

which was also called the City of the Sun (*a*), from a celebrated temple dedicated to that luminary, which I suppose to be the *Sūryēswara-śtān* of the old *Hindu* writers: the following legend concerning it is extracted from the *Bhāscara-māhātmya*. The son of SO'MARA'JA, named PUSHPA-CE'TU, having inherited the dominions of his father, neglected his publick duties, contemned the advice of his ministers, and abandoned himself to voluptuousness; till BHĪMA, son of PA'MARA, (or of an *outcast*) descended from the hills of *Nilādri*, and laid siege to his metropolis: the prince, unable to defend it, made his escape, and retired to a wood on the banks of the *Cālī*. There, having bathed in the sacred river, he performed penance for his former dissolute life, standing twelve days on one leg, without even tasting water, and with his eyes fixed on the Sun; the regent of which appeared to him in the character of SU'RYE'SWARA, commanding him to declare what he most desired. "Grant me *mōgha*, or beatitude," said PUSHPA-CE'TU, prostrating himself before the deity; who bade him be patient, assured him that his offences were expiated, and promised to destroy his enemies with intense heat, but ordered him to raise a temple, inscribed to SU'RYE'SWARA, on the very spot, where he then stood, and declared, that he would efface the sins of all such pilgrims, as should visit it with devotion: he also directed his votary, who became, after his restoration, a virtuous and fortunate monarch, to celebrate a yearly festival in honour of SU'RYA on the seventh lunar day in the bright half of *Māgha*. We need only add, that *Heliopolis* in lower *Egypt*, though a literal translation of *Sūrya-śtān*, could not be the same place, as it was not on the banks of the *Nile*.

X. ONE of the wildest fictions, ever invented by Mythologists, is told in

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

the *Pádma* and the *Bhágavat*; yet we find an *Egyptian* tale very similar to it. The wife of CA'SYA, who had been the *guru*, or spiritual guide, of CRISHNA, complained to the incarnate God, that the ocean had swallowed up her children near the plain of *Prabbása*, or the western coast of *Gurjara*, now called *Gujarat*; and she supplicated him to recover them. CRISHNA hastened to the shore; and, being informed by the sea-god, that SANC'HA'SURA, or PA'NCHAJANYA, had carried away the children of his preceptor, he plunged into the waves, and soon arrived at *Cusba-dwíp*, where he instructed the *Cutila-céfas* in the whole system of religious and civil duties, cooled and embellished the peninsula, which he found smoking from the various conflagrations which had happened to it, and placed the government of the country on a secure and permanent basis: he then disappeared; and, having discovered the haunt of SANC'HA'SURA, engaged and slew him, after a long conflict, during which the ocean was violently agitated and the land overflowed; but, not finding the *Brábmén's* children, he tore the monster from his shell, which he carried with him as a memorial of his victory and used afterwards in battle by way of a trumpet. As he was proceeding to *Varáha-dwíp*, or *Europe*, he was met by VARUNA, the chief God of the Waters, who assured him positively, that the children of CA'SYA were not in his domains: the preserving power then descended to *Yamapuri*, the infernal city, and, founding the shell *Páñchajanya*, struck such terroure into YAMA, that he ran forth to make his prostrations, and restored the children, with whom CRISHNA returned to their mother.

Now it is related by PLUTARCH (*a*), that GARMATHONE, queen of *Egypt*, having lost her son, prayed fervently to ISIS, on whose intercession

(a) On Rivers, *art.* Nile.

OSIRIS descended to the shades and restored the prince to life ; in which fable OSIRIS appears to be CRISHNA, the *black* divinity : *Garmatbo*, or *Garmatbo*, was the name of a hilly district bordering on the land of the *Troglodytes*, or *Sanc'hásuras* ; and *Ethiopia* was in former ages called *Egypt*. The flood in that country is mentioned by CEDRENUS, and said to have happened fifty years, after CECROPS, the first king of *Athens*, had begun his reign : *Abyssinia* was laid waste by a flood, according to the Chronicle of *Axum*, about 1600 years before the birth of CHRIST (*a*) ; and CECROPS, we are told, began to reign 1657 years before that epoch ; but it must be confessed, that the chronology of ancient *Greece* is extremely uncertain.

XI. HAVING before alluded to the legends of GUPTA and CARDAMA, we shall here set them down more at large, as they are told in the *Purānas*, entitled *Brahmānda* and *Scānda*, the second of which contains very valuable matter concerning *Egypt* and other countries in the west. SŪRYA having directed both Gods and men to perform sacred rites in honour of VISHNU, for the purpose of counteracting the baneful influence of SANI, they all followed his directions, except MA'HADĒVA, who thought such homage inconsistent with his exalted character ; yet he found it necessary to lie for a time *concealed* and retired to *Barbara* in *Sanc'ha-dwēp*, where he remained seven years *hidden* in the *mud*, which covered the banks of the *Cālā* : hence he acquired the title of GUPTĒSWARA. The whole world felt the loss of his vivifying power, which would long have been suspended, if MANDAPA, the son of CUSHMANDA, had not fled, to avoid the punishment of his vices and crimes, into *Cusha-dwēp*, where he became a sincere penitent, and wholly devoted himself to the worship of MAHA'DĒVA, constantly singing his praise and dancing in

honour of him: the people, ignorant of his former dissolute life, took him for a holy man and loaded him with gifts, till he became a chief among the votaries of the *concealed* God, and at length formed a design of restoring him to light. With this view he passed a whole night in *Cardama-s' hán*, chanting hymns to the mighty power of destruction and renovation, who, pleased with his piety and his musick, started from the *mud*, whence he was named CARDAME'SWARA, and appeared openly on earth; but, having afterwards met SANAT-KUMARA, who scornfully exulted on his own power in *compelling the Lord of three Worlds to conceal himself in a fen*, he was abashed by the taunt, and ascended to his palace on the top of *Cailása*.

GUPTÉSWARA-STHAN, abbreviated into *Gupta*, on the banks of the *Nile*, is the famed town *Coptos*, called *Gupt* or *Gypt* to this day, though the *Arabs*, as usual, have substituted their *káf* for the true initial letter of that ancient word: I am even informed, that the land of *Egypt* is distinguished in some of the *Puránas* by the name of *Gupta-s' hán*; and I cannot doubt the information, though the original passages have not yet been produced to me. Near *Gupta* was *Cardamast' hán*, which I suppose to be *Thebes*, or part of it; and CADMUS, whose birthplace it was, I conceive to be ISWARA, with the title CARDAMA; who invented *the system of letters*, or at least arranged them as they appear in the *Sanscrit* grammars: the *Greeks* indeed, confounded CARDAME'SWARA with CARDAMA, father of VARUNA, who lived on the western coasts of *Asia*; whence CADMUS is by some called an *Egyptian*, and by others, a *Phenician*; but it must be allowed, that the writers of the *Puránas* also have caused infinite confusion by telling the same story in many different ways; and the two CARDAMAS, may, perhaps, be one and the same personage.

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

XII. THE next legend is yet stranger, but not more absurd than a story, which we shall find among the *Egyptians*, and, which in part resembles it. MAHADEVĀ and PARVATĪ were playing with dice at the ancient game of *Chaturanga*, when they disputed and parted in wrath; the goddesses retiring to the forest of *Gauri*, and the god repairing to *Cusbadwip*: they severally performed rigid acts of devotion to the Supreme Being; but the fires, which they kindled, blazed so vehemently as to threaten a general conflagration. The *Dēvas* in great alarm hastened to BRAHMA, who led them to MAHADEVĀ, and supplicated him to recall his consort; but the wrathful deity only answered, that she must come by her own free choice: they accordingly dispatched GANGĀ, the river-goddess, who prevailed on PARVATĪ to return to him on condition that his love for her should be restored. The celestial mediators then employed CAMADEVĀ, who wounded SIVA with one of his flowery arrows; but the angry divinity re-

(a) B. I. C. 13.

duced him to ashes with a flame from his eye: PARVATI soon after presented herself before him in the form of a *Cirātī*, or daughter of a mountaineer, and, seeing him enamoured of her, resumed her own shape. In the place, where they were reconciled, a grove sprang up, which was named *Cāmavana*; and the relenting god, in the character of CAṂEŚWARA, consoled the afflicted RETI, the widow of CAṂA, by assuring her, that she should rejoin her husband, when he should be born again in the form of PRADYUMNA, son of CRISHNA, and should put SAMBARA to death. This favourable prediction was in due time accomplished; and PRADYUMNA having sprang to life, he was instantly seized by the demon SAMBARA, who placed him in a chest, which he threw into the ocean; but a large fish, which had swallowed the chest, was caught in a net, and carried to the palace of a tyrant, where the unfortunate RETI had been compelled to do menial service: it was her lot to open the fish, and, seeing an infant in the chest, she nursed him in private, and educated him till he had sufficient strength to destroy the malignant SAMBARA. He had before considered RETI as his *mother*; but, the minds of them both being irradiated, the prophecy of MAHADEVĀ was remembered, and the god of Love was again united with the goddess of Pleasure. One of his names was PUSHPADHANVA, or *with a flowery obvio*; and he had a son VISVADHANVA, from whom VIJAYADHANVA and CIRTIDHANVA lineally sprang; but the two last, with whom the race ended, were surnamed CAUNĀPA for a reason, which shall presently be disclosed.

