective discoveries would conduct them more surely and speedily, as well as more agreeably, to their desired end. Such would be the advantages of union, or, to borrow a term from the art before us, of *harmonious accord*, in all our pursuits, and above all in that of knowledge.

ON *Persian* musick, which is not the subject of this paper, it would be improper to enlarge: the whole system of it is explained in a celebrated collection of tracts on pure and mixed mathematicks, entitled *Durratu'liáj*, and composed by a very learned man, so generally called *Allámi Sbírazí*, or the *great philosopher* of *Sbíráz*; that his proper name is almost forgotten; but, as the modern *Persians* had access, I believe, to *PTOLEMY'S* harmonicks, their mathematical writers on musick treat it rather as a science than as an art, and seem, like the *Greeks*, to be more intent on splitting tones into quarters and eighth parts, of which they compute the ratios to show their arithmetick, than on displaying the principles of modulation as it may affect the passions. I apply the same observation to a short, but masterly, tract of the famed *ABU'SI'NA'*, and suspect that it is applicable to an elegant essay
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in *Persian*, called *Sbamsu' láfwát*, of which I have not had courage to read more than the preface. It will be sufficient to subjoin on this head, that the *Persians* distribute their *eighty-four* modes, according to an idea of locality, into twelve *rooms*, twenty-four *recesses*, and forty-eight *angles* or *corners*: in the beautiful tale known by the title of the *Four Dervises*, originally written in *Persia* with great purity and elegance, we find the description of a concert, where your fingers, with as many different instruments, are represented “*modulating* in twelve *makáms*” or *per-* “*dabs*, twenty-four *shóbabs*, and forty-eight *gúsbabs*, “ and beginning a mirthful song of HA'FIZ, on “ vernal delight in the *perdab* named *ráft*, or di- “ rect.” All the twelve *perdabs*, with their appropriated *shóbabs*, are enumerated by AMI'N, a writer and musician of *Hindustán*, who mentions an opinion of the learned, that only *seven* primary modes were in use before the reign of PARVI'Z, whose musical entertainments are magnificently described by the incomparable NIZA'MI: the modes are chiefly denominated like those of the *Greeks* and *Hindus*, from different regions or towns; as, among the *perdabs*, we see *Hijáz*, *Irák*, *Isfabán*: and, among the *shóbabs*, or secondary modes, *Zábul*, *Ni-shápùr*, and the like. In a *Sanscrit* book, which shall soon be particularly mentioned, I find the scale of a mode, named *Hijéja*, specified in the following verse:

Máns'agraba sa nyásò'c'bilò kijéjastu sáyáknè.

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THE name of this mode is not *Indian*; and, if I am right in believing it a corruption of *Hijáz*, which could hardly be written otherwise in the *Ná-gari* letters, we must conclude, that it was imported from *Perfia*: we have discovered then a *Perſian* or *Arabian* mode with this diapason,

D, E, F[♯], G[♯], A, B, C[♯], D;

where the first semitone appears between the *fourth* and *fifth* notes, and the second between the *seventh* and *eighth*; as in the natural scale *Fa, ſol, la, ſi, ut, re, mi, fa*: but the C[♯], and G[♯], or *ga* and *ni* of the *Indian* author, are variously *changed*, and probably the series may be formed in a manner not very different (though certainly there is a diversity) from our major mode of D. This melody must necessarily end with the *fifth* note from the tonic, and begin with the tonic itself; and it would be a gross violation of musical decorum in *India*, to sing it at any time except at the close of day: these rules are comprized in the verse above-cited; but the species of octave is arranged according to Mr. FOWKE'S remarks on the *Viná*, compared with the fixed *Swatagráma*, or gamut, of all the *Hindu* musicians.

LET us proceed to the *Indian* system, which is minutely explained in a great number of *Sanscrit* books, by authors, who leave arithmetick and geometry to their astronomers, and properly discourse on musick as an art confined to the pleasures of imagination

imagination. The *Pandits* of this province unanimously prefer the *Dámódara* to any of the popular *Sangítas*; but I have not been able to procure a good copy of it, and am perfectly satisfied with the *Nárayan*, which I received from *Benáres*, and in which the *Dámódar* is frequently quoted. The *Persian* book, entitled *a Present from INDIA*, was composed, under the patronage of AAZEM SHA'H, by the very diligent and ingenious MIRZA KHAN, and contains a minute account of *Hindu* literature in all, or most of, its branches: he professes to have extracted his elaborate chapter on musick, with the assistance of *Pandits*, from the *Rágárnavá*, or Sea of Passions, the *Rágaderpana*, or Mirror of Modes, the *Sabbávinóda*, or Delight of Assemblies, and some other approved treatises in *Sanscrit*. The *Sangitaderpan*, which he also names among his authorities, has been translated into *Persian*; but my experience justifies me in pronouncing, that the *Mogbols* have no idea of accurate *translation*, and give that name to a mixture of gloss and text with a flimsy paraphrase of them both; that they are wholly unable, yet always pretend, to write *Sanscrit* words in *Arabick* letters; that a man, who knows the *Hindus* only from *Persian* books, does not know the *Hindus*; and that an *European*, who follows the muddy rivulets of *Muselman* writers on *India*, instead of drinking from the pure fountain of *Hindu* learning, will be in perpetual danger of misleading himself and others. From the just severity of this censure I except neither ABU'LFAZL, nor his brother FAIZI, nor MOH-

ŠANI FA'NI, nor MIRZA'KHA'N himself; and I speak of all four after an attentive perusal of their works. A tract on musick in the idiom of *Mat'burā*, with several essays in pure *Hindustāni*, lately passed through my hands; and I possess a dissertation on the same art in the soft dialect of *Panjāb*, or *Panchanada*, where the national melody has, I am told, a peculiar and striking character; but I am very little acquainted with those dialects, and persuade myself, that nothing has been written in them, which may not be found more copiously and beautifully expressed in the *language*, as the *Hindus* perpetually call it, *of the Gods*, that is of their ancient bards, philosophers, and legislators.

THE most valuable work, that I have seen, and perhaps the most valuable that exists, on the subject of *Indian* musick, is named *Rāgavibōdha*, or *The Doctrine of Musical Modes*; and it ought here to be mentioned very particularly, because none of the *Pandits*, in our provinces, nor any of those from *Cāsi* or *Cashmīr*, to whom I have shown it, appear to have known that it was extant; and it may be considered as a treasure in the history of the art, which the zeal of Colonel POLIER has brought into light, and perhaps has preserved from destruction. He had purchased, among other curiosities, a volume containing a number of separate essays on musick in prose and verse, and in a great variety of idioms: besides tracts in *Arabick*, *Hindi*, and *Persian*, it included a short essay in *Latin* by ALSTEDIUS, with an interlineary *Persian* translation, in which the passages

quoted

quoted from LUCRETIVS and VIRGIL made a singular appearance; but the brightest gem in the string was the *Rāgavibōdha*, which the Colonel permitted my *Nāgari* writer to transcribe, and the transcript was diligently collated with the original by my *Pandit* and myself. It seems a very ancient composition, but is less old unquestionably than the *Ratnacāra* by SA'RNGA DE'VA, which is more than once mentioned in it, and a copy of which Mr. BURROW procured in his journey to *Heridwar*: the name of the author was SO'MA, and he appears to have been a practical musician as well as a great scholar and an elegant poet; for the whole book, without excepting the strains noted in letters, which fill the fifth and last chapter of it, consists of masterly couplets in the melodious metre called *A'ryā*; the *first*, *third*, and *fourth* chapters explain the doctrine of musical sounds, their division and succession, the variations of scales by temperament, and the enumeration of modes on a system totally different from those, which will presently be mentioned; and the *second* chapter contains a minute description of different *Vinās* with rules for playing on them. This book alone would enable me, were I master of my time, to compose a treatise on the musick of *India*, with assistance, in the practical part, from an *European* professor and a native player on the *Vina*; but I have leisure only to present you with an essay, and even that, I am conscious, must be very superficial: it may be sometimes, but, I trust, not often,

erroneous; and I have spared no pains to secure myself from error.

IN the literature of the *Hindus* all nature is animated and personified; every fine art is declared to have been revealed from heaven; and all knowledge, divine and human, is traced to its source in the *Védas*; among which the *Sámavéda* was intended to be sung, whence the reader or singer of it is called *Udgátri* or *Sámaga*; in Colonel POLIER's copy of it the strains are noted in figures, which it may not be impossible to decypher. On account of this distinction, say the *Bráhmens*, the *supreme preserving power*, in the form of CRISHNA, having enumerated in the *Gítá* various orders of beings, to the chief of which he compares himself, pronounces, that "*among the Védas he was the Sáman.*" From that *Véda* was accordingly derived the *Upavéda* of the *Gandbarbas*, or musicians in INDRA's heaven; so that the divine art was communicated to our species by BRAHMA' himself or by his *active power* SERESWATI', the Goddess of Speech; and their mythological son NA'RED, who was in truth an ancient lawgiver and astronomer, invented the *Víná*; called also *Cacb'bapí*, or *Testudo*; a very remarkable fact, which may be added to the other proofs of a resemblance between that *Indian God*, and the MERCURY of the *Latians*. Among inspired mortals the first musician is believed to have been the sage BHERAT, who was the inventor, they say, of *Nátacs*, or dramas, represented with songs and dances, and author of a musical

cal system, which bears his name. If we can rely on MI'RZAKHA'N, there are four principal *Matas*, or systems, the first of which is ascribed to ISWARA, or OSIRIS; the second to BHERAT; the third to HANUMAT, or PA'VAN, the PAN of *India*, supposed to be the son of PAVANA, the regent of air; and the fourth to CALLINA'T'H, a *Rishi*, or *Indian* philosopher, eminently skilled in music, theoretical and practical: all four are mentioned by SO'MA; and it is the *third* of them, which must be very ancient, and seems to have been extremely popular, that I propose to explain after a few introductory remarks; but I may here observe with SO'MA, who exhibits a system of his own, and with the author of the *Náráyan*, who mentions a great many others, that almost every kingdom and province had a peculiar style of melody, and very different names for the modes, as well as a different arrangement and enumeration of them.

THE two phenomena, which have already been stated as the foundation of musical modes, could not long have escaped the attention of the *Hindus*, and their flexible language readily supplied them with names for the seven *Swaras*, or sounds, which they dispose in the following order, *shádja*, pronounced *sharja*, *riśhabha*, *gándbára*, *madhyama*, *pancbama*, *dbaivata*, *nisháda*; but the first of them is emphatically named *swara*, or the *sound*, from the important office, which it bears in the scale; and hence, by taking the seven *initial letters* or syllables of those words, they contrived a notation for their
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airs, and at the same time exhibited a gamut, at least as convenient as that of GUIDO : they call it *swara-grāma* or *septaca*, and express it in this form :

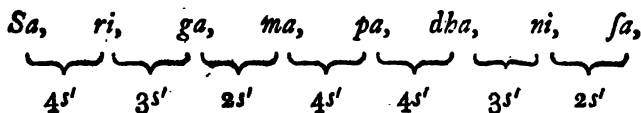
Sa, ri, ga, ma, pa, dha, ni,

three of which syllables are, by a singular concurrence exactly the same, though not all in the same places, with three of those invented by DAVID MOSTARE, as a substitute for the troublesome gamut used in his time, and which he arranges thus :

Bo, ce, di, ga, lo, ma, ni.

As to the notation of melody, since every *Indian* consonant includes by its nature the short vowel *a*, five of the sounds are denoted by single consonants, and the two others have different short vowels taken from their full names ; by substituting long vowels, the *time* of each note is doubled, and other marks are used for a farther elongation of them ; the octaves above and below the mean scale, the connection and acceleration of notes, the graces of execution or manners of fingering the instrument, are expressed very clearly by small circles and ellipses, by little chains, by curves, by straight lines, horizontal or perpendicular, and by crescents, all in various positions : the close of a strain is distinguished by a lotos-flower ; but the time and measure are determined by the profody of the verse and by the comparative length of each syllable, with which every
note

note or assemblage of notes respectively corresponds. If I understand the native musicians, they have not only the *chromatick*, but even the second, or new, *enharmonick*, genus; for they unanimously reckon twenty-two *s'ruti*s, or quarters and thirds of a tone, in their octave: they do not pretend that those minute intervals are mathematically equal, but consider them as equal in practice, and allot them to the several notes in the following order; to *sa*, *ma*, and *pa*, four; to *ri* and *dba*, three; to *ga* and *ni*, two; giving very smooth and significant names to each *s'ruti*. Their original scale, therefore, stands thus,



THE semitones accordingly are placed as in our diatonick scale: the intervals between the fourth and fifth, and between the first and second, are major tones; but that between the fifth and sixth, which is minor in our scale, appears to be major in theirs; and the two scales are made to coincide by taking a *s'ruti* from *pa* and adding it to *dba*, or, in the language of *Indian* artists, by raising *Servaretnà* to the class of *Sántà* and her sisters; for every *s'ruti* they consider as a little nymph, and the nymphs of *Panchama*, or the *fifth* note, are *Málinì*, *Chapalá*, *Lólá*, and *Servaretnà*, while *Sántà* and her two sisters regularly belong to *Dbavata*: such at least

least is the system of CO'HALA, one of the ancient bards, who has left a treatise on musick.

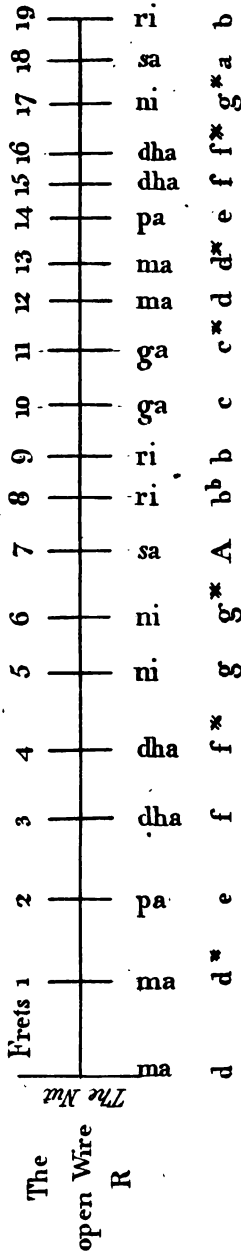
SO'MA seems to admit, that a quarter or third of a tone cannot be separately and distinctly heard from the *Vinâ*; but he takes for granted, that its effect is very perceptible in their arrangement of modes; and their sixth, I imagine, is almost universally diminished by one *sruti*; for he only mentions two modes, in which all the seven notes are *unaltered*. I tried in vain to discover any difference in practice between the *Indian* scale, and that of our own; but, knowing my ear to be insufficiently exercised, I requested a *German* professor of musick to accompany with his violin a *Hindu* lutanist, who sung by *note* some popular airs on the loves of CRISHNA and RA'DHA'; he assured me, that the scales were the same; and Mr. SHORE afterwards informed me, that, when the voice of a native singer was in tune with his harpsichord, he found the *Hindu* series of seven notes to ascend, like ours, by a sharp third.

FOR the construction and character of the *Vinâ*, I must refer you to the very accurate and valuable paper of Mr. FOWKE in the first volume of your *Transactions*; and I now exhibit a scale of its finger board, which I received from him with the drawing of the instrument, and on the correctness of which you may confidently depend: the regular *Indian* gamut answers, I believe pretty nearly to our major mode:

Ut, re, mi, fa, sol, la, si, ut,

and,

Scale of the Fingerboard of the VIINA, reduced $\frac{3}{4}$, the whole being 22 inches & $\frac{6}{8}$ in length, from the Nut to the highest Fret.



and, when the same syllables are applied to the notes, which compose our minor mode, they are distinguished by epithets expressing the change, which they suffer. It may be necessary to add, before we come to the *Rāgas*, or modes of the *Hindus*, that the twenty-one *murch'banas*, which Mr. SHORE'S native musician confounded with the two and twenty *s'rutis*, appear to be no more than *seven* species of diapason multiplied by *three*, according to the difference of pitch in the compass of three octaves.

RA'GA, which I translate a *mode*, properly signifies a *passion* or *affection* of the mind, each mode being intended, according to BHERAT'S definition of it, to move one or another of our simple or mixed affections; and we learn accordingly from the *Nārāyan*, that, in the days of CRISHNA, there were *sixteen thousand* modes, each of the *Gópis* at *Mat'burā* chusing to sing in one of them, in order to captivate the heart of their pastoral God. The very learned SO'MA, who mixes no mythology with his accurate system of *Rāgas*, enumerates *nine hundred and sixty* possible variations by the means of temperament, but selects from them, as applicable to practice, only *twenty-three* primary modes, from which he deduces many others; though he allows, that by a diversity of ornament and by various contrivances, the *Rāgas* might, like the waves of the sea, be multiplied to an infinite number. We have already observed, that *eighty-four modes* or *manners* might naturally be formed by giving the lead to each of our *twelve* sounds, and varying in *seven* different ways the position

sition of the femitones; but, since many of those modes would be insufferable in practice, and some would have no character sufficiently marked, the *Indians* appear to have retained with predilection the number indicated by nature, and to have enforced their system by two powerful aids, the *association of ideas*, and the *mutilation of the regular scales*.

WHETHER it had occurred to the *Hindu* musicians, that the velocity or slowness of sounds must depend, in a certain ratio, upon the rarefaction and condensation of the air, so that their motion must be quicker in summer than in spring or autumn, and much quicker than in winter, I cannot assure myself; but am persuaded, that their primary modes, in the system ascribed to PAVANA, were first arranged according to the number of *Indian* seasons.

THE year is distributed by the *Hindus* into six *ritus*, or seasons, each consisting of two months; and the first season, according to the *Amarcōsha*, began with *Mārgasīrsha*, near the time of the winter solstice, to which month accordingly we see CRISHNA compared in the *Gítá*; but the old lunar year began, I believe, with *A'swina*, or near the autumnal equinox, when the moon was at the full in the first mansion: hence the musical season, which takes the lead, includes the months of *A'swin* and *Cārtic*, and bears the name of *Sarad*, corresponding with part of our autumn; the next in order are *Hémanta* and *Sisīra*, derived from words, which signify *frost* and *dew*; then come *Vasanta*, or spring, called also
Srabbi

Surabhi or fragrant, and *Pushpasamaya*, or the flower time; *Grishma*, or heat; and *Vershá*, or the season of rain. By appropriating a different mode to each of the different seasons, the artists of *India* connected certain strains with certain ideas, and were able to recal the memory of autumnal merriment at the close of the harvest, or of separation and melancholy (very different from our ideas at *Calcutta*) during the cold months; of reviving hilarity on the appearance of blossoms, and complete vernal delight in the month of *Madhu* or *honey*; of languor during the dry heats, and of refreshment by the first rains, which cause in this climate a second spring. Yet farther: since the lunar year, by which festivals and superstitious duties are constantly regulated, proceeds concurrently with the solar year, to which the seasons are necessarily referred, *devotion* comes also to the aid of musick, and all the *powers of nature*, which are allegorically worshipped as gods and goddesses on their several holidays, contribute to the influence of song on minds naturally susceptible of religious emotions. Hence it was, I imagine, that PA'VAN, or the inventor of his musical system, reduced the number of original modes from *seven* to *six*; but even this was not enough for his purpose; and he had recourse to the *five* principal divisions of the day, which are the *morning*, *noon*, and *evening*, called *trisanbha*, with the two intervals between them, or the *forenoon* and *afternoon*: by adding *two* divisions, or intervals, of the night, and by leaving

leaving one species of melody without any such restriction, So'MA reckons *eight* variations in respect of time; and the system of PA'VAN retains that number also in the second order of derivative modes. Every branch of knowledge in this country has been embellished by poetical fables; and the inventive talents of the *Greeks* never suggested a more charming allegory than the lovely families of the six *Rágas*, named, in the order of seasons above exhibited, BHAIRAVA, MA-LAVA, SRÍRÁGA, HINDÓ-LA or VASANTA, DÍPACA, and MÉGHA; each of whom is a Genius, or Demigod, wedded to five *Ráginis*, or Nymphs, and father of *eight* little Genii, called his *Putras*, or Sons: the fancy of SHAKSPEAR and the pencil of ALBANO might have been finely employed in giving speech and form to this assemblage of new aërial beings, who people the fairy-land of *Indian* imagination; nor have the *Hindu* poets and painters lost the advantages, with which so beautiful a subject presented them. A whole chapter of the *Náráyan* contains descriptions of the *Rágas* and their consorts, extracted chiefly from the *Dámóder*, the *Caláncura*, the *Retnamálú*, the *Cbandricà*, and a metrical tract on musick ascribed to the God NA'RED himself, from which, as among so many beauties a particular selection would be very perplexing, I present you with the first that occurs, and have no doubt, that you will think the *Sanscrit* language equal to *Italian* in softness and elegance:

Lilá

Lílá viháréna vanántarálé,
 'Chinvan prafúnáni vadhú saháyah,
 Viláfi vésódita divya múrtih
Srirága ésha prat'hitah prit'hivyám.

“ The demigod *SRI'RA'GA*, famed over all this
 “ earth, sweetly sports with his nymphs, gathering
 “ fresh blossoms in the bosom of yon grove ; and
 “ his divine lineaments are distinguished through
 “ his graceful vesture.”

THESE and similar images, but wonderfully diversified, are expressed in a variety of measures, and represented by delicate pencils in the *Rágamálás*, which all of us have examined, and among which the most beautiful are in the possession of Mr. R. JOHNSON and Mr. HAY. A noble work might be composed by any musician and scholar, who enjoyed leisure and disregarded expense, if he would exhibit a perfect system of *Indian* music from *Sanscrit* authorities, with the old melodies of *So'ma* applied to the sons of *JAYADE'VA*, embellished with descriptions of all the modes accurately translated, and with Mr. HAY's *Rágamála* delineated and engraved by the scholars of CIPRIANI and BARTOLOZZI.

