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## XIII.

## On EGYPT and other COUNTRIES

*Adjacent to the CA'LI' River, or NILE of ETHIOPIA, from the ANCIENT  
BOOKS of the HINDUS.*

By Lieutenant 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 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 in 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 fanatics, or of hypocrites interested in the worship of some particular deity. Should a key to their eighteen *Puránas* 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 those advantages: yet it will not, I hope, 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 judgement.

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, *Mahábbágá*, or the station of the goddess *Dévi* with that epithet; even to this day the *Hindus* occasionally visit, as I am assured, the two *Jwálá-muc'bis*, or Springs of Naphtha in *Cusba-dwípa within*, 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 *Anáias*.

THE second, or great, *jwálá-muc'bi*, 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 *Yógi*, 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-ß'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 *Indi*, or *Hindus*, were ship-

wrecked 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 *Sanseerit* books are, both in size and number, very considerable; and, as the legends relating to *Egypt* lie dispersed in them without order or connexion, I have spared neither labour nor expense to collect them; but, though I have in that way done much, yet much remains to be done, and must be left, I fear, to others, who can better afford to make a collection so voluminous and expensive: I had the happiness to be stationed at *Banares*, the centre of *Hindu* learning; and, though my laborious duties left me very little time for literary pursuits, yet my appointment supplied me with means to defray the necessary charges, which I could not otherwise have afforded. To the friendship of Mr. DUNCAN I am deeply indebted: his encouragement and support had a great effect on the *Bráhmens*; nor should I, without his assistance, have met with that success, which has rewarded my labours. It will appear in the course of my essay, that I have derived infinite advantage from the Travels of Mr. BRUCE, to which I so frequently refer, that it was hardly possible to cite them constantly; and I make this general acknowledgement of my obligation to Him: even the outline of the Map prefixed to this dissertation is borrowed from his elaborate Chart. Those, who may follow me in this path, will add considerably, no doubt, to the materials which I have amassed, and may possibly correct some errors, into which I may have fallen: happy shall I be to have led the way to discoveries, from which very important conclusions may be deduced.

THE *Hindus*, I believe, have no work professedly written on *popular* geography, that is, on the face of this globe according to the system of their Astronomers: they have large charts of the Universe according to the *Pauránicas*, with explanatory notes, and, perhaps, with treatises to elucidate their fables; and some of the *Puránas* contain lists of countries, rivers, and mountains, with a general division of the known world; which are also to be found in a few of their Astronomical books. The *Bauddhas*, or followers of JINA, have a small tract on geography, entitled *Trilóca derpan*, or *The Mirror of Three Worlds*, which Mr. BURROW was so kind as to lend me: it is a most extravagant composition; and such is the antipathy of the *Bráhmens* to the *Jainas*, that no explanation of it can be expected from them; but, should I have leisure and opportunity to examine it, the task may be attended with some advantage; though the proper names are in general changed and accommodated to the heterodox system.

ACCORDING to the orthodox *Hindus*, the globe is divided into two hemispheres, both called *Méru*; but the superior hemisphere is distinguished by the name of *Suméru*, which implies beauty and excellence, in opposition to the lower hemisphere, or *Cuméru*, which signifies the reverse: by *Méru*, without any adjunct, they generally mean the higher, or *northern*, hemisphere, which they describe with a profusion of poetical imagery as the seat of delights; while they represent *Cuméru* as the dreary habitation of demons, in some parts intensely cold, and in others so hot, that the waters are continually boiling. In strict propriety, *Méru* denotes the pole 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 *Puránas* we meet with strong indications of a *terrestrial 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 *Ethiopsians* 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 *Puránas*, entitled *Váyu* and *Brahmánda*; where that continent is divided into seven *dweepas*, or countries with *water on two sides*, so that, like *jazírab* in *Arabick*, 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*, *'San'civa*, *Cusba*, 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*, *Cusha*, and *Varába*, reckoned from south to north: *Yama* and *Cusha* 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 *Alexanuria*; for, before his time, there was no such idea among the *Greeks*: he calls it *Hippados*; a word, which seems derived from *Abdhi*, a general name for the sea in the language of the *Bráhmens*. We may collect from a variety of circumstances, that *Cusha dwíp* extends from the shore of the *Mediterranean*, and the mouths of the *Nile*, to *Serhind* on the borders of *India*.

IN a subsequent division of the globe, intended to specify some distant countries with more particular exactness, six *dwípas* are added; *Placsha*, *Sálmali*, *Crauncha*, *Sáca*, *Pustcaro*, and a second *Cusha*, called *Cusha dwípa 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 *dwípas* 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 *upadwīpas*, because they are joined to the large *dwīpa* named *Jambu*; and their names are usually omitted in the new enumeration: thus *Cusha-dwīp within* is included in *Jambu-dwīp*, and comprises three out of seven *c'handas*, or sections, of *Bhārata-verseha*. Another geographical arrangement is alluded to by the poet CA'LIDA's, who says, that "RAGHU erected pillars of conquest in each of the eighteen *dwīpas*;" meaning, say the *Pandits*, seven principal, and eleven subordinate, isles or peninsulas: *upa*, the same word originally with *bypo* and *sub*, always implies inferiority; as *upavēda*, a work derived from the *Vēda* itself; *upapātaca*, a crime in a lower degree; *upadberma*, an inferior duty; but great confusion has arisen from an improper use of the words *upadwīpa* and *dwīpa*.

CUSHA-dwīpa *without* is *Abyssinia* and *Ethiopia*; and the *Brāhmens* account plausibly enough for its name, by asserting, that the descendants of CUSHA, being obliged to leave their native country, from them called *Cusha-dwīpa within*, migrated into '*Sanc'ha-dwīp*, and gave to their new settlement the name of their ancestor; for, though it be commonly said, that the *dwīpa* was denominated from the grass *Cusba*, 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 *valmīca*, 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 VALMI'CA.

THE countries, which I am going to describe, lie in *Sanc'ha-dwīp*, accor-

ding to the ancient division; but, according to the new, partly in *Cusba-dwíp without*, and partly in *Sanc'ha-dwíp proper*; and they are sometimes named *Cálitata*, or *banks of the Cálí*, 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 country of *Dévatás*; and the *Greek Mythologists* 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*, *Saró-vera*, in the region of *'SHARMA*, or *Sbarma-s'hán*, between the mountains of *Ajagara* and *Sitánta*, which seem part of *Sóma-giri*, or the mountains of the *Moon*, the country round the lake being called *Chándri-s'hán*, or *Moon-land*: thence the *Cálí* flows into the marshes of the *Padma-van*, and through the *Nisbadba* mountains, into the land of *Barbara*, whence it passes through the mountains of *Hémacúta* in *Sanc'ha-dwíp proper*; there entering the forests of *Tapas*, or *Thebais*, it runs into *Canlaca-désa* or *Misra-s'hán*, and through the woods, emphatically named *Arańya* and *Ataví*, into *Sanc'hábdhi*, or our *Mediterranean*. From the country of *Pushpa-versha* it receives the *Nandá* or *Nile of Abyssinia*; the *Ast bimati*, or smaller *Crishná*, which is the *Tacazzé* or little *Atay*; and the *Sanc'ha-nágá*, or *Mareb*. The principal tribes or nations who lived on its banks, were, besides the savage *Pulindas*, 1. the *'Shármicas*, or *'Shámicas*, 2. the *Shepherds*, called *Palli*, 3. the *'Sanc'háyanas* or *Troglodytes*, named also *Sánc'háyani*, 4. the *Cutíla-céfas*, or *Cutílalacas*, 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 *Cálí* took its name from the goddess *MAHA'-CA'LI*, supposed to have made her first appearance on its banks, in the character of *Rája-*

*rájéswari*, 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 *Puránas*. In her character of MAHA'CA'LI' 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 *Cálá*, *Nilá*, *Afità*, 'Sbyámà, or 'Shyámala, *Méhcacà*, *Anjanábbà*, *Críshnà*. The same river is also called *Nábushtà*, 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*, *Sikhor*, or *Sibor*, *Nous* or *Nús*, *Aëtos*, *Siris*, *Oceanus*, *Triton*, *Potamos*. The word *NOUS* (a) is manifestly corrupted from *Nakush*, or *NAUSH*; *Aëtos* from king IT or *Ait*, an *avántara*, or inferior 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 *Tripuni*, which is a common *Indian* corruption of *Triveni*.