VISVADHANVA, with his youthful companions, was hunting on the skirts of HIMALAYA, where he saw a white elephant of an amazing size with four tusks, who was disporting himself with his females; the prince imagined him to be AIRĀVATA, the great elephant of INDRA, and ordered

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

CANTACA, the younger brother of *DUNDUBHI*, meditated vengeance, and assuming the character of a *Bráhmén*, procured an introduction to *VISVADHANWA* as a person eminently skilled in the art of cookery: he was accordingly appointed chief cook, and, a number of *Bráhméns* having been invited to a solemn entertainment, he stewed a *cushapa*, or *corpse*, (some say *putria fish*) and gave it in soupe to the guests; who, discovering the abominable af-

front, were enraged at the king, telling him, that he should live twelve years as a night-wanderer feeding on *cunapas*, and that *Caunapa* should be the surname of his descendants: some add, that, as soon as this curse was pronounced, the body of VISVADHANWA became festering and ulcerous, and that his children inherited the loathsome disease.

WE find clear traces of this wild story in *Egypt*; which from CA'MA was formerly named *Cbemia*, and it is to this day known by the name of *Cbemi* to the few old *Egyptian* families, that remain: it has been conjectured, that the more modern *Greeks* formed the word *Cbemia* from this name of *Egypt*, whence they derived their first knowledge of *Cbemistry*. The god CAIMIS was the same, according to PLUTARCH, with ORUS the Elder, or one of the ancient APOLLOS; but he is described as very young and beautiful, and his consort was named RHYTIA; so that he bears a strong resemblance to CA'MA, the husband of RETI, or the CUPID of the *Hindus*: there were two gods named CUPID, says ÆLIAN (*a*), the elder of whom was the son of LUCINA, and the lover, if not the husband, of VENUS: the younger was her son. Now SMU or TYPHON, says HERODOTUS, wished to destroy ORUS, whom LATONA concealed in a grove of the island *Cbemmis*, in a lake near *Butus*; but SMU, or SAMBAR, found means to kill him, and left him in the waters, where ISIS found him and restored him to life (*b*). ÆLIAN says, that the Sun, a form of OSIRIS, being displeased with CUPID, threw him into the ocean, and gave him a shell for his abode: SMU, we are told, was at length defeated and killed by ORUS. We have said, that CA'MA was born again in this lower world, or became *Adbôyóni*, not as a punishment for his offence, which that word commonly implies, but as a mitigation of the

(*a*). B. 14, C. 28.

(*b*). Diod. Sic. B. 14.

chastisement, which he had received from ISWARA, and as a favour conferred on him in becoming a son of VISHNÛ: this may, therefore, be the origin both of the name and the story of ADONIS; and the yearly lamentations of the *Syrian* damsels may have taken rise from the ditties chanted by RETI, together with the *Apсарасes*, or nymphs, who had attended CA'MA, when he provoked the wrath of MAHA'DE'VA: one of the sweetest measures in *Sanscrit* prosody has the name of *Reti vilāpa*, or the *dirge* of RETI.

IN the only remaining accounts of *Egyptian* Mythology, we find three kings of that country, named CAMEPHIS, which means in *Coptick*, according to JABLONSKI, the guardian divinity of *Egypt* (a): the history of those kings is very obscure; and whether they have any relation to the three descendants of CA'MA, I cannot pretend to determine. The *Caunapas* appear to be the Νέκυες ἡμῶν supposed to have reigned in *Egypt*; for we learn from SYNCEL-LUS (a), that the *Egyptians* had a strange tale concerning a dynasty of *dead men*; that is, according to the *Hindus*, of men afflicted with some sphacelous disorder, and, most probably, with *Elephantiasis*. The seat of CUNAPA seems to have been *Canobus*, or *Canopus*, not far from *Alexandria*: that CANOPUS died there of a loathsome disease was asserted by the *Greek* Mythologists, according to the writer of the *Great Etymological Dictionary* under the word Ἐλεγειον; and he is generally represented in a black shroud with a cap closely fitted to his head, as if his dress was intended to conceal some offensive malady; whence the potters of *Canopus* often made pitchers with covers in the form of a close cap. His tomb was to be seen at *Helenium* near the town, which bore his name; but that of his wife (who, according to EPIPHANIUS, was named CUMENUTHIS) was in a place called *Menuthis*, at the

(a) See *Alphab. Tibet.* p. 145. (b) p. 40. cited by Mr. BRYANT.

distance of two stadia. There were two temples at *Canopus*; the more ancient inscribed to *HERCULES*, which stood in the suburbs (*a*), and the more modern, but of greater celebrity, raised in honour of *SERAPIS* (*b*). Now there seems to be no small affinity between the characters of *DUNDHU* and *ANTÆUS*, of *VISVADHANWA* and *HERCULES*: many heroes of antiquity (*CICERO* reckons up *six*, and others, *forty-three*, some of whom were peculiar to *Egypt*) had the title of *HERCULES*; and the *Greeks*, after their fashion, ascribed to one the mighty achievements of them all. *ANTÆUS* was, like *DUNDHU*, a favourite servant of *OSIRIS*, who intrusted part of *Egypt* to his government; but, having in some respect misbehaved, he was deposed, absconded, and was hunted by *HERCULES* through every corner of *Africa*: hence I conclude, that *Dandhu-māra-s'kân* was the town, called *Anteu* by the *Egyptians*, and *Antæopolis* by the *Greeks*, where a temple was raised and sacrifices made to *ANTÆUS*, in hope of obtaining protection against other demons and giants. *Rācshasa-s'kân* seems to be the *Rhacotis* of the *Greeks*, which *CEDRENIUS* calls in the oblique case *Rhakhastên*: it stood on the site of the present *Alexandria*, and must in former ages have been a place of considerable note; for *PLINY* tells us, that an old king of *Egypt*, named *MESPHEES*, had erected two obelisks in it, and that some older kings of that country had built forts there, with garrisons in them, against the pirates who infested the coast (*c*). When *HERCULES* had put on the fatal robe, he was afflicted, like *VISVADHANWA*, with a loathsome and excruciating disease, through the vengeance of the dying *NESSUS*: others relate (for the same fable is often differently told by the *Greeks*) that *HERCULES* was covered with gangrenous ulcers from the venom of the *Lernean* serpent, and was cured in *Phenice* at a place called *Ake* (the *Acco* of Scripture), by the juice of a plant, which abounds

(a) Herod. B. 2.

(b) Strab. B. 17.

(c) Lib. 36. Cap. 9.

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

IN the *Canopean* temple of *SERAPIS*, the statue of the god was decorated with a *Cerberus* and a *Dragon*; whence the learned *Alexandrians* concluded, that he was the same with *PLUTO*: his image had been brought from *Sinope* by the command of one of the *Ptolemies*, before whose time he was hardly known in *Egypt*. *SERAPIS*, I believe, is the same with *YAMA* or *PLUTO*; and his name seems derived from the compound *Aśrapa*, implying *thirst of blood*: the *Sun* in *Bhádra* had the title of *YAMA*, but the *Egyptians* gave that of *PLUTO*, says *PORPHYRY*, to the great luminary near the winter solstice (a). *YAMA*, the regent of hell, has two dogs, according to the *Puránas*, one of them, named *CERBURA* and *SABALA*, or *varied*; the other *SYAMA*, or *black*; the first of whom is also called *Trisiras*, or *with three heads*, and has the additional epithets of *Calmásha*, *Chitra*, and *Cirmira*, all signifying *stained* or *spotted*: in *PLINY* the words

(a) Steph. Byzant. under *Ake*.

(b) Cited by Euseb.

Cimmerium and *Cerberion* seem used as synonymous (a); but, however that may be, the *CERBURA* of the *Hindus* is indubitably the *CERBERUS* of the *Greeks*. The Dragon of *SERAPIS* I suppose to be the *Séshanága*, which is described as in the infernal regions by the author of the *Bhágavat*.

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

TOWARD the middle of the period, named *Padmatálpa*, there was such a want of rain for many successive years, that the greatest part of mankind perished, and *BRAHMA* himself was grieved by the distress, which prevailed in the universe: *RIPUNJAYA* then reigned in the west of *Cushadwíp*, and, seeing his kingdom desolate, came to end his days at *Cási*. Here we may remark, that *Cási*, or the *Splendid*, (a name retained by *PTOLEMY* in the word *Cassidia*) is called *Banáres* by the *Moguls*, who have transposed two of the letters in its ancient epithet *Váránesi*; a name, in some degree preserved also by the *Greeks* in the word *Aornis* on the *Ganges*; for, when old *Cási*, or *Cassidia*, was destroyed by *BHAGAWAN*, according to the *Puránas*, or by *BACCHUS*, according to *DIONYSIUS PERIEGETES*, it was rebuilt at some distance from its former site, near a place called *Siva-bar*, and had the name of *Váránasi*, or *Aornis*, which we find also written

(a) Lib. 6. C. 6.