LET us proceed to the second artifice of the *Hindu* musicians, in giving their modes a distinct character and a very agreeable diversity of expression. A curious passage from PLUTARCH'S Treatise on Music is translated and explained by Dr. BURNEY, and stands as the text of the most interesting

resting chapter in his dissertation : since I cannot procure the original, I exhibit a paraphrase of his translation, on the correctness of which I can rely ; but I have avoided, as much as possible, the technical words of the *Greeks*, which it might be necessary to explain at some length. “ We are informed, says “ PLUTARCH, by ARISTOXENUS, that musicians “ ascribe to OLYMPUS of *Mysia* the invention of “ *enharmonick* melody, and conjecture, that, when “ he was playing diatonically on his flute, and frequently passed from the highest of four sounds “ to the lowest but one, or conversely, skipping “ over the second in descent, or the third in ascent, “ of that series, he perceived a singular beauty of “ expression, which induced him to dispose the “ whole series of seven or eight sounds by similar “ skips, and to frame by the same analogy his *Dorian* mode, omitting every sound *peculiar* to the “ diatonick and chromatick melodies then in use, “ but without adding any that have since been made “ essential to the *new* enharmonick : in this genus, “ they say, he composed the Nome, or strain, called “ *Spondeum*, because it was used in temples at the “ time of religious *libations*. Those, it seems, were “ the *first* enharmonick melodies ; and are still retained by some, who play on the flute in the antique style without any division of a semitone ; “ for it was after the age of OLYMPUS, that the “ quarter of a tone was admitted into the *Lydian* “ and *Phrygian* modes ; and it was he, therefore “ who, by introducing an exquisite melody before
unknown

" unknown in Greece, became the author and parent
" of the most beautiful and affecting musick,"

THIS method then of adding to the character and effect of a mode by diminishing the number of its primitive sounds, was introduced by a Greek of the lower Asia, who flourished, according to the learned and accurate writer of the Travels of ANACHARSIS, about the middle of the *thirteenth* century before CHRIST; but it must have been older still among the HINDUS, if the system, to which I now return, was actually invented in the age of RA'MA.

SINCE it appears from the *Náráyan*, that *thirty-six* modes are in general use, and the rest very rarely applied to practice, I shall exhibit only the scales of the six *Rágas* and thirty *Ráginis*, according to SO'MA, the authors quoted in the *Náráyan*, and the books explained by *Pandits* to MIRZA'KHA'N; on whose credit I must rely for that of *Cacubhá*, which I cannot find in my *Sanscrit* treatises on musick: had I depended on him for information of greater consequence, he would have led me into a very serious mistake; for he asserts, what I now find erroneous, that the *graba* is the first note of every mode, with which every song, that is composed in it, must invariably begin and end. Three distinguished sounds in each mode are called *graba*, *nyá-sa*, *ans'a*, and the writer of the *Náráyan* defines them in the two following couplets:

Graba swarah sa ityuctó yó gítádau samarpitah,
Nyása swarastu sa próctó yó gítádi samápticah:

Z 2

Y6

Yó vyaçtivyānjacò gānē, yafya fērvē' nūgāmināh,
Yafya fērvatra bāhulyam vādy *ans'ó* pi nripótamāh.

“ The note, called *graba*, is placed at the begin-
“ ning, and that named *nyāsa*, at the end, of a song :
“ that note, which displays the peculiar melody,
“ and to which all the others are subordinate, that,
“ which is always of the greatest use; is like a so-
“ vereign, though a mere *ans'a*, or portion.”

“ By the word *vādi*, says the commentator, he
“ means the note, which announces and ascertains
“ the *Rāga*, and which may be considered as the
“ present origin of the *graba* and *nyāsa* :” this
clearly shows, I think, that the *ans'a* must be the
tonick; and we shall find, that the two other notes
are generally its third and fifth, or the mediant and
the dominant. In the poem entitled *Māgba* there is
a musical simile, which may illustrate and confirm
our idea :

Analpatwāt pradhānatwād *ans'asyēvētaraswarāh*,
Vijigīshórnripatayah prayānti perichāratām.

“ From the greatness, from the transcendent qua-
“ lities, of that Hero eager for conquest, other
“ kings march in subordination to him, as other
“ notes are subordinate to the *ans'a*.”

If the *ans'a* be the tonick, or modal note, of the
Hindus, we may confidently exhibit the scales of the
Indian modes, according to So'MA, denoting by an
asterisk the omission of a note :

BHAIKAVA :

BHAIKAVA:	dha, ni, fa, ri, ga, ma, pa,
Varáti:	fa, ri, ga, ma, pa, dha, ni,
Medhyamádi:	ma, pa, *, ni, fa, *, ga.
Bhairavi:	fa, ri, ga, ma, pa, dba, ni.
Saindhavi:	fa, ri, *, ma, pa, dba, *.
Bengáli:	fa, ri, ga, ma, pa, dha, ni.
MA'LAVA:	ni, fa, ri, ga, ma, pa, dha.
Tó'di:	ga, ma, pa, dha, ni, fa, ri.
Gaudi:	ni, fa, ri, *, ma, pa, *.
Góndácri:	fa, ri, ga, ma, pa, *, ni.
Sust' hávati:	not in So'MA.
Cacubbá:	not in So'MA.
SRIRA'GA:	ni, fa, ri, ga, ma, pa, dba,
Málovas'tri:	fa, *, ga, ma, pa, *, ni.
Márváti:	ga, ma, pa, *, ni, fa, *.
Dbanyási:	fa, *, ga, ma, pa, *, ni.
Vasanti:	fa, ri, ga, ma, *, dha, ni.
Afáveri:	ma, pa, dha, ni, fa, ri, ga.
HINDO'LA:	ma, *, dha, ni, fa, *, ga.
Rámátri:	fa, ri, ga, ma, pa, dha, ni.
Dés'ácsbi:	ga, ma, pa, dba, *, fa, ri.
Eelitá:	fa, ri, ga, ma, *, dha, ni.
Vélávali:	dha, ni, fa, *, ga, ma, *.
Patamanjari:	not in So'MA.
DI'PACA:	not in So'MA.
Dési:	ri, *, ma, pa, dha, ni, fa.
Cámbódi:	fa, ri, ga, ma, pa, dba, *.
Nettà:	fa, ri, ga, ma, pa, dba, ni.
Cédári:	ni, fa, ri, ga, ma, pa, dha.
Carnáti:	ni, fa, *, ga, ma, pa, *.
ME'GHA:	not in So'MA.

<i>Taccā :</i>	{	fa, ri, ga, ma, pa, dha, ni.
<i>Mellārī :</i>	{	dba, *, fa, ri, *, ma, pa.
<i>Gurjarī :</i>	{	ri, ga, ma, *, dha, ni, fa.
<i>Bhūpālī :</i>	{	ga, *, pa, dba, *, fa, ri.
<i>Désacrī :</i>	{	fa, ri, ga, ma, pa, dha, ni.

It is impossible, that I should have erred much, if at all, in the preceding table, because the regularity of the *Sanscrit* metre has in general enabled me to correct the manuscript; but I have some doubt as to *Kāvēvalī*, of which *pa* is declared to be the *arsī*, or tonic, though it is said in the same line, that both *pa* and *ri* may be omitted: I therefore, have supposed *dba* to be the true reading, both *MIRĀKHAN* and the *Nārāyan* exhibiting that note as the leader of the mode. The notes printed in *Italic* letters are variously *changed* by temperament or by shakes and other *graces*; but, even if I were able to give you in words a distinct notion of these changes, the account of each mode would be insufferably tedious, and scarce intelligible without the assistance of a masterly performer on the *Indian* lyre. According to the best authorities adduced in the *Nārāyan*, the thirty-six modes are, in some provinces, arranged in these forms:

<i>BHAIRAVA :</i>	{	dha, ni, fa, ri, ga, ma, pa,
<i>Varāṅī :</i>	{	fa, ri, ga, ma, pa, dha, ni.
<i>Medhyamādi :</i>	{	ni, fa, *, ga, ma, pa, dha.
<i>Bhairavī :</i>	{	fa, *, ga, ma, *, dha, ni,
<i>Saindhavī :</i>	{	pa, dha, ni, fa, ri, ga, ma,
<i>Bengālī :</i>	{	fa, ri, ga, ma, pa, dha, ni.

MA'LAVA :

MA'LAVAL:	{	ma,	*	dha,	ni,	fa,	ri,	ga.
Tó'di:	{	ma,	pa,	dha,	ni,	fa,	ri,	ga.
Gau'di:	{	ni,	fa,	ri,	ga,	ma,	*	dha.
Góndacri:	{	fa,	*	ga,	ma,	pa,	*	ni.
Suf'bávati:	{	dha,	ni,	fa,	ri,	ga,	ma,	*
Cacubhá:	{	not in the <i>Náráyan</i> .						
SRI'RA'GA:	{	fa,	ri,	ga,	ma,	pa,	dha,	ni.
Málavasri:	{	fa,	ri,	ga,	ma,	pa,	dha,	ni.
Márasri:	{	fa,	*	ga,	ma,	pa,	dha,	ni.
Dhanyási:	{	fa,	ri,	ga,	ma,	pa,	dha,	ni.
Vasanti:	{	fa,	ri,	ga,	ma,	pa,	dha,	ni.
A'sáveri:	{	ri,	ga,	ma,	pa,	dha,	ni,	fa.
HINDO'LA:	{	fa,	*	ga,	ma,	*	dha,	ni.
Rámacri:	{	fa,	ri,	ga,	ma,	pa,	dha,	ni.
Désáçbi:	{	ga,	ma,	pa,	dha,	ni,	fa,	*
Lelitá:	{	fa,	*	ga,	ma,	pa,	*	ni.
Vélóvali:	{	dha,	ni,	fa,	ri,	ga,	ma,	pa.
Patamanjari:	{	pa,	dha,	ni,	fa,	ri,	ga,	ma.
DI'PACA:	{	omitted.						
Dési:	{	ni,	fa,	ri,	ga,	ma,	pa,	dha.
Cámbódi:	{	fa,	ri,	ga,	ma,	pa,	dha,	ni.
Nettá:	{	fa,	ri,	ga,	ma,	pa,	dha,	ni.
Cédári:	{	omitted.						
Carnáti:	{	ni,	fa,	ri,	ga,	ma,	pa,	dha.
ME'GHA:	{	dha,	ni,	fa,	ri,	ga,	ma,	pa.
Taccá:	{	(a mixed mode.)						
Mellári:	{	dha,	ni,	*	ri,	ga,	ma,	*
Gurjari:	{	omitted in the <i>Náráyan</i> .						
Bbúpáti:	{	fa,	ri,	ga,	*	pa,	dha,	*
Désacri:	{	ni,	fa,	*	ga,	ma,	pa,	*

AMONG the scales just enumerated we may safely fix on that of SRĪ'RA'GA for our own major mode, since its form and character are thus described in a *Sanscrit* couplet :

Jātinyāfagrahagrāmāns'ēshu sha'djò' lpāpanchamab,
Sringāravīrayōrjnéyah Srīrāgò gītacóvidaih.

“ Musicians know *Srīrāga* to have *sa* for its principal note and the first of its scale, with *pa* diminished, and to be used for expressing heroick love and valour.” Now the diminution of *pa* by one *s'ruti* gives us the modern *European* scale,

ut, re, mi, fa, sol, la, si, ut.

with a minor tone, or, as the *Indians* would express it, with three *s'rutis*, between the fifth and sixth notes.

ON the formulas exhibited by MI'RZAKHA'N I have less reliance; but, since he professes to give them from *Sanscrit* authorities, it seemed proper to transcribe them :

BHAIKAVA :	{	dha,	ni,	fa,	*	ga,	ma,	*
Varāti :	{	sa,	ri,	ga,	ma,	pa,	dha,	ni.
Medhyamādi :	{	ma,	pa,	dha,	ni,	sa,	ri,	ga.
Bhairavi :	{	ma,	pa,	dha,	ni,	sa,	ri,	ga.
Sainbavi :	{	sa,	ri,	ga,	ma,	pa,	dha,	ni.
Bengāli :	{	sa,	ri,	ga,	ma,	pa,	dha,	ni.

MA'LAVA :

<i>MA'LAVA:</i>	{	fa,	ri,	ga,	ma,	pa,	dha,	ni.
<i>Tó'dà:</i>	{	fa,	ri,	ga,	ma,	pa,	dha,	ni.
<i>Gau'di:</i>	{	fa,	*	ga,	ma,	*	dha,	ni.
<i>Góndacri:</i>	{	ni,	fa,	*	ga,	ma,	pa,	*
<i>Suf' bávati:</i>	{	dha,	ni,	fa,	ri,	ga,	ma,	*
<i>Cacubbà:</i>	{	dha,	ni,	fa,	ri,	ga,	ma,	pa.
<i>SRI'RA'GA:</i>	{	fa,	ri,	ga,	ma,	pa,	dha,	ni.
<i>Málavafri:</i>	{	fa,	ri,	ga,	ma,	pa,	dha,	ni.
<i>Máravì:</i>	{	fa,	*	pa,	ga,	ma,	dha,	ni.
<i>Dhanyási:</i>	{	fa,	pa,	dha,	ni,	ri,	ga,	*
<i>Vasanti:</i>	{	fa,	ri,	ga,	ma,	pa,	dha,	ni.
<i>A'sáveri:</i>	{	dha,	ni,	fa,	*	*	ma,	pa.
<i>HINDOLA:</i>	{	fa,	*	ga,	ma,	pa,	*	ni.
<i>Rámacri:</i>	{	fa,	*	ga,	ma,	pa,	*	ni.
<i>Dés'ácfbi:</i>	{	ga,	ma,	pa,	dha,	ni,	fa,	*
<i>Lelità:</i>	{	dha,	ni,	fa,	*	ga,	ma,	*
<i>Kélarali:</i>	{	dha,	ni,	fa,	ri,	ga,	ma,	pa.
<i>Pátamanjari:</i>	{	pa,	dha,	ni,	fa,	ri,	ga,	ma.
<i>DIPACA:</i>	{	fa,	ri,	ga,	ma,	pa,	dha,	ni.
<i>Dési:</i>	{	ri,	ga,	ma,	*	dha,	ni,	fa.
<i>Cambódi:</i>	{	dha,	ni,	fa,	ri,	ga,	ma,	pa.
<i>Netta:</i>	{	fa,	ni,	dha,	pa,	ma,	ga,	ri.
<i>Cédari:</i>	{	ni,	fa,	*	ga,	ma,	pa,	*
<i>Carnati:</i>	{	ni,	fa,	ri,	ga,	ma,	pa,	dha.
<i>MEGHA:</i>	{	dha,	ni,	fa,	ri,	ga,	*	*
<i>Tacca:</i>	{	fa,	ri,	ga,	ma,	pa,	dha,	ni.
<i>Mellari:</i>	{	dha,	ni,	*	ri,	ga,	ma,	*
<i>Gurjari:</i>	{	ri,	ga,	ma,	pa,	dha,	ni,	fa.
<i>Bbúpali:</i>	{	fa,	ga,	ma,	dha,	ni,	pa,	ri.
<i>Dés'acri:</i>	{	fa,	ri,	ga,	ma,	pa,	dha,	ni.

It may reasonably be suspected, that the *Moghol* writer could not have shown the distinction, which must necessarily have been made, between the different modes, to which he assigns the same formula; and, as to his inversions of the notes in some of the *Ráginis*, I can only say, that no such changes appear in the *Sanscrit* books, which I have inspected. I leave our scholars and musicians to find, among the scales here exhibited, the *Dorian* mode of OLYMPUS; but it cannot escape notice, that the *Chinese* scale C, D, E, *, G, A, *, corresponds very nearly with *ga, ma, pa, *, ni, fa, **, or the *Máraví* of SO'MA: we have long known in *Bengal*, from the information of a *Scotch* gentleman skilled in musick, that the wild, but charming melodies of the ancient highlanders were formed by a similar mutilation of the natural scale. By such mutilations, and by various alterations of the notes in tuning the *Vinda*, the number of modes might be augmented indefinitely; and CALLINA'T'HA, admits *ninety* into his system, allowing *six* nymphs, instead of *five*, to each of his musical deities: for *Dépaca*, which is generally considered as a lost mode, (though MI'R-ZA'KHAN exhibits the notes of it) he substitutes *Panchama*; for *Hindóla*, he gives us *Vasanta*, or the Spring; and for *Múlava*, *Natanárúyap* or CRISHNA the Dancer; all with scales rather different from those of PA'VAN. The system of ISWARA which may have had some affinity with the old *Egyptian* musick invented or improved by OSYRIS, nearly resembles that of HANUMAT, but the names and

scales

scales are a little varied: in all the systems, the names of the modes are significant, and some of them as fanciful as those of the fairies in the *Midsummer Night's Dream*. Forty-eight new modes were added by BHERAT, who marries a nymph, thence called *Bharya*, to each *Putra*, or Son, of a *Raja*; thus admitting, in his musical school, an *hundred and thirty-two manners* of arranging the series of notes.

HAD the *Indian* empire continued in full energy for the last two thousand years, religion would, no doubt, have given permanence to systems of music invented, as the *Hindus* believe, by their Gods, and adapted to mystical poetry: but such have been the revolutions of their government since the time of ALEXANDER, that, although the *Sanscrit* books have preserved the theory of their musical composition, the practice of it seems almost wholly lost (as all the *Pandits* and *Rajas* confess) in *Gaur* and *Magarba*, or the provinces of *Bengal* and *Behar*. When I first read the songs of JAYADE'VA, who has prefixed to each of them the name of the mode in which it was anciently sung. I had hopes of procuring the original music; but the *Pandits* of the south referred me to those of the west, and the *Bráhmens* of the west would have sent me to those of the north; while they, I mean those of *Népál* and *Cashmír*, declared that they had no ancient music, but imagined, that the notes to the *Gitagóvinda* must exist, if any where, in one of the southern provinces, where the poet was born: from all this

I collected

I collect, that the art, which flourished in *India* many centuries ago, has faded for want of due culture, though some scanty remnants of it may, perhaps, be preserved in the pastoral roundelays of *Mat'burà* on the loves and sports of the *Indian* APOLLO. We must not, therefore, be surpris'd, if modern performers on the *Vinà* have little or no modulation, or change of mode, to which passionate musick owes nearly all its enchantment; but that the old musicians of *India*, having fix'd on a leading mode to express the general character of the song, which they were translating into the musical language, varied that mode, by certain rules, according to the variation of sentiment or passion in the poetical phrases; and always returned to it at the close of the air, many reasons induce me to believe, though I cannot but admit, that their modulation must have been greatly confin'd by the restriction of certain modes to certain seasons and hours, unless those restrictions belonged merely to the principal mode. The scale of the *Vinà*, we find, compriz'd both our *European* modes, and, if some of the notes can be rais'd a semitone by a stronger pressure on the frets, a delicate and experienced finger might produce the effect of minute enharmonic intervals: the construction of the instrument, therefore, seems to favour my conjecture; and an excellent judge of the subject informs us, that, "the open wires are from time to time struck in a manner, that prepares the ear for a change of modulation, to which the uncommonly full
" and

“and fine tones of those notes greatly contribute.” We may add, that the *Hindū* poets never fail to change the *metre*, which is their *modè*, according to the change of subject or sentiment in the same piece; and I could produce instances of *poetical modulation* (if such a phrase may be used) at least equal to the most affecting modulations of our greatest composers: now the musician must naturally have emulated the poet, as every translator endeavours to resemble his original; and, since each of the *Indian* modes is appropriated to a certain affection of the mind, it is hardly possible, that, where the passion is varied, a skilful musician could avoid a variation of the mode. The rules for modulation seem to be contained in the chapters on *mixed modes*, for an intermixture of *Mellàri* with *To'di* and *Saindhavi* means, I suppose, a transition, however short, from one to another: but the question must remain undecided, unless we can find in the *Sangitas* a clearer account of modulation, than I am able to produce, or unless we can procure a copy of the *Gitagovinda* with the musick, to which it was set, before the time of CALIDAS, in some notation, that may be easily decyphered. It is obvious, that I have not been speaking of a modulation regulated by harmony, with which the *Hindus*, I believe, were unacquainted; though, like the *Greeks*, they distinguish the *consonant* and *dissonant* sounds: I mean only such a transition from one series of notes to another, as we see described by the *Greek* musicians, who were ignorant of *harmeny*, in the modern sense of the word,

word, and, perhaps, if they had known it ever so perfectly, would have applied it solely to the support of melody, which alone speaks the language of passion and sentiment.

IT would give me pleasure to close this essay with several specimens of old *Indian* airs from the fifth chapter of So'MA ; but I have leisure only to present you with one of them in our own characters accompanied with the original notes : I selected the mode of *Vasanta*, because it was adapted by JAYA-DE'VA himself to the most beautiful of his odes, and because the number of notes in So'MA compared with that of the syllables in the *Sanscrit* stanza, may lead us to guess, that the strain itself was applied by the musician to the very words of the poet. The words are :

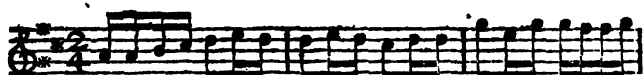
Lalita lavanga latá perisílana cómala malaya samiré,
 Madhucara nicara carambita cócila cújita cunja cutiré
 Viharati heriraha sarasa vasanté
 Nrityati yuvati janéna saman sac'hi virahi janasya duranté.

“ WHILE the soft gale of *Malaya* wafts perfume
 “ from the beautiful clove-plant, and the recess of
 “ each flowery harbour sweetly resounds with the
 “ strains of the *Cócila* mingled with the murmurs of
 “ the honey-making swarms, *HERI* dances, O love-
 “ ly friend, with a company of damsels in this ver-
 “ nal season ; a season full of delights, but painful
 “ to separated lovers.”