THE *Sanscrit* word *Triveni* 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

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(a). HOR. APOLLO περὶ Νείλου ἀναβάσεως. B. 10.

saying, that the *Hydaspes* flows from a place named *Trivénì*, uses the phrase *three hairs*; or *three locks of hair*, which is a literal version of the *Sanscrit*. Now the *Cálì* consists of *three sacred streams*; the *Nílà*, or *Nile of Ethiopia*, the *Nandà*, or *Nile of Abyssenia*, and the little *Crīshná* or *Ast' bimati*. The junction of the Great *Crīshná* with the *Nandà* was held peculiarly sacred, as it appears from the following couplets in the *At'harva-véda*, which are cited in the original as a proof of their authenticity:

*Bhadrá bhagavatì Crīshná grahanacshatra málini,*  
*Samvésanì jañyamanì viśvasya jagatò niśá;*  
*Agnichaura nipátéshu serva graba nivárané,*  
*Dacshá bhagavatì dévì Nandayá yatra sangatá:*  
*Serva pápa prasamanì bhadré páramaśi mahí,*  
*Sitá sitasamayógd't param yá na nivertaté.*

That is word for word:

“ CRISHNA' the prosperous, the imperial, the giver of delight, the re-  
 “ strainer of evil, decked, like the night of the whole world, with a chap-  
 “ let of planets and stars; the sovereign goddess transcendently beneficial in  
 “ calamities from fire and robbers, in checking the bad influence of all planets,  
 “ where she is united with the NANDA': she it is, who expiates all sin. O pro-  
 “ pitious river, thou art the mighty goddess, who causes us to attain the end of  
 “ mortal births, who, by the conjunction 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 *Nymphæa* 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 *Cáli* herself is believed to have made its beautiful flower her favourite place of residence in the character of *Padmá-dévi*, or *the Goddess in the Lotos*: most of the great rivers, on which the *Nymphæa* 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.

WE before observed, that the source of the *NÍLA'* 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 *Chandri*, in the feminine, or *Deæ Lunæ*: to the word *faróvara*, or *considerable lake*, is prefixed in composition either *Amra*, *Sura*, or *Déva*; and the compound *Déva-faróvara* is generally pronounced, in common speech, *Deo-fauraur*. It lies between two ranges of hills; one to the east, called *Ajágara*, or *not wakeful*; and the other to the west named *Sítánta*, or *end of cold*, which implies that it may have snow on its summit, but in a very small quantity.

*SHARMA-S'han*, called also the mountainous region of *Ajágara*, is said in the *Brahmánda-purán*, to be 300 *Yojans*, or 1476.3, *British* miles, in

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

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 *Nisúcharas*, 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 North, as it will hereafter be shown: according to *Father LOBO*, the natives now call them *Toroa*. The *Ajágara* 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 probably 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), appears 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

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(a) III Bruce 719.

a *Menianthes*, 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 (a) situation: it is called *Nilides* by *JUBA*; *Niliducus* and *Nusaptis*, in the *Peutingerian Table*. It is the *Oriental Marſſe* of *PTOLEMY*, and was not far from *Rapta*, now *Quiloa*; for that well-informed geographer mentions a certain *DIODES*, who went on a trading voyage to *India*, and on his return, was overtaken near the Cape, now called *Gardefan*, 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 *Cropbi* and *Mophi*; 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 *Syene* (b), 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 the country of *Azania* or *Azan*, which was miſtaken for *Syene*, in *Egypt* called *Uſwán* or *Aſwán*.

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

(b) 2 *Herod. c. 28.*

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 ran under ground 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 *Massæyli*; who were perhaps, the *Mabá-háfyasilas* of the *Puráns*. The second lake corresponds in situation with the extensive marshes, from which the *Nakru'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 *Nufaptis*, 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 rivers, which we cannot now ascertain, with the names of *Rajand*; or *Night*, *Cuhú* or the day after the conjunction, *Anumatí* or that after the opposition, *Racá* or the full orb of the moon, and *Siniváli*, or first visible crescent. The inhabitants of that region are by PTOLEMY called *Mastitæ*; by JUBA, as we before observed, *Massæyli*; 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;

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

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 *Sanfcript* 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 *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 *Sanfcript* epithet *Sabafra-patra*, or *thousand-petaled*, 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 *Mufa* by LINNÆUS ; but Mr. BRUCE has exploded that error, and shown that the plant was no other than his *Enfete* : 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 *Puránas*, that, on the banks of the *Calí* river, *PADMA* resides in the *Cótipatra*, a

nower unknown in *India*, and consequently ill described in the *Sanscrit* books: where *PLINY* mentions the *Lotos* of the *Nile*, he uses a phrase very applicable to the *Enfete*, "foliis densa 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.

THE before-named country of *Cbandri-S'hán* was thus denominated from a fable in the *Puráns*: The God *Chandra*, or *LUNUS*, having lost his sex in *India*, became *Chandri*, 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 *pulna* 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-S'hán*, 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 *Ajágar*, and settled near the lake of the Gods. Many learned *Brahmens* 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 *RAHU* 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 *Rúpavati* 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 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 *Rûpâvati* 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 *Mafna*, supposed to be his body itself petrified, as a punishment for his crimes.

I. It is related in the *Padma-purân*, that SATYAVRATA, whose miraculous preservation from a general deluge is told at length in the *Mâtsya*, had three sons, the eldest of whom was named JVA'PETI, or *Lord of the Earth*; the others were C'HARMA and SHARMA, which last words are, in the vulgar dialects, usually pronounced *C'hâm* and *Shâm*; as we frequently hear *Kishn* for CRISHNA. The royal patriarch, for such is his character

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(a) Steph. Byzant, on the word *Rapta*.

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'harma*; because, when the old monarch was accidentally inebriated with a strong liquor made of fermented rice, *C'harma* 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 *Nilá* or *Cáli*; and a *Brabmen* 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, 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 *Lotos* 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'ha*, a college, or habitation of students; for the goddess herself instructed SHARMA and his family in the most useful arts, and taught them the *Yashta-lipi*, or writing of the *Yashtas*, a race of superior beings, among whom CUVÉ'RA was the chief. It does not clearly appear on what occasion the *Sharmicas* left their first settlement, which had

to auspicious a beginning; but it has before been intimated, that they probably retreated to *Ajagara* 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 *Cumduatí*, 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-mandiras* were the two *Babels*, the first on the *Euphrates*, and 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 *Pericks* of CTESIUS quoted by PHOTIUS, that INARUS, king of *Lybia*, with his *Atbenian* auxiliaries and the *Egyptians*, who were attached to him, sustained a siege of a year and a half against the whole *Perfian* 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 *Puráns*, the dimensions of which are, however, (as it is usual in poetical descriptions) much exaggerated. One of three grand branches of the *Nile*, in the vicinity of *Padmá-mat'ab*, is called

*Pathmeti* by PTOLEMY, and *Phalmi* by DIODORUS 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 *Phthembuti* or *Phthem-muthi*, 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 *Phthem-butli*, though it was afterwards considered as a separate district in consequence of a new division: *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 *Yashta* 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 *Puránas* mention as the instructress of the *Sbarnicas* in the *Yashta* mode of writing. According to the *Bráhmens*, there are written characters of three principal sorts, the *Dévanágari*, the *Paisáchì*, and the *Yásbì*; but they are only variations of the same original elements: the *Dévanágari* characters are used in the northern, the *Paisáchì* in the southern parts, of *India*, and the *Yasbì*, it is said, in *Butan* or in *Tibet*. The *Pandits* consider the *Dévanágari* 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 *Cálm*, before he repaired to the *Déváníca* mountains near *Cábal*, and there built the town of *Dévanagar*, from which his system of letters had the name of *Dévanágarí*. As to the *Paisácha* 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 *Sbarmieas*, we have observed, rank among the *Dévatás* or demigods; 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'ha-dwíp*, and seems to comprise all that subdivision of it, which, in the *Bhágavat* and other books, is called *Cushta-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. *ÍRS'HU*, surnamed *Pingácsa*, the son of *UGRA*, lived in *India* to the south west of *Cáspi*, near the *Naravindbyà* river, which flowed, as its name implies, from the *Vindhya* mountains: the place of his residence to the south of those hills was named *Palli*, a word now signifying a large town and its district, or *Páli*, which may be derived from *Pála*, a herds-

man or Shepherd. He was a prince mighty and warlike, though very religious; but his brother TA'RA'C'HVA, who reigned over the *Vindhyan* 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 IRSHU, overpowered him, and obliged him to leave his kingdom; but MAHA'DEVA, proceeds the legend, assisted the fugitive prince and the faithful *Pális*, who accompanied him; conducting them to the banks of the *Cáli* in *Sanc'ha-dwíp*, where they found the *Sbarmicas*, and settled among them. In that country they built the temple and town *Punyavatì* 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 *Gandharvas* on the summit of *Himálaya*, in the lawful enjoyment of pleasures; rich, innocent, and happy, though intermixed with some *Mléch'has*, or people who *speak a barbarous dialect*, and with some of a fair complexion. The low hills of *Mandara* include the tract called *Meroë* or *Merhoë*, 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 Shepherd, 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 the root *mand*, which may have the sense of *bbid to cut*; 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-nagarì*, or *City of Virtue*, seems to imply both a feat 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* (*vidyàrt'binám grīham*, 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'DEVA* gave the title of *NAIRRĪTA*, having appointed him to guard the *nairrīti*, or southwest; and, though he was a *Pisácha* 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-pálas*, or guardians of as many quarters, who constantly watch, on their elephants, for their security of *Cási*, and other holy places in *Jambu dwīpa*: but the abode of his descendants is declared in the *Puránas* to be still on the banks of the *Cáli* or *Nilá*. One of his descendants was *LUBDHACA*, of whom an account will be given in a subsequent section; and from *LUBDHACA* descended the unfortunate *LÍNA'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 *Rájanīti*, and whose death was lamented annually by the people of *Egypt*: all his misfortunes arose from the incontinence of his wife *YO'GA BHRAST'A'* or *YO'GA' 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*, *LÍNA'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 *Puránas*, 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'harva-véda*, 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 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 southwest of *Benáres*, are, in the vulgar dialects, called *Pális* and *Bhúls*; in the mountains to the north-east of that city, they are in *Sanscrit* named *Cirátas*; 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 *Pballus*; fond of commerce, art, science; And using the *Paifúchì* letters, which they invented. They were supplanted by the *Rájaputras*; and their country, before named *Pálij'bán* 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