Avernus: the word *Váránasî* may be taken, as some *Bráhmens* have conjectured, from the names of two rivulets *Varuna* and *Asî*, between which the town stands; but more learned grammarians deduce it from *vara*, or *most excellent*, and *anas*, or *water*, whence come *Varánasî*, an epithet of *Gangá*, and *Váránasî* (formed by PA'NINI's rule) of the city raised on her bank. To proceed: BRAHMA' offered RIPUNJAYA the dominion of the whole earth, with *Cáśî* for his metropolis, directing him to collect the scattered remains of the human race, and to aid them in forming new settlements; telling him, that his name should thenceforth be DIVO'DA'SA, or *Servant of Heaven*. The wise prince was unwilling to accept so burdensome an office, and proposed as the condition of his acceptance, that the glory, which he was to acquire, should be exclusively his own, and that no *Dévatà* should remain in his capital: BRAHMA', not without reluctance, assented; and even MAHA'DE'VA, with his attendants, left their favourite abode at *Cáśî*, and retired to the *Mandara* hills near the source of the *Ganges*. The reign of DIVODAS began with acts of power, which alarmed the Gods; he deposed the Sun and Moon from their seats, and appointed other regents of them, making also a new sort of fire: but the inhabitants of *Cáśî* were happy under his virtuous government. The deities, however, were jealous; and MAHA'DE'VA, impatient to revisit his beloved city, prevailed on them to assume different shapes, in order to seduce the king and his people. DE'VI tempted them, without success, in the forms of sixty four *Yóginis*, or female anachorets: the twelve *Ádityas*, or Suns, undertook to corrupt them; but, ashamed of their failure, remained in the holy town: next appeared GANE'SA, commissioned by his father MAHA'DE'VA, in the garb of an astronomer, attended by others of his profession, and assisted by thirty-six *Vaináyacis* or *Gánésis*, who were his female descendants; and by their help he began to change the disposition

of the people, and to prepare them for the coming of the three principal deities.

VISHNU came in the character of JINA, inveighing against sacrifices, prayers, pilgrimage, and the ceremonies prescribed by the *Vêda*, and asserting, that all true religion consisted in *killing no creature that had life*: his consort JAYÂ'DE'VR preached this new doctrine to her own sex; and the inhabitants of *Câsi* were perplexed with doubts. He was followed by MAHA'DE'VA, in the form of ARHAN or MAHIMAN, accompanied by his wife MAHA'MA'NYA', with a multitude of male and female attendants: he supported the tenets of JINA, alledging his own superiority over BRAHMA' and VISHNU, and referring, for the truth of his allegation, to JINA himself, who fell prostrate before him; and they travelled together over the world endeavouring to spread their heresies. At length appeared BRAHMA' in the figure of BUDDHA, whose consort was named VIJNY'A: he confirmed the principles inculcated by his predecessors, and, finding the people seduced, he began, in the capacity of a *Brâhmen*, to corrupt the mind of the king. DIVO'DA'SA listened to him with complacency, lost his dominion, and gave way to MAHA'DE'VA, who returned to his former place of residence; but the deposed king, reflecting too late on his weakness, retired to the banks of the *Gómati*, where he built a fortress, and began to build a city on the same plan with *Câsi*: the ruins of both are still to be seen near *Chanwoc* about fourteen miles above the confluence of the *Gumti* with the *Ganges* and about twenty to the north of *Banáres*. It is added, that MAHA'DE'VA, having vainly contended with the numerous and obstinate followers of the new doctrine, resolved to exterminate them; and for that purpose took the shape of SANCARA, surnamed *Acbârya*, who explained the *Vêdas* to the people, destroyed the temples of the *Jâinas*, caused their books to be burned, and massacred

all, who opposed him. This tale, which has been extracted from a book, entitled *Sancara-prádur-bháva*, was manifestly invented, for the purpose of aggrandizing SANCARA'CHA'RYA, whose exposition of the *Upanishads* and comment on the *Védánta*, with other excellent works, in prose and verse, on the being and attributes of GOD, are still extant and sedulously studied by the *Védánti* school: his disciples considered him as an incarnation of MAHA'-DE'VA; but he tarnished his brilliant character by fomenting the religious war, in which most of the persecuted *Jainas* were slain or expelled from these parts of *India*; very few of them now remaining in the *Gangetick* provinces or in the western peninsula, and those few living in penury and ignorance, apparently very wretched, and extremely reserved on all subjects of religion. These heterodox *Indians* are divided into three sects: the followers of JINA we find chiefly dispersed on the borders of *India*; those of BUDDHA, in *Tibet* and other vast regions to the north and east of it; while those of ARHAN (who are said to have been anciently the most powerful of the three) now reside principally in *Siam* and in other kingdoms of the eastern peninsula. ARHAN is reported to have left impressions of his feet on rocks in very remote countries, as monuments of his very extensive travels: the most remarkable of them is in the island of *Sinbal* or *Silan*, and the *Siamese* revere it under the name of *Prapút* from the *Sanscrit* word *Prapáda*; but the *Bráhmens* insist, that it was made by the foot of RA'VANA. Another impression of a foot, about two cubits long, was to be seen, in the time of HERODOTUS, on the banks of the river *Tyras*, now called the *Dniester*: the people of that country were certainly *Bauddhas*, and their high priest, who resided on Mount *Cocajon*, at present named *Cajon*, was believed to be regenerate, exactly like the *Lama* of *Tibet*.

As to JINA, he is said by his followers to have assumed twenty-four

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

MOST of the *Brâhmens* insist, that the BUDDHA, who perverted DIVO'DA'SA, was not the *ninth* incarnation of VISHNU, whose name, some say, should be written BAUDDHA or BO'DDHA ; but, not to mention the *Amar-côsh*, the *Mugdhabôdb*, and the *Gîtagôvinda*, in all of which the ninth *avatâr* is called BUDDHA, it is expressly declared in the *Bhâgavat*, that VISHNU should appear *ninthly* in the form of " BUDDHA, son of JINA, for " the purpose of confounding the *Daityas*, at a place named *Cicata*, when " the *Cali* age should be completely begun : " on this passage it is only remarked by SRI'DHARA *Swâmi*, the celebrated commentator, that JINA and AJINA were two names of the same person, and that *Cicata* was in the district of *Gayâ* ; but the *Pandits*, who assisted in the *Persian* translation of the *Bhâgavat*, gave the following account of the ninth *avatâra*. The *Daityas* had asked INDRA, by what means they could attain the dominion of the world ; and he had answered, that they could only attain it by sacrifice, purification, and piety : they made preparations accordingly for a solemn sacrifice and a general ablution ; but VISHNU, on the in-

tercession of the *Dévas*, descended in the shape of a *Sannyasi*, named BUDDHA, with his hair braided in a knot on the crown of his head, wrapt in a squalid mantle and with a broom in his hand. BUDDHA presented himself to the *Daityas*, and was kindly received by them; but, when they expressed their surprise at his foul vesture and the singular implement, which he carried, he told them, that *it was cruel, and consequently impious, to deprive any creature of life*; that, whatever might be said in the *Védas*, every sacrifice of an animal was an abomination, and that purification itself was wicked, because some small insect might be killed in bathing or in washing cloth; that he never bathed, and constantly swept the ground before him, lest he should tread on some innocent reptile: he then expatiated on the inhumanity of giving pain to the playful and harmless kid, and reasoned with such eloquence, that the *Daityas* wept, and abandoned all thought of ablution and sacrifice. As this *Mâyâ*, or *illusory appearance*, of VISHNU frustrated the ambitious project of the *Daityas*, one of BUDDHA's titles is the son of MA'YA: he is also named SA'CYASINHA, or the *Lion* of the race of *Sâcyâ*, from whom he descended; an appellation, which seems to intimate, that he was a conqueror or a warrior, as well as a philosopher. Whether BUDDHA was a sage or a hero, the leader of a colony, or a whole colony personified, whether he was black or fair, whether his hair was curled or straight, if indeed he had any hair (which a commentator or the *Bhûgavat* denies), whether he appeared ten, or two hundred, or a thousand, years after CRISHNA, it is very certain, that he was not of the true *Indian* race: in all his images, and in the statues of *Bauddhas*, male and female, which are to be seen in many parts of these provinces and in both peninsulas, there is an appearance of something *Egyptian* or *Ethiopian*; and both in features and dress, they differ widely

from the ancient *Hindu* figures of heroes and demigods. SA'CYA has a resemblance in sound to SISAC, and we find CHA'NAC abbreviated from CHA'NACYA; so that SISAC and SESONCHOSIS may be corrupted from SA'CYASINHA, with a transposition of some letters, which we know to be frequent in proper names, as in the word *Banâres*. Many of his statues in *India* are Colossal, nearly naked, and usually represented sitting in a contemplative attitude; nor am I disinclined to believe, that the famed statue of MEMNON in *Egypt* was erected in honour of MAHIMAN, which has MAHIMNA' in one of its oblique cases, and the *Greeks* could hardly have pronounced that word otherwise than MAIMNA or MEMNA: they certainly used *Mai* instead of *Mahà*, for HESYCHIUS expressly says *Mai*, *μεγδ.* 'ἰσδοι'; and *Mai* signifies *great* even in modern *Coptick*. We are told, that MAHIMAN, by his wife MAHA'MANYA', had a son named SARMANA CARDAMA, who seems to be the SAMMANO CODOM of the *Bauddhas*, unless those last words be corrupted from SAMANTA GO'TAM, which are found in the *Amarcôsh* among BUDDHA's names. CARDAM, which properly means *clay* or *mud*, was the first created man according to some *Indian* legends; but the *Purânas* mention about seven or eight, who claimed the priority of creation; and some *Hindus*, desirous of reconciling the contradiction, but unwilling to admit that the same fact is differently related, and the same person differently named, insist that each was the first man in his respective country. Be this as it may, CARDAMA lived in *Varuna-c'banda*, so called from his son VARUNA the god of ocean, where we see the groundwork of the fable concerning PALÆMON, or MELICERTUS, grandson of CADMUS: now that *c'banda*, or division, of *Jambu-dwîp* comprised the modern *Persia*, *Syria*, and *Asa* the Less; in which countries we find many traces of MAHIMAN and his followers in the stupendous edifices, remarkable for their magnificence and solidity, which the

Greeks ascribed to the *Cyclopes*. The walls of *Susa*, about sixteen miles in circumference, were built by the father of MEMNON; the citadel was called *Memnionium*, and the town, *Memnonia*; the palace is represented by ÆLIAN as amazingly sumptuous, and STRABO compares its ancient walls, citadel, temples, and palace to those of *Babylon*; a noble high road through the country was attributed to MEMNON; one tomb near *Troy* was supposed to be his, and another in *Syria*; the *Ethiopians*, according to DIODORUS of *Sicily*, claimed MEMNON as their countryman, and a nation in *Ethiopia* were styled *Memnones*; on the borders of that country and of *Egypt* stood many old palaces, called *Memnonian*; part of *Thebes* had the name of the *Memnionium*; and an astonishing building at *Abydus* was denominated MEMNON's palace: STRABO says, that many supposed ISMANDES to have been the same with MEMNON, and consequently they must have thought the Labyrinth a *Memnonian* structure (a).