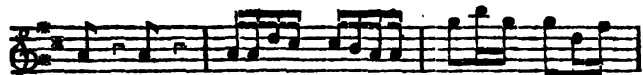
I HAVE noted So'MA'S air in the major mode of A, or *sa*, which, from its gaiety and brilliancy, well expresses

expresses the general hilarity of the song; but the sentiment of tender pain, even in a season of delights, from the remembrance of pleasures no longer attainable, would require in our musick a change to the minor mode; and the air might be disposed in the form of a rondeau ending with the second line, or even with the third, where the sense is equally full, if it should be thought proper to express by another modulation that *imitative melody*, which the poet has manifestly attempted: the measure is very rapid, and the air should be gay, or even quick, in exact proportion to it.

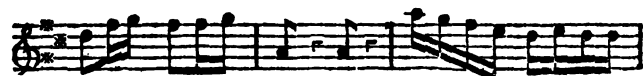
AN OLD INDIAN AIR.



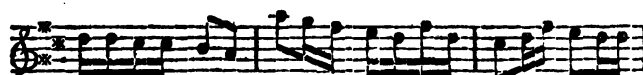
la li ta la van ga la ta pe,ri fi la na co mala mala ya fa



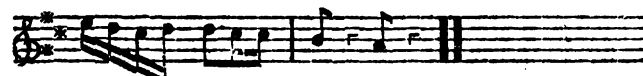
mi re mad huca ra ni ca ra ca ram bi ta co ci la



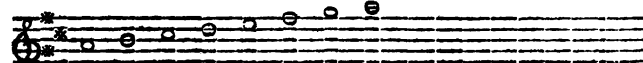
cu ji ta cun ja cu ti re vi ha ra ti he ri ri ha



sa ra sa va san te nrit ya ti yu va ti ja ne na sa mamfachi



vi ra hi ja na sya du ran te



sa ri ga ma pa dha ni sa

THE

THE preceding is a strain in the mode of HINDO'LA, beginning and ending with the fifth note *sa*, but wanting *pa*, and *ri*, or the second and sixth: I could easily have found words for it in the *Gítagóvinda*, but the united charms of poetry and music would lead me too far; and I must now with reluctance bid farewell to a subject, which I despair of having leisure to resume.

ON

॥ ॥ अ० रि० ग० म० थ० व० म० व० म० ग० म०

मं० मं० गं० गं० रिं० रिं० निं० निं० नि० थि० म० थ ॥ ॥

नि थि० म० व० ॥ मं० मं० मं० मं० गं० रिं०

थि० म० म० व० मं० मं० मं० मं० गं० रिं०

हिंदोलः

० मं० मं० मं० मं० थि० थि० निं० निं० मं० मं०

मं० मं० मं० मं० थि० थि० निं० निं० मं० मं०

मं० मं० मं० मं० थि० थि० निं० निं० मं० मं०

मं० मं० मं० मं० थि० थि० निं० निं० मं० मं०

ON THE
 MYSTICAL POETRY
 OF THE
 PERSIANS AND HINDUS.

BY THE PRESIDENT.

A FIGURATIVE mode of expressing the fervour of devotion, or the ardent love of created spirits toward their Beneficent Creator, has prevailed from time immemorial in *Asia*; particularly among the *Persian* theists, both ancient *Hűsbangis* and modern *Sűfis*, who seem to have borrowed it from the *Indian* philosophers of the *Vėdánta* school; and their doctrines are also believed to be the source of that sublime, but poetical, theology, which glows and sparkles in the writings of the old *Academicks*. "PLATO travelled into *Italy* and *Egypt*, " says CLAUDE FEURY, to learn the theology of "the Pagans at its fountain head:" its true fountain, however, was neither in *Italy* nor in *Egypt*, (though considerable streams of it had been conducted thither by PYTHAGORAS and by the family of MISRA) but in *Persia* or *India*, which the founder of the *Italick* sect had visited with a similar design. What

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the *Grecian* travellers learned among the sages of the east, may perhaps be fully explained, at a season of leisure, in another dissertation; but we confine this essay to a singular species of poetry, which consists almost wholly of a mystical religious allegory, though it seems, on a transient view, to contain only the sentiments of a wild and voluptuous libertinism: now, admitting the danger of a poetical style, in which the limits between vice and enthusiasm are so minute as to be hardly distinguishable, we must beware of censuring it severely, and must allow it to be natural, though a warm imagination may carry it to a culpable excess; for an ardently grateful piety is congenial to the undepraved nature of man, whose mind, sinking under the magnitude of the subject, and struggling to express its emotions, has recourse to metaphors and allegories, which it sometimes extends beyond the bounds of cool reason, and often to the brink of absurdity. BARROW, who would have been the sublimest mathematician, if his religious turn of mind had not made him the deepest theologian of his age, describes Love as “an affection or inclination of the soul toward an object, proceeding from an apprehension and esteem of some excellence or convenience in it, as its *beauty*, worth, or utility, and producing, if it be absent, a proportionable desire, and consequently an endeavour to obtain such a property in it, such possession of it, such an *approximation to it, or union with it*, as the thing is capable of; with a regret and displeasure in failing

“ failing to obtain it, or in the want and loss of it ;
 “ begetting likewise a complacence, satisfaction, and
 “ delight in its presence, possession, or enjoyment,
 “ which is moreover attended with a good will to-
 “ ward it, suitable to its nature ; that is with a de-
 “ sire, that it should arrive at, or continue in, its
 “ best state ; with a delight to perceive it thrive and
 “ flourish ; with a displeasure to see it suffer or de-
 “ cay ; with a consequent endeavour to advance it
 “ in all good, and preserve it from all evil.” Agree-
 ably to this description, which consists of two parts,
 and was designed to comprize the tender love of the
 Creator towards created spirits, the great philoso-
 pher bursts forth in another place with his usual
 animation and command of language, into the fol-
 lowing panegyric, on the pious love of human souls
 toward the author of their happiness : “ Love is
 “ the sweetest and most delectable of all passions ;
 “ and, when by the conduct of wisdom it is directed
 “ in a rational way, toward a worthy, congruous,
 “ and attainable object, it cannot otherwise than fill
 “ the heart with ravishing delight : such, in all re-
 “ spects, superlatively such, is God ; who, infinitely
 “ beyond all other things, deserveth our affection,
 “ as most perfectly amiable and desirable ; as hav-
 “ ing obliged us by innumerable and inestimable
 “ benefits ; all the good, that we have ever enjoyed,
 “ or can ever expect, being derived from his pure
 “ bounty ; all things in the world, in competition
 “ with him being mean and ugly ; all things with-
 “ out him, vain, unprofitable, and hurtful to us. He

" is the most proper object of our love ; for we
 " chiefly were framed, and it is the prime law of
 " our nature, to love him ; *our soul, from its origi-*
 " *nal instinct, vergeth toward him as its centre, and can*
 " *have no rest till it be fixed on him* : he alone can sa-
 " tisfy the vast capacity of our minds, and fill our
 " boundless desires. He, of all lovely things, most
 " certainly and easily may be attained ; for, whereas
 " commonly men are crossed in their affection, and
 " their love is embittered from their affecting things
 " imaginary, which they cannot reach, or coy things,
 " which disdain and reject them ; it is with God
 " quite otherwise : he is most ready to impart him-
 " self ; he most earnestly desireth and wooeth our
 " love ; he is not only most willing to corre-
 " spond in affection, but even doth prevent us there-
 " in : *He doth cherish and encourage our love by sweet-*
 " *est influences and most consoling embraces* ; by kindest
 " expressions of favour, by most beneficial returns ;
 " and whereas all other objects do in the enjoyment
 " much fail our expectation, he doth even far ex-
 " ceed it. Wherefore in all affectionate motions
 " of our hearts toward God ; in *desiring* him, or
 " seeking his favour and friendship ; in *embracing*
 " him, or setting our esteem, our good will, our
 " confidence on him ; in *enjoying* him by devotional
 " meditations and addresses to him ; in a reflective
 " sense of our interest and propriety in him ; *in that*
 " *mysterious union of spirit, whereby we do closely ad-*
 " *here to, and are, as it were inserted in him* ; in a
 " hearty complacence in his benignity, a grateful
 " sense

" sense of his kindness, and a zealous desire of yield-
 " ing some requital for it, we cannot but feel very
 " pleasant transports: indeed, that celestial flame,
 " kindled in our hearts by the spirit of love, can-
 " not be void of warmth; we cannot fix our eyes
 " upon *infinite beauty*, we cannot taste infinite sweet-
 " nefs, we cannot cleave to infinite felicity, without
 " also perpetually rejoicing in the first daughter of
 " Love to God, Charity toward men; which, in
 " complexion and careful disposition, doth much
 " resemble her mother; for she doth rid us from all
 " those gloomy, keen, turbulent imaginations and
 " passions, which cloud our mind, which fret our
 " heart, which discompose the frame of our soul; from
 " burning anger, from storming contention, from
 " gnawing envy, from rankling spite, from racking
 " suspicion, from distracting ambition and avarice;
 " and, consequently, doth settle our mind in an
 " even temper, in a sedate humour, in an harmo-
 " nious order, in *that pleasant state of tranquillity*,
 " *which naturally doth result from the voidance of irre-*
 " *gular passions.*" Now this passage from BARROW,
 (which borders, I admit, on quietism and enthusias-
 tic devotion) differs only from the mystical theology
 of the *Súfi's* and *Yógis*, as the flowers and fruits of
Europe differ in scent and flavour from those of *Asia*,
 or as *European* differs from *Asiatick* eloquence; the
 same strain, in poetical measure, would rise up to
 the odes of SPENSER on *Divine Love and Beauty*, and
 in a higher key with richer embellishments, to the

songs of HAFIZ and JAYADEVA, the raptures of the *Masnavi*, and the mysteries of the *Bhagavat*.

BEFORE we come to the *Persians and Indians*, let me produce another specimen of *European* theology, collected from a late excellent work of the illustrious M. NEKER. "Were men animated, says he, with sublime thoughts; did they respect the intellectual power with which they are adorned, and take an interest in the dignity of their nature, they would embrace with transport that sense of religion, which ennobles their faculties, keeps their minds in full strength, and unites them in idea with him, whose immensity overwhelms them with astonishment: *considering themselves as an emanation from that infinite being, the source and cause of all things, they would then disdain to be misled by a gloomy and false philosophy, and would cherish the idea of a God, who created, who regenerates, who preserves this universe by invariable laws, and by a continued chain of similar causes producing similar effects; who pervades all nature with his divine spirit, as an universal soul, which moves, directs, and restrains the wonderful fabrick of this world. The blissful idea of a God sweetens every moment of our time, and embellishes before us the path of life; unites us delightfully to all the beauties of nature, and associates us with every thing that lives or moves. Yes; the whisper of the gales, the murmur of waters, the peaceful agitation of trees and shrubs, would concur to en-*
gage

“ gage our minds and *affect our souls with tenderness,*
 “ if our thoughts were elevated to *one universal cause,*
 “ if we recognized on all sides the work of *Him*
 “ *whom we love*; if we marked the traces of his au-
 “ gust steps and benignant intentions; if we be-
 “ lieved ourselves actually present at the display of
 “ his boundless power, and the magnificent exer-
 “ tions of his unlimited goodness. Benevolence,
 “ among all the virtues, has a character more than
 “ human, and a certain amiable simplicity in its na-
 “ ture, which seems analogous to the *first idea,* the
 “ original intention of conferring delight, which we
 “ necessarily suppose in the creator, when we pre-
 “ sume to seek his motive in bestowing existence:
 “ benevolence is that virtue, or, to speak more em-
 “ phatically, that *primordial beauty,* which preceded
 “ all times and all worlds; and, when we reflect on
 “ it, there appears an analogy, obscure indeed at
 “ present, and to us imperfectly known, between
 “ our moral nature and a time yet very remote,
 “ when we shall satisfy our ardent wishes and lively
 “ hopes, which constitute perhaps a sixth, and (if
 “ the phrase may be used) a distant, sense. It may
 “ even be imagined, that love, the brightest orna-
 “ ment of our nature, love, enchanting and sublime,
 “ is a mysterious pledge for the assurance of those
 “ hopes; since love, by disengaging us from our-
 “ selves, by transporting us beyond the limits of
 “ our own being, is the first step in our progress to
 “ a joyful immortality; and, by affording both the
 “ notion and example of a cherished object distinct

" from our own souls, may be considered as an in-
 " terpreter to our hearts of something, which our
 " intellects cannot conceive. We may seem even
 " to hear the supreme intelligence and eternal soul
 " of all nature, give this commission to the spirits
 " which emanated from him: *Go; admire a small*
 " *portion of my works, and study them; make your first*
 " *trial of happiness, and learn to love him, who bestoweth*
 " *it; but seek not to remove the veil spread over the se-*
 " *cret of your existence: your nature is composed of those*
 " *divine particles, which, at an infinite distance, consti-*
 " *tute my own essence; but you would be too near me,*
 " *were you permitted to penetrate the mystery of our se-*
 " *paration and union: wait the moment ordained by my*
 " *wisdom: and, until that moment come, hope to ap-*
 " *proach me only by adoration and gratitude.*"

If these two passages were translated into *Sanscrit*
 and *Persian*, I am confident, that the *Védāntis* and
Súfis would consider them as an epitome of their
 common system; for they concur in believing that
 the souls of men differ infinitely in *degree*, but not at
 all in *kind*, from the divine spirit, of which they are
particles, and in which they will ultimately be ab-
 sorbed; that the spirit of God pervades the uni-
 verse, always immediately present to his work, and
 consequently always in substance, that he alone is
 perfect benevolence, perfect truth, perfect beauty;
 that the love of him alone is *real* and genuine love,
 while that of all other objects is *absurd* and illusory,
 that the beauties of nature are faint resemblances,
 like images in a mirror, of the divine charms; that,
 from

from eternity without beginning, to eternity without end, the supreme benevolence is occupied in bestowing happiness, or the means of attaining it; that men can only attain it by performing their part of the *primal covenant* between them and the Creator; that nothing has a pure absolute existence but *mind* or *spirit*; that *material substances*, as the ignorant call them, are no more than gay *pictures* presented continually to our *minds* by the sempiternal artist; that we must beware of attachment to such *phantoms*, and attach ourselves exclusively to GOD, who truly exists in us, as we exist solely in him; that we retain, even in this forlorn state of separation from our beloved, the *idea* of *heavenly beauty*, and the *remembrance* of our *primeval vows*; that sweet music, gentle breezes, fragrant flowers, perpetually renew the primary *idea*, refresh our fading memory, and melt us with tender affections; that we must cherish those affections, and by abstracting our souls from *vanity*, that is, from all but GOD, approximate to his essence, in our final union with which will consist our supreme beatitude. From these principles flow a thousand metaphors and poetical figures, which abound in the sacred poems of the *Persians* and *Hindus*, who seem to mean the same thing in substance; and differ only in expression, as their languages differ in idiom! The modern *Su'fis*, who profess a belief in the *Koran*, suppose with great sublimity both of thought and of diction, an *express contract*, on the day of eternity without beginning, between the assemblage of created spirits and the supreme

preme soul, from which they were detached, when a celestial voice pronounced these words, addressed to each spirit separately, "Art thou not with thy "Lord?" that is, art thou not bound by a solemn contract with him? and all the spirits answered with one voice, "Yes:": hence it is, that *alish*, or *art thou not*, and *beli*, or *yes*, incessantly occur in the mystical verses of the *Persians*, and of the *Turkish* poets, who imitate them, as the *Romans* imitated the *Greeks*. The *Hindus* describe the same covenant under the figurative notion, so finely expressed by ISAIAH, of a *mystical contract*; for considering God in the three characters of Creator, Regenerator, and Preserver, and supposing the power of *Preservation* and *Benevolence* to have become incarnate in the person of CRISHNA, they represent him as married to RA'DHA', a word signifying *atonement*, *pacification*, or *satisfaction*, but applied allegorically to the soul of man, or rather to the whole assemblage of created souls, between whom and the benevolent Creator they suppose that *reciprocal* love, which BARROW describes with a glow of expression perfectly oriental, and which our most orthodox theologians believe to have been mystically shadowed in the song of SOLOMON, while they admit, that, in a *literal* sense, it is an epithalamium on the marriage of the sapient king with the princess of Egypt. The very learned author of the prelections on sacred poetry declared his opinion, that the Canticles were founded on historical truth, but involved an allegory of that sort, which he named *mystical*;

and

and the beautiful poem on the loves of LAYLI and MAJNUM by the inimitable NIZA'MI (to say nothing of other poems on the same subject) is indisputably built on true history, yet avowedly allegorical and mysterious; for the introduction to it is a continued rapture on *divine love*; and the name of LAYLI seems to be used in the *Masnavi* and the odes of HAFIZ for the omnipresent spirit of God.

It has been made a question, whether the poems of HAFIZ must be taken in a literal or in a figurative sense; but the question does not admit of a general and direct answer; for even the most enthusiastic of his commentators, allow, that some of them are to be taken literally, and his editors ought to have distinguished them, as our SPENSER has distinguished his four odes on *Love* and *Beauty*, instead of mixing the profane with the divine, by a childish arrangement according to the alphabetical order of the rhymes. HAFIZ never pretended to more than human virtues, and it is known that he had human propensities; for, in his youth, he was passionately in love with a girl surnamed *Sbâkhi Nebât*, or the *Branch of Sugarcane*, and the prince of *Sbiraz* was his rival: since there is an agreeable wildness in the story, and since the poet himself alludes to it in one of his odes, I give it you at length from the commentary. There is a place called *Pirisebz*, or the *Green old man*, about four *Persian* leagues from the city; and a popular opinion had long prevailed, that a youth, who should pass forty successive nights in *Pirisebz* without sleep,

sleep, would infallibly become an excellent poet; young HAFIZ had accordingly made a vow, that he would serve that apprenticeship with the utmost exactness, and for thirty-nine days he rigorously discharged his duty, walking every morning before the house of his coy mistress, taking some refreshment and rest at noon, and passing the night awake at his poetical station; but, on the fortieth morning, he was transported with joy on seeing the girl beckon to him through the lattices, and invite him to enter: she received him with rapture, declared her preference of a bright genius to the son of a king, and would have detained him all night, if he had not recollected his vow, and, resolving to keep it inviolate, returned to his post. The people of *Sbiraz* add, (and the fiction is grounded on a couplet of HAFIZ) that early next morning *an old man in a green mantle*, who was no less a personage than KHIZR himself, approached him at *Pirifebz* with a cup brim full of nectar, which the *Greeks* would have called the water of *Aganippe*, and rewarded his perseverance with an inspiring draught of it. After his juvenile passions had subsided, we may suppose that his mind took that religious bent; which appears in most of his compositions; for there can be no doubt that the following distichs, collected from different odes, relate to the mystical theology of the *Sufis*:

“ IN eternity without beginning, a ray of thy
 “ beauty began to gleam; when love sprang into
 “ being, and cast flames over all nature;

“ ON

“ ON that day thy cheek sparkled even under
 “ thy veil, and all this beautiful imagery appeared
 “ on the mirror of our fancies.

“ RISE, my soul; that I may pour thee forth on
 “ the pencil of that supreme artist, who comprised
 “ in a turn of his compass all this wonderful sce-
 “ nery!

“ FROM the moment, when I heard the divine
 “ sentence, *I have breathed into man a portion of my*
 “ *spirit*, I was assured, that we were His, and He
 “ ours.

“ WHERE are the glad tidings of union with
 “ thee, that I may abandon all desire of life! I am
 “ a bird of holiness, and would fain escape from
 “ the net of this world.

“ SHED, O Lord, from the cloud of heavenly
 “ guidance, one cheering shower, before the mo-
 “ ment, when I must rise up like a particle of dry
 “ dust!

“ THE sum of our transactions, in this universe,
 “ is nothing: bring us the wine of devotion; for
 “ the possessions of this world vanish.

“ THE true object of heart and soul is the glory
 “ of union with our beloved: that object really
 “ exists, but without it both heart and soul would
 “ have no existence.

“ O THE bliss of that day, when I shall depart
 “ from this desolate mansion; shall seek rest for
 “ my soul; and shall follow the traces of my be-
 “ loved.

“ DANCING with love of his beauty, like a mote
 “ in

“ in a sun-beam, till I reach the spring and fountain of light, whence yon sun derives all his lustre !”

THE couplets, which follow, relate as indubitably to human love and sensual gratifications :

“ MAY the hand never shake, which gathered the grapes ! May the foot never slip, which pressed them !

“ THAT poignant liquor, which the zealot calls the *mother of sins*, is pleasanter and sweeter to me than the kisses of a maiden.

“ WINE two years old and a damsel of fourteen are sufficient society for me, above all companies great or small.

“ How delightful is dancing to lively notes and the cheerful melody of the flute, especially when we touch the hand of a beautiful girl !

“ *Call for wine, and scatter flowers around : what more canst thou ask from fate ?* Thus spoke the nightingale this morning : what sayest thou, sweet rose, to his precepts ?

“ BRING thy couch to the garden of roses, that thou mayest kiss the cheeks and lips of lovely damsels, quaff rich wine, and smell odoriferous blossoms.

“ O BRANCH of an exquisite rose-plant, for whose sake dost thou grow ? Ah ! on whom will that smiling rose-bud confer delight ?

“ THE rose would have discoursed on the beauties of my charmer, but the gale was jealous, and stole her breath, before she spoke.

“ IN

“ IN this age, the only friends who are free from
 “ blemish, are a flask of pure wine and a volume of
 “ elegant love songs.

“ O the joy of that moment, when the self suffi-
 “ ciency of inebriation rendered me independent
 “ of the prince and of his minister !”