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(a) See 2 Bryant 150.

with materials for a fuller account of them: even 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 *Palibotbræ* 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 *Pingáesha*, or *yellow-eyed*, but, in some dictionaries, 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 *Hindú'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 *DIODORUS* of *Sicily*, attempting to give a description from *EUHEMERUS* of *Panchæa* or *Pingâsa*, has confined it to an inconsiderable island near *Dwâracâ*, yet it was really *India* itself, as his description sufficiently shows; and the place, which he names *Oceanida*, is no other than old *Sâgar* 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 *Purâns* 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 *Palti*; whose descendants, the *Pingâshas*, appear to have been the *Phœnician* shepherds, who once established a government on the banks of the *Nile*: the *Phœnicians* first made their appearance on the shores of the *Erythrean*, or *Red* sea, by which we must understand the whole *Indian* ocean between *Africk* and the *Malay* coast; and the *Purânas* thus represent it, when they describe the waters of the *Arunôdabhi* as reddened by the reflection of solar beams from the southern side of mount *Suméru*, which abounds with gems of that colour: something of this kind is hinted by *PLINY* (b). It is asserted by some, (and from several circumstances it appears most probable), that the first settlements of the *Phœnicians* 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

(a) Müller p. 106.

(b) Lib. 6. Cap. 23.

*Perſian gulph*; and we find an extenſive diſtrict, named *Paleſtine*, to the eaſt of the *Euphrates* and *Tigris*. The word *Paleſtine* ſeems derived from *Palliſt'bán* the feat of the *Pallis*, or ſhepherds (a): 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 *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 *Philiftines*; for mount *Garizim* was called *Palitan* and *Peltan*. *TRE-MELLIUS*, in the wiſdom of the ſon of *SIRACH*, writes *Palifchtbæa*, but in the *Greek* we find the *Philiftines*, who reſide on the mount of *Samaria*; (b) but let us return to *Paleſtine* in *Aſſyria*.

WHETHER the poſterity of *Pingacſta*, 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

(a) Plin. lib. 6. cap. 70.  
(b) Chap. 50. v. 26.

(c) See *Roland De Monte Garizim*.  
(d) *Odyſs.* 4. 568.

are found at present in *India*. The famed *Rhadamantbus*, to whom HOMER gives the epithet *yellow*, and his brother MINOS, were, it seems, of *Phenician* 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 *Cirátar*, whence the western island, in which MINOS or his progeny settled, might have derived its appellations of *Curetis* (a) and *Crete*. In scripture we find the *Peleti* and *Kerethli* named as having settled in *Palestine*; but the second name was pronounced *Krethi* 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 *Creteus*, who seems to be the *Crite'swara* 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 *Bhilata*, which in *India* means a place inhabited by *Pallis* or *Bhils*: 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 *Puránas*, 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

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

(b) HEROD. B. 2. 148.

the foundation of temples and for 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 *Punyavātī* and with *Merba* or *Mṛīra*: those words are written *Met'ha* and *Mṛīdā*, but there is something so peculiar in the true sound of the *Nāgarī* letters *ṭa*, *ṭ'ha*, *ḍa*, *ḍ'ba*, that they are generally pronounced, especially when they are placed between two vowels, like a palatal *ra*; the vowel *ri* has likewise a great peculiarity, and, as we before observed on the word *Kiṣṇ* for *Criṣṇa*, is frequently changed: now the whole *Troglodytica* was named *Midoë* or *Mirhoe*; 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 *ḍa* and *ra* so exactly resembles the *Sanscrit*, that the name of *Meroë* seems more probably derived from *Mṛīda*, than from *Meiṭha*, or a college of priests; especially as the *Pallis* were almost exclusively attached to the worship of *MRĪRA*, or *MAHA'DE'VA*: a place in *Pegu*, called *Mṛīra* from the same deity, has in *PTOLEMY* the name of *Marcura*, and is now pronounced *Mero* by the natives.

ACCORDING to the *Purāns*, the residence of king *I'T* (who formerly ruled over *Egypt* and *Ethiopia*) was on the banks of the *Cālī* river, and had the name of *Mṛīra*, or *Mṛīra-ś'bān*, because its principal temple was dedicated to *MRĪRA* and his consort *MRĪRA NI'*, or *PA'RVATI'*: now, when we read in *STEPHANUS* of *Byzantium*, that the fort of *Merufum* near *Synacuse*

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 MRĪRA, the chief *Ethiopian* divinity; and the same author informs us, that *Mercessu Diana*, or MRĪRE'SWARĪ DE'VĪ, who is represented with a *crescent* on her forehead, was adored at *Merusum* in *Sicily*. We may conclude, that her husband MRĪRE'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-ratnācara*, we have the following story of king ĪT, who is supposed to have been MRĪRA himself in a human shape, and to have died at *Meroë*, where he had long reigned.

ON the banks of the *Nilā* there had been long contests between the *Dévatās* and the *Daityas*; but the latter tribe having prevailed, their king and leader SANC'HĀSURA, 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-dwîp*, 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, who 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 *Câli* 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 *abhayam*, or *there is no fear*; and, on his appearance, the *Dityas* descended into *Pâtâla*, the demon SANC'HA'SURA plunged into the ocean, and the savage legions preserved themselves by precipitate flight. The king I'T, a subordinate incarnation of MRÎRA, re-established peace and prosperity through all *Sanc'hadwîpa*, through *Barbara-désa*, *Mîra-sî'hân*, and *Arva sî'hân*, or *Arabia*; the tribes of *Cûtila-cêsa* and *Hâfysûlas* 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 *Nîlá*, is named *Ita*, or *I'T-sî'hân*, and the capital of his empire, *Mrîra* or *Mrî-râ-sî'hân*. 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 *aëtos* means an Eagle, were very ready, as usual, to find an etymology for *Ait*: they admit, however, that the *Nile* was first called *Aëtos*, after a dreadful swelling of the river, which greatly alarmed the *Ethiopians* (a); and this is conformable to what we read in the *Saiva-ratná-*

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(a) Diod. Sic. B. 1.

*cara*. 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'HESA, a title of MRĪRA, signifying Lord of the *Pramat'has*, 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 EUSTATHIUS(a) assert, that AETUS was an *Indian* or *Hindu*; but, as nothing like this can be collected from the *Purānas*, they confounded, I imagine, IT or AIT with YADU, of which I shall instantly speak. The chief station of IT, or *Aitam*, which could not have been very distant from *Mri-ra-sh'han*, 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 *Tubis* 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 *Yātus* is thus related. UGRASE'NA, or UGRA, was father of DEVACI, 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 *Yādavas*, or descendants of YADU, to whom, when any of them approached him, he used to say *yātu*, or *be gone*, so repeatedly, that they acquired the nickname of *Yātu*, instead of the respectable patronymick, by which they had been distinguished. CANSA made several attempts to destroy the children of DEVACI; but CRISHNA, having been preserved from his machinations, lived to kill the tyrant and restore UGRASE'NA, who became a sovereign of the world. Du-

(a) On *Dionys*. Περσην.

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

(c) Diod. Sic. B. 4. C. 11.

ring the infancy however, of CRISHNA, the persecuted *Yádvavas* emigrated from *India*, and retired to the mountains of the exterior *Cúsha-dwíp*, or *Abyssinia*: their leader *Yátu* was properly entitled YA'DAVE'NDRA, or Prince of *Yádvavas*; whence those mountains acquired the same appellation. They are now called *Ourémidré*, or *Arwemidré*, 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 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'DA-BE'NDRA (for so his title is generally pronounced) seems to be the wife 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 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 IT; 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 *aváníara*, or subordinate incarnation, of MAHA'DE'VA.

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

(b) Chron. Pasch. p. 36.

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 *Abbir*, and hence, I conceive, their principal station in the land of *Góshen*, on the borders of *Egypt*, was named *Abaris* and *Avaris*; for *Ghoshetá* itself, or *Ghósháyana*, means the abode of *shepherds*, or *herdsmen*; and *Ghósha*, though it also signify a *gópál*, or *Cowherd*, is explained in *Sanscrit* dictionaries by the phrase *Abhirapallí*, a town or village of *Abbiras* or *Pallis*.