DIVO DA'SA, pronounced in the popular dialects DIODA'S, reigned over some western districts of *Cusha-dwip within*, which extended from the shores of the *Mediterranean* to the banks of the *Indus*; and he became, we find, the first mortal king of *Varanes*: he seems to have been the HERCULES DIODAS, mentioned by EUSEBIUS, who flourished in *Phenice*, and, it is supposed, about 1524 years before our era; but, in my humble opinion, we cannot place any reliance on such chronological calculations; which always err on the side of antiquity. The three sects of JINA, MAHIMAN, and BUDDHA, whatever may be the difference between them, are all named BAUDDHAS; and, as their chief law, in which, as the *Bráhmens* assert, they make virtue and religion consist, is to preserve the lives of all animated beings, we cannot

(a) Herod. V. 54. Æl. XIII. 18. Diod. III. 69. Strab. XV. p. 728. XVII. p. 813.

but suppose, that the founder of their sect was BUDDHA, the ninth *avatâr*, who, in the *Agnipurân*, has the epithet of *Sacripa*, or Benevolent, and, in the *Gîtâgôvinda*, that of *Sadaya-brîdaya*, or Tender-hearted: it is added by JAYADEVA, that “ he censured the whole *Vêda*, because it prescribed “ the immolation of cattle.” This alone, we see, has not destroyed their veneration for him; but they contend that atheistical dogmas have been propagated by modern *Bauddhas*, who were either his disciples, or those of a younger BUDDHA, or so named from *buddhi*, because they admit no supreme divinity, but *intellect*: they add, that even the old *Jainas*, or *Jayanas*, acknowledged no Gods but JYA, or Earth, and VISHNU, or Water; as DE-RIADES (perhaps DURYÔDHAN) is introduced by NONNUS boasting, that Water and Earth were his only deities, and reviling his adversaries for entertaining a different opinion (*a*); so that the *Indian war*, described in the *Dionysiacs*, arose probably from a religious quarrel. Either the old *Bauddhas* were the same with the *Cutila-cêsas*, or nearly allied to them; and we may suspect some affinity between them and the *Pâlis*, because the sacred language of *Siam*, in which the laws of the *Bauddhas* are composed, is properly named *Pâli*; but a complete account of BUDDHA will then only be given, when some studious man shall collect all that relates to him in the *Sanscrit* books, particularly in the *Vâyu-purân*, and shall compare his authorities with the testimonies, drawn from other sources by KÆMPFER, GIORGI, TACHARD, DE LA LOUBÈRE, and by such as have access to the literature of *China*, *Siam*, and *Japan*.

SECTION THE THIRD.

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

I. PE'T'HÍ'NA'S, or PI'T'HE'NA'S was a *Rishi*, or holy man, who had long resided near mount *Himdlaya*, but at length retired to the places of pilgrimage on the banks of the *Cáli*, designing to end his days there in the discharge of his religious duties: his virtues were so transcendent, that the inhabitants of the countries bordering on that river, insisted on his becoming their sovereign, and his descendants reigned over them to the *thirteenth* generation; but his immediate successor was only his adopted son. The following series of *fifteen* kings may constitute, perhaps, the dynasty, which, in the history of *Egypt*, is called the *Cynick Circle*:

PE'T'HÍ'NA'S.

Paít'hínáñ,

Crítriménás,

Ishénás,

10. Carmanyénás,

Yashténás,

Pít'híni,

5. Cashténás,

Pát'híni,

Jushténás,

Páttiyamśuca,

Pushténás,

Pét'hí-śuca,

Sushténás,

15 Mé'd'hí-śuca.

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

THE founder of the family was a pious and excellent prince, observing in all respects the ordinances of the *Vēda*: his name is to this day highly venerated by the *Bráhmens*; many sacerdotal families in *India* boast of their descent from him; and the laws of PAIT'HĪNASI are still extant, in an ancient style and in modulated prose, among the many tracts, which collectively form the *Dherma-Sástra*. It must be observed, that he was often called PÍ'T'HĒ-RĪSHI, or PÍ'T'HERSHI; and his place of residence, Pít'hé-rīshi-s'bán; but the short vowel *rī* has the sound of *rū* in the western pronunciation, like the first syllable of *Richard* in some *English* counties: thus, in parts of *India*, *amrita*, or *ambrosia*, is pronounced *amrūt*; whence I conjecture, that the seat of Pít'hé-rushi was the *Pathros* of Scripture, called *Phatures* by the Seventy, and *Phatori* by EUSEBIUS, which gave its appellation to the *Phaturitic* nome of PLINY. Some imagine *Phaturis* to have been *Thebes* or *Diospolis*; but PLINY mentions them both as distinct places, though, from his context, it appears that they could not be far asunder; and I suppose *Phaturis* to be no other than the *Tathyris* of PTOLEMY, which he places at no great distance from the *Memnonium*, or western suburb of *Thebes*; and, in the time of PTOLEMY, the nome of *Phaturis* had been annexed to that of *Diospolis*, so that its capital city became of little importance: we took notice, in the first section, that the *Ethiopians*, who, from a defect in their articulation, say TAULOS instead of PAULOS, would have pronounced *Titboes* for *Pithoes*, and *Tathuris* for *Pathuris*.

THOUGH we before gave some account of the fabulous RA'HU and the *Grahas*, yet it may not be superfluous to relate their story in this place at greater length. RA'HU was the son of CAS'YAPA and DITI, according to some authorities; but others represent SINHICA' (perhaps, the *Sphinx*) as his natural mother: he had four arms; his lower parts ended in a tail

like that of a dragon; and his aspect was grim and gloomy, like the *darkness* of the Chaos, whence he had also the name of TAMAS. He was the adviser of all mischief among the *Daityas*, who had a regard for him; but among the *Dévatás* it was his chief delight to sow dissention; and, when the Gods had produced the *amrit* by churning the ocean, he disguised himself like one of them, and received a portion of it; but, the Sun and Moon having discovered his fraud, VISHNU severed his head and two of his arms from the rest of his monstrous body. That part of the nectareous fluid, which he had time to swallow, secured his immortality: his trunk and dragon-like tail fell on the mountain of *Malaya*, where MINÍ, a *Bráhmén*, carefully preserved them by the name of CE'TU; and, as if a complete body had been formed from them, like a dismembered polype, he is even said to have adopted CE'TU as his own child. The head with two arms fell on the sands of BARBARA, where PÍ'T'HÉ'NÁ's was then walking with SINHICÁ', by some called his wife: they carried the *Daitya* to their palace, and adopted him as their son; whence he acquired the name of PAIT'HÉ'NASI. This extravagant fable is, no doubt, astronomical; RA'HU and CE'TU being clearly the *nodes*, or what astrologers call the *head* and *tail* of the dragon: it is added, that they appeased VISHNU and obtained readmission to the firmament, but were no longer visible from the earth, their enlightened sides being turned from it; that RA'HU strives, during eclipses, to wreak vengeance on the Sun and Moon, who detected him; and that CE'TU often appears as a comet, a whirlwind, a fiery meteor, a waterspout, or a column of sand. From PAITHÍ'NÁ's the *Greeks* appear to have made *Pythónos* in their oblique case; but they seem to have confounded the stories of PYTHON and TYPHON, uniting two distinct persons in one (a). PAIT'HÉ'NASI, who reigned on the banks of the *Cáli* af-

(a) PLUT. Isis and Osiris.

ter PIT'HE'NAS his protector, I suppose to be TYPHON, TYPHAON or TY-PHŒUS: he was an usurper and a tyrant, oppressing the *Dévatás*, encouraging the *Dútyas*, and suffering the *Védas* to be neglected. HERODOTUS represents him, like RA'HU, as constantly endeavouring to destroy APOLLO and DIANA (a); and the mythologists add, that he was thunderstruck by JUPITER, and fell into the quicksands of the lake *Sirbonis*, called also *Sirbon* and *Sarbonis*: now *Swarbbánu*, one of his names, signifies *Light of Heaven*, and, in that character, he answers to LUCIFER. The fall of that rebellious angel is described by ISAIAH, who introduces him saying, that "he would exalt his throne above the stars of GOD, and would sit on the mount of the congregation in the sides of the North": the heavenly *Méru* of the *Puránas*, where the principal *Dévas* are supposed to be seated, is not only in the North, but has also the name of *Sabbá*, or the *congregation*. Fifty six comets are said, in the *Chintámani*, to have sprung from CE'TU; and RA'HU had a numerous progeny of *Gráhas*, or crocodiles: we are told by ÆLIAN, that TYPHON assumed the form of a crocodile (b); and RA'HU was often represented in the shape of that animal, though he is generally described as a dragon. The constellation of the Dragon is by the *Japanese* called the *Crocodile*; and the sixth year of the *Tartarian* cycle has the same appellation: it is the very year, which the *Tibetians* name the year of Lightning, alluding to the dragon, who was stricken by it (c). A real tyrant of *Egypt* was, probably, supposed to be RA'HU, or TYPHON, in a human shape; for we find, that he was actually expelled from that country together with his *Grabas*: I have not yet been able to procure a particular account of their expulsion. The *ś'bán* of RA'HU or PAITHI-NASI, named also PAITHI, seems to have been the town of *Pithon* on the

(a) B. 2. C. 156.