MANY zealous admirers of HA'FIZ insist, that by wine he invariably means *devotion*; and they have gone so far as to compose a dictionary of words in the *language*, as they call it, of the *Sûfis*: in that vocabulary, *sleep* is explained by *meditation* on the divine perfections, and perfume by *hope* of the divine favour; *gales* are *illapses* of grace; *kisses* and *embraces*, the raptures of piety; *idolators*, *insidels*, and *libertines*, are men of the purest religion, and their *idol* is the Creator himself; the *tavern* is a retired oratory, and its *keeper*, a sage instructor; *beauty* denotes the *perfection* of the Supreme Being; *tresses* are the expansion of his glory; *lips* the hidden mysteries of his essence; *down* on the cheek, the world of spirits, who encircle his throne; and a *black mole*, the *point* of indivisible unity; lastly, *wantonness*, *mirth*, and *inebriety*, mean religious ardour and abstraction from all terrestrial thoughts. The poet himself gives a colour in many passages to such an interpretation; and without it we can hardly conceive, that his poems, or those of his numerous imitators, would be tolerated in a *Muselman* country, especially at *Constantinople*, where they are venerated as divine compositions: it must be admitted, that the sublimity of the *mystical allegory*, which,
 like

like metaphors and comparisons, should be *general* only, not minutely exact, is diminished, if not destroyed, by an attempt at *particular* and *distinct resemblances*; and that the style is open to dangerous misinterpretation, while it supplies real infidels with a pretext for laughing at religion itself.

ON this occasion I cannot refrain from producing a most extraordinary ode by a *šúfi* of *Bokbárd*, who assumed the poetical surname of ISMAT: a more modern poet, by prefixing three lines to each couplet, which rhyme with the first hemistich, has very elegantly and ingeniously converted the *Kafidab* into a *Mokbammes*, but I present you only with a literal version of the original distichs:

“ YESTERDAY, half inebriated, I passed by the
“ quarter where the vintners dwell, to seek the
“ daughter of an infidel who sells wine.

“ AT the end of the street, there advanced be-
“ fore me a damsel, with a fairy's cheeks, who, in
“ the manner of a pagan, wore her tresses deshevel-
“ led over her shoulders like the sacerdotal thread.
“ I said: O thou, to the arch of whose eye-brow the
“ new moon is a slave, what quarter is this, and where
“ is thy mansion?

“ SHE answered: Cast thy rosary on the ground;
“ bind on thy shoulder the thread of paganism; throw
“ stones at the glass of piety; and quaff wine from a
“ full goblet;

“ After that come before me, that I may whisper a
“ word in thine ear: thou wilt accomplish thy journey, if
“ thou listen to my discourse.

“ ABANDONING

“ ABANDONING my heart, and rapt in ecstasy, I
 “ ran after her, till I came to a place, in which re-
 “ ligion and reason forsook me.

“ AT a distance I beheld a company, all insane
 “ and inebriated, who came boiling and roaring
 “ with ardour from the wine of love ;

“ WITHOUT cymbals, or lutes, or viols, yet all
 “ full of mirth and melody ; without wine, or gob-
 “ let, or flask, yet all incessantly drinking.

“ When the cord of restraint slipped from my
 “ hand, I desired to ask her one question, but she
 “ said : *Silence !*

“ *This is no square temple, to the gate of which thou
 “ canst arrive precipitately ; this is no masque to which
 “ thou canst come with tumult, but without knowledge.
 “ This is the banquet-house of infidels, and within it all
 “ are intoxicated ; all from the dawn of eternity to the
 “ day of resurrection, lost in astonishment.*

“ *Depart then from the cloister, and take the way to
 “ the tavern ; cast off the cloak of a dervise, and wear
 “ the robe of a libertine.*

“ I OBEYED ; and, if thou desirest the same
 “ strain and colour with ISMAT, imitate him, and
 “ sell this world and the next for one drop of pure
 “ wine.”

SUCH is the strange religion, and stranger lan-
 guage of the *Súfis* ; but most of the *Asiatick* poets are
 of that religion, and if we think it worth while to
 read their poems, we must think it worth while to
 understand them : their great *Maulavi* assures us, that
 “ they professes eager desire, but with no carnal

“ affection, and circulate the cup, but no material
 “ goblet; since all things are spiritual in their sect,
 “ all is mystery within mystery;” consistently with
 “ which declaration, he opens his astonishing work,
 entitled the *Masnavi*, with the following couplets :

HEAR how yon reed in sadly-pleasing tales
 Departed blifs, and present wo bewails!

- With me from native banks untimely torn,
- Love-warbling youths and soft-ey'd virgins mourn.
- O! Let the heart, by fatal absence rent,
- Feel what I sing, and bleed when I lament :
- Who roams in exile from his parent bow'r,
- Pants to return, and chides each ling'ring hour.
- My notes, in circles of the grave and gay,
- Have hail'd the rising, cheer'd the closing day :
- Each in my fond affections claim'd a part,
- But none discern'd the secret of my heart.
- What though my strains and sorrows flow combin'd!
- Yet ears are slow, and carnal eyes are blind.
- Free through each mortal form the spirits roll,
- But fight avails not.—Can we see the soul?

Such notes breath'd gently from yon vocal frame :

Breath'd said I? no; 'twas all enliv'ning flame.

'Tis love, that fills the reed with warmth divine ;

'Tis love, that sparkles in the racy wine.

Me, plaintive wand'rer from my peerless maid,

The reed has fir'd, and all my soul betray'd.

He gives the bane, and he with balsam cures ;

Afflicts, yet soothes ; impassions, yet allures.

Delight-

Delightful pangs his am'rous tales prolong ;
 And LAILI's frantick lover lives in song.
 Not he, who reasons best, this wisdom knows :
 Ears only drink what rapt'rous tongues disclose.
 Nor fruitless deem the reed's heart-piercing pain :
 See sweetness dropping from the parted cane.
 Alternate hope and fear my days divide,
 I courted Grief, and Anguish was my bride.
 Flow on, sad stream of life ! I smile secure :
 THOU livest ; THOU, the purest of the pure !
 Rise, vig'rous youth ! be free ; be nobly bold,
 Shall chains confine you, though they blaze with gold ?
 Go ; to your vase the gather'd main convey :
 What were your stores ? The pittance of a day !
 New plans for wealth your fancies would invent ;
 Yet shells, to nourish pearls, must lie content.
 The man whose robe love's purple arrows rend
 Bids av'rice rest and toils tumultuous end.
 Hail, heav'nly love ! true source of endless gains !
 Thy balm restores me, and thy skill sustains.
 Oh, more than GALEN learn'd, than PLATO wise !
 My guide, my law, my joy supreme arise !
 Love warms this frigid clay with mystick fire,
 And dancing mountains leap with young desire.
 Blest is the soul that swims in seas of love,
 And long the life sustain'd by food above.
 With forms imperfect can perfection dwell ?
 Here pause, my song, and thou, vain world, farewell.

A VOLUME might be filled with similar passages
 from the *Súfi* poets ; from SA'IB, ORFI', MI'R KHOS-
 RAU, JA'MI, HAZI'N, and SA'BIK, who are next in

beauty of composition to HA'FIZ and SADI, but next at a considerable distance; from MESI'HI, the most elegant of their *Turkish* imitators; from a few *Hindi* poets of our own times, and from IBNUL FA'RED, who wrote mystical odes in *Arabic*; but we may close this account of the *Sûfi* with a passage from the third book of the BUSTAN, the declared subject of which is *divine love*; referring you for a particular detail of their metaphysics and theology to the *Dabistan* of MOHSANI FANI, and to the pleasing essay, called the *Junction of two Seas*, by that amiable and unfortunate prince, DA'RA' SHECU'H:

“ THE love of a being composed, like thyself, of
 “ water and clay, destroys thy patience and peace
 “ of mind; it excites thee, in thy waking hours,
 “ with minute beauties, and engages thee in thy sleep,
 “ with vain imaginations: with such real affection
 “ dost thou lay thy head on her foot, that the uni-
 “ verse, in comparison of her, vanishes into nothing
 “ before thee; and, since thy gold allures not her
 “ eye, gold and mere earth appear equal in thine.
 “ Not a breath dost thou utter to any one else, for
 “ with her thou hast no room for any other; thou
 “ declarest that her abode is in thine eye, or, when
 “ thou closest it, in thy heart; thou hast no fear of
 “ censure from any man; thou hast no power to
 “ be at rest for a moment; if she demands thy soul,
 “ it runs instantly to thy lip; and if she waves a ci-
 “ meter over thee, thy head falls immediately under
 “ it. Since an absurd love, with its basis on air, af-
 “ fects

"sects thee so violently, and commands with a sway
 "so despotic, canst thou wonder, that they who
 "walk in the true path, are drowned in the sea
 "of mysterious adoration? They disregard life
 "through affection for its giver; they abandon
 "the world through remembrance of its maker;
 "they are inebriated with the melody of amorous
 "complaints; they remember their beloved, and
 "reign to him both this life and the next. Through
 "remembrance of God, they shun all mankind:
 "they are so enamoured of the cup-bearer, that
 "they spill the wine from the cup. No panacea
 "can heal them, for no mortal can be apprized of
 "their malady; so loudly has rung in their ears,
 "from eternity without beginning, the divine word
 "*alest*, with *beli*, the tumultuous exclamation of all
 "spirits. They are a sect fully employed, but
 "sitting in retirement; their feet are of earth,
 "but their breath is a flame: with a single yell
 "they could rend a mountain from its base; with
 "a single cry they could throw a city into con-
 "fusion: like wind, they are concealed and move
 "nimble; like stone, they are silent, yet repeat
 "God's praises. At early dawn their tears flow
 "so copiously as to wash from their eyes the black
 "powder of sleep: though the courser of their
 "fancy ran so swiftly all night, yet the morning
 "finds them left behind in disorder: night and
 "day are they plunged in an ocean of ardent de-
 "fire, till they are unable, through astonishment,
 "to distinguish night from day. So enraptured are

“ they with the beauty of Him, who decorated the
 “ human form, that, with the beauty of the form it-
 “ self, they have no concern ; and if ever they be-
 “ hold a beautiful shape, they see in it the mystery
 “ of GOD’S work.

“ THE wise take not the husk in exchange for the
 “ kernel ; and he, who makes that choice, has no
 “ understanding. He only has drank the pure
 “ wine of unity, who has forgotten, by remember-
 “ ing GOD, all things else in both worlds.”

LET US return to the *Hindus*, among whom we now find the same emblematical theology, which PYTHAGORAS admired and adopted. The loves of CRISHNA and RADHA, or the reciprocal attraction between the divine goodness and the human soul, are told at large in the tenth book of the *Bhāgavat*, and are the subject of a little *Pastoral Drama*, entitled *Gītagōvinda* : it was the work of JAYADE’VA, who flourished, it is said, before CALIDAS, and was born, as he tells us himself, in CENDULI, which many believe to be in *Calinga* ; but, since there is a town of a similar name in *Berdwan*, the natives of it insist that the finest lyric poet of *India* was their countryman, and celebrate, in honour of him, an annual jubilee, passing a whole night in representing his drama, and in singing his beautiful songs. After having translated the *Gītagōvinda* word for word, I reduced my translation to the form, in which it is now exhibited ; omitting only those passages, which are too luxuriant and too bold for an *European* taste, and the prefatory ode on the ten incarnations

incarnations of VISHNU, with which you have been presented on another occasion: the phrases in *Italics*, are the burdens of the several songs; and you may be assured, that not a single image or idea has been added by the translator.

GĪTĀ GŌVINDĀ;

OR,

THE SONGS OF JAYADĒVA.

‘ THE firmament is obscured by clouds ; the
 ‘ woodlands are black with *Tamāla*-trees ; that
 ‘ youth, who roves in the forest, will be fearful in
 ‘ the gloom of night ; go my daughter ; bring the
 ‘ wanderer home to my rustic mansion.’ Such was
 the command of NANDA, the fortunate herdsman ;
 and hence arose the love of RĀDHĀ and MĀDHĀ-
 VA, who sported on the bank of *Yamunā*, or haf-
 tened eagerly to the secret bower.

IF thy soul be delighted with the remembrance
 of HERI, or sensible to the raptures of love, listen
 to the voice of JAYADĒVA, whose notes are both
 sweet and brilliant. O THOU, who reclinest on the
 bosom of CAMALA’ ; whose ears flame with gems,
 and whose locks are embellished with sylvan
 flowers ; thou, from whom the day star derived his
 effulgence ; who slewest the venom-breathing CA-
 LIYA, who beamedst, like a sun, on the tribe of
 YĀDU, that flourished like a lotos ; thou, who sit-
 test on the plumage of GARURA, who, by subduing
 demons, gavest exquisite joy to the assembly of im-
 mortals ; thou, for whom the daughter of JANĀ-

CA

EA was decked in gay apparel ; by whom DU'SHANA was overthrown ; thou, whose eye sparkles like the water-lily, who calledst three worlds into existence ; thou, by whom the rocks of *Mandar* were easily supported, who sippest nectar from the radiant lips of *PEDMA'*, as the fluttering *Chacóra* drinks the moon-beams ; *be victorious, O HERI, lord of conquest.*

RADHA sought him long in vain, and her thoughts were confounded by the fever of desire : she roved in the vernal morning among the twining *Vásantis* covered with soft blossoms, when a damsel thus addressed her with youthful hilarity : ‘ The
 ‘ gale, that has wantoned round the beautiful clove-
 ‘ plants breathes now from the hills of *Maylaya* ;
 ‘ the circling arbours resound with the notes of the
 ‘ *Cócil* and the murmers of honey-making swarms.
 ‘ Now the hearts of damsels, whose lovers travel at
 ‘ a distance, are pierced with anguish ; while the
 ‘ blossoms of *Bacul* are conspicuous among the
 ‘ flowrets covered with bees. The *Tamála*, with
 ‘ leaves dark and odorous, claims a tribute from
 ‘ the musk, which it vanquishes ; and the clustering
 ‘ flowers of the *Palása* resemble the nails of *CA'MA* ;
 ‘ with which he rends the hearts of the young. The
 ‘ full-blown *Cósara* gleams like the sceptre of the
 ‘ world's monarch, Love ; and the pointed thyrse
 ‘ of the *Cétaca* resembles the darts, by which lovers
 ‘ are wounded. See the bunches of *Pátali*-flowers
 ‘ filled with bees, like the quiver of *SMARA* full of
 ‘ shafts ; while the tender blossom of the *Caruna*
 ‘ smiles to see the whole world laying shame aside ;
 ‘ The

' The far-scented *Mádhavi* beautifies the trees,
 ' round which it twines ; and the fresh *Mallicá* se-
 ' duces, with rich perfume, even the hearts of her-
 ' mits ; while the *Amra*-tree, with blooming tresses
 ' is embraced by the gay creeper *Asimústa*, and the
 ' blue streams of *Yamuná* wind round the groves of
 ' *Vrindávan*. In this charming season, which gives
 ' pain to separated lovers, young *HERI* sports and
 ' dances with a company of damsels. A breeze, like
 ' the breath of love, from the fragrant flowers of the
 ' *Cétaca*, kindles every heart, whilst it perfumes the
 ' woods with the dust, which it shakes from the
 ' *Mallicá* with half-opened buds ; and the *Cócila*
 ' bursts into song, when he sees the blossoms glisten-
 ' ing on the lovely *Rasála*.'

THE jealous *RA'DHA* gave no answer ; and, soon
 after, her officious friend, perceiving the foe of *MU-
 RA*, in the forest, eager for the rapturous embraces
 of the herdsmen's daughters, with whom he was
 dancing, thus again addressed his forgotten mistress :
 ' With a garland of wild flowers, descending even
 ' to the yellow mantle, that girds his azure limbs,
 ' distinguished by smiling cheeks and by ear-rings,
 ' that sparkle, as he plays, *HERI* exults in the affec-
 ' tions of amorous damsels. One of them presses him
 ' with her swelling breast, while she warbles with
 ' exquisite melody. Another, affected by a glance
 ' from his eye, stands meditating on the lotos of his
 ' face. A third, on pretence of whispering a secret
 ' in his ear, approaches his temples, and kisses them
 ' with ardour. One seizes his mantle and draws
 ' him

' towards her, pointing to the bower on the banks
 ' of *Yamunā*, where elegant *Vanjulas* interweave their
 ' branches. He applauds another, who dances in
 ' the sportive circle, whilst her bracelets ring, as she
 ' beats time with her palms. Now he careffes one,
 ' and kisses another, smiling on a third with compla-
 ' cency; and now he chases her, whose beauty has
 ' most allured him. Thus the wanton HĒRI fro-
 ' licks, in the season of sweets, among the maids of
 ' *Vraja*, who rush to his embraces, as if he were
 ' Pleasure itself assuming a human form; and one
 ' of them, under a pretext of hymning his divine
 ' perfections, whispers in his ear: "Thy lips, my
 ' "beloved, are nectar."

RA'DHA' remains in the forest; but resenting the
 promiscuous passion of HĒRI, and his neglect of
 her beauty, which he once thought superiour, she
 retires to a bower of twining plants, the summit of
 which resounds with the humming of swarms en-
 gaged in their sweet labours; and there, falling
 languid on the ground, she thus addresseth her fe-
 male companion. *'Though he take recreation in my*
 ' *absence, and smile on all around him, yet my soul re-*
 ' *members him,* whose beguiling reed modulates a
 ' tune sweetened by the nectar of his quivering lip,
 ' while his ear sparkles with gems, and his eye darts
 ' amorous glances; Him, whose locks are decked
 ' with the plumes of peacocks resplendent with
 ' many-coloured moons, and whose mantle gleams
 ' like a dark-blue cloud illumined with rain-bows;
 ' Him, whose graceful smile gives new lustre to his
 ' lips,

' lips, brilliant and soft as a dewy leaf, sweet and
 ' ruddy as the blossom of *Bandhujiva*, while they
 ' tremble with eagerness to kiss the daughters of the
 ' herdsmen; him, who disperses the gloom with
 ' beams from the jewels, which decorate his bo-
 ' som, his wrists, and his ankles, on whose forehead
 ' shines a circlet of sandal wood, which makes even
 ' the moon contemptible, when it sails through ir-
 ' radiated clouds; Him, whose ear-rings are form-
 ' ed of entire gems in the shape of the fish *Macar* on
 ' the banners of Love; even the yellow-robed God,
 ' whose attendants are the chiefs of deities, of holy
 ' men, and of demons; him, who reclines under a
 ' gay *Cadamba*-tree; who formerly delighted me,
 ' while he gracefully waded in the dance, and all
 ' his soul sparkled in his eye. My weak mind thus
 ' enumerates his qualities; and, though offended,
 ' strives to banish offence. What else can it do?
 ' It cannot part with its affection for CRISHNA,
 ' whose love is excited by other damsels, and who
 ' sports in the absence of RA'DHA'. Bring, O friend,
 ' that vanquisher of the demon CE'SI, to sport with
 ' me, who am repairing to a secret bower, who look
 ' timidly on all sides, who meditate with amorous
 ' fancy on his divine transfiguration. Bring him,
 ' whose discourse was once composed of the gentlest
 ' words, to converse with me, who am bashful on
 ' his first approach, and express my thoughts with a
 ' smile sweet as honey. Bring him who formerly
 ' slept on my bosom, to recline with me on a green
 ' bed of leaves just gathered, while his lip sheds
 ' dew,

' dew, and my arms enfold him. Bring him, who
 ' has attained the perfection of skill in love's art,
 ' whose hand used to press these firm and delicate
 ' spheres, to play with me, whose voice rivals that
 ' of the *Cócil*, and whose tresses are bound with
 ' waving blossoms. Bring him, who formerly drew
 ' me by the locks to his embrace, to repose with me,
 ' whose feet tinkle, as they move, with rings of
 ' gold and of gems, whose loosened zone sounds, as
 ' it falls ; and whose limbs are slender and flexible
 ' as the creeping plant. That God, whose cheeks
 ' are beautified by the nectar of his smiles, whose
 ' pipe drops in his ecstasy, I saw in the grove, encir-
 ' cled by the damsels of *Vraja*, who gazed on him
 ' askance from the corners of their eyes : I saw him
 ' in the grove with happier damsels, yet the sight of
 ' him delighted me. Soft is the gale, which breathes
 ' over yon clear pool, and expands the clustering
 ' blossoms of the voluble *Afóca* ; soft, yet grievous
 ' to me in the absence of the foe of MADHU. De-
 ' lightful are the flowers of *Amra*-trees on the moun-
 ' tain-top, while the murmuring bees pursue their
 ' voluptuous toil ; delightful, yet afflicting to me,
 ' O friend, in the absence of the youthful CE-
 ' SAVA.'

MEANTIME, the destroyer of CANSA, having
 brought to his remembrance the amiable RA'DHA',
 forsook the beautiful damsels of *Vraja* : he sought
 her in all parts of the forest ; his old wound from
 love's arrow bled again ; he repented of his levity,
 and, seated in a bower near the bank of *Yamuna*,
 the

the blue daughter of the sun, thus poured forth his lamentation.

‘ SHE is departed—she saw me, no doubt, surrounded by the wanton shepherdesses ; yet, conscious of my fault, I durst not intercept her flight. *Wo is me ! she feels a sense of injured honour, and is departed in wrath.* How will she conduct herself ? How will she express her pain in so long a separation ? What is wealth to me ? What are numerous attendants ? What are the pleasures of the world ? What joy can I receive from a heavenly abode ? I seem to behold her face with eye-brows contracting themselves through her just resentment : it resembles a fresh lotos, over which two black bees are fluttering : I seem, so present is she to my imagination, even now to caress her with eagerness. Why then do I seek her in this forest ? Why do I lament without cause ? O slender damsel, anger, I know, has torn thy soft bosom ; but whither thou art retired, I know not. How can I invite thee to return ? Thou art seen by me, indeed, in a vision ; thou seemest to move before me. Ah ! why dost thou not rush, as before, to my embrace ? Do but forgive me : never again will I commit a similar offence. Grant me but a sight of thee, O lovely RA'DHICA', for my passion torments me. I am not the terrible MAHE'SA : a garland of water-lilies with subtil threads decks my shoulders ; not serpents with twisted folds : the blue petals of the lotos glitter on my neck ; not the azure gleam of poison : powdered sandal-wood is
 ‘ sprinkled

' sprinkled on my limbs ; not pale ashes : O God of
 ' Love, mistake me not for MAHA'DEVA. Wound
 ' me not again ; approach me not in anger ; I love
 ' already but too passionately ; yet I have lost my
 ' beloved. Hold n t in thine hand that shaft barb-
 ' ed with an *Amra*-flower ! Brace not thy bow, thou
 ' conqueror of the world ! Is it valour to stay one
 ' who faints ? My heart is already pierced by arrows
 ' from RA'DHA's eyes, black and keen as those of
 ' an antelope ; yet mine eyes are not gratified with
 ' her presence. Her eyes are full of shafts : her
 ' eye-brows are bows ; and the tips of her ears are
 ' silken strings : thus armed by ANANGA, the God
 ' of Desire, she marches, herself a goddess, to en-
 ' sure his triumph over the vanquished universe. I
 ' meditate on her delightful embrace, on the ravish-
 ' ing glances darted from her eye, on the fragrant
 ' lotos of her mouth, on her nectar-dropping speech ;
 ' on her lips, ruddy as the berries of the *Bimba* ;
 ' yet even my fixed meditation on such an assem-
 ' blage of charms encreases, instead of alleviating,
 ' the misery of separation.'