THE mountains of *Abyssinia* have in *Sanscrit* the name of *Nishadba*; and from them flowed the *Nandà*, (which runs through the land of *Pushpaver-sham* about the lake *Dembea*) the *Little Críshná*, or *Tacazzè*, and the *Sanchánágá*, or *Marcb*; of which three rivers we shall hereafter speak more particularly. Since the *Hindus* place another *Méru* in the Southern Hemisphere, we must not be surprized to find the *Nílá* 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*: these mountains are the *Himálaya*, or *Seat of Snow*, the *Nilhadha*, 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 *Bokhára*); 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, within the mountains towards the source of the *Nílí*, 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 *Habashis*, who are mentioned, I am told, in the *Puráns*, though but seldom; and their name is believed to have the following etymology: *C'HARMA*, having *laughed* at his father *SATYA-VRATA*, who had by accident intoxicated himself with a fermented liquor,

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

was nicknamed *Háfyasíla*, or the Laugher; and his descendants were called from him *Háfyasílas* in *Sanscrit*, and, in the spoken dialects, *Háfyas*, *Hanselis*, 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 *Abyssínia*; and they place *Abyssínia* 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.
<i>Apyáyana.</i>	<i>Pustpaversha.</i>	<i>Nandá.</i>
<i>Páribhadra.</i>	<i>Cumudádri.</i>	<i>Rajani.</i>
<i>Dévaversha.</i>	<i>Cundádri.</i>	<i>Cubú.</i>
<i>Ramanaca.</i>	<i>Vámadéva.</i>	<i>Saraswatí.</i>
<i>Sumanasa.</i>	<i>'Sataśringa.</i>	<i>Sintváli.</i>
<i>Suróchana.</i>	<i>Sarasa.</i>	<i>Anumali.</i>
<i>Avijñyáta.</i>	<i>Sabaśrafruti.</i>	<i>Racá.</i>

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

BETWEEN the interior *Cusha-dwíp* and *Sanc'ba Proper* lies, according to the *Puráns*, on the banks of the *Nilá*, the country of *Barbara*; which in-

cludes, therefore, all the land between *Syene* and the confluence of the *Nile* with the *Tacazzé*, which is generally called *Barbara* and *Barbar* to this day; but, in a larger sense, it is understood by the *Paurānics* to comprize all the burning sands of *Africa*. *Barbara-désa*, 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-st'han*, and stood on the banks of the *Nile*: the *Tamóvanśa*, 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 *Tamah*, 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 truth old philosophers and legislators, whose works are still extant.

*TAMAH*, or *SATURN*; had two wives *ST'HAVIRA'* and *JARAT'HA'* whose names imply *age* and *decrepitude*: by the former he had seven sons *MRITYU*, *CA'LA*, *DA'VA*, *ULCA'*, *GHO'RA*, *ADHAMA*, *CAN'TACA*; by the latter, only two; *MA'NDYA* and *GULICA*. The sons of *MA'NDYA* were *AS'UBHA*, *ARISHT'HA*, *GULMA*, *PLI'HA*; those of *GULICA* were *GAD'HA* and *GRA-*

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

HILA: they were all abominable men, and their names denote every thing, that is horrid. It is expressly said in the *Puránas*, that TAMAH was expelled from *Egypt* exactly at the time, when ARAMA, a grandson of SATYA-VRATA, died; that his children retired into *Barbara*; and that his grandson GULMA reigned over that country, when it was invaded by CAPE'NASA, who will presently appear, beyond a doubt, to be CEPHEUS. The *Tamóvan-sas* 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 *Chintámañi*.

RA'HU is represented, on account of his tyranny, as an immense river-dragon, or crocodile, or rather a fabulous monster with four talons, called *Grába*, from a root implying *violent seizure*: the word is commonly interpreted *hánger*, or *shark*, but, 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, DAND'A, 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 *Rábu*, the *ascending node*; but the head is supposed, when it fell on earth, to have been taken up by PIT'HINAS or PIT'HIN, and by him placed at *Rábu-s'hán*, (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 RA'HU were from him denominated *Grábas*; and they might have been the an-

cestors 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 CETO. The *Grábas* 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*, according to JEROM in the *Life* of HILARION; 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 in 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 *Nila* we find the *Crisna-giri*, or Black Mountain of *Barbaca*, 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 *Tarsovey*: 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 sands of *Barbara*, enters the country of SANC'HA *proper*, and forces its way through the *Héma-cûta*, 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 *Ol-laki* by the *Arabs*; and the *Nubian* geographer speaks of the Golden Mountains, which are a little above *Oswân*. Having passed that ridge, the *Nillâ* enters *Cardama-sî'hân*, or the Land of *Mud*; which obviously means the fertile *Egyptian* valley, so long covered with *Mud* after every inundation: the *Purânas* 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 *Mîsra-sî'hân*, or the *Country of a mixed People*; for such is the meaning in *Sanscrit* of the word *Mîsra*: sometimes the compound word *Mîsra-sî'hân* is applied to the Lower *Egypt*, and sometimes (as in the history of the wars of *Capénesa*) to the whole country; in which sense, I am told, the word *Gupta-sî'hân* 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 mention a tripartite arrangement of *Egypt* exactly conformable to the three divisions of *Mîsra-sî'hân* particularly recorded in the *Purânas*: the first of them was *Tapôdâna*, the woodlands of *Tapas*, or *austere devotion*, which was probably Upper *Egypt*, or *Thebais*; the second, *Mîsra* Proper, called also *Cantaca-désa*, or the Land of Thorns, which answers to the Lower *Egypt* or *Heptanomis*; and the third, *Aranya* and *Atavî*, or *the Forests* emphatically so named, which were situated at the mouths of the *Nillâ*, 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 *Atavi*, part uninhabited, but practicable, which had the name of *Aranya*.

*TAPÓVANA* 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*.

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 *Thebáius* and *Thebinútes* 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 *Medínatabiná*, or the *Town of our Father*; though some of them call it *Medínat Tabu* from *Tapò*, which an *Arab* could not pronounce. The principal place in this division was *Cardama-sí'balí* which is mentioned in the *Puráns* as a temple of considerable note: the legend is, that *GUPTÉ'SWARA* and his consort had long

been concealed in the *mud* of the *Nilá* near *Gupta-ś'bán*, or *Coptos*, but at length sprang from it and appeared at *Cardama-ś'bah* both wholly befined 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-ST'HA'N* is called also *Misra* and *Misrena* 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 *Misra-ś'wara* became one of his 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 *Almisran* in the dual to *Cúfa* and *Bafra*: 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 *Misraim* and *Misrim*, and the second of them is often applied in scripture to the people of *Egypt*. As to *Mazar*, or, more properly, *Mazúr*, 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

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

Bishop LOWTH, after some commentators, changes the *brooks* of *defence*, into the *canals* of *Egypt*; and this is obviously the meaning of the prophet; though the form of the word be more like the *Arabian* plural *Musár* than any form purely *Hebrew*.

STEPHANUS of *Byzantium* says, that *Egypt* was called *Myara* by the *Phe-nicians*; but surely this is a mistake for *Mysara*: according to SUIDAS and EUSEBIUS it had the name of *Mesraia*; but this, I conceive, should be written *Mesraia* from *Misrêya*, which may be grammatically deduced from the root *Misr*. The name *Cantaca désa* was given to *Misra* for a reason similar to that of *Acanthus*, 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 *Purânas*, and the *Brâhmens* account, in their way, for the alteration, which they suppose to have happened. PRAMÓDA, they say, was a king of *Sanc'ha-dwîp* Proper, and resided on the shore of the sea called *Sanc'kôdadbi*: the country was chiefly peopled by *Mlêch'has*, or such as *speak barbarously*, and by savage *Râcshasas*, who are believed to be *evil demons*; nor was a single *Brâhmen* to be found in the kingdom, who could explain the *Vêdas* and instruct mankind in their duties. This greatly afflicted the pious king; till he heard of a *Rîshî*, 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'HÍNÁSA, but was generally distinguished by the title of PÍ'T'HÍ-RÍSHÍ; he was visited by PRAMÓDA in person, and, after many intreaties, prevailed on to accompany the king to *Sanc'ha-dwîpa*; but, when he saw the incorri-

gible 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 *Cusba*-grafs in his hand, he was on the point of uttering an imprecation on *SANC'HO'DA-DHI*: 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'hi-st'hán*, because *PIT'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 *Vís'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-st'hali*, 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'DÉ'VA*: it seems, therefore, to be the *Patros* 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 pronun-

ciation 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 *Ermentis*, and rejoins 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 *Purânas*, or about a hundred *yôjans*: the God of the Ocean, it seems, had attempted to regain the land, which he had been forced to relinquish; but MAHA'DEVA, (with a new title derived from NABHAS, or the *fly*, and ISWARA or *lord*) effectually stopped his encroachments; and this was the origin of *Nabbab-s'ban*, or *Memphis*, 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-s'ban*, so called from UGRA, the UCHOREUS of the *Greeks*; 2. *Nabbab*, the *Noph* of Scripture; 3. a part named *Misra*; 4. *Môbana-s'ban*, which may, perhaps, be the present *Mobannan*; and 5. *Laya-s'ban*, or *Laya-vati*, vulgarly pronounced *Layâti*, the suburb of *Lete*, or *Letopolis*.