(b) On Animals, B. 10 C. 21.

(c) Alphab. Tibet. p. 463.

borders of *Egypt*: the Seventy wrote it *Peitho*, and HERODOTUS calls it *Patumos*; but, the second case in *Sanscrit* being generally affected in the western dialects, we find it written *Phithom* by the old *Latin* interpreter, *Fithom* by HIERONYMUS, and *Pelhom* in the *Coptick* translation. The *Greek* name of that city was *Heroöpolis*, or according to STRABO, *Heroön*; but we are informed by STEPHANUS of *Byzantium* (a), that, “when TY-
 “PHON was smitten by lightning, and blood (αἷμα) flowed from his
 “wounds, the place, where he fell, was thence called *Hæmus*, though it
 “had likewise the name of *Hero* :” so the station of RA’HU was on the
 spot, where PíT’HE’NA’S and SINGHICA’ found his bloody head rolling
 on the sands; and, if *Singhicá*, or the *Woman like a Lionsess*, be the *Sphinx*,
 the monstrous *beast*, which the *Arabs* call *Abu’lbaul*, or *Father of Ter-*
rour, may have been intended for that of RA’HU, and not, as it is com-
 monly believed, for his mother. Though the people of *Egypt* abhorred
 TYPHON, yet fear made them worship him; and in early times they offered
 him human victims: the *Greeks* say, that he had a *red* complexion, and
 mention his expulsion from *Egypt*, but add a strange story of his arrival in
Palestine, and of his three sons. We must not, however, confound
 RA’HU with MAHA’DE’VA’, who, in his destructive character was called
 also TYPHON; though it be difficult sometimes to distinguish them: several
 places in *Egypt* were dedicated to a divinity named TYPHON; as the *Ty-*
phaonian places between *Tentyra* and *Coptos*; and the tower of *Melite*,
 where daily sacrifices were made to a *dragon* so terrible, that no mortal
 durst look on him; the legends of the temple relating, that a man, who
 had once the temerity to enter the recesses of it, was so terrified by the
 sight of the monster, that he soon expired (b). *Melite*, I presume, was in

(a) Under the word ‘Hæm’.

(b) *Ælian* on Animals, B. 11. C. 17.

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

THE usurper was succeeded by ISHTE'NA'S, the real son of PI'T'HE'NA'S, who had also a daughter named PAIT'HE'NI; and her story is related thus in the *Brahmānda-purān*. From her earliest youth she was distinguished for piety, especially towards MAHA'DE'VA, on whom her heart was ever intent; and, at the great festival, when all the nation resorted to *Cardamass'balī*, or *Thebes*, the princesses never failed to sing and dance before the image of CARDAME'SWARA: the goddess ISWARI was so pleased with her behaviour, that she made PAITHE'NI her *Sac'bi*, or female companion; and the damsel used to dance thrice a day in the *mud* before the gate of the temple, but with such lightness and address as never to soil her mantle. She died a virgin, having devoted her life to the service of the god and his consort. The female patronymick PAIT'HE'NI comes from PIT'H' or PIT'HE'NA, but from PIT'HE'NA'S the derivative form would be PAITHE'NASI; and thence NONNUS calls her PEITHIANASSA, and describes her as a handmaid of SEMELE, the daughter of CADMUS, in which character she received JUNO, (a) who was devising the ruin of SEMELE, and with that intent had assumed the form of a loquacious nurse: this passage in the *Dionysiacs* is very interesting, as it proves, in my opinion, that the SEMELE and CADMUS of the *Greeks* were the same with the SYA'MALA' and CARDAMA of the *Hindus*.

THE *fourteenth* prince of this dynasty was devoted from his infancy to the worship of I'SWARA, on whom his mind was perpetually fixed, so

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

that he became insensible of all worldly affections, and indifferent both to the praise and censure of men: he used, therefore, to wander over the country, sometimes dwelling on hills and in woods, sometimes in a bower, rarely in a house, and appearing like an idiot in the eyes of the vulgar, who, in ridicule of his idle talk and behaviour, called him *Pél'bi-suca*, *Panjara-suca*, or *Sála'-suca*, meaning the *parrot* in a *chest*, a *cage*, or a *house*, which names he always retained. When he grew up, and sat on the throne, he governed his people equitably and wisely, restraining the vicious by his just severity, and instructing the ignorant in morals and religion: by his wife MA'RISHA' he had a son called ME'D'HI-SUCA, to whom at length he resigned his kingdom, and, by the favour of ISWARA, became *jévanmuṣṭa* or *released*, even *during life*, from all encumbrances of matter; but the story of MA'RISHA' and his son has been related in a preceding section. *Méd'bi*, or *Mér'bi* means a pillar, or a *post to which victims are tied*, or any straight pole perpendicularly fixed in the ground; and *Pattyam*, I believe, signifies a cross stick, or a wooden bar placed horizontally; so that *Pattyam-suca* might have meant the *parrot on a perch*; but why the *thirteenth* prince had that appellation, I am not yet informed: *SUCA* is also a proper name; the son of VYA'SA, and principal speaker in the *Bhāgavat*, being called *SUCA-DE'VA*. Now many *obelisks* in *Egypt* were said to have been raised by a king named *SUCHIS*; (*a*) and the famous Labyrinth, to have been constructed by king *PETESUCCUS*: (*b*) by *Mérbi* we may certainly understand either a pillar or an obelisk, or a slender and lofty tower, like the *Mendārahs* of the *Muselmans*, or even a high building in a pyramidal form. The *Hindus* assert, that each of the three *SUCAs* had a particular edifice ascribed to him; and we can hardly doubt, that the *ś'ṭhān* of PE'THI-SUCA was the

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

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

Labyrinth: if the three names of that prince have any allusion to the building, we may apply *Sálá*, or mansion, to the whole of it; *Panjara*, or cage, to the lower story, and *Pét'li*, or chest, to the various apartments under ground, where the chests, or *coffins*, of the sacred crocodiles, called *Sukbus* or *Sukhis* in old *Egyptian*, (*a*) and *Soukb* to this day in *Coptick*, were carefully deposited. HESYCHIUS, indeed, says, that *Buti* signified a chest, or coffin, in *Egyptian*; but that, perhaps, must be understood of the vulgar dialect: the modern *Copts* call a chest *be-ut*, or, with their article, *tabút*; a word, which the *Arabs* have borrowed. When PLINY informs us, that PETESUCCUS was named also TITHOES, we must either read PRITHOES from PE'T'HI, or impute the change of the initial letter to the defective articulation of the *Ethiopians*, who frequently invaded *Egypt*. From the account, given by HERODOTUS, we may conjecture, that the coffins of the *sacred crocodiles*, as they were called, contained in fact the bodies of those princes, whom both *Egyptians* and *Hindus* named *Sucas*, though *suc* means a parrot in *Sanscrit*, and a crocodile in the *Coptick* dialect: the *Sanscrit* words for a crocodile are *Cumbhíra* and *Nacra*, to which some expositors of the *Amarcósh* add *Avagraba* and *Grába*; but, if the royal name was symbolical and implied a peculiar ability to *seize* and *bold*, the symbol might be taken from a bird of prey as well as from the lizard-kind; especially as a sect of *Egyptians* abhorred the crocodile, and would not have applied it as an emblem of any legal and respectable power, which they would rather have expressed by a hawk, or, some distinguished bird of that order: others, indeed, worshipped crocodiles, and I am told, that the very legend before us, framed according to their notions, may be found in some of the *Puránas*.

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

(b) B. 2. C. 148.

WE find then three kings, named SUCAS, or *parrots*, living in a *house* or a *cage*, or resting either on an *upright pole*, or on one with a *cross-bar*: but who they were, it is not my present object, nor am I now able, to investigate: I will only observe, that besides the king of *Egypt*, whom PLINY calls SUCHIS, or SOCHIS, the father of the *Curetes* is named SOCHUS by a *Greek* lexicographer, and SOCUS by the author of the *Dionysiacks*; and that he was one of the *Cabires* or *Cuvéras*, who (or at least some of whom) inhabited in former ages the countries adjacent to the *Nile*.