THE damsel, commissioned by RA'DHA, found the
 disconsolate God under an arbour of spreading *Vá-
 niras* by the side of *Yamunà* ; where, presenting her-
 self gracefully before him, she thus described the
 affliction of his beloved :

' SHE despises essence of sandal-wood, and even
 ' by moon-light sits brooding over her gloomy for-
 ' row ; she declares the gale of *Malaya* to be ve-
 ' nom, and the sandal-trees, through which it has
 ' breathed,

' breathed, to have been the haunt of serpents.
 ' Thus, O MA'DHAVA, is she afflicted in thy absence
 ' with the pain, which love's dart has occasioned: her
 ' soul is fixed on thee, Fresh arrows of desire are
 ' continually assailing her, and she forms a net of
 ' lotos-leaves as armour for her heart, which
 ' thou alone shouldst fortify. She makes her own
 ' bed of the arrows darted by the flowery-shafted
 ' God; but, when she hoped for thy embrace, she
 ' had formed for thee a couch of soft blossoms. Her
 ' face is like a water-lily, veiled in the dew of tears,
 ' and her eyes appear like moons eclipsed, which let
 ' fall their gathered nectar through pain caused by
 ' the tooth of the furious dragon. She draws thy
 ' image with musk in the character of the Deity with
 ' five shafts, having subdued the *Macar*, or horned
 ' shark, and holding an arrow tipped with an *Amra*-
 ' flower; thus she draws thy picture, and worships it.
 ' At the close of every sentence, "O MA'DHAVA,
 ' she exclaims, at thy feet am I fallen, and in thy
 ' absence even the moon, though it be a vase
 ' full of nectar, inflames my limbs." ' Then, by
 ' the power of imagination, she figures thee standing
 ' before her; thee, who art not easily attained: she
 ' sighs, she smiles, she mourns, she weeps, she moves
 ' from side to side, she laments and rejoices by
 ' turns. Her abode is a forest; the circle of her
 ' female companions is a net; her sighs are flames
 ' of fire kindled in a thicket; herself (alas! through
 ' thy absence) is become a timid roe; and Love is
 ' the tiger, who springs on her like YAMA, the Ge-
 ' nius

' nius of Death. So emaciated is her beautiful
 ' body, that even the light garland which waves
 ' over her bosom, she thinks a load. *Such, O bright-*
 ' *haired God, is RA'DHA', when thou art absent.* If
 ' powder of sandal-wood finely levigated be moisten-
 ' ed and applied to her breasts, she starts and mis-
 ' takes it for poison. Her sighs form a breeze long
 ' extended, and burn her like the flame which re-
 ' duced CANDARPA to ashes. She throws around
 ' her eyes like blue water-lilies with broken stalks,
 ' dropping lucid streams. Even her bed of tender
 ' leaves appear in her sight like a kindled fire. The
 ' palm of her hand supports her aching temple, mo-
 ' tionless as the crescent rising at eve. "HERI,
 ' "HERI," thus in silence she meditates on thy name,
 ' as if her wish were gratified, and she were dying
 ' through thy absence. She rends her locks; she
 ' pants; she laments inarticulately; she trembles;
 ' she pines; she mopes; she moves from place to
 ' place; she closes her eyes; she falls; she rises
 ' again; she faints: in such a fever of love, she may
 ' live, O celestial physician, if thou administer the
 ' remedy; but, shouldst Thou be unkind, her mala-
 ' dy will be desperate. Thus, O divine healer, by
 ' the nectar of thy love must RA'DHA' be restored to
 ' health; and, if thou refuse it, thy heart must be
 ' harder than the thunderstone. Long has her soul
 ' pined, and long has she been heated with sandal-
 ' wood, moon-light, and water-lilies, with which
 ' others are cooled; yet she patiently and in secret
 ' meditates on thee, who alone canst relieve her.

C c

Shouldst

' Shouldst thou be inconstant, how can she, wafted
 ' as she is to a shadow, support life a single moment?
 ' How can she, who lately could not endure thy ab-
 ' sence even an instant, forbear sighing now, when
 ' she looks with half-closed eyes on the *Rajâla* with
 ' bloomy branches, which remind her of the vernal
 ' season, when she first beheld thee with rapture?

' HERE have I chosen my abode : go quickly to
 ' RA'DHA'; soothe her with my message, and con-
 ' duct her-hither.' So spake the foe of MADHU to
 the anxious damsel, who hastened back and thus
 addressed her companion : ' Whilst a sweet breeze
 ' from the hills of *Malaya* comes wafting on his
 ' plumes the young God of Desire; while many a
 ' flower points his extended petals to pierce the bo-
 ' som of separated lovers, *the Deity crowned with*
 ' *sylvan blossoms, laments, O friend, in thy absence.*
 ' Even the dewy rays of the moon burn him; and,
 ' as the shaft of love is descending, he mourns in-
 ' articulately with increasing distraction. When
 ' the bees murmur softly, he covers his ears; misery
 ' sits fixed in his heart, and every returning night
 ' adds anguish to anguish. He quits his radiant
 ' place for the wild forest, where he sinks on a bed
 ' of cold clay, and frequently mutters thy name.
 ' In yon bower, to which the pilgrims of love are
 ' used to repair, he meditates on thy form, repeating
 ' in silence some enchanting word, which once drop-
 ' ped from thy lips, and thirsting for the nectar
 ' which they alone can supply. Delay not, O love-
 ' liest of women; follow the lord of thy heart : be-
 ' hold,

' hold, he seeks the appointed shade, bright with
 ' the ornaments of love, and confident of the pro-
 ' mised bliss. *Having bound his locks with forest-*
 ' *flowers, he hastens to yon arbour, where a soft gale*
 ' *breathes over the banks of Yamunà: there again*
 ' pronouncing thy name, he modulates his divine
 ' reed. Oh! with what rapture doth he gaze on the
 ' golden dust, which the breeze shakes from ex-
 ' panded blossoms; the breeze which has kissed thy
 ' cheek! With a mind, languid as a dropping wing,
 ' feeble as a trembling leaf, he doubtfully expects
 ' thy approach, and timidly looks on the path which
 ' thou must tread. Leave behind thee, O friend,
 ' the ring which tinkles on thy delicate ankle,
 ' when thou sportest in the dance; hastily cast over
 ' thee thy azure mantle, and run to the gloomy
 ' bower. The reward of thy speed, O thou, who
 ' sparklest like lightning, will be to shine on the
 ' blue bosom of MURĀ'RI, which resembles a vernal
 ' cloud, decked with a string of pearls, like a flock
 ' of white water-birds fluttering in the air. Disap-
 ' point not, O thou lotos-eyed, the vanquisher of
 ' MADHU; accomplish his desire; but go quickly;
 ' it is night; and the night also will quickly depart.
 ' Again, and again he sighs; he looks around; he
 ' re-enters the arbour; he can scarce articulate thy
 ' sweet name; he again smooths his flowery couch;
 ' he looks wild, he becomes frantick: thy beloved
 ' will perish through desire. The bright-beamed
 ' God sinks in the west, and thy pain of separation
 ' may also be removed: the blackness of the night

‘ is increased, and the passionate imagination of Go’-
 ‘ VINDA has acquired additional gloom. My ad-
 ‘ drefs to thee has equalled in length and in sweet-
 ‘ nefs the fong of the *Cócila* : delay will make thee
 ‘ miserable, O my beautiful friend. Seize the mo-
 ‘ ment of delight in the place of affignation with
 ‘ the fon of DE’VACÍ, who defcended from heaven
 ‘ to remove the burdens of the univerfe ; he is a
 ‘ blue gem on the forehead of the three worlds, and
 ‘ longs to fip honey, like the bee, from the fragrant
 ‘ lotos of thy cheek.’

BUT the folicitous maid, perceiving that RA’D-
 HA’ was unable, through debility, to move from her
 arbour of flowery creepers, returned to GO’VINDA,
 who was himfelf difordered with love, and thus
 defcribed her fituation.

‘ SHE mourns, O fovereign of the world, in her ver-
 ‘ dant bower ; the looks eagerly on all fides, in hope
 ‘ of thy approach ; then, gaining ftrength from the
 ‘ delightful idea of the propofed meeting, the ad-
 ‘ vances a few fteps, and falls languid on the ground.
 ‘ When she riles, she weaves bracelets of frefh
 ‘ leaves ; she drefles herfelf like her beloved, and,
 ‘ looking at herfelf, in fport, exclaims, “ Behold
 ‘ the vanquifher of MADHU !” Then she repeats
 ‘ again and again, the name of HÉRI, and catching at
 ‘ a dark blue cloud, ftrives to embrace it, [faying :
 ‘ “ It is my beloved who approaches.” Thus, while
 ‘ thou art dilatory, she lies expecting thee ; she
 ‘ mourns ; she weeps ; she puts on her gayeft orna-
 ‘ ments to receive her lord ; she compreffes her
 ‘ deep

‘ deep sighs within her bosom, and then meditating
 ‘ on thee, O cruel, she is drowned in a sea of rap-
 ‘ turous imaginations. If a leaf but quiver, she
 ‘ supposes thee arrived; she spreads her couch;
 ‘ she forms in her mind a hundred modes of de-
 ‘ light: yet if thou go not to her bower, she must
 ‘ die this night through excessive anguish.’

By this time the moon spread a net of beams over the groves of *Vrindávan*, and looked like a drop of liquid sandal on the face of the sky, which smiled like a beautiful damsel; while its orb, with many spots, betrayed, as it were, a consciousness of guilt, in having often attended amorous maids to the loss of their family honour. The moon, with a black fawn couched on its disc, advanced in its nightly course; but MA'DHAVA had not advanced to the bower of RA'DHA', who thus bewailed his delay with notes of varied lamentation.

‘ THE appointed moment is come; but HERT,
 ‘ alas! comes not to the grove. Must the season of
 ‘ my unblemished youth pass thus idly away? *Ob!*
 ‘ what refuge can I seek, deluded as I am by the guile of
 ‘ my female adviser? The God with five arrows has
 ‘ wounded my heart; and I am deserted by Him,
 ‘ for whose sake I have sought at night the darkest
 ‘ recess of the forest. Since my best beloved friends
 ‘ have deceived me, it is my wish to die: since my
 ‘ senses are disordered, and my bosom is on fire,
 ‘ why stay I longer in this world? The coolness of
 ‘ this vernal night gives me pain, instead of refresh-
 ‘ ment: some happier damsel enjoys my beloved;

' whilst I, alas! am looking at the gems in my brace-
 ' lets, which are blackened by the flames of my pas-
 ' sion. My neck, more delicate than the tenderest
 ' blossom, is hurt by the garland that encircles it:
 ' flowers, are, indeed, the arrows of Love, and he
 ' plays with them cruelly. I make this wood my
 ' dwelling: I regard not the roughness of the *Vetas-*
 ' trees; but the destroyer of MADHU holds me not
 ' in his remembrance! Why comes he not to the
 ' bower of bloomy *Vanjulas*, assigned for our meet-
 ' ing? Some ardent rival, no doubt, keeps him
 ' locked in her embrace: or have his companions
 ' detained him with mirthful recreations? Else why
 ' roams he not through the cool shades? Perhaps,
 ' the heart-sick lover is unable through weakness to
 ' advance even a step!—So saying, she raised her
 ' eyes; and, seeing her damsel return silent and
 ' mournful, unaccompanied by MA'DHAVA, she was
 ' alarmed even to phrensy; and, as if she actually
 ' beheld him in the arms of a rival, she thus de-
 ' scribed the vision which overpowered her intel-
 ' lect.

' YES; in habiliments becoming the war of love,
 ' and with tresses waving like flowery banners, a
 ' damsel more alluring than RAD'HA, enjoys the conqueror
 ' of MADHU. Her form is transfigured by the touch
 ' of her divine lover; her garland quivers over her
 ' swelling bosom; her face like the moon is graced
 ' with clouds of dark hair, and trembles, while she
 ' quaffs the nectareous dew of his lip; her bright
 ' ear-rings dance over her cheeks, which they ir-
 ' radiate;

• radiate ; and the small bells on her girdle tinkle
 • as she moves. Bashful at first, she smiles at length
 • on her embracer, and expresses her joy with inar-
 • tulate murmurs ; while she floats on the waves
 • of desire, and closes her eyes dazzled with the
 • blaze of approaching CA'MA : and now this heroine
 • in love's warfare falls exhausted and vanquished
 • by the resistless MURA'RI, but, alas ! in my bosom
 • prevails the flame of jealousy, and yon moon,
 • which dispels the sorrow of others, increases mine.
 • See again, whence the *fee* of MURA, sports in yon
 • grove on the bank of the Yamunà ! See, how he kisses
 • the lip of my rival, and imprints on her forehead
 • an ornament of pure musk, black as the young
 • antelope on the lunar orb ! Now, like the husband
 • of RETI, he fixes white blossoms on her dark
 • locks, where they gleam like flashes of lightning
 • among the curled clouds. On her breasts, like
 • two firmaments, he places a string of gems like a
 • radiant constellation : he binds on her arms, grace-
 • ful as the stalks of the water-lily, and adorned
 • with hands glowing like the petals of its flower, a
 • bracelet of sapphires, which resemble a cluster of
 • bees. Ah ! see, how he ties round her waist, a rich
 • girdle illumined with golden bells, which seem to
 • laugh, as they tinkle, at the inferior brightness of
 • the leafy garlands, which lovers hang on their
 • bowers, to propitiate the God of Desire. He
 • places her soft foot, as he reclines by her side, on
 • his ardent bosom, and stains it with the ruddy hue
 • of *Yávaca*. Say, my friend, why pass I my nights

' in this tangled forest without joy, and without
 ' hope, while the faithless brother of HALADHERA
 ' clasps my rival in his arms? Yet why, my com-
 ' panion, shouldst thou mourn, though my perfidi-
 ' ous youth has disappointed me? What offence is
 ' it of thine, if he sport with a crowd of damsels
 ' happier than I? Mark, how my soul, attracted by
 ' his irresistible charms, bursts from its mortal frame,
 ' and rushes to mix with its beloved. *She, whom the*
 ' *God enjoy, crowned with sylvan flowers, sits care-*
 ' *lessly on a bed of leaves with Him, whose wanton*
 ' *eyes resemble blue water-lilies agitated by the*
 ' *breeze. She feels no flame from the gales of*
 ' *Malaya with Him, whose words are sweeter than*
 ' *the water of life. She derides the shafts of soul-*
 ' *born CAMA, with Him, whose lips are like a red-*
 ' *lotus in full bloom. She is cooled by the moon's*
 ' *dewy beams, while she reclines with him whose*
 ' *hands and feet glow like vernal flowers. No fe-*
 ' *male companion deludes her, while she sports with*
 ' *Him, whose vesture blazes like tried gold. She*
 ' *faints not through excess of passion, while she ca-*
 ' *resses that youth, who surpasses in beauty the inha-*
 ' *bitants of all worlds. O gale, scented with san-*
 ' *dal, who breathest love from the regions of the*
 ' *south, be propitious but for a moment: when thou*
 ' *hast brought my beloved before my eyes, thou*
 ' *mayest freely waft away my soul. Love, with*
 ' *eyes like blue water-lilies, again assails me and*
 ' *triumphs; and, while the perfidy of my beloved*
 ' *rends my heart, my female friend is my foe, the*
 ' *cool*

' cool breeze scorches me like a flame, and the
 ' nectar-dropping moon is my poison. Bring dis-
 ' ease and death, O gale of *Malaya*! Seize my spi-
 ' rit, O God with five arrows! I ask not mercy
 ' from thee: no more will I dwell in the cottage of
 ' my father. Receive me in thy azure waves, O
 ' sister of YAMA, that the ardour of my heart may
 ' be allayed!'

PIERCED by the arrows of love, she passed the
 night in the agonies of despair, and at early dawn,
 thus rebuked her lover, whom she saw lying pro-
 strate before her, and imploring her forgiveness.

' ALAS! *alas!* Go, MA'DHAVĀ, depart, O CE'SA-
 ' VI; *speaking not the language of guile; follow her, O*
 ' *lotus-eyed God, follow her, who dispels thy care.*
 ' Look at his eye half-opened, red with continued
 ' waking through the pleasurable night, yet smiling
 ' still with affection for my rival! Thy teeth, O ce-
 ' rulean youth, are azure as thy complexion from
 ' the kisses, which thou hast imprinted on the beau-
 ' tiful eyes of thy darling, graced with dark blue
 ' powder; and thy limbs marked with punctures in
 ' love's warfare, exhibit a letter of conquest written
 ' on polished sapphires with liquid gold. That
 ' broad bosom, stained by the bright lotos of her
 ' foot, displays a vesture of ruddy leaves over the
 ' tree of thy heart, which trembles within it. The pres-
 ' sure of her lip on thine wounds me to the soul.
 ' Ah! how canst thou assert, that we are one, since
 ' our sensations differ thus widely? Thy soul, O dark-
 ' limbed god, shows its blackness externally. How
 ' couldst

' couldst thou deceive a girl who relied on thee ; a
 ' girl who burned in the fever of love ? Thou rove-
 ' est in woods, and females are thy prey : what
 ' wonder ? Even thy childish heart was malignant ;
 ' and thou gavest death to the nurse, who would
 ' have given thee milk . Since thy tenderness for
 ' me, of which these forests used to talk, has now va-
 ' nished, and since thy breast, reddened by the feet
 ' of my rival, glows as if thy ardent passion for her
 ' were bursting from it, the sight of thee, O deceiver,
 ' makes me (ah ! must I say it ?) blush at my own
 ' affection .

HAVING thus inveighed against her beloved, she
 sat overwhelmed in grief, and silently meditated on
 his charms ; when her damsel softly addressed her .

' He is gone : the light air has wafted him away .
 ' What pleasure now, my beloved, remains in thy
 ' mansion ? *Continue not, resentful woman, thy indigna-*
 ' *tions against the beautiful MA'DHAVA.* Why shouldst
 ' thou render vain those round smooth vases, ample
 ' and ripe as the sweet fruit of yon *Tála*-tree ? How
 ' often and how recently have I said, " forfake not
 ' the blooming *HERI* ? " ' Why fittest thou so
 ' mournful ? Why weepest thou with distraction,
 ' when the damsels are laughing around thee ? Thou
 ' hast formed a couch of soft lotus-leaves : let thy
 ' darling charm thy sight while he reposes on it .
 ' Afflict not thy soul with extreme anguish ; but at-
 ' tend to my words, which conceal no guile . Suf-
 ' fer *CE'SAVA* to approach : let him speak with ex-
 ' quisite sweetness, and dissipate all thy sorrows . If
 ' thou

' thou art harsh to him, who is amiable ; if thou art
 ' proudly silent, when he deprecates thy wrath with
 ' lowly prostrations ; if thou showest aversion to
 ' him, who loves thee passionately ; if, when he
 ' bends before thee, thy face be turned contemptu-
 ' ously away ; by the same rule of contrariety, the
 ' dust of sandal-wood, which thou hast sprinkled,
 ' may become poison : the moon, with cool beams,
 ' a scorching sun ; the fresh dew, a consuming
 ' flame ; and the sports of love be changed into
 ' agony.'

MA'DHAVA was not absent long : he returned to
 his beloved ; whose cheeks were heated by the
 sultry gale of her sighs. Her anger was diminished,
 not wholly abated ; but she secretly rejoiced at his
 return, while the shades of night also were ap-
 proaching, she looked abashed at her damsel, while
 He, with faltering accents, implored her forgive-
 nefs.