RO'DANA-s'ban, or the place of Weeping, is the island in the lake or *Mârîshâ*, or *Meris*, concerning which we have the following *Indian* story in the *Vishvâsâra-pracâsa*.

PET'I-SUCA, who had a power of separating his soul from his body, voluntarily ascended toward heaven; and his wife MA'RISHA, 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 *Asru-tîrt'ka*, 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'RÍ'SHA', dying *petroratâ*, or *dutiful to her lord*, joined him among the *Viñnu-lôca*, 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 seat of his *weeping* mother; whence it acquired the appellation of *Rôdana-ñ' bâna*. "They, who make ablutions in the lake of *Añru-tirt'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 *Rôdana-ñ' bân* enjoy heavenly bliss, without being subject to any future transmigration." No lake in the world, except that of *Mæris*, corresponds, both in name and in circumstances, with that of *Añru-tirt'ba* and the island in the midst of it, which was also called *Mërbi*, or *Mërbi-ñ' ban* 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 *Purânas* to have been those of VISHNU, or OSIRIS, and of MA'RÍ'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 *Purâns* derived from *âñru*, or *tears*; first, *Sôcâñru*, or *Tears of Sorrow*, another name for *Añru-tirt'ka*, or *Mæris*; secondly, *Hersbâñru*, or *Tears of Joy*; and, thirdly, *Anandañru*, or *Tears of an inward pleasurable sensation*; to both which belong legendary narratives in the *Purânas*. One of the infernal rivers was named *Añrumatî*, or the *Tearful*; but the first of them was *Vaitaranî*, where

a boatman had been stationed to ferry over the souls of mortals into the region of YAMA: the word *vyarana*, 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'hádbi*, or *Sanc'hódadbi*; and the natives of the country before us wore large collars of shells, according to STRABO, both for ornament and as amulets. In the *Puránas*, 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 coast 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 an extensive acceptation, it comprised all *Africa*: the *Troglodytes*, or *inhabitants of caves*, are called in Scripture also *Súkím*, because they dwelt in *fucas*, or *dens*; but it is probable, that the word *fúca* 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'ba-dwipa* has also

in some of the *Puránas* a sense yet more limited, and is restrained to the land inhabited by the snake *Sanc'ba-nága*, which included the mountains of *Hubáb*, 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 *yójans* 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 *Hubáb* mountains. It lay between the *Cálicá*, or *Cáli*, and the sea; its principal river was the *Sanc'ba-nágá*, now called *Máreb*; and its capital city near the sea-shore, where the royal snake resided, had the name of *Cól'imí*; 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.

IN the *Dherma-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 *SÍMORG* 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 *Garadá* is thus told in the ancient books of the *Hindus*.

THE king of Serpents formerly reigned in *Cbacra-giri*, a mountain very far to the eastward; but his subjects were obliged by the power of *GARUDÁ* 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-dwîp*, where they settled in *Sanc'ba-vana* between the *Câñ* and the sea, near the station of *Swâmi CARTICE'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-NAGA, will acquire 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 *Ophiusa* by the *Greeks*, who sometimes extended that appellation to the whole *African* continent. The breath of *Sanc'ba-nâga* is believed by the *Hindus* to be a *fiery poisonous wind*, which burns and destroys animals and vegetables to the distance of a hundred *yôjans* round the place of his residence; and by this hypothesis they account for the dreadful effects of the *samùm*, or hot *envenomed* wind, which blows from the mountains of *Hubáb* through the whole extent of the Desert. Two *Rîshis*, or *Saints*, named AGASTI and ASTICA undertook to stop so tremendous an evil: the first of them repaired for that purpose to *Sanc'ba-vana*, where he took his *abode* at a place, thence called *Agasti-bbuvana*, near the sea-shore and not from *Côtîmî*; but the gentle means, to which he had recourse with the royal snake, proved ineffectual. ASTICA, by harsher measures, had more success; and made the snake, say the *Brâhmens*, 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 in an earthen vessel; and crowds of people are now said

to worship him at the place of his residence near the river *Cásá*. This is, probably, the snake HEREDI so famed throughout *Egypt*: the *Muselmans* insist, that it is a *Sbaikk* of that name transformed into a snake; the *Christians*, that it is ASMODEUS mentioned in the book of *TOBIT*, the *Ashmúgh-dív* of the *Persian* romances; and the *Hindus* are equal to them in their superstitious notions. My learned friends at *Cásá* 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 *Euphrates*; 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 northwest 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 elephant: accordingly we read of an elephant-king in *Sanc'ba*, who reigned on the banks of the *Mareb*, thence called *Sanc'ba-nágá*; 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 *Ash'himatí*.

THE other parts of *Sanc'ba-dwíp* Proper, adjacent to the sea, were inha-

bited 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'basuras* 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 derived from *Sukbim*, the plural of *Sukb* in *Hebrew*, and the *Sanc'b* of the *Hindus*: by the ancient Geographers it is called both *Sukba*, and the *Harbour of preserving Gods*, from the preservation, I suppose, of *Sanc'ba-dwipa* and its inhabitants by the *divine* assistance of CRISHNA; who, with an army of deities, attacked and defeated 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'hanç'ba-yanas*, who are the real *Troglodytes*, or *Sbangalas*; for *la* is a regular termination of *Sanscrit* adjectives, as *Bhágala*, fortunate; *Sinbala*, lion-like; and *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 *Puránas*, from the mind of BRAHMA, who appointed him a *Prajapati*, 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-raśmi*, or *with dewy beams*: he thence passed into the country watered by the river *Sanc'ba-nâgâ*, where proceeding to the *Sanc'ba-muc'ba* hills, he sat on the *Swêta-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 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 *ghôshas*, 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

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(*a*) Eruvin, p. 18.

take particular care of the spot, which their forefather had inhabited, calling it from his name *Atri-s'bán*. After this arrangement, he left them and went to the country near the *Sindhu*, or *Indus*, settling on the *Dévanica* mountains; where he avoided the *morning twilight*, which had before 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-s'bán* is declared to have stood, was at no great distance from the river *Sanc'ha-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 *Shangalas*: it stands almost due north-west from *Dobarowa*, and is nearer by one third to the *Marab* than to the *Tacazzé*. The *pallis*, or arbours, of the *Shangalas* 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'háyanas* were the predecessors of the *Shangallas*, 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 *Ethiopi-ans*, who lived to the west of the *Nile*. (a) Though *Atri-s'bán* be applied in the *Puráns* to the country also of the *Sanc'háyanas*, as well as to the station of *ATRI*, yet the regular derivative from his name is *Atréjâ*; and we

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(a) Lib. 5, Cap. 70.

find accordingly a part of *Ethiopia* named *Æthiopia* by the *Greeks*, who called its inhabitants *Æthiopi*; and STRABO confines this appellation to a particular tribe, who seem to be the *Attiri* of PTOLEMY, and lived near the confluence of the *Tacazzè* and the *Mareb*: (a) they were *Æthiopi* 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 'Αἰθιοπίας Μερόης, 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 *Æthiopia*. (b).

IT appears from the *Purâns*, that the *Sanc'hâyanas*, or old *Sbangallas*, were not destitute of knowledge; and the *Brâhmens* admit, that they possessed a part at least of the *Vêdas*.

IV. THE history of the *Cutâla-cêsus*, 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 *Aswamedha*, 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 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

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(a) Strabo, B. 11. p. 82.