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

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

II. ON the mountains of *Jwálámuc'ba* in the interior *Cusba-dwíp*, reigned a virtuous and religious prince, named C'HARVANA'YANA's, whose son CAPE'YANA's preferred arms and hunting, in which he was continually engaged, to the study of the *Vêda*, and was so frequently concerned in contests and affrays with his neighbours, that his father, after many vain admonitions, banished him from his palace and his kingdom: the dauntless young exile retired to the deserts, and at length reached *Mócshésa*, believed to be *Mecca*, where, hungry and fatigued, he bathed in the *Mócsha-tírt'ba*, or consecrated well, and passed the night without sleep. VISVACSE'NA, then sovereign of that country, had an only daughter PADMAMUC'HR', or with a *face like a lotos*, who went to perform religious rites to MAHA'DE'VA, God of the temple and the well; and there seeing the prince, she brought him refreshment and heard his adventures: their interview ended in mutual love, and the old king, who denied her nothing, consented to their marriage, which was solemnized with the ceremony of *Pánigraba*, or *taking hands*; and the young pair lived many years happily in the palace of their father. It happened some

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

time after, that the city was besieged by two kings of the *Dánavas* with a numerous army; but CAPE'YANA's entirely defeated them: the venerable monarch met his brave son in law returning with conquest, and, having resigned the throne to him, went to the banks of the *Cáli*, accompanied by his wife, and entered with her into the *third* order, called *Tánaprest'ba*, or that of *hermits*, in which they passed the remainder of their lives, and, after death, obtained *laya*, or *union with the supreme spirit*; whence their station was named *Layast'bán*, or *Layavatí*, and was visited, for ages after, by such as hoped for beatitude. CAPE'YANAS, or CAPE'NAS, (for he is differently named in the same book) adhered so strictly to justice, and governed so mildly, that he was respected by his neighbours and beloved by his subjects: yet he became a great conqueror, always protecting the weak, and punishing their oppressors. All the princes to the east of *Mócskéfa* paid him tribute; but CA'LASE'NA, king of the exterior *Cussha-dwíp*, having insolently refused to become his tributary, he invaded *Abyssinia*, and, after a very long battle, at a place named *Ranót'sava*, or the *festival of combat*, wholly defeated CA'LASE'NA, whom he replaced on his throne, exacting only a regular acknowledgement of his dominion paramount: then, following the course of the *Cáli* river, he came to *Barbara*, or the burning sands of *Nubia*, the king of which country was GULMA, one of the *Tamóvanfas*, or the son of MA'NDYA, who was the son of TAMAS, or SANI, by his wife JARAT'HA'; but from GULMA he met with no resistance, for the wise king laid his diadem at the feet of CAPE'NAS who restored it, and desired his company, as a friend, in his expedition to *Misra-s'bán*. The sovereign of *Misra* was at that time RANASÚ'RA, who, disdaining submission, sent his son RANADURMADA with a great force against CAPE'NAS, and soon followed him at the head of a more powerful army: an obstinate battle was fought, at a place called afterwards *Ghóra-s'bán* from the *horror* of the carnage; but RANASÚ'RA was killed and his troops entirely routed. The

conqueror placed the prince on the throne of *Misra*, the capital of which was then called *Vishva-śrīti-pura*, or the City of *Universal Fame*; and, having carried immense treasures to *Mōcshéśa*, he dedicated them to the God of the temple, resolving to end his days in peaceful devotion: by PADMA-MUC'HĪ he had a daughter named ANTARMADA, and a son, BHĀ'LE'YANA'S, to whom, after the example of ancient monarchs, he resigned his kingdom, when he grew old, and prepared himself for a better life.

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

on the ground wishing for death; but GANGA', the river-goddeſs, appeared to him, commanded him to return home, and aſſured him, that he ſhould have a ſon, whom ſhe would adopt by the name of GA'NGE'YANA'S, who ſhould overcome INDRA, and reſtore the horſe to his grandfather. Her prediction was in due time accompliſhed; and the young hero defeated the army of INDRA in a pitched battle near the river *Cáli*, whence he acquired the title of VIRAUJA-JIT, or vanquiſher of INDRA: the field of battle was thence named *Samara-ſt'hán*; and is alſo called *Viráſſaya*, becauſe the flower of heroes had been there lulled in the ſleep of death. BHA'LE-YANA'S, having a very religious turn of mind, placed his ſon on the throne, and, obſerving, that his ſiſter ANTARMADA' had the ſame inclinations, retired with her to the foreſt of *Tapas* in Upper Egypt; both intending to cloſe their days in devout austerities and in meditation on the ſupreme ſpirit: MA'YA'-DE'VI, or the goddeſs of worldly illuſion, who reſembles the APHRODITE *Pandemos* of the *Greeks*, and totally differs from JNYA'NA'-DE'VI, or the goddeſs of celeftial wiſdom, attempted to diſturb them, and to prevent them from reaping the fruit of their piety; but ſhe was unable to prevail over the fervent devotion of the two royal anchorites. Her failure of ſucceſs, however, gave her an unexpected advantage; for ANTARMADA' became too much elated with *internal pride*, which her name implies; and, boaiſting of her victory over MA'YA'-DE'VI, ſhe added, that the inhabitants of the three worlds would pay her homage, that ſhe ſhould be like ARUNDHATI', the celebrated conſort of VASISHT'HA, and that, after her death, ſhe ſhould have a ſeat in the ſtarry manſion: this vaunt provoked MA'YA'-DE'VI to a paroxyſm of rage; and ſhe flew to AURVA, requeſting him to ſet on fire the foreſts of *Tapas*; but VISHNU, in the ſhape of a hollow conical mountain, ſurrounded the princeſs, and ſaved her from the flames; whence the place, where ſhe ſtood, was called the

ś'hān of *Cb'hādītā*, or the *covered*, and *Periracshitā*, or the *guarded on all sides*. The enraged goddess then sent a furious tempest; but VISHNU, assuming the form of a large tree, secured her with its trunk and branches at a place thence named *Racshitā-ś'hāna*: MA'YA-DE'VĪ, however, seized her and cast her into a certain sea, which had afterwards the name of *Amagna*, because VISHNU endued its waters with a power of supporting her on their surface; and they have ever since retained that property, so that *nothing sinks* in them.

THE fourth and last machination was the most dangerous and malignant: DE'VĪ carried ANTARMADA' to the sea-shore and chained her to a rock, that she might be devoured by a *Grāba*, or sea-monster; but VISHNU, ever vigilant to preserve her, animated a young hero, named PA'RASICA, who slew the monster, and released the intended victim, at a place named, from her deliverance, *Uddbāra-ś'hān*. He conducted her to his own country, and married her at a place, called *Pānigraba*, because he there *took her by the hand* in the nuptial ceremony: they passed through life happily, and, after death, were both seated among the stars, together with CAPE'NAS and PADMAMUC'HĪ, who had also the patronymick of CA'SYAPĪ. Among the immediate descendants of PA'RASICA and ANTARMADA', we find VA'RASICA and RASICA, who reigned successively, TIMICA and BHA'LUCA, who travelled, as merchants, into distant countries, and BHA'LUCA'YANI, who seems to have been the last of the race.

THE pedigree of CAPE'NAS has been carefully preserved; and many *Brāhmens* are proud of their descent from him:

CAS'YAPA and ADITI

Śāndil'yanās,

Maunjāyanās,

<i>Cókaláyanás,</i>	<i>Jánavanśáyanás,</i>
<i>Páyacáyanás,</i>	<i>Ványavaiśáyanás,</i>
<i>Daitéyanás,</i>	<i>C'harvanáyanás, 15.</i>
<i>Audamógháyanás, 5.</i>	<i>CAPE'YANÁS,</i>
<i>Mútráyanás,</i>	<i>Bháléyanás,</i>
<i>Vácyásāñhāyanás</i>	<i>Gāngéyanás,</i>
<i>C'harvagáyanás.</i>	<i>Satrugáyanás,</i>
<i>Cáruśhāyanás,</i>	<i>Vailáyanás, 20.</i>
<i>Vúrtáyanás, 10.</i>	<i>Jāngbráyanás,</i>
<i>Vútsanáyanás,</i>	<i>Cānsayanás.</i>

A twenty-third prince, named CANSALÁ'YANÁS, is added in some genealogical tables.

THIS is manifestly the same story with that of CEPHEUS and CASSIOPEA, PERSEUS and ANDROMEDA. The first name was written CAPHEUS or CAPHYEUS by the *Arcadians* (a), and is clearly taken from CAPE'YA, the termination *nás* being frequently rejected: some assert, that he left no male issue; and APOLLODORUS only says, that he had a daughter, named STEROPE, the same, I presume, with ANDROMEDA. The wife of CAPE'YA was either descended herself from CASYAPA, or was named CASYAPÍ' after her marriage with a prince of that lineage. PA'RASICA is declared in the *Purānas* to have been so called, because he came from *para*, or *beyond*, that is from beyond the river *Càli*, or from the west of it; since it appears from the context, that he travelled from west to east: the countries on *this side* of the *Nile*, with respect to

(a) Pausan, *Arcad.*

India, have thence been denominated *Arva-si'bán*, or, as the *Persians* write it, *Arabistán*; while those nations, who were seated on the other side of it, were called *Párasicáb*, and hence came the *Pharusü*, or *Persæ*, of *Lybia*, who are said by *PLINY* to have been of *Persian* origin, or descended from *PERSEUS*, the chief scene of whose achievements was all the country from the western bank of the *Nile* to the ocean; but I do not believe, that the word *Párasicáb* has any relation to the *Persians*, who in *Sanscrit* are called *Párasáh*, or inhabitants of *Parasá*, and sometimes *Párasavab*, which may be derived from *PARASU*, or *Párasváh* from their excellent horses. I must not omit, that *Arva-si'bán*, or *Arabia*, is by some derived from *Arvan*, which signifies a fine horse, the final letter being omitted in composition: *ARVAN* is also the name of an ancient sage, believed to be a son of *BRAHMA*.