' SPEAK but one mild word, and the rays of
 ' thy sparkling teeth will dispel the gloom of my
 ' fears. My trembling lips, like thirsty *Cbacóras*,
 ' long to drink the moon-beams of thy cheek. O
 ' my darling, who art so naturally tender-bearded, abandon
 ' thy causeless indignation. At this moment the flame of
 ' desire consumes my heart : Ob ! grant me a draught of
 ' honey from the lotos of thy mouth. Or, if thou beest
 ' inexorable, grant me death from the arrows of thy
 ' keen eyes ; make thy arms my chains ; and pu-
 ' nish me according to thy pleasure. Thou art my
 ' life ; thou art my ornament ; thou art a pearl in
 ' the

' the ocean of my mortal birth : oh ! be favourable
 ' now, and my heart shall eternally be grateful.
 ' Thine eyes, which nature formed like blue water-
 ' lilies, are become, through thy resentment, like pe-
 ' tals of the crimson lotos: oh ! tinge with their efful-
 ' gence these my dark limbs, that they may glow
 ' like the shafts of Love tipped with flowers. Place
 ' on my head, that foot like a fresh leaf, and shade
 ' me from the sun of my passion, whose beams I am
 ' unable to bear. Spread a string of gems on those
 ' two soft globes ; let the golden bells of thy zone
 ' tinkle, and proclaim the mild edict of love. Say,
 ' O damsel, with delicate speech, shall I dye red,
 ' with the juice of *alafaca*, those beautiful feet,
 ' which will make the full-blown land-lotos blush
 ' with shame ? Abandon thy doubts of my heart,
 ' now indeed fluttering through fear of thy displea-
 ' sure, but hereafter to be fixed wholly on thee ; a
 ' heart, which has no room in it for another : none
 ' else can enter it, but Love, the bodiless God.
 ' Let him wing his arrows ; let him wound me mor-
 ' tally ; decline not, O cruel, the pleasure of see-
 ' ing me expire. Thy face is bright as the moon,
 ' though its beams drop the venom of maddening
 ' desire : let thy nectareous lip be the charmer, who
 ' alone has power to lull the serpent, or supply an
 ' antidote for his poison. Thy silence afflicts me :
 ' oh ! speak with the voice of music, and let thy
 ' sweet accents allay my ardour. Abandon thy
 ' wrath, but abandon not a lover, who surpasses in
 ' beauty the sons of men, and who kneels before
 ' thee

' thee, O thou most beautiful among women. Thy
 ' lips are a *Bandbujiva*-flower; the lustre of the
 ' *Madbuca* beams on thy cheek; thine eye outshines
 ' the blue lotos; thy nose is a bud of the *Tila*; the
 ' *Cunda*-blossom yields to thy teeth: thus the flow-
 ' ery-shafted God borrows from thee the points of
 ' his darts, and subdues the universe. Surely thou
 ' descendest from heaven, O slender damsel, attended
 ' by a company of youthful goddesses; and all their
 ' beauties are collected in thee.'

HE spake; and seeing her appeased by his ho-
 mage, flew to his bower, clad in a gay mantle.
 The night now veiled all visible objects; and the
 damsel thus exhorted RA'DHA', while she decked her
 with beaming ornaments.

' FOLLOW, gentle RA'DHICA', follow the foe of
 ' MADHU: his discourse was elegantly composed of
 ' sweet phrases; he prostrated himself at thy feet;
 ' and he now hastens to his delightful couch by yon
 ' grove of branching *Vanjulas*. Bind round thy an-
 ' kle rings beaming with gems; and advance with
 ' mincing steps, like the pearl-fed *Maràla*. Drink
 ' with ravished ears the soft accents of HERI; and
 ' feast on love, while the warbling *Cocilas* obey the
 ' mild ordinance of the flower-darting God. Aban-
 ' don delay: see, the whole assembly of slender
 ' plants, pointing to the bower with fingers of young
 ' leaves, agitated by the gale, make signals for thy
 ' departure. Ask those two round hillocks, which
 ' receive pure dew-drops from the garland playing
 ' on thy neck, and the buds, on whose top start aloft
 ' with

• with the thought of thy darling ; ask, and they will
 • tell, that thy soul is intent on the warfare of love :
 • advance, fervid warrior, advance with alacrity,
 • while the sound of thy tinkling waist-bells shall
 • represent martial music. Lead with thee some
 • favoured maid ; grasp her hand with thine, whose
 • fingers are long and smooth as love's arrows ;
 • march ; and, with the noise of thy bracelets, pro-
 • claim thy approach to the youth, who will own
 • himself thy slave ; “ She will come ; she will ex-
 • ult on beholding me ; she will pour accents of
 • delight ; she will enfold me with eager arms ; she
 • will melt with affection :” Such are his thoughts
 • at this moment ; and thus thinking, he looks
 • through the long avenue ; he trembles ; he re-
 • joices ; he burns ; he moves from place to place ;
 • he faints, when he sees thee not coming, and falls
 • in his gloomy bower. The night now dresses in
 • habiliments fit for secrecy, the many damsels, who
 • hasten to their places of assignation : she sets off
 • with blackness their beautiful eyes ; fixes dark
 • *Tamála*-leaves behind their ears ; decks their
 • locks with the deep azure of water-lilies, and
 • sprinkles musk on their panting bosoms. The
 • nocturnal sky, black as the touch-stone, tries now
 • the gold of their affection, and is marked with
 • rich lines from the flashes of their beauty, in which
 • they surpass the brightest *Cashmirians*.'

RA'DHA', thus incited, tripped through the forest ;
 but shame overpowered her, when by the light of
 innumerable gems, on the arms, the feet, and the
 neck

neck of her beloved, she saw him at the door of his flowery mansion : then her damsel again addressed her with ardent exultation.

‘ ENTER, sweet RA'DHA', the bower of HERI :
 ‘ seek delight, O thou, whose bosom laughs with the
 ‘ foretaste of happiness. Enter, sweet RA'DHA', the
 ‘ bower graced with a bed of *Aśoca*-leaves : seek
 ‘ delight, O thou, whose garland leaps with joy on
 ‘ thy breast. Enter, sweet RA'DHA', the bower il-
 ‘ lumined with gay blossoms ; seek delight, O thou
 ‘ whose limbs far excel them in softness. Enter O
 ‘ RA'DHA', the bower made cool and fragrant by
 ‘ gales from the woods of *Malaya* : seek delight, O
 ‘ thou, whose amorous lays are softer than breezes.
 ‘ Enter, O RA'DHA', the bower spread with leaves
 ‘ of twining creepers : seek delight, O thou whose
 ‘ arms have been long inflexible. Enter, O RA'D-
 ‘ HA', the bower which resounds with the murmur
 ‘ of honey-making bees : seek delight, O thou,
 ‘ whose embrace yields more exquisite sweetness.
 ‘ Enter, O RA'DHA', the bower attuned by the me-
 ‘ lodious band of *Cócilas* : seek delight, O thou,
 ‘ whose lips, which outshine the grains of the pome-
 ‘ granate, are embellished, when thou speakest, by
 ‘ the brightness of thy teeth. Long has he borne
 ‘ thee in his mind ; and now, in an agony of desire,
 ‘ he pants to taste nectar from thy lip. Deign to
 ‘ restore thy slave, who will bend before the lotos
 ‘ of thy foot, and press it to his irradiated bosom ;
 ‘ a slave, who acknowledges himself bought by thee
 ‘ for

‘ for a single glance from thy eye, and a tofs of thy
‘ difdainful eye-brow.’

She ended; and RA'DHA', with timid joy, darting her eyes on Go'VINDA, while she mufically founded the rings of her ankles and the bells of her zone, entered the myftic bower of her only beloved. *There ſhe beheld her MA'DHAVA, who delighted in her alone; who ſo long had ſighed for her embrace; and whoſe countenance then gleamed with exceſſive rapture:* his heart was agitated by her fight, as the waves of the deep are affected by the lunar orb. His azure breaſt glittered with pearls of unblemiſhed luſtre, like the full bed of the cerulean *Yamunâ*, interperſed with curls of white foam. From his graceful waift, flowed a pale yellow robe, which reſembled the golden duſt of the water-lily, ſcattered over its blue petals. His paſſion was inflamed by the glances of her eyes, which played like a pair of water-birds with azure plumage, that ſport near a full-blown lotos on a pool in the ſeaſon of dew. Bright ear-rings, like two ſuns, diſplayed in full expanſion the flowers of his cheeks and lips, which glistened with the liquid radiance of ſmiles. His locks, interwoven with bloſſoms, were like a cloud variegated with moon-beams; and, on his forehead, ſhone a circle of odorous oil, extracted from the ſandal of *Malaya*, like the moon juſt appearing on the duſky horizon; while his whole body ſeemed in a flame, from the blaze of unnumbered gems. Tears of tranſport guſhed in a ſtream from the full eyes
of

of RA'DHA', and their watery glances beamed on her best beloved. Even shame, which before had taken its abode in their dark pupils, was itself ashamed and departed, when the fawn-eyed RA'DHA', gazed on the brightened face of CRISHNA, while she passed by the soft edge of his couch, and the bevy of his attendant nymphs, pretending to strike the gnats from their cheeks, in order to conceal their smiles, warily retired from his bower.

GO'VINDA, seeing his beloved cheerful and serene, her lips sparkling with smiles, and her eye speaking desire, thus eagerly addressed her; while she carelessly reclined on the leafy bed strewn with soft blossoms.

' SET the lotos of thy foot on this azure bosom;
 ' and let this couch be victorious over all, who rebel
 ' against love. *Give short rapture, sweet RA'DHA',*
 ' *to NA'RA'YA'N, thy adorer.* I do thee homage; I
 ' press with my blooming palms thy feet, weary with
 ' so long a walk. O that I were the golden ring,
 ' that plays round thy ankle! Speak but one gentle
 ' word; bid nectar drop from the bright moon of
 ' thy mouth. Since the pain of absence is removed,
 ' let me thus remove the thin veil that enviously
 ' hides thy charms. Blest should I be, if those raised
 ' globes were fixed on my bosom, and the ardour
 ' of my passion allayed. O! suffer me to quaff the
 ' liquid bliss of those lips; restore, with their water
 ' of life, thy slave, who has long been lifeless, whom
 ' the fire of separation has consumed. Long have
 ' these ears been afflicted, in thy absence, by the

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' notes

' notes of the *Cocila*: relieve them with the sound
 ' of thy tinkling waist-bells, which yield music, al-
 ' most equal to the melody of thy voice. Why are
 ' those eyes half closed? Are they ashamed of see-
 ' ing a youth, to whom thy careless resentment gave
 ' anguish? Oh! let affliction cease; and let ecstasy
 ' drown the remembrance of past sorrow.'

IN the morning she rose disarrayed, and her eyes
 betrayed a night without slumber; when the yellow-
 robed God, who gazed on her with transport, thus
 meditated on her charms in his heavenly mind:
 ' Though her locks be diffused at random, though
 ' the lustre of her lips be faded, though her garland
 ' and zone be fallen from their enchanting stations,
 ' and though she hide their places with her hands,
 ' looking toward me with bashful silence, yet even
 ' thus disarranged, she fills me with extatic delight.'
 But RA'DHA', preparing to array herself, before the
 company of nymphs could see her confusion, spake
 thus with exultation to her obsequious lover.

' PEACE, O son of YADU, with fingers cooler
 ' than sandal-wood, place a circlet of musick on
 ' this breast, which resembles a vase of consecrated
 ' water; crowned with fresh leaves, and fixed near a
 ' vernal bower, to propitiate the God of Love.
 ' Place, my darling, the glossy powder, which would
 ' make the blackest bee envious, on this eye, whose
 ' glances are keener than arrows darted by the huf-
 ' band of RETI. Fix, O accomplished youth, the
 ' two gems, which form part of love's chain, in these
 ' ears, whence the antelopes of thine eyes may run
 ' downwards

' downwards and sport at pleasure. Place now a
 ' fresh circle of musk, black as the lunar spots, on
 ' the moon of my forehead; and mix gay flowers
 ' on my tresses, with a peacock's feathers, in grace-
 ' ful order, that they may wave like the banners of
 ' CA'MA. Now replace, O tender hearted, the loose
 ' ornaments of my vesture; and refix the golden
 ' bells of my girdle on their destined station, which
 ' resembles those hills, where the God with five
 ' shafts, who destroyed SAMBAR, keeps his elephant
 ' ready for battle.'

WHILE she spake, the heart of YADAVA triumph-
 ed; and, obeying her sportful behests, he placed
 musky spots on her bosom and forehead, dyed her
 temples with radiant hues, embellished her eyes
 with additional blackness, decked her braided hair
 and her neck with fresh garlands, and tied on her
 wrists the loosened bracelets, on her ankles the
 beamy rings, and round her waist the zone of bells,
 that sounded with ravishing melody.

WHATEVER is delightful in the modes of musick,
 whatever is divine in meditations on VISHNU, what-
 ever is exquisite in the sweet art of love, whatever
 is graceful in the fine strains of poetry, all that let
 the happy and wise learn from the songs of JAYA-
 DE'VA, whose soul is united with the foot of NA'RA'-
 YAN. May that HERI be your support, who ex-
 panded himself into an infinity of bright forms,
 when, eager to gaze with myriads of eyes on the
 daughter of the ocean, he displayed his great cha-
 racter of all-pervading deity, by the multiplied re-

flections of his divine person in the numberless gems on the many heads of the king of serpents, whom he chose for his couch; that HERI, who removing the lucid veil from the bosom of PEDMA', and fixing his eyes on the delicious buds, that grew on it, diverted her attention, by declaring that, when she had chosen him as her bridegroom, near the sea of milk, the disappointed husband of PERVATI drank in despair the venom, which dyed his neck azure!

A SPECIMEN

A SPECIMEN
OF A
METHOD OF REDUCING
PRACTICAL TABLES AND CALCULATIONS

Into more general and compendious forms.

THOUGH practices usual in one science may often be transferred with advantage to another, yet the general class of writers are so much more intent upon making books than improvements, that it very seldom happens to be the case; and, therefore, though the following hints can have little claim to ingenuity, they are certainly valuable on account of their use.

It is common in Astronomy, when there are two series of quantities, whose respective terms depend on each other, to find a general expression for an intermediate term, by what is called the method of interpolation; that is applied by NEWTON to *Comets*, and by DE LA CAILLE to *Eclipses*; and I shall here, as a specimen, apply it to some few examples in artillery and fortification.

LET $g + hx$ be an expression by which the quantity a is derived from m , and b from n ; then if N is any term in the series m, n , the term derived

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from it, in the series a, b, will be

$$(an - bm) : (n - m) + N (b - a) : (n - m).$$

IN p. 174 of MULLER'S artillery, the length of a battery for two pieces of cannon is forty-feet; and for four pieces fifty-eight feet: now if N be the number of cannon, a general expression for the length of the battery may be found, by substituting two for m, and four for n; forty for a, and fifty-eight for b, in the foregoing form, which then becomes $22 + 9N$; and therefore, for twenty pieces of cannon, the length of the battery is 202 feet.

By a similar substitution, if fifty men are required to make the battery for two pieces, and seventy for that of four pieces, as in MULLER'S Table; then $30 + 10N$, is the expression for the men required for any number N of pieces in general.

INSTEAD, therefore, of MULLER'S Table, the following general one may be inserted for the number of men, tools, &c. for making a battery for any number of cannon in one night.

Number of Pieces.	Length of the Battery.	Men to make the Battery.		Tools.	Fuzes in feet.			Pickets.	Mallets.	Hand Bills.	Platforms.			Rains.	
		Battery.	Fuzes.		30	8	6				Planks.	Shopers.	Pickets.		
N	$22 + 9N$	$30 + 10N$	$5 + 5N$	$40 + 15N$		$20 + 25N$	$20 + 14N$	8N	$180 + 205N$	$2 + 4N$	$8 + 2N$	18N	5N	32N	25N

IN the same manner, from having a few particular cases in other kinds of rules, general ones may be found; for example, if N be a number whose r
root

root is required; and if x' be its nearest complete power, then we know already, that

$$\begin{aligned}
 x : N & \approx x :: x : N^{\frac{1}{r}} \approx x \text{ for the } r \text{ root.} \\
 \frac{3}{2} x^2 + \frac{1}{2} N : N & \approx x^2 :: x : N^{\frac{1}{2}} \approx x \text{ for the square root,} \\
 2 x^3 + N : N & \approx x^3 :: x : N^{\frac{1}{3}} \approx x \text{ for the cube root.}
 \end{aligned}$$

Now the general form of the three last terms is evident; and to find those of the first term, let one and two be put for m and n ; and one and three halves for a and b ; and by substituting in the foregoing expression, the general coefficient of x^r is found to be $(r+1)$; again if we put 0 and one half for a and b , we find the coefficient of N to be $(r-1)$.

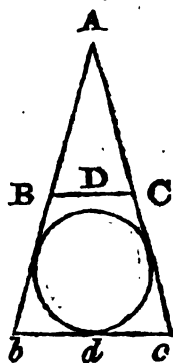
If we use the second and third proportions, putting two and three for m and n , and for a and b , three halves and two, in the first case; and one-half and one, in the second we get the same values. Hence in general,

$$\frac{r+1}{2} x + \frac{r-1}{2} N : N \approx x :: x : N^{\frac{1}{r}} \approx x.$$

ANOTHER example of the advantage of transferring practices from one subject to another is this. Dr. HALLEY has applied a method similar to that of interpolation to find the time of the tropicks: now the sun's meridian altitude may be found in the same way, from altitudes taken near the meridian, and if the observer begins a little before noon to take altitudes and the times, and continues to do so till a little after noon, a number of meridian altitudes may be deduced from these, and the

latitude found much more exactly from them, than can be expected from a single meridian altitude, by using the expression for the maximum, or otherwise.

ANALAGOUS to these, are methods of generalizing properties from particular cases: thus, if Ab Ac be tangents to a circle, and if any lines BC bc , be also drawn to touch the circle; then the perimeters of all the triangles $A B C$, will be constant, and also the difference between the sum of Ab and Ac , and the base bc : this property is of uncommon use in the construction of problems, relative to plain triangles and trapeziums; and if lines be supposed drawn from the centre, or a point in the circumference of a sphere, to each part of the figure, it will be found, that the projection of the figure upon the sphere will have analagous properties, and that the theorem is also true in spherical triangles. By a little mode of consideration, problems similar to those of APOLLONIUS; on tangencies may be constructed on the sphere; for instance, having three circles given upon a sphere, a fourth may be found to touch them; for their positions on the sphere being given, their projections will also be given on a plane stereographically; and as a circle may be found in VIETA'S method to touch them



them on that plane, the situation of that circle may be found upon the sphere, and hence properties may be found for constructing the problem independent of the stereographic projection: and if we suppose the centre of projection to be the centre or focus, &c. of a spheroid or other solid, innumerable properties may be found relative to their tangents, curvatures, &c. regard being had to the position of the plane, &c.

To give a specimen of the aforesaid method in fortification let h (see pp. 22, 23, 24, and 25, of DEIDIER'S *Perfect French Engineer*) represent the height of a wall; then, according to VAUBAN'S measures, if five feet be the thickness at the top $\frac{1}{7}h + 5$, will be the thickness at the bottom; and, according to BELIDOR'S method $\frac{1}{10}h + 3,5$, will be the thickness at the top, and $\frac{1}{4}h + 3,5$, that at the bottom. The length of the counterfort (according to VAUBAN) will be $\frac{1}{7}h + 2$; also $\frac{1}{10}h + 2$ is the thickness next the wall, and $(\frac{1}{2}h + 4)$ the thickness at the other end of the counterfort. If part of the wall is gazoned, let e be the height of that part and h that of the wall; then $\frac{1}{7}(h + e) + 5$ is the thickness at the bottom; $\frac{1}{7}e + 5$, is the thickness at the top; $\frac{1}{7}(h + e) + 2$ is the length of the counterfort; $\frac{1}{10}(h + e) + 2$, its thickness next the wall, and $\frac{1}{7}(\frac{1}{7}(h + e) + 4)$ its thickness farthest from the wall. When there are cavaliers, let c be their height in feet; then $\frac{1}{10}(2e + c + 50)$ is the thickness of the revêtement at the top, and $\frac{1}{10}(2h + 2e + c + 50)$ is the thickness at the bottom.

A DE-

A DEMONSTRATION
OF ONE OF THE
HINDOO RULES OF ARITHMETICK.

BY MR. REUBEN BURROW.

THE art of invention being in a great measure dependent on the doctrine of combinations, every additional improvement in the last must, of consequence, be useful in the former; and as the following ancient rule for "*finding the sum of all the different permutations of a given numeral quantity, consisting of a given number of places of figures,*" is not, I believe, extant in any European Author, and is besides very ingenious; I take the liberty to insert it, and also to add the demonstration.

RULE, Place an Arithmetical progression over the figures, beginning with unity at the units place, and increasing by unity: divide the product of the terms of this progression by the number of places of figures in the given quantity: multiply the sum of the figures in the given quantity by the quotient, and set down the product as often as there are places in the given quantity; removing it each repetition one place to the right hand, and the sum of these lines is the sum of all the permutations.

EXAMPLE.

EXAMPLE. Required the sum of the different permutations of 893.

					893
					839
			40		983
			40		938
			40		389
			—		398
			4440		—
					4440

DEMONSTRATION.

FIRST, It is evident that if all the permutations of any number of letters expressing figures be put down; and those in the first place to the right hand be multiplied by unity; those in the second place by ten; those in the third place by 100, and so on; then the sum of all these, will be the sum of the permutations required.

SECONDLY, Supposing the different permutations to be put down one under another, it will really appear, from the manner in which permutations are generated, that all the letters occur an equal number of times in each perpendicular column; and also that the number of times of occurrence in the permutations of n letters, is equal to the permutations of $n - 1$ letters; but the permutations of $n - 1$ letters is equal to $1.2.3\dots(n-1)$ or $1 \times 2 \times 3$ carried to $n - 1$ terms; and consequently

quently if there be n letters in the given number, each letter in the columns aforesaid, will occur $1.2.3\dots(n-1)$ times).

THIRDLY, Let $1.2.3\dots(n-1) = m$ then,
 $m(a+b+c+\dots n) 1 =$ sum of numbers in the units place or first column.
 $m(a+b+c+\dots n) 10 =$ sum of numbers in the tens or second column.
 $m(a+b+c+\dots n) 100 =$ do. third column.
 $m(a+b+c+\dots n) 100\dots$ to $(n-1)$ Cyphers
 $=$ ditto in the n column; and

the sum of these is evidently equal to $m(a+b+c+\dots n) \cdot (1+10+100+\dots$ to n terms); and putting for $(1+10+100\dots n)$ its value $111\dots n$, the expression becomes $(1.2.3\dots(n-1)) \times (a+b+c+\dots n) \times (111\dots n)$; but $1.2.3\dots(n-1)$ is equal to $\frac{1 \cdot 2 \cdot 3 \dots n}{n}$ and therefore the expression for the sum of all the permutations is $(\frac{1 \cdot 2 \cdot 3 \dots n}{n}) \times (a+b+c+\dots n) \times (111\dots n)$, which is the Hindoo rule when the figures of the given number are all unlike.