(b) Dionys. B. 17. v. 396.

father, being apprized of their death, sent an army against CAPILA, who stood fixed to receive them; and, when they approached, unbound his *jatà*, 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 *Jatápat*, 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 *cutíla*, or crisp; that they should thence be called *Cutílas* and *Cutíla-célas*; that they must be *yát'batat'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 form 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 empire, and secure it from future molestation. They accordingly travelled through the interior *Cusha-dwépa*, where the greatest part of them chose to remain, and received afterwards a terrible overthrow from PARAS'U-RAMA: the others passed into *Sanc'ha-dwíp*, and settled on the banks of the *Cáh*; but, having revolted against DE'VA-NAHUSHA, 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 *Cusha-dwíp* 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 *Cusha-dwépa* 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 *Chacsbus*, or *Oxus*; the *Páraficas*, a nation *beyond* the *Nile*; the *Barbaras*, or people of *Nubia*; the inhabitants of *Cámbója*; 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 *Tudba-bbúmi*, 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 of the confederates, and circulated a publick declaration, that NA'RED had urged him to extirpate them entirely; assuring him, that the people of *Cusba-dwípa*, who dwelt in the hollows of mountains, were *craavyádas*, 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 YSA, 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 *Lóbíta-c'banda*, and that of his army, the *Lóbítódà*, or *river with bloody waters*: it is, I believe, the ADONIS 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 *Cutila-céfas*, and MAHA'SYA'MA, ruler of the *Syama-muc'bas*, and usually residing in *Arvaß'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 *Calli*, where they settled; while PARASU-RA'MA, having terminated the war in *Cusba-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 "BLEMYS with curled  
 "hair, chief of the ruddy, or *Erythrean Indians*, held up a bloodless olive-  
 "branch with the supplicating troops, and bowed a fervile knee to DIONYSOS,  
 "who had slain his *Indian* subjects; that the God, beholding him bent to  
 "the ground, took him by the hand and raised him; but conveyed him, to-  
 "gether with his many-tongued people, far from the dark *Erythrean Indians*,  
 " (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 its towns; but that rapid  
 "BLEMYS passed onward to the mouth of the *Nile* with seven branches,  
 "destined to be a contemporary ruler over the people of *Ethiopia*; that the

“ low ground of *Etherian Mercë* received him as a chief, who should leave  
 “ his name to the *Blemyes* born in subsequent 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 *Brábmens*, who lived on the hills, to the north of *Srí-nagara*, at a place now called *Trilóci-náráyana* near the banks of the *Cédára-gangà*, the Chief *Brábmén*, whom he calls IARCHAS, gave him the following relation concerning the origin of the *Ethiopiens*: “ 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 produced  
 “ 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 emaciated; 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 the actual perpetrators of the murder had been buried alive; and even  
 “ then the earth forbade them to remain longer in this country. Their sove-  
 “ reign, a son of the river *Ganges*, was near ten cubits high, and the most  
 “ majestick personage, that ever appeared in the form of man: his father  
 “ had once very nearly overflowed all *India*, but he directed the course of the  
 “ waters toward the sea, and rendered them highly beneficial to the land;  
 “ the goddess of which supplied him, while he lived, with abundance, and  
 “ fully avenged his death.” (b) The basis of this tale is unquestionably *Indian*, though it be clearly corrupted in some particulars: no *Brábmén* was

(a) Dionysiac. B. 17. ver. 385—397.

(b) Philostr. Apollon. B. 3. Ch. 6.

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 *GANGEYA*, was a celebrated hero. According to the *Hindu* legends, when *CAPILA* had destroyed the children of *SAGARA*, and his army of *Cutílacéfas* had migrated to another *dvipa*, the *Indian* monarch was long inconsolable; but his great grandson *BHAGIRATHA* 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 swollen to 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 *Bhágirat'h*, 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 *Dévatás*; 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 call 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 people named *Cutila-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 *Cutíla-céfas*, who first settled on the banks of the *Nile*, and, after their expulsion from *Egypt* by *DEVA-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 *Cutils* (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 negros 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 negros: some have caps, or tiaras, with curls depending over their foreheads, according to the precise meaning of the epithet *Cutílálaca*; others, indeed, seem to have their locks curled by art and braided above in a thick 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 *Cutíla-céfas*, when they prevailed in this country. The *Bráhmens* ascribe those idols to the *Bauddhas*, and nothing can hurt them more, than to say that any of their

own Gods had the figure of *Habafsis*, 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 *Sannyâsis*; 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 intermarriages with other outcasts, who have black complexions but straight hair, they have changed in a course of ages, like the *Cutila-césas*, 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 *Syâma-muc'bas*, who migrated from *India*, the origin is not yet perfectly known; but 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-SYAMA, 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 *Cutila-césas*, 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-s'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 peo-

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(a) Ἰθὺτμῆες. Herod. Polyhymn.

ple, 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 *Cumudvati*: the *Dánavas*, whom he governed, are frequently mentioned in the *Puránas* among the inhabitants of countries adjacent to the *Cáli*.

As to the *Strí-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 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 Mábátmya*, 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 *Srírangapattana*, or *Seringapatnam*, but that, being disturbed in that station, part of them proceeded to the north of *Dwáracá* in *Gujarát*, and part into *Sanc'ha-dwípa*, where they formed a government of women, whence their settlement was called *Strí-rájya*. It was on the sea-shore near the *Cula* mountains, extending about forty *yójanas* in length, and surrounded by low swampy grounds, named *Jalabúmi* in *Sanscrit* and *Daldal* in the vulgar idiom: *Strí-rájya*, 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 PTOLEMY calls the marsh of *Colœ*; 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 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 *Tbaumaz* or *Thamas* of the ancient *Egyptians*: the *Chaos* is also called *PRA-CRĪTI*, or *crude Nature*, and the male deity has the name of *PURUSA*, from whom proceeded *Sa'ñi*, or *power*, which, when it is ascribed to the earth, in contradistinction to the waters, is denominated *Adbára Sa'ñi*, 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 *yóni*, or *bbaga*, while the *animating principle* is expressed by the *linga*: both are united by the creative power, *BRAHMA'*; and the *yóni* has been called the *navel* of *VISHNU*, not identically, but nearly; for, though it is held in the *Véáanta*,

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 a 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 *trimurtis*, 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 *Vedānta*, 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. Such a *murti*, 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 Essence, of which our own souls are *images*, but adore Him with silent meditation; while they make frequent *kōmas*, 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 *murtis*, 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 ORPHEUS described the Earth as the *universal Mother*; and this is the true meaning of the *Sanscrit* word *Ambá*. 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 *Vaiṣṇavas* 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

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(a) Diod. Sic. B. 1.

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 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 SATI' 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 cála-sañbitá*, 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 *Servarása*, 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 were 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 many different hues: PA'RVATI' had at the same time created a

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

multitude of human beings, who adored the female power only, and were all well-shaped with sweet aspects and fine 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 Í'SÍ; 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 *Varáha-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 grass of *Cussha-dwíp* *witbin*; but PA'RVATI' constantly protected them, and, after the severe punishment of their revolt against DE'VA-NAHUSH, or DIONYSUS, gave them a fine country, where in a short time they became a most flourishing nation. Those *Yavanas*, who remained in the land of CUSHA and on the banks of the *Cáli*, were perhaps the *Hellenick* Shepherds mentioned in *Egyptian* history; and it is probable, that great part of those, who had revolted against DIONYSUS, 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 *Serwaraja* was invented to establish the opinion of the *Yónyancitas*, or votaries of DE'VÍ, 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 MAHADEV'A found their concurrence essential to the perfection of their offspring, and that VISHNU, at the request of the goddesses, effected a reconciliation between them: hence the *navel* of VISHNU, by which they mean the *os tinæ*, 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, 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 of the *German* nations, worshipped ISIS in the form of a ship; and the *Chaldeans* insisted, that the *Earth*, which, in the *Hindu* system, represents PA'RVATI', was shaped and hollowed like an immense *boat*. From *Egypt* the type was imported into *Greece*; and an *umbilicus* of white marble was kept at *Delphi* 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

(a) Lactant. Divin. Instit. L. 1. C. 2.

(b) Strab. B. 9. 420.

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 fecundation: 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 plant are the *dwîpas* 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 *Argbanât'ka*, 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 *adbâra-sâcti*, 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 *Sanserit* phrase *Argbanât'ba* ISWARA seems accurately rendered by PLUTARCH,

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

when he asserts, that OSIRIS was Commander of the *Argo* (a). I cannot yet affirm, that the words *p'bala*, or *fruit*, and *p'bulla*, or a *flower*, have ever the sense of *Phallus*; 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 *tristula*, or trident, of MAHA'DE'VA: in an essay on the geographical antiquities of *India* I shall show, that the JUPITER *Triphylius* of the *Panchæan* 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 *Purânas*, the *Phallus* was first publicly worshipped, by the name of *Bâlêswara-linga*, on the banks of the *Cumudvatî*, or *Euphrates*; and the *Jews*, according to Rabbi AEHA, 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. (b)

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

(b) Gemara Sanhedrin C. 30. cited by *Reland*.

3. The middle sect, however, which is now very 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 *Pelagji*: 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* in *Bootia*, 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 *Ambà*, *Nàbbi*, 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*, 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 *Delpbi* 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 *nàfi zemèn*, or Earth's *navel*. All these notions appear to have arisen from the worship, of which we have been treating: the *yóni* and *nàbbi*, or *navel*, are together denominated *ambà*, or *mother*; but gradually the words *ambà*, *nàbbi*, and *argba* have become synonymous; and

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

(b) Pind. Pyth. 6. Eurip. Ion. v. 233.

as ἀμβη and *umbo* seem to be derived from *Ambà*, or the circular *argba* 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 *nábbi* in *Sanfcrít* and *náf* in *Persian*. The sacred *ancilia*, one of which was revered as the *Palladium* of *Rome*, were probably types of a similar nature to the *argba*, and the shields, which used to be suspended in temples, were possibly votive *ambás*. 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 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 *Argba*, or sacred vessel, and the name *Argbanát'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 *Cushadwíp*; 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 PAOLO. 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

(a) B. 7. C. 17.