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

WE mentioned, in the first section, the two *Jwálámuc'hís*, near one of which the father of CAPE'YANA's resided: the *Jwálámuc'hì*, now *Corcùr*, which was also named *Anáyásá-dévi-ś'hán*, was at no great distance from the *Tigris*, and seems as we intimated before, to be the *ῥῆς Ἀναίης ἱερὸν* of STRABO (a): I suppose it to be the original *Ur* of the *Chaldeans*; original I say, because there were several places of that name, both in *Syria* and *Chaldea*, where superstitious honours were paid to fire, either natural or artificial. The epithet *great* is applied in some *Puránas* to this *Jwálámuc'hì*, and in others to that near *Baku*; to this, perhaps, by way of eminence in sanctity, and to that, because its flames were more extended and fiercer. *Laya-ś'hán*, or *Layavati*, where VISVACSE'NA closed his days near the *Cáli*, we have also mentioned in a preceding section; and it was, probably, the *Lete* of JOSEPHUS (b), or some place very near it: STEPHANUS of *Byzantium* calls it *Letopolis*, or *Latopolis*, and says, that it was a suburb of *Memphis* near the pyramids (c). *Ghóra-ś'hán* is yet unknown: it could not have been very far from *Viśwa-cítii-pura*; but *universal fame* is applicable to so many cities of *Egypt*, that we cannot appropriate it to any one of them. Of *Tapas* and *Tapóvana* we have already spoken; and *Cb'háditá*, or *Periracśhitá*, must have been in those forests of *Thebais*: the tree of *Racśhitá* was, possibly, the Holy Sycomore mentioned by PLINY, 'fifty-four miles above *Syene* on the banks of the *Nile* (d). The sea of *Amagna* was, most probably, the *Asphaltite* lake, the waters of which had, and, some assert, have to this day, so buoyant a quality, that nothing could sink in them: MAUNDREL takes particular notice of this wonderful property. That lake was not far from *Uddhára-ś'hán*, or *Joppe*, where *Andromeda* was chained to a rock: PLINY says, that the place of her confine-

(a) B. 17. p. 738.

(b) B. 2.

(c) B. 17.

(d) *Plin.* L. 6. C. 29.

ment and deliverance was shown there in his time; (*a*) and the *Sanſcrit* word *Yámpa*, which the *Arabs* pronounce *Yáfab* and *Europeans* call *Yoppa*, means *deliverance from imminent danger*. On the *Egyptian* ſhore, oppoſite to *Yoppa*, was a place called the *Watch-tower* of *PERSEUS*: by *Gráha*, a crocodile or a ſhark, we may underſtand alſo one of *RA´HU*’s descendants, among whom the females were the *Graiai*, or *Grææ*, of the *weſtern* myths. *Pánigraba* was, I ſuppoſe, the town of *Panopolis*, which could have no relation to the God *PAN*; for *HERODOTUS*, who had been there, informs us, that it was called both *Panopolis* and *Chemmis*, that the inhabitants of it paid divine honours to *PERSEUS*, and boated that he was born in it; but had *PAN*, of whom that hiſtorian frequently ſpeaks, been the tutelary god of the town, he would certainly have mentioned that fact: in the acts of the council of *Ephesus*, we find that *SABINUS* was *Panis Episcopuſ*, as if one name of the town had been *Pani* or *Panis*; and it might have been anciently named *Páni-gríba*, the *manſion* or *place* of the *hand*, that is of *wedlock*, which the *Greeks* would of courſe tranſlate *Panopolis*; as we find *Rája-gríba* rendered *Rája-maball* in the ſame ſenſe. On the banks of the *Niger* was another town of that name, called *Panagra* by *PTOLEMY*; and, to the north of it, we ſee *Timica*, *Rufikíbar*, *Rufuccurum*, and *Ruficade*, which have a great affinity with *TIMICA* and *RASICA*, before mentioned as deſcended from *PERSEUS*: both *Raſicbár* and *Raſic-gber* are *Indian* appellations of places; the firſt meaning the *encloſed ground*, or *orchard*, and the ſecond, (which is a corruption from the *Sanſcrit*) the *houſe*, of *Raſica*. Great confuſion has ariſen in the geography of *India* from the reſemblance in ſound of *gher*, a *houſe*, *gerb*, a *fortreſs*, and the ſecond ſyllable of *nagar*, a *town*; thus *Criſhna-nagar* is pronounced *Kiſhna-*

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

gher, and Ram-nagar, Ramna-gher, both very erroneously; so Bijnagar was probably *Vishnu-nagar*, or *Visva-nagar*: we must beware of this, and the like, confusion, when we examine the many names of places in *Lybia* and other parts of *Africa*, which are either pure *Sanscrit*, or in such of the dialects as are spoken in the west of *India*.

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

III. THE following legend is taken from the *Mahācalpa*, and is there said expressly to be an *Egyptian* story. An ancient king, who was named CHATURA'YANA, because he was a perfect master of the *four Vēdas*, to which name VATSA was usually prefixed, because he was descended from VATSA, a celebrated sage, passed a hundred years in a dark cavern of *Crishna-giri*, or the Black Mountain, on the banks of the *Cālī*, performing the most rigorous acts of devotion: at length *VISHNU*, furnished with GUHA'SAYA, or dwelling in caves, appeared to him, and promised him, all that he desired, *male issue*; adding, that his son should be named TAMO'-VATSA, in allusion to the *darkness*, in which his father had so long prac-

tified religious austerities. TAMÓVATSA became a warlike and ambitious, but wife and devout, prince: he performed austere acts of humiliation to VISHNU, with a desire of enlarging his empire; and the God granted his boon. Having heard, that *Misra-s'bán* was governed by NIRMARYÁDA (a name, which may possibly be the origin of NIMROD), who was powerful and unjust, he went with his chosen troops into that country, and, without a declaration of war, began to administer justice among the people and to give them a specimen of a good king: he even treated with disdain an expostulatory message from NIRMARYÁDA, who marched against him with a formidable army, but was killed in a battle, which lasted twelve days, and in which TAMÓVATSA fought like a second PARASU RÁMA. The conqueror placed himself on the throne of *Misra*, and governed the kingdom with perfect equity: his son BA'HYAVATSA devoted himself to religion and dwelt in a forest; having resigned his dominion to his son RUCMAVATSA, who tenderly loved his people, and so highly improved his country, that from his just revenues he amassed an incredible treasure. His wealth was so great, that he raised *three mountains*, called *Rucmádri*, *Rajatádri*, and *Retnádri*, or the mountain of *gold*, of *silver*, and of *gems*: the author says *mountains*; but it appears from the context that they were *fabricks*, like mountains, and probably in a pyramidal form.

TAMÓVATSA seems to be the TIMAUS of MANETHO, who says, according to Mr. BRYANT's translation, that "they once had a king, called TIMAUS, in whose reign there came on a sudden into their country a large body of obscure people, who with great boldness invaded the land, took it without opposition, and behaved very barbarously, slaying the men, and enslaving their wives and children." the *Hindus*, indeed, say, that the invaders were headed by TAMÓVATSA, who behaved with justice to the na-

tives, but almost wholly destroyed the king's army, as the son of JAMADAGNI nearly extirpated the *military* class; but the fragments of MANETHO, although they contain curious matter, are not free from the suspicion of errors and transpositions. The seat of TAMO'VATSA, called *Tamóvatsa-jí hán*, seems to be the town of *Tbmuis*, now *Tmaïè*, in the district of *Tbmuites*: in later times it appears to have communicated its name to the *Phatmetick* branch, and thence to *Tamiatbis*, the present *Damiata*. We before ascertained the situation of *Crishna-giri*; and, as to the three stupendous edifices, called *mountains* from their size and form, there can be little or no doubt, that they were the three great Pyramids near *Misra-jí hán*, or *Memphis*; which, according to the *Purânas* and to PLINY, were built from a motive of ostentation, but, according to ARISTOTLE, were *monuments of tyranny*: RUCMAVATSA was no tyrant to his own people, whom *he cherished*, says the *Mahâcalpa*, as if they had been *his own children*; but he might have compelled the native *Egyptians* to work, for the sake of keeping them employed and subduing their spirit. It is no wonder, that authors differ as to the founders of those vast buildings; for the people of *Egypt*, says HERODOTUS, held their memory in such detestation, that they would not even pronounce their names: they told him, however, that they were built by a herdsman, whom he calls PHILITIUS, and who was a leader of the *Pâlis* or *Bhils* mentioned in our first section. The pyramids might have been called mountains of *gold*, *silver*, and *precious stones*, in the hyperbolical style of the East; but I rather suppose, that the first was said to be of *gold*, because it was coated with yellow marble; the second of *silver*, because it had a coating of white marble; and the third of *jewels*, because it excelled the others in magnificence, being coated with a beautiful spotted marble of a fine grain, and susceptible of an exquisite polish (a). The *Brâhmens* never understood, that any pyramid in *Misra-*

(a) Savary Vol. I. p. 246.