LASTLY, It is evident that $1.2.3\dots n$ is the number of permutations of n different things; but if several sets of figures are alike, as r figures of one kind, s figures of another, for instance; then let $(1.2.3\dots n) : (1.2\dots r) \times (1.2\dots s)$, &c. the number of permutations in that case be called N ; then the sum of the permutations is $N : n \times (a+b+c+\dots n) \times (111\dots n)$ in general.

EXAMPLE.

EXAMPLE. Required the Sum of the permutations of 11335?

$$\frac{1 \cdot 2 \cdot 3 \cdot 4 \cdot 5}{1 \cdot 1 \cdot 1 \cdot 1 \cdot 1} = 30; \frac{30}{5} = 6; 6 \times 13 = 78;$$

$$\begin{array}{r} 78 \\ 78 \\ 78 \\ 78 \\ 78 \\ \hline \end{array}$$

866658 the Sum required.

ON

ON THE
 MANUFACTURE OF INDIGO
 AT AMBORE.

BY LIEUTENANT COLONEL CLAUDE MARTIN.

I PRESENT the society with a short description of the process observed in the culture and manufacture of Indigo, in this part of *India*. The *Ambore* district is comprised within a range of surrounding hills of a moderate height: the river *Pal-lar*, declining from its apparent southerly direction, enters this district about three miles from the eastward, washes the *Ambore Pettah*, a small neat village, distant three miles to the southward of the fort of that name, situated in a beautiful valley; the skirts of the hills covered with the *Palmeira* and *Date* trees, from the produce of which a considerable quantity of coarse sugar is made; this tract is fertilized by numerous rills of water conducted from the river along the margin of the heights and throughout the intermediate extent: this element being conveyed in these artificial canals (three feet deep) affording a pure and crystal current of excellent water for the supply of the *Rice-fields*, *Tobacco*, *Mango*, and *Cocoanut* plantations; the highest situated lands affording *Indigo*, apparently without

without any artificial watering, and attaining maturity at this season, notwithstanding the intenseness of the heat, the thermometer under cover of a tent rising to 100, and out of it to 120; the plant affording even in the driest spots good foliage, although more luxuriant in moister situations. I am just returned from examining the manufacture of this article. First, the plant is boiled in earthen pots of about eighteen inches diameter, disposed on the ground in excavated ranges, from twenty to thirty feet long, and one broad, according to the number used. When the boiling process has extracted all the colouring matter ascertainable by the colour exhibited, the extract is immediately poured into an adjoining small jar fixed in the ground for its reception, and is thence laded in small pots into larger jars disposed on adjoining higher ground, being first filtered through a cloth; the jar, when three-fourths full, is agitated with a split bamboo extended into a circle, of a diameter from thirteen to twenty inches, the hoop twisted with a sort of coarse straw, with which the manufacturer proceeds to beat or agitate the extract, until a granulation of the fecula takes place, the operation continuing nearly for the space of three-fourths of an hour; a precipitant composed of red earth and water, in the quantity of four quart bottles, is poured into the jar, which after mixture is allowed to stand the whole night, and in the morning the superincumbent fluid is drawn off through three or four apertures practised in the side of the jar in a vertical direction,

direction, the lowest reaching to within five inches of the bottom, sufficient to retain the fecula which is carried to the houses and dried in bags.

THIS is the whole of the process recurred to in this part, which, I think, if adopted in *Bengal*, might in no small degree supercede the necessity of raising great and expensive buildings, in a word, save the expenditure of so much money in dead stock, before they can make any Indigo in the *European* method, to which I have to add, that Indigo thus obtained possesses a very fine quality.

As I think these observations may be useful to the manufacturers in *Bengal*, I should wish to see them printed in the Transactions of the *Asiatick* Society.

Ambore,
2d April, 1791.



EXTRACT OF A TREATISE

ON THE

MANUFACTURE OF INDIGO,

BY MR. DE COSSIGNY.

“ THIS experiment (the *Indian* process infallibly shows, that Indigo may be produced by different methods, and how much it is to be regretted that the *European* artists should remain constantly

“ constantly wedded to their *method* or *routine*, with-
 “ out having yet made the necessary inquiries to-
 “ wards attaining perfection. Many travellers on
 “ the coast of *Coromandel* having been struck with
 “ the apparent simplicity of the means used by the
 “ *Indians* in preparing Indigo, from having seen
 “ their artists employed in the open air, with only
 “ earthen jars, and from not having duly examined
 “ and weighed the extent of the detail of their pro-
 “ cesses, apprehend that it is effected by easier means
 “ than with the large vats of masonry, and the ma-
 “ chinery employed by *Europeans*; but they have
 “ been greatly mistaken, the whole appearing a de-
 “ lusive conclusion, from the following observation,
 “ viz. that one man can, in the *European* method of
 “ manufacture, bring to issue one vat containing
 “ fifty bundles of plant, which, according to their
 “ nature and quality, may afford from ten to thirty
 “ pounds of Indigo; whereas, by the *Indian* pro-
 “ cesses, one employed during the same time would
 “ probably only produce one pound of Indigo;
 “ the *European* method is therefore the most simple,
 “ as well as every art where machinery is used in-
 “ stead of manual labour.

NOTE.

EXPERIENCE alone must decide between the opposite opinions
 of Colonel MARTIN and M. DE COSSIGNY.

DISCOURSE THE NINTH.

ON THE

ORIGIN AND FAMILIES OF NATIONS,

DELIVERED FEBRUARY 23, 1792.

BY SIR WILLIAM JONES.

YOU have attended, gentlemen, with so much indulgence to my discourses on the five *Asiatick* nations, and on the various tribes established along their several borders, or interspersed over their mountains, that I cannot but flatter myself with an assurance of being heard with equal attention, while I trace to one centre the three great families, from which those nations appear to have proceeded, and then hazard a few conjectures on the different courses, which they may be supposed to have taken toward the countries, in which we find them settled at the dawn of all genuine history.

LET us begin with a short review of the propositions, to which we have gradually been led, and separate such as are morally certain, from such as are only probable: that the first race of *Persians* and *Indians*, to whom we may add the *Romans* and *Greeks*, the *Gotbs*, and the old *Egyptians* or *Ethiops*, originally

originally spoke the same language and professed the same popular faith, is capable, in my humble opinion, of incontestible proof; that the *Jews* and *Arabs*, the *Affyrians*, or second *Perfian* race, the people who spoke *Syriack*, and a numerous tribe of *Abyssinians*, used one primitive dialect, wholly distinct from the idiom just mentioned, is, I believe, undisputed, and, I am sure, indisputable; but that the settlers in *China* and *Japan* had a common origin with the *Hindus*, is no more than highly probable; and, that all the *Tartars*, as they are inaccurately called, were primarily of a third separate branch, totally differing from the two others in language, manners, and features, may indeed be plausibly conjectured; but cannot from the reasons alleged in a former essay, be perspicuously shown, and for the present, therefore, must be merely assumed. Could these facts be verified by the best attainable evidence, it would not, I presume, be doubted, that the whole earth was peopled by a variety of shoots from the *Indian*, *Arabian*, and *Tartarian* branches, or by such intermixtures of them, as, in a course of ages, might naturally have happened.

Now, I admit without hesitation, the aphorism of LINNÆUS, that, "in the beginning God created one pair only of every living species, which has a diversity of sex;" but, since that incomparable naturalist argues principally from the wonderful diffusion of vegetables, and from an hypothesis, that the water on this globe has been continually

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subsiding

subsiding, I venture to produce a shorter and closer argument in support of his doctrine. That *Nature*, of which simplicity appears a distinguishing attribute, *does nothing in vain*, is a maxim in philosophy; and against those, who deny maxims, we cannot dispute; but *it is vain and superfluous to do by many means what may be done by fewer*, and this is another axiom received into courts of judicature, from the schools of philosophers: *we must not, therefore, says our great NEWTON, admit more causes of natural things, than those which are true, and sufficiently account for natural phenomena*; but it is true, that one pair, *at least*, of every living species must at first have been created; and that one human pair was sufficient for the population of our globe in a period of no considerable length, (on the very moderate supposition of lawyers and political arithmeticians, that every pair of ancestors left, on an average, two children, and each of them two more) is evident from the rapid increase of numbers in geometrical progression, so well known to those, who have ever taken the trouble to sum a series of as many terms, as they suppose generations of men in two or three thousand years. It follows, that the Author of Nature (for all nature proclaims its divine author) created but one pair of our species; yet, had it not been (among other reasons) for the devastations, which history has recorded, of water and fire, war, famine, and pestilence, this earth would not now have had room for its multiplied inhabitants. If the human race then be, as we
may

may confidently assume, of one natural species, they must all have proceeded from one pair; and if perfect justice be, as it is most indubitably, an essential attribute of GOD, that pair must have been gifted with sufficient wisdom and strength to be virtuous, and, as far as their nature admitted, happy, but intrusted with freedom of will to be vicious, and consequently degraded: whatever might be their option, they must people in time the region where they first were established, and their numerous descendants must necessarily seek new countries, as inclination might prompt, or accident lead, them; they would of course migrate in separate families and clans, which, forgetting by degrees the language of their common progenitor, would form new dialects to convey new ideas, both simple and compleat; natural affection would unite them at first, and a sense of reciprocal utility, the great and only cement of social union in the absence of public honour and justice, for which in evil times it is a general substitute, would combine them at length in communities more or less regular, laws would be proposed by a part of each community, but enacted by the whole; and governments would be variously arranged for the happiness or misery of the governed, according to their own virtue and wisdom, or depravity and folly; so that, in less than three thousand years, the world would exhibit the same appearances, which we may actually observe on it in the age of the great *Arabian* impostor.

ON that part of it, to which our united researches are generally confined, we see *five* races of men peculiarly distinguished, in the time of MUHAMED, for their multitude and extent of dominion; but we have reduced them to *three*, because we can discover no more, that essentially differ in language, religion, manners, and other known characteristics: now these three races, how variously soever they may at present be dispersed and intermixed, must (if the preceding conclusions be justly drawn) have migrated originally from a central country, to find which is the problem proposed for solution. Suppose it solved; and give any arbitrary name to that centre: let it, if you please, be *Iran*. The three primitive languages, therefore, must at first have been concentrated in *Iran*, and there only in fact, we see traces of them in the earliest historical age; but, for the sake of greater precision, conceive the whole empire of *Iran*, with all its mountains and vallies, plains and rivers, to be every way infinitely diminished; the first winding courses, therefore, of all the nations proceeding from it by land, and nearly at the same time, will be little right lines, but without interfections, because those courses could not have thwarted and crossed one another: if then you consider the seats of all the migrating nations as points in a surrounding figure, you will perceive, that the several rays, diverging from *Iran*, may be drawn to them without any interfection; but this will not happen, if you assume as a centre *Arabia*, or *Egypt*; *India*, *Tartary*, or
China:

China: it follows, that *Iran*, or *Persia*, (I contend for *the meaning not the name*) was the central country which we fought. This mode of reasoning I have adopted, not from any affectation (as you will do me the justice to believe) of a scientific diction, but for the sake of conciseness and variety, and from a wish to avoid repetitions; the substance of my argument having been detailed in a different form at the close of another discourse; nor does the argument in any form rise to demonstration, which the question by no means admits: it amounts, however, to such a proof, grounded on written evidence and credible testimony, as all mankind hold sufficient for decisions affecting property, freedom, and life.

THUS then have we proved, that the inhabitants of *Asia*, and consequently, as it might be proved, of the whole earth, sprang from three branches of one stem: and that those branches have shot into their present state of luxuriance, in a period comparatively short, is apparent from a fact universally acknowledged, that we find no certain monument, or even probable tradition, of nations planted, empires and states raised, laws enacted, cities built, navigation improved, commerce encouraged, arts invented, or letters contrived, above twelve or at most fifteen or sixteen centuries before the birth of CHRIST, and from another fact, which cannot be controverted, that seven hundred or a thousand years would have been fully adequate to the sup-
 posed

posed propagation, diffusion, and establishment of the human race.

THE most ancient history of that race, and the oldest composition perhaps in the world, is a work in *Hebrew*, which we may suppose at first, for the sake of our argument, to have no higher authority than any other work of equal antiquity, that the researches of the curious had accidentally brought to light: it is ascribed to *MUSAH*; for so he writes his own name, which, after the *Greeks* and *Romans*, we have changed into *MOSES*; and, though it was manifestly his object to give an historical account of a single family, he has introduced it with a short view of the primitive world, and his introduction has been divided, perhaps improperly, into *eleven* chapters. After describing with awful sublimity the creation of this universe, he asserts, that one pair of every animal species was called from nothing into existence; that the human pair were strong enough to be happy, but free to be miserable; that, from delusion and temerity, they disobeyed their supreme benefactor, whose goodness could not pardon them consistently with his justice; and that they received a punishment adequate to their disobedience, but softened by a mysterious promise to be accomplished in their descendants.

WE cannot but believe, on the supposition just made of a history uninspired, that these facts were delivered by tradition from the first pair, and related by *MOSES* in a figurative style; not in that
 sort

fort of allegory, which rhetoricians describe as a mere assemblage of metaphors, but in the symbolical mode of writing adopted by eastern sages, to embellish and dignify historical truth; and, if this were a time for such illustrations, we might produce the same account of the *creation* and the *fall*, expressed by symbols very nearly similar, from the *Puráns* themselves, and even from the *Véda*, which appears to stand next in antiquity to the five books of *Moses*.

THE sketch of antediluvian history, in which we find many dark passages, is followed by the narrative of a *deluge*, which destroyed the whole race of man, except four pairs; an historical fact admitted as true by every nation, to whose literature we have access, and particularly by the ancient *Hindu*, who have allotted an entire *Purána* to the detail of that event, which they relate, as usual, in symbols or allegories. I concur most heartily with those, who insist, that, in proportion as any fact mentioned in history seems repugnant to the course of nature, or, in one word, miraculous, the stronger evidence is required to induce a rational belief of it; but we hear without incredulity, that cities have been overwhelmed by eruptions from burning mountains, territories laid waste by hurricanes, and whole islands depopulated by earthquakes: if then we look at the firmament sprinkled with innumerable stars; if we conclude by a fair analogy, that every star is a sun, attracting, like ours, a system of inhabited planets; and if our ardent fancy, soaring
hand

hand in hand with sound reason, waft us beyond the visible sphere into regions of immensity, disclosing other celestial expanses and other systems of suns and worlds, on all sides, without number or end, we cannot but consider the submerſion of our little ſpheroid as an infinitely leſs event in reſpect of the immeaſurable univerſe, than the deſtruction of a city or an iſle in reſpect of this habitable globe. Let a general flood, however, be ſuppoſed improbable, in proportion to the magnitude of ſo ruinous an event, yet the concurrent evidences of it are completely adequate to the ſuppoſed improbability; but, as we cannot here expatiate on thoſe proofs, we proceed to the fourth important fact recorded in the *Mofaick* hiſtory; I mean the firſt propaagation and early diſperſion of mankind, *in ſeparate families*, to ſeparate places of reſidence.

THREE ſons of the juſt and virtuous man, whoſe lineage was preſerved from the general inundation, travelled, we are told, as they began to multiply, in *three* large diviſions variously ſubdivided: the children of YA'FET ſeem, from the traces of *Sclavonian* names, and the mention of their being *enlarged*, to have ſpread themſelves far and wide, and to have produced the race, which, for want of a correct appellation, we call *Tartarian*; the colonies formed by the ſons of HAM and SHEM, appear to have been nearly ſimultaneous; and, among thoſe of the latter branch, we find ſo many names inconteſtably preſerved at this hour in *Arabia*, that we cannot heſitate in pronouncing them the ſame people,

ple, whom hitherto we have denominated *Arabs*; while the former branch, the most powerful and adventurous of whom were the progeny of CUSH, MISR, and RAMA, (names remaining unchanged in *Sanscrit*, and highly revered by the *Hindus*) were, in all probability, the race, which I call *Indian*, and to which we may now give any other name that may seem more proper and comprehensive.

THE general introduction to the *Jewish* history closes with a very concise and obscure account of a presumptuous and mad attempt, by a particular colony, to build a splendid city and raise a fabrick of immense height, independently of the divine aid; and, it should seem, in defiance of the divine power; a project, which was baffled by means appearing, at the first view, inadequate to the purpose, but ending in violent dissensions among the projectors, and in the ultimate separation of them: this event also seems to be recorded by the ancient *Hindus* in two of their *Puránas*; and it will be proved, I trust, on some future occasion, that *the lion bursting from a pillar to destroy a blaspheming giant, and the dwarf, who beguiled and held in derision the magnificent BELI*, are one and the same story related in a symbolical style.

Now these primeval events are described as having happened between the *Oxus* and *Euphrates*, the mountains of *Caucasus* and the borders of *India*, that is, within the limits of *Iran*; for, though most of the *Mosaick* names have been considerably altered, yet numbers of them remain unchanged: we
still

still find *Harrán* in *Mesopotamia*, and travellers appear unanimous in fixing the site of ancient *Babel*.

THUS, on the preceding supposition, that the first eleven chapters of the book, which it is thought proper to call *Genesis*, are merely a preface to the oldest civil history now extant, we see the truth of them confirmed by antecedent reasoning, and by evidence in part highly probable, and in part certain; but the *connexion* of the *Mosaic* history with that of the Gospel, by a chain of sublime predictions unquestionably ancient, and apparently fulfilled, must induce us to think the *Hebrew* narrative more than human in its origin, and consequently true in every substantial part of it, though possibly expressed in figurative language; as many learned and pious men have believed, and the most pious may believe without injury, and perhaps with advantage, to the cause of revealed religion. If *MOSES* then was endued with supernatural knowledge, it is no longer probable only, but absolutely certain, that the whole race of man proceeded from *Iran*, as from a centre, whence they migrated at first in three great colonies; and that those three branches grew from a common stock, which had been miraculously preserved in a general convulsion and inundation of this globe.

HAVING arrived, by a different path, at the same conclusion with Mr. BRYANT, as to one of those families, the most ingenious and enterprising of the three, but arrogant, cruel, and idolatrous, which we both conclude to be various shoots from the *Hamian*

onian or *Amonian* branch, I shall add but little to my former observations on his profound and agreeable work, which I have thrice perused with increased attention and pleasure, though not with perfect acquiescence in the other less important parts of his plausible system. The sum of his argument seems reducible to three heads. First; "if the deluge really happened at the time recorded by MOSES, those nations, whose monuments are preserved, or whose writings are accessible, must have retained memorials of an event so stupendous and comparatively so recent; but in fact they have retained such memorials:" this reasoning seems just, and the fact is true beyond controversy. Secondly; "those memorials were expressed by the race of HAM, before the use of letters, in rude sculpture or painting, and mostly in symbolical figures of the *Ark*, the eight persons concealed in it, and the birds, which first were dimissed from it: this fact is probable, but, I think, not sufficiently ascertained." Thirdly; "all ancient Mythology (except what was purely *Sabian*) had its primary source in those various symbols misunderstood; so that ancient mythology stands now in the place of symbolical sculpture or painting, and must be explained on the same principles, on which we should begin to decypher the originals, if they now existed:" this part of the system, is, in my opinion, carried too far; nor can I persuade myself, (to give one instance out of many) that the beautiful allegory of CUPID and PYSCHÉ had the remotest

remotest allusion to the deluge, or that HYMEN signified the *veil* which covered the Patriarch and his family. These propositions, however, are supported with great ingenuity and solid erudition, but unprofitably for the argument, and unfortunately, perhaps, for the fame of the work itself, recourse is had to etymological conjecture, than which no mode of reasoning is in general weaker or more delusive. He, who professes to derive the words of any one language from those of another, must expose himself to the danger of perpetual errors, unless he be perfectly acquainted with both; yet my respectable friend, though eminently skilled in the idioms of *Greece* and *Rome*, has no sort of acquaintance with any *Asiatick* dialect except *Hebrew*; and he has consequently made mistakes, which every learner of *Arabick* and *Persian* must instantly detect. Among *fifty* radical words (*ma*, *taph*, and *ram* being included) *eighteen* are purely of *Arabian* origin, *twelve* merely *Indian*, and *seventeen* both *Sanscrit* and *Arabick*, but in senses totally different; while *two* are *Greek* only, and *one* *Egyptian* or barbarous: if it be urged, that those *radicals* (which ought surely to have concluded, instead of preceding, an *analytical* inquiry) are precious traces of the primitive language, from which all others were derived, or to which, at least, they were subsequent, I can only declare my belief, that the language of NOAH is lost irretrievably, and assure you, that, after a diligent search, I cannot find a single word used in common by the *Arabian*, *Indian*, and *Tartar* families.

families, before the intermixture of dialects occasioned by *Mahomedan* conquests. There are, indeed, very obvious traces of the *Hamian* language, and some hundreds of words might be produced, which were formerly used promiscuously by most nations of that race; but I beg leave, as a philologist, to enter my protest against conjectural etymology in historical researches, and principally against the licentiousness of etymologists in transposing and inserting letters, in substituting, at pleasure, any consonant for another of the same order, and in totally disregarding the vowels: for such permutations few radical words would be more convenient than *Cus* or *Cush*, since dentals, being changed for dentals, and palatials for palatials, it instantly becomes *coot*, *goose*, and, by transposition, *duck*, all water-birds, and evidently symbolical; it next is the *goat* worshipped in *Egypt*, and by a metathesis, the *dog* adored as an emblem of *SIRIUS*, or, more obviously, a *cat*, not the domestick animal, but a sort of ship, and the *Catos*, or great sea fish of the *Doriens*. It will hardly be imagined, that I mean by this irony to insult an author, whom I respect and esteem; but no consideration should induce me to assist, by my silence, in the diffusion of error; and I contend, that almost any word or nation, might be derived from any other, if such licenses as I am opposing, were permitted in etymological histories: when we find, indeed, the same words, letter for letter, and in a sense precisely the same, in different languages, we can scarce hesitate in

in allowing them a common origin; and, not to depart from the example before us, when we see CUSH or CUS (for the *Sanſcrit* name alſo is variously pronounced) among the ſons of BRAHMA, that is among the progenitors of the *Hindus*, and at the head of an ancient pedigree preſerved in the *Rámáyán*; when we meet with his name again in the family of RA'MA; when we know, that the name is venerated in the higheſt degree, and given to a ſacred graſs, deſcribed as a *Poa* by KOENIG, which is uſed with a thouſand ceremonies in the oblations to fire, ordained by MENU, to form the ſacrificial zone of the *Brahmans*, and ſolemnly declared in the *Véda* to have ſprung up ſoon after the deluge, whence the *Pauránicks* conſider it as *the briftly hair of the boar which ſupported the globe*; when we add, that one of the ſeven *dwípas*, or great peninſulas of this earth, has the ſame appellation, we can hardly doubt, the CUSH of MOSES and the VA'LMIC, was the ſame perſonage, and an ancestor of the *Indian* race.