(b) B. 17. p. 828.

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 *Persian*, and the *Yellow Indians* of the *Turkish*, geographers. The most venerable emigrants from *India* were the *Yadavas*: they were the *blameless* and pious *Ethiopian*s, 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 *Yadavas*, 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 *Ethiopian*s were *Indians*; and hence we may infer, that *India* was known to the *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*, 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 *Sindhu*,

of 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 *Hindustán* occur in no *Sanscrit* book of great antiquity; but the epithet *Haindava*, in a derivative form, is used by the poet *CA'LIDA'S*: the modern *Bráhmén*s, 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 *Yádavas*, the most celebrated was that of the *Pális*, or *Páliputras*; many of whose settlements were named *Pálistán*, which the *Greeks* changed into *Paláistine*: 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 fossiones*, and the *Palestine arenae* 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 the town of *Paláistina* to this day called *Paliputra* 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 *Vaiſhnavas*, alſo imagine, that HARA, or MAHA'DE'VA, ſprang myſtically from his brother HERI, 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 indifcriminate application of the title ISWARA has occaſioned great confuſion in the accounts, which the *Greeks* have tranſmitted to us, of *Egyptian Myths*: for the prieſts of *Egypt* were very reſerved on ſubjects of religion, and the *Greecian* travellers had in general too little curioſity to investigate ſuch with ſcrupulous exactneſs; ſince OSIRIS, however, was painted black, we may preſume, that he was, VISHNU, who, on many occasions, according to the *Puránas*, 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'

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(a) Plut. On *Iſis* and *Oſiris*.

SURA, introduced a more perfect mode of worship, cooled the conflagrations, which had repeatedly desolated those adust regions, and established the government of the *Cutila-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 CRISHNA, or the *black* deity, and the black OSIRIS had also the titles of *Sirius*, *Scirius*, and *Bacchus*. It is related, indeed, that OSIRIS, or BACCHUS, imported from *India* the worship of two divine Bulls; and in this character, he was MAHA'DE'VA, whose followers were pretty numerous in *Egypt*; for HERMAPION, in his explanation of the hieroglyphicks on the *Heliopolitan* 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 *Mifra* in *Sanc'ba-dwip*." We must observe, that the *Egyptians* feared and abhorred TYPHON, or MAHA'DE'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 MAHA'DE'VA in the little book *Chandi*, which is chiefly extracted from the *Márcandéya Purán*. 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.

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(a) Ammian. 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 *Brahmens* 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 *Mâyâ*, or illusion. The body of the Sun they consider as *Mâyâ*; 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 *Védantis*, 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, whether *moveable* or *immovable*, 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 *Brahmâ* be neuter in the character of the Most High One, yet, in that of *Supreme Ruler*, He is named PARAME'SWARA; but through 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 *Máyà*, 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, 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'cáśaváni*; or an *ethereal voice*: when the voice proceeds from a meteor, or a flame, it is said to be *agnir úpi*, 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 *pratyacśhá*, or *obvious to sight*, they become *śácára*, 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 Mímánsá*, 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 the three principal Gods of the *Hindus*, as they are expressly related in the *Puránas* 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 *Scánda*, that, when the whole earth was covered with water, and VISHNU lay extended aſleep in the boſom of DE'VI, a lotos roſe 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 BRAHMÁ denied his primogeniture, they had an obſtinate battle, till MAHA'DE'VA preſſed between them in great 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 DEVA, 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 oldest *Indian* laws. When VISHNU returned, he acknowledged, that he had not been able to see the feet of MAHA DEVA, 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 DEVA 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 *Cáki*. 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 DEVA, in that of the *productive principle*, with HORUS or HARA, 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 ΠΑΙΤ'ΗΙ-  
 ΝΑΣΙ of the *Hindus*. The idea of ΜΑΗΑ'ΔΕ'ΥΑ with *his head in the highest*  
*heaven, and his feet in the lowest parts of the earth*, is conformable to the lan-  
 guage of the Oracle, in its answer to ΝΙCOCΡΑΤΕS, king of *Cyprus*:

Οὐρανὸν ἔσμεν κεφαλῆ, —————

Γαῖα δὲ μοι πόδες: —————

And the same image is expressed, word for word, at the beginning of the  
 fourth *Vēda*, where the deity is described as *Mahāpuruṣa*, 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 *Vaiṣṇavāgama*, that CRO'RA'SURA was a demon, with  
 the face of a *Boar*, who, nevertheless, was continually reading the *Vēda*, and  
 performing such acts of devotion, that VISHNU appeared to him, on the  
 banks of the *Brahmaputra*, 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 *Dēvatās*, 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 *Cālī*, 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 ΜΑΗΑ ΔΕ ΥΑ,  
 in his destructive 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 *Cbintábara-s'balí*; 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 dissipated." The word *Cbintá* was, I imagine, pronounced *Xanthus* by the descendants 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 *Xanti*, 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 terrours*, 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 *avántara*, or inferior manifestation, of SIVA: others make him a son of the great TREMILUS (b), whom I should suppose to be JUPITER *Temelius*, or rather *Tremelius*, worshipped at *Biennus* in *Creta*; for the *Tremili*, or *Tremylie*, came originally from that island. According to STEPHANUS 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 his brothers over the whole

(a) PLYT. on Rivers, art. *Scamander*.(b) Steph. Byzant. *Tremile*.(c) See the word *Xanthus*.

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'SWARA* 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 *Sarabhas*, 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'ha-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, when I shall revisit this country, in the cha-  
 “ racter 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 *Cutíla-céfas*, the *Yavanas*, and other *Mléch'ba*  
 “ tribes.”

IN the *Uttara-charitra* and other ancient books, we find many stories concerning SÚRYA, 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'HA YA, 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-s'bán*, or *Sauris'bán*, from *Arci* and *Sauri*, the patronymicks of ARCA and SÚRYA. 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-s'bán*, 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 *Daiyyas*, implored the protection and advice of SÚRYA, 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, that, in future ages, the malignant influence of the planet should prevail only during its passage through four signs of the *Ajavit'bi*, or *Zodiack*. The reign of SÚRYA 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-síhán*, so called from his name; but he returned afterwards to *Vabnisthán*, the present *Azorbájján*, or the *Seat of Fire*, in the interior *Cusba-dwípa*, where he was performing his devotions on *Tríśringa*, 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 saint and a supposed *avántar* of *MAHA'DE'VA*, was sitting rapt in deep meditation: *ARAM* inadvertently shot an arrow, which 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 *Cusba-dwíp*. 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 surpris'd to see the same appellations given to very 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 of BRAHMA; but, when he is called CRONUS, he seems to be the gigantick CRAUNCHA of the *Hindus*; while 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 worshipp'd, say the *Purdnas*, in the *dwîp* 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 pass'd 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 prevail'd 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 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 ARVERIS 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 *Puránas* 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 *Cáñt*. 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 after his conception, and reigned a hundred years, or till the death of A'RÁ'M, who must therefore have died about three hundred years after the deluge, and fifty years before his grandfather; but the *Pauránics* insist, that they were years of *Bráhmà*: 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 432,000 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 *Bráhmens*, would be more ex-

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

travagant 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 432000, was formed in *Chaldea* by repetitions of the *faros*; 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 austerity, is named the *ś'bán*, or station, of ARCA, SÚRYA, and TAPANĀ: as it was on the limit between the *dvīpas* of *Cush* and *Sanc'ba*, the *Purāns* ascribed it indifferently to either of those countries. I believe it to be the *Tabpankēs* of Scripture, called *Tapbna* or *Tapbnai*, by the seventy Interpreters, and *Daphne* in the *Roman Itinerary*, where it is placed sixteen miles from *Pelufsum*: it is mentioned by HERODOTUS, under the name of *Daphnæ Pelusiacæ*, (a) and by STEPHANUS under that of *Daphne* near *Pelufsum*; but the moderns have corrupted the name into *Sofnas*.

SAURI-ST'HAN, where SANI was born and educated, seems to have been the famed *Beth Shemeš*, or *Heliopolis*, which was built, says DIODORUS, by AETIS, in honour of his father the Sun (b): AETIS 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 *Súrya-ś'bán*, as it was translated by the *Hebrews* and *Greeks*. It is said by the *Hindus*, that SANI,

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(a) B. 2. C. 30.

(b) B. 6. C. 13.

or ARKI, built several places of worship in the regions adjacent to the *Cáh*; 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 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 *ś'ván* 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 RÓ'HINI; and, arriving at the southern mountain *Sabyádrí*, they unwarily entered the forest of *Gaurí*, where some men having surprised *Mabádéva* 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 RÓ'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.