FROM the teſtimonies adduced in the laſt fix annual diſcourſes, and from the additional proofs laid before you, or rather opened, on the preſent occaſion, it ſeems to follow, that the only human family after the flood eſtabliſhed themſelves in the northern parts of *Iran*; that, as they multiplied, they were divided into three diſtinct branches, each retaining little at firſt, and loſing the whole by degrees, of their common primary language, but agreeing ſeverally on new expreſſions, for new
ideas;

ideas; that the branch of Y'AFET was *enlarged* in many scattered shoots over the north of *Europe* and *Asia*, diffusing themselves as far as the western and eastern seas, and at length, in the infancy of navigation, beyond them both; that they cultivated no liberal arts, and had no use of letters, but formed a variety of dialects, as their tribes were variously ramified; that, secondly, the children of HAM, who founded, in *Iran* itself, the monarchy of the first *Chaldeans*, invented letters, observed and named the luminaries of the firmament, calculated the known *Indian* period of *four hundred and thirty-two thousand years*, or an *hundred and twenty* repetitions of the *saros*, and contrived the old system of mythology, partly allegorical, and partly grounded on idolatrous veneration, for their sages and lawgivers; that they were dispersed, at various intervals, and in various colonies, over land and ocean; that the tribes of MISR, CUSH, and RAMA, settled in *Africk* and *India*; while some of them, having improved the art of sailing, passed from *Egypt*, *Phenice*, and *Pbrygia*, into *Italy* and *Greece*, which they found thinly peopled by former emigrants, of whom they supplanted some tribes, and united themselves with others; whilst a swarm, from the same hive, moved, by a northerly course, into *Scandinavia*, and another, by the head of the *Oxus*, and through the passes of *Imaus* into *Cashgar* and *Eigbúr*, *Kbatá*, and *Kboten*, as far as the territories of *Cbín* and *Tancút*, where letters have been used and arts immemorially cultivated; nor is it unreasonable to believe, that

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some of them found their way from the eastern isles into *Mexico* and *Peru*, where traces were discovered of rude literature and mythology analogous to those of *Egypt* and *India*; that, thirdly, the old *Chaldean* empire being overthrown by the *Assyrians* under CAYU'MERS, other migrations took place, especially into *India*, while the rest of SHAM'S progeny, some of whom had before settled on the Red Sea, peopled the whole *Arabian* peninsula, pressing close on the nations of *Syria* and *Phenice*; that, lastly, from all the three families, were detached many bold adventurers, of an ardent spirit, and roving disposition who disdained subordination and wandered in separate clans, till they settled in distant isles, or in deserts and mountainous regions; that, on the whole, some colonies might have migrated before the death of their venerable progenitor, but that states and empires could scarce have assumed a regular form, till fifteen or sixteen hundred years before the *Christian* epoch, and that for the first thousand years of that period, we have no history, unmixed with fable, except that of the turbulent and variable, but eminently distinguished nation descended from ABRAHAM.

My design, gentlemen, of tracing the origin and progress of the five principal nations, who have peopled, *Asia*, and of whom there were considerable remains in their several countries, at the time of MUHAMMED'S birth, is now accomplished; succinctly, from the nature of these essays, imperfectly, from the darkness of the subject, and scantiness of my

my materials, but clearly and comprehensively enough to form a basis for subsequent researches: you have seen, as distinctly as I am able to show who those nations originally were, *whence* and *when* they moved towards their final stations; and, in my future annual discourses, I propose to enlarge on the *particular advantages* to our country, and to mankind, which may result from our sedulous and united inquiries into the history, science and arts of these *Asiatick* regions, especially of the *British* dominions in *India*, which we may consider as the centre (not of the human race, but) of our common exertions to promote its true interests; and we shall concur, I trust, in opinion, that the race of man, to advance whose *manly* happiness is our duty and will, and will of course be our endeavour, cannot long be happy without virtue, nor actively virtuous without freedom, nor securely free without rational knowledge.

THE PREFACE
 TO THE
 INSTITUTES
 OF
 HINDU LAW,
 BY SIR WILLIAM JONES.

IT is a maxim in the science of legislation and government, that *laws are of no avail without manners*; or, to explain the sentence more fully, that the best intended legislative provisions would have no beneficial effect even at first, and none at all in a short course of time, unless they were congenial to the disposition and habits, to the religious prejudices, and approved immemorial usages, of the people, for whom they were enacted; especially if that people universally and sincerely believed, that all their ancient usages and established rules of conduct had the sanction of an actual revelation from heaven: the legislature of *Britain* having shown, in compliance with this maxim, an intention to leave the natives of these *Indian* provinces in possession of their own laws, at least on the titles of *contracts* and *inheritances*, we may humbly presume, that

that all future provisions, for the administration of justice and government in *India*, will be conformable, as far as the natives are affected by them, to the manners and opinions of the natives themselves; an object, which cannot possibly be attained, until those manners and opinions can be fully and accurately known. These considerations, and a few others more immediately within my own province, were my principal motives for wishing to know, and have induced me at length to publish; that system of duties, religious and civil, and of law in all its branches, which the *Hindus* firmly believe to have been promulged by MENU, son or grandson of BRAHMA; or, in plain language, the first of created beings, and not the oldest only, but the holiest of legislators; a system so comprehensive and so minutely exact, that it may be considered as the *Institutes of Hindu Law*, preparatory to the copious *Digest*, which has lately been compiled by *Pandits* of eminent learning, and introductory perhaps to a *Code*, which may supply the many natural defects in the old jurisprudence of this country, and without any deviation from its principles, accommodate it justly to the improvement of a commercial age.

WE are lost in an inextricable labyrinth of astronomical cycles, *Yugas*, *Maháyugas*, *Calpas*, and *Manwantanas*, in attempting to calculate the time, when the first MENU, according to the *Brabmens*, governed this world, and became the progenitors of mankind, who from him are called *mánaráb*, nor can we, so clouded are the old history and chrono-

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logy of *India* with fables and allegories, ascertain the præcise age, when the work, now presented to the public, was actually composed; but we are in possession of some evidence, partly extrinsec and and partly internal, that it is really one of the oldest compositions existing. From a text of PARA'SARA, discovered by Mr. DAVIS, it appears, that the vernal equinox had gone back from the *tenth* degree of *Bhanani* to the *first* of *Aswini*, or *twenty-three degrees and twenty minutes*, between the days of that *Indian* philosopher, and the year of our Lord 499, when it coincided with the origin of the *Hindu* ecliptic; so that PARA'SARA probably flourished near the close of the *twelfth* century before CHRIST: now PARA'SARA was the grandson of another sage, named VASI'SHT'HA, who is often mentioned in the laws of MENU, and once as contemporary with the divine BHRIGU himself; but the character of BHRIGU, and the whole dramatical arrangement of the book before us, are clearly fictitious and ornamental, with a design, too common among ancient lawgivers, of stamping authority on the work by the introduction of supernatural personages, though VASI'SHT'HA may have lived many generations before the actual writer of it; who names him, indeed, in one or two places as a philosopher in an earlier period. The style, however, and metre of this work (which there is not the smallest reason to think affectedly obsolete) are widely different from the language and metrical rules of CA'LIDA's, who unquestionably wrote before

fore the beginning of our æra; and the dialect of MENU is even observed in many passages to resemble that of the *Véda*, particularly in a departure from the more modern grammatical forms; whence it must at first view seem very probable, that the laws, now brought to light, were considerably older than those of SOLON or even of LYCURGUS, although the promulgation of them, before they were reduced to writing, might have been coeval with the first monarchies established in *Egypt* or *Asia*: but, having had the singular good fortune to procure ancient copies of eleven *Upanishads* with a very perspicuous comment, I am enabled to fix with more exactness the probable age of the work before us, and even to limit its highest possible age, by a mode of reasoning, which may be thought new, but will be found, I persuade myself, satisfactory, if the publick shall on this occasion give me credit for a few very curious facts, which, though capable of strict proof, can at present be only asserted. The *Sanscrit* of the three first *Védas*, (I need not here speak of the fourth,) that of the *Mánava*, *Dharma*, *Sástra*, and that of the *Puránas*, differ from each other in pretty exact proportion to the *Latin* of NUMA, from whose laws entire sentences are preserved, that of APPIUS, which we see in the fragments of the Twelve Tables, and that of CICERO, or of LUCRETIVS, where he has not affected an obsolete style: if the several changes, therefore, of *Sanscrit* and *Latin*, took place, as we may fairly assume, in times very nearly proportional, the *Vé-*

das must have been written about 300 years before these Institutes, and about 600 before the *Puránas* and *Itihásas*, which I am fully convinced were not the productions of VYA'SA; so that if the son of PARA'SARA committed the traditional *Védas* to writing in the *Sanscrit* of his father's time, the original of this book must have received its present form about 880 years before CHRIST'S birth. If the texts, indeed, which VYA'SA collected, had been actually *written*, in a much older dialect, by the sages preceding him, we must enquire into the greatest possible age of the *Védas* themselves: now one of the longest and finest *Upanishads* in the second *Véda* contains three lists, in a regular series upwards, of at most *forty-two* pupils and preceptors, who successively received and transmitted (probably by oral tradition) the doctrine contained in that *Upanishad*; and as the old *Indian* priests were students at *fifteen*, and instructors at *twenty-five*, we cannot allow more than *ten* years on an average for each interval between the respective traditions; whence, as there are *forty* such intervals, in two of the lists between VYA'SA, who arranged the whole work, and AYA'SYA, who is extolled at the beginning of it, and just as many, in the third list, between the compiler, and YA'JNYA-WALCYA, who makes the principal figure in it, we find the highest age of the *Yajur Véda* to be 1580 years before the birth of our Saviour, (which would make it older than the five books of MOSES) and that of our *Indian* law tract about 1280 years before

before the same epoch. The former date, however, seems the more probable of the two, because the *Hindu* sages are said to have delivered their knowledge orally, and the very word *Sruta*, which we often see used for the *Véda* itself, means *what was heard*; not to insist, that CULLU'CA expressly declares the sense of the *Véda* to be conveyed in the *language* of VYA'SA. Whether MENU, or MENUS in the nominative and MENO's in an oblique case, was the same personage with MINOS, let others determine; but he must indubitably have been far older than the work, which contains his laws, and, though perhaps he was never in *Crete*, yet some of his institutes may well have been adopted in that island, whence LYCURGUS a century or two afterwards may have imported them to *Sparta*.

THERE is certainly a strong resemblance, though obscured and faded by time, between our MENU with his divine Bull, whom he names as DHERMA himself, or the genius of abstract justice, and the MNEUES of *Egypt* with his companion or symbol, APIS; and although we should be constantly on our guard against the delusion of etymological conjecture, yet we cannot but admit, that MINOS and MNEUES, or MNEUIS, have only *Greek* terminations, but that the crude noun is composed of the same radical letters both in *Greek* and in *Sanscrit*. ' That APIS
' and MNEUIS, says the analyst of ancient mythology, were both representations of some personage,
' appears from the testimony of LYCOPHRON and
' his scoliast; and that personage was the same,
' who

' who in *Crete* was styled MINOS, and who was also
 ' represented under the emblem of the *Minotaur* :
 ' DIODORUS, who confines him to *Egypt*, speaks of
 ' him, by the title of the bull *Mneus*, as the first
 ' lawgiver, and says, " that he lived after the age
 " of the gods and heroes, when a change was made
 " in the manner of life among men ;. that he was a
 " man of a most exalted soul, and a great promoter
 " of civil society, which he benefited by his laws ;
 " that those laws were unwritten, and received by
 " him from the chief *Egyptian* deity HERMES, who
 " conferred them on the world as a gift of the
 " highest importance." He was the same, adds my
 ' learned friend, with MENES, whom the *Egyptians*
 ' represented as their first king and principal bene-
 ' factor, who first sacrificed to the gods, and brought
 ' about a great change in diet.' If MINOS, the
 son of JUPITER, whom the *Cretans*, from national
 vanity, might have made a native of their own
 island, was really the same person with MENU, the
 son of BRAHMA', we have the good fortune to re-
 store, by means of *Indian* literature, the most cele-
 brated system of heathen jurisprudence, and this
 work might have been entitled, *The Laws of Mi-*
nos ; but the paradox is too singular to be confi-
 dently asserted, and the geographical part of the
 book, with most of the allusions to natural history,
 must indubitably have been written after the *Hindu*
 race had settled to the south of *Himálaya*. We
 cannot but remark, that the word MENU has no
 relation whatever to the *Moon* ; and that it was the
Seventh

seventh, not the *first*, of that name, whom the *Brahmens* believe to have been preserved in an ark from the general deluge: him they call the *Child of the Sun*, to distinguish him from our legislator; but they assign to his brother YAMA *the office*. (which the *Greeks* were pleased to confer on MINOS) *of judge in the shades below*.

THE name of MENU is clearly derived (like *menes, mens, and mind*) from the root *men to understand*; and it signifies, as all the *Pandits* agree, *intelligent*, particularly in the doctrines of *Véda*, which the composer of our *Dharma Sástra* must have studied very diligently; since great numbers of its texts, changed only in a few syllables for the sake of the measure, are interspersed through the work and cited at length in the commentaries: the publick may, therefore assure themselves, that they now possess a considerable part of the *Hindu* scripture, without the dulness of its prophane ritual or much of its mystical jargon. DA'RA SHUCU'H was persuaded, and not without reason, that the first MENU of the *Brahmens* could be no other person than the progenitor of mankind, to whom *Jews, Christians, and Musselmans* unite in giving the name of ADAM; but whoever he might have been, he is highly honoured by name in the *Véda* itself, where it is declared, 'that whatever MENU pronounced, was 'a medicine for the soul;' and the sage VRIHASPETI, now supposed to preside over the planet *Jupiter*, says in his own law tract, that 'MENU held 'the first rank among legislators, because he had
' expressed

• expressed in his code the whole sense of the *Véda* :
 • that no code was approved, which contradicted
 • MENU ; that other *Sastras*, and treatise on gram-
 • mar or logick, retained splendour so long only as
 • MENU, who taught the way to just wealth, to
 • virtue, and to final happiness, was not seen in
 • competition with them.' VYA'SA too, the son of
 • PARA'SARA before mentioned, has decided, that
 • the *Véda* with its *Angas*, on the six compositions
 • deduced from it, the revealed system of medicine,
 • the *Puránas*, or sacred histories, and the code of
 • MENU, were four works of supreme authority,
 • which ought never to be shaken by arguments
 • merely human.'

IT is the general opinion of *Pandits*, that BRAHMA taught his laws to MENU in a *hundred thousand verses*, which MENU explained to the primitive world in the very words of the book now translated, where he names himself, after the manner of ancient sages, in the third person ; but, in a short preface to the law tract of NA'RED, it is asserted, that ' MENU, having written the laws of BRAHMA in a
 • hundred thousand *shlokas* or couplets, arranged un-
 • der *twenty-four* heads in a *thousand* chapters, deliver-
 • ed the work to NA'RED, the sage among gods, who
 • abridged it for the use of mankind, in *twelve*
 • *thousand* verses, and gave them to a son of BHIR'-
 • GU, named SUMATI, who, for greater ease to the
 • human race, reduced them to *four thousand* ; that
 • mortals read only the second abridgment by SU-
 • MATI, while the gods of the lower heaven, and
 • the

' the band of celestial musicians, are engaged in
 ' studying the primary code, beginning with the
 ' fifth verse, a little varied; of the work now extant
 ' on earth; but that nothing remains of NARED'S
 ' abridgment, except an elegant epitome of the
 ' *nintb* original title *on the administration of justice.*
 Now since these institutes consist only of *two thou-*
sand six hundred and eighty-five verses, they cannot
 be the whole work ascribed to SUMATI, which is
 probably distinguished by the name of the *Vriddab*,
 or ancient, *Mánáva*, and cannot be found entire;
 though several passages from it, which have been
 preserved by tradition, are occasionally cited in
 the new digest.

A NUMBER of glosses, or comments on MENU
 were composed by the *Munis*, or old philosophers,
 whose treatises, together with that before us, consti-
 tute the *Dhermasástra*, in a collective sense, or *Body*
of Law; among the more modern commentaries, that
 called *Médbátit'bi*, that by GO'RINDARA'JA, and that
 DHARANI'-DHERA, were once in the greatest repute;
 but the first was reckoned prolix and unequal;
 the second concise but obscure; and the third
 often erroneous. At length appeared CULLU'CA
 BHATTA; who, after a painful course of study, and
 the collation of numerous manuscripts, produced
 a work, of which it may perhaps be said very tru-
 ly, that it is the shortest, yet the most luminous,
 the least ostentatious, yet the most learned, the
 deepest, yet the most agreeable commentary, ever
 composed on any author ancient or modern, *Eu-*
repear

ropean or *Afiatick*. The *Pandits* care so little for genuine chronology, that none can tell me the age of CULLU'CA, whom they always name with applause; but he informs us himself that he was a *Brabmen* of the *Várindra* tribe, whose family had been settled in *Gaur* or *Bengal*, but that he had chosen his residence among the learned on the banks of the holy river at *Cást*. His text and interpretation I have almost implicitly followed, though I had myself collated many copies of MENU, and among them a manuscript of a very ancient date: his gloss is here printed in *Italicks*; and any reader who may chuse to pass it over as if unprinted, will have in *Roman* letters an exact version of the original, and may form some idea of its character and structure, as well as of the *Sanscrit* idiom, which must necessarily be preserved in a verbal translation; and a translation, not scrupulously verbal, would have been highly improper in a work on so delicate and momentous a subject as private and criminal jurisprudence.

SHOULD a series of *Brahmens* omit, for three generations, the reading of MENU, their sacerdotal class, as all the *Pandits* assure me, would in strictness be forfeited; but they must explain it only to their pupils of the three highest classes; and the *Brabmen*, who read it with me, requested most earnestly, that his name might be concealed; nor would he have read it for any consideration on a forbidden day of the moon, or without the ceremonies prescribed in the second and fourth chapters for a lecture

lecture on the *Véda*: so great indeed is the idea of sanctity annexed to this book, that when the chief native magistrate at *Benares* endeavoured, at my request, to procure a *Persian* translation of it, before I had a hope of being at any time able to understand the original, the *Pandits* of his court unanimously and positively refused to assist in the work; nor should I have procured it at all, if a wealthy *Hindu*, at *Gaya*, had not caused the version to be made by some of his dependents, at the desire of my friend Mr. LAW. The *Persian* translation of MENU, like all others from the *Sanscrit* into that language, is a rude intermixture of the text, loosely rendered, with some old or new comment, and often with the crude notions of the translation; and though it expresses the general sense of the original, yet it swarms with errors, imputable partly to haste, and partly to ignorance: thus where MENU says, *that emissaries are the eyes of a prince*, the *Persian* phrase makes him ascribe *four eyes* to the person of a king; for the word *chár*, which means an emissary in *Sanscrit*, signifies *four* in the popular dialect.

THE work now presented to the *European* world, contains abundance of curious matter, extremely interesting both to speculative lawyers and antiquaries, with many beauties, which need not be pointed out, and with many blemishes which cannot be justified or palliated. It is a system of despotism and priestcraft, both indeed limited by law, but artfully conspiring to give mutual support, though
with

with mutual checks ; it is filled with strange concerts in metaphysics and natural philosophy, with idle superstitions, and with a scheme of theology, most obscurely figurative, and consequently liable to dangerous misconception ; it abounds with minute and childish formalities, with ceremonies generally absurd and often ridiculous ; the punishments are partial and fanciful ; for some crimes dreadfully cruel ; for others reprehensibly slight ; and the very morals, though rigid enough on the whole, are in one or two instances (as in the case of light oaths and of pious perjury) unaccountably relaxed : nevertheless, a spirit of sublime devotion ; of benevolence to mankind, and of amiable tenderness to all sentient creatures pervades the whole work ; the style of it has a certain austere majesty, that sounds like the language of legislation and extorts a respectful awe ; the sentiments of independence on all beings but God, and the harsh admonitions even to kings are truly noble ; and the many panegyrics on the *Gáyátri*, the *Mother*, as it is called, of the *Véda*, prove the author to have *adored* (not the visible material *sun* but) *that divine and incomparably greater light*, to use the words of the most venerable text in the *Indian* scriptures, *which illumines all, delight all, from which all proceed, to which all must return, and which alone can irradiate* (not our visual organs merely, but our souls and) *our intellects*. Whatever opinion in short may be formed of *MENU* and his laws, in a country happily enlightened by sound philosophy and the only true

true revelation, it must be remembered, that those laws are actually revered as the word of the Most High, by nations of great importance to the political and commercial interests of *Europe*, and particularly by many millions of *Hindu* subjects, whose well directed industry would add largely to the wealth of *Britain*, and who ask no more in return but protection for their persons and places of abode, justice in their temporal concerns, indulgence to the prejudices of their old religion, and the benefit of those laws, which they have been taught to believe sacred, and which alone they can possibly comprehend.

END OF THE THIRD VOLUME.

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