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

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-DEVA, who no sooner placed *Chandri* on his forehead, than she became a male again; and hence he acquired the title of *Chandreséc'bara*. This fable has been explained to me by an ingenious *Pandit*: to the inhabitants of the countries near the source of the *Cáñi*, the moon, being in the mansion of *Róbin*, or the *Pleiads*, 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 *fúrnimá*, 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 *Cusba-dwíp*, or the southern parts of *Africa*; and we need only add, that the *Pulindas* consider the female Moon as a *form* of the celestial *ÍSI*, 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-DEVI in heaven, BHU'-DEVI on earth, and PA'TÁLA-DEVI in the infernal regions. The consort of the terrestrial goddess is named BHU'-DEVA, who resides on *SUME'RU*, and is a vicegerent on earth of the three principal deities: he seems to be the *Bæus* 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 an *Apsaras*, on the banks of a river since named *Calì*. 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 *Cusha-dwìp*, and settled at a place, which from them was named the *St'hána* of RA'JARA'JE'SWARA and RA'JARA'JE'SWARI, and which appears to be the *Nyfa* of *Arabia*, called *Elim* in Scripture, and *El Tor* by modern Geographers; but *Al Túr* belongs properly to the interior *dwìp* 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-dwíp 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 *ISI* 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 *India*, 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 consort 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-DEVI*, or Goddess of the Forest, and appeared sporting among the trees at a place called afterwards *Cámaravana*, or the Wood of Desire, from the impression, which her appearance there made on the amorous deity: they retired into an *Atavi*, or imperious forest, whence the goddesses acquired also the title of *ATAVI-DEVI*, and the scene of their mutual careffes 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

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

that, where BHAVA was interrupted in his devotions, was at first called *Bhavaśb'ân*, and seems to be the celebrated *Bubastos*, or, in the oblique case, *Bubaston*, peculiarly sacred to DIANA, the Goddess of Woods: from *Bhavâtavâ*, which was at some distance from the Nile in the midst of an imperious forest, the Greeks made *Butoi* in the oblique case, whence they formed *Buto* and *Butis*; and there also stood a famous temple of DIANA. The situation of *Crirâvana* 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-bekki*, 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 *Brahmânda-purân*, from which the whole fable is extracted, pronounces entitled to delight and happiness both in this world and in 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 comfort of BHAVE'SWARA. The *Naramêdha*, 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 *Brâhma*, of the *A'ditya-purân*, and even of the *Bhâgavat* itself, we cannot imagine, that any *Brâhmen* would now officiate at so horrid a ceremony; though it is asserted by

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

some, that the *Pámaras*, or *Pariar* nations, in different parts of *India* disregard the prohibition, and that the *Carbaras*, who were allowed by *PARÁS Ú RA'MA* to settle in the *Cóncan*, 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'ACHARA*, 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 goddess 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*, *Atfeh*, 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*; but *Atavi-mandir* is *Atfi* to the south of *Alkábirab*, not the *Atfi* or *Itfu* near *Thebes*, which also is mentioned in the *Puránas* and said to have stood in the forests of *Tapas*.

ANOTHER title of the goddess was *ASHTARA*, which she derived from

the following adventure. VIJAYA'SWA, or *victorious on horseback*, was a virtuous and powerful king of the country round the *Nishadha* mountains; but his first minister, having revolted from him, collected an army of *Mléch'has* 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 ASHTÁ'RA'-DEVÍ: 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 goddesses 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 *átt*; and the appearance, which STRABO mentions, of the goddesses APHRODITE under the name of ATTARA, must, I think, be the same with that of ASHTÁ'RA: the *Ashtaroth* of the *Hebrews*, and the old *Persian* word *astárab*, now written *sitárab*, (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 *Ashtára'st'bán*, yet, as the goddesses, to whom he inscribed it, was no other than ATAVR-

*dévi*, it has retained among the *Copts* the appellation of *Atfi* or *Atfu*, and was called *Aphroditopolis* by the *Greeks*: it is below *Akbmin* on the western bank of the *Nile*.

§VI. AMONG the legends concerning the transformations of *DEVI*, or *Prabhá*, we find a wild astronomical tale in the *Násatya Sarbitá*, or history of the *Indian* *CASTOR* and *POLLUX*. In one of her forms, it seems, she appeared as *PRABHÁ*, or *Light*, and assumed the shape of *Afwini*, or a *Mare*, which is the first of the lunar mansions: the *Sun* approached her in the form of a *bóise*, and he no sooner had touched her nostrils with his, than she conceived the twins, who, after their birth, were called *Afwini-cumárau*, or the two sons of *ASWINÍ*. Being left by their parents, who knew their destiny, they were adopted by *BRAHMÁ*, 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 *Cáli*, and their new abode was from them called *Afwí-ś'bán*: as medicated baths were among their most powerful remedies, we find near their seat a pool, named *Abhimatada*, or *granting what is desired*, and a place called *Rúpa-yauvana-ś'bala*, or the *land of beauty and youth*. According to some authorities, one of them had the name of *ASWIN*, and the other of *CUMÁR*, 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 CUMARAS, are evidently the *Dioscorig* 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, 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 *DEVI*: he too was abandoned by his parents, and educated by *AUTOLAUS*, the son of *ARCAS* (a). The *Aswiculapas*, or *Asclepiades*, had extensive settlements in *Thessaly* (b), and, I believe, in *Messenia*. The word *Aswinî* seems to have given a name to the town of *Asphynis*, now *Asfun*, in upper *Egypt*; for *Aswa*, a horse, is indubitably changed by the *Persians* into *Asb* or *Asp*; but *Aswi-sî-bân* was probably the town of *Abydus* in the *Thebais*, and might have been so named from *Abhida*, a contraction of *Abhimatada*; for *STRABO* inform 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 edi-

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(a) Pausan. B. 7. C. 23. (b) Pausan. B. 8. C. 25.

fice in it, called the 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 *Puránas*, 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 *Grecian* Mythologists.

VII. BEFORE we enter upon the next legend, I must premise, that *íla*, pronounced *íra*, is the root of a *Sanscrit* verb signifying *praise*, and synonymous with *ila*, which oftener occurs in the *Véda*: the *Rigvéda* begins with the phrase *Agnim ílé*, 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 *Maharshis*, 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 consequence of this execration, they first appeared on earth as HIRANYA'CSHA, or *Golden-eyed*; and HIRANYACASIPU, or *Clad in gold*; secondly, as RA'VANA and CUMBHACARNA, and, lastly, as CANSA and SIS'UPALA.

IN their first appearance they were the twin-sons of CAS'YAPA and DITI: before their birth, the body of their mother blazed like the sun, and the *Dé-*

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

*vatás*, unable to bear its excessive heat and *light*, retired to the banks of the *Cásh*, 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'DÍTA, or ÍLITA', 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 ÍLITA'-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 *ś'bán* of I'DÍTA' or ÍLITA'; which was probably the town of *Idithya* or *Ilithya* in Upper *Egypt*; where sacred rites were performed to EILITHYA 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 the *Leucothea* of PLINY. This goddess is now invoked in *India* by women in childbed, and a burnt offering of certain perfumes is appropriated to the occasion,

VIII. WE read in the *Mahad-himálaya-c'hanáda*, 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 *San'cha-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-ś'bán*; that he sent his consort VA'GE'SWARÍ, or the Goddess of Speech, to instruct the rising generations in arts and language; 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'GÍ'SWARA, or VA'GÍ'SA' commonly pronounced BA'GÍ'SWAR and BA'GÍ'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 *Debtorea*, near *Banáres*, and appears to be very ancient: the image of VA'GÍ'SWARA, by the name of SIRO'DÉVA, was brought from the west by a grandson of 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'GÍ'SWARI. The precise meaning of SIRO'DÉVA is not ascertained: if it be not a corruption of SRÍ'DÉVA, 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 purly *Indian*. The priests of BA'GÍ'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 *Bassariles* 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'GÍ'SWA-

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(a) De Nat. Deor.

RA 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 BHAGAWA'N also they first made BACCHON, and afterwards BACCHOS; and, partly from that strange 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 HELLANICUS; though PLUTARCH insists, that it should be SIRIS or SIRIUS: but YSIRIS, or ISWARA, seems in general appropriated to the incarnations of MAHA'DE'VA, 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'ba-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 PÁNDU, 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 DACSHA his father in law, he was cursed by MĒNU, and doomed to take the form of a *Mánava*, or *man*, whence he was named on earth 'AMANE'SWARA; 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 had found them in great need. The place, where he resided, was called *A'mane'swara-s'hán*, 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 rampart*; so that it could not be either of the towns, named also *Diſpolis*, 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-ſ'hán*, or *Nabha-ſ'hán*, I have little to add here: HOSEA once calls it *Moph(b)*, and the Chaldean paraphraſt, *Maphes*; while Rabbi KIMCHI aſſerts, that *Moph* and *Noph* were one and the ſame town: the Seventy always render it *Memphis*, which the *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* and *Mánava*, ſince *Nabbómánava*, as a title of ISWARA, would ſignify the *celeſtial man*? The *Egyptian* prieſts had nearly the ſame ſtory, which we find in the *Púrás*; 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*,

(a) Ch. 3. v. 8.

(b) Ch. 9. v. 6.