st' bala, or *Egypt*, was intended as a repository for the dead; and no such idea is conveyed by the *Mahácalpa*, where several other pyramids are expressly mentioned as places of worship. There are pyramids now at *Benâres*, but on a small scale, with subterranean passages under them, which are said to extend many miles: when the doors, which close them, are opened, we perceive only dark holes, which do not seem of great extent, and pilgrims no longer resort to them through fear of mephitick air or of noxious reptiles. The narrow passage, leading to the great pyramid in *Egypt*, was designed to render the holy apartment less accessible, and to inspire the votaries with more awe: the caves of the oracle at *Delphi*, of *Trophonius*, and of *New-Grange* in *Ireland*, had narrow passages answering the purpose of those in *Egypt* and *India*; nor is it unreasonable to suppose, that the fabulous relations concerning the grot of the *Sibyl* in *Italy*, and the purgatory of *St. Patrick*, were derived from a similar practice and motive, which seem to have prevailed over the whole Pagan world, and are often alluded to in Scripture. *M. MAILLET* has endeavoured to show, in a most elaborate work, that the founder of the great pyramid lay entombed in it, and that its entrance was afterwards closed; but it appears, that the builder of it was not buried there; and it was certainly opened in the times of *HERODOTUS* and *PLINY*. On my describing the great *Egyptian* pyramid to several very learned *Bráhmens*, they declared it at once to have been a temple; and one of them asked, if it had not a communication under ground with the river *Gáh*: when I answered, that such a passage was mentioned as having existed, and that a well was at this day to be seen, they unanimously agreed, that it was a place appropriated to the worship of *PADMA-DEVÍ*, and that the supposed tomb was a trough, which, on certain festivals, her priests used to fill with the sacred water and lotos-flowers. What *PLINY* says of the Labyrinth is applicable also to the Pyramid: some insisted, that it was the palace of a certain king; some, that

it had been the tomb of MÆRIS; and others, that it was built for the purpose of holy rites; a diversity of opinion among the *Greeks*, which shows how little we can rely on them; and, in truth, their pride made them in general very careless and superficial inquirers into the antiquities and literature of other nations.

IV. A singular story, told in the *Uttara-charitra*, seems connected with the people, whom, from their principal city, we call *Romans*. It is related, that a sage, named A'LAVA'LA resided on the verge of *Himádri*, and spent his time in cultivating orchards and gardens; his name or title implying a *small canal* or *trench*, usually dug round trees, for the purpose of watering them. He had an only son, whose name, in the patronymick form, was A'LAVA'LI: the young *Brahmen* was beautiful as CA'MADE'VA, but of an amorous and roving disposition; and, having left the house of his father, in company with some youths like himself, he travelled as far as the city of *Rómacà*, which is described as agreeably situated and almost impregnable strong. The country, in which it stood, was inhabited by *Mléc'bas*, or men who speak a barbarous dialect, and their king had a lovely daughter, who, happening to meet A'LAVA'LI, found means to discourse with him: the young pair were soon mutually enamoured, and they had frequent interviews in a secret grove or garden; till the princess became pregnant, and, her damsels having betrayed her to the king, he gave orders for the immediate execution of A'LAVA'LI; but she had sufficient power to effect his escape from the kingdom. He returned home; but, his comrades having long deserted him, and informed his father of his intercourse with the daughter of a *Mléc'ba*, the irritated sage refused to admit him into his mansion: he wandered, therefore, from country to country, till he arrived in *Barbara*, where he suffered extreme pain from the burning sands; and having reached the banks of the

Crishná, he performed a rigorous penance for many years, during which he barely supported life with water and dry leaves. At length MAHA'DEVA appeared to him, assured him that his offence was forgiven, and gave him leave, on his humble request, to fix his abode on the banks of the holy river *Cáli*, restoring him to his lost sacerdotal class, and promising an increase of virtue and divine irradiation. From the character, in which the God revealed himself, he was afterwards named AGHAHE'SA, or *Lord of him, who forsakes sin*; and the station of A'LAVA'LI was called *Aghabésa-s'bán*, or *Aghabésam*.

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

THE origin of *Rome* is very uncertain; but it appears to have been at first a place of worship raised by the *Pelasgi* under the command of a leader, who, like many others, was named HERCULES: by erecting other edifices round it, they made it the capital of their new western settlements; and it

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

It is reasonable to believe, that *Aghabésum* was the celebrated and ancient city of *Axum* in the vicinity of the little *Crisfná*, or the *Astaboras* of our old geographers, now called *Tacazzè*; which according to *Mr. BRUCE*, is the largest river in *Abyssinia* next to the *Abay* or *Nile* (b): it is also held

(a) L. 3. C. 5.

(b) Vol. 3. p. 157. 612.

sacred, and the natives call it *Tenusb Abay* or *Little Nile*; a very ancient appellation; for STRABO gives the name of *Tenesis* to the country bordering on that river (a). Hence, perhaps, the ancients mistook this river for the *Nile*, to which they erroneously applied the name *Siris*; for the true *Siris* appears to be the *Little Crishná*. The *Agows*, who live toward the heads of the *Nile* and the *Tacazzè*, may have derived their name from *Aghaba*; and we find the race of *A'LAVÁLI* settled as well in the isles of the Red Sea near the *Abyssinian* coast, as in the country adjacent to *Aghabésum*: those isles were called *Aliou* and *Alalæ*; and, in the districts about the *Tacazzè*, were the *Elei* or *E'cii*, surnamed *Rbizophagi*, who dwelt on the banks of the *Astapus* and the *Astaboras*; in which denominations of islands and tribes we may trace the radical word *A'la* or *A'lavála*.

THE smaller *Crishná* was so denominated, either because its waters were *black*, or because it had its origin from an achievement of *CRISHNA*; and its name *Ast'bimál*, was given on an occasion, which has been already mentioned, but which may here be related at large from the *Bráhmánda*. When *CRISHNA* visited *Sanc'ha-dwíp* and had destroyed the demon, who infested that delightful country, he passed along the bank of a river and was charmed with a delicious odour, which its waters diffused in their course: he was eager to view the source of so fragrant a stream, but was informed by the natives, that it flowed from the temples of an elephant, immensely large, milk-white and beautifully formed, that he governed a numerous race of elephants, and that the odoriferous fluid, which exuded from his temples in the season of love, had formed the river, which, from his name, was called *Sanc'hanágà*; that the *Dévas*, or inferior gods, and

(a) B. 16. p. 770.

the *Apsaras*, or nymphs, bathed and sported in its waters, impassioned and intoxicated with the liquid perfume. The *Hindu* poets frequently allude to the fragrant juice which oozes at certain seasons from small ducts in the temples of the male elephant, and is useful in relieving him from the redundant moisture, with which he is then oppressed; and they even describe the bees as allured by the scent, and mistaking it for that of the sweetest flowers; but, though *ARRIAN* mentions this curious fact, no modern naturalist, I believe, has taken notice of it. *CRISHNA* was more desirous than before of seeing so wonderful a phenomenon, and formed a design of possessing the elephant himself; but *SANC'HANA'GA* led against him a vast army of elephants, and attacked him with such fury, that the incarnate God spent seven days in subduing the assailants, and seven more in attempting to seize their leader, whom at last he was obliged to kill with a stroke of his *Chakra*: the head of the huge beast had no sooner fallen on the ground, where it lay like a mountain, than a beautiful *Yacsha*, or Genius, sprang from the body, who prostrated himself before *CRISHNA*, informing him, that he was *VIJAYAVERDHANA*, who had once offended *MAHA'DE'VA* and been condemned by him to pass through a mortal form, that he was supremely blessed in owing his deliverance to so mighty a God, and would instantly, with his permission, return to his appeased master. The victor assented, and left the field of battle; where, from the bones of the slain elephants, rose a lake, thence named *Aś'bitarāga*, from which flowed the river *Aś'himatī*, whose hallowed waters, adds the author of the *Purāna*, remove sin and worldly affections: *aś'hi*, a bone, pronounced *aś'hi* in some provinces, is clearly the Greek *ὀστέον*, and its derivative *aś'himat* becomes *aś'himān* in the first case masculine; whence the river is by some old geographers called *Aisflamenos*; for the names of rivers, which are feminine for the most part in *Sanskrit*, are generally masculine in the western languages.

We find it named also *Astaboras* and *Astubaras*; for *Ast'hivara* means the most excellent bone, or ivory; and the *Adiabaræ*, who lived, says PLINY, on its banks, took their name, perhaps, from the river, the word *ast'hi* being pronounced *âti* and *âdi* in some vulgar dialects; as the Sanscrit word *basti*, an elephant, is corrupted into *hâti*: *Mareb*, or *Sanc'hânâgâ*, was anciently named *Astosabas*, or *Astusobas*, possibly from *Hastisrava*, or *flowing from an elephant*, in allusion to the legend before related; and one would have thought *Hastimarî* or *Hastimân*, a more rational appellation for the *Tacazzè*, since there are in fact many elephants in the country, which it waters. We must beware of confounding SANC'HANA'GA, or the *Elephant of Sanc'hadwîp*, with SANC'HA-NA'GA, or the *Shell-serpent*, of whom we have already given a sufficient account, and concerning whom we have nothing to add, except that the people of the mountains, now called *Hubâb*, have legendary traditions of a Snake, who formerly reigned over them; and conquered the kingdom of *Sirè*.

V, CONCERNING the river *Nandî*, or the *Nile of Abyssinia*, we meet with the following tales in the *Padmacôsha*, or *Treasure of Lotus-flowers*. A king, named APYA'YANA, finding himself declining very low in the vale of years, resigned his throne to APA'MVATSA, his son, and repaired with his wife SÂRMADA to the hermitage of a renowned and holy *Brâhmen*, whose name was MRICA or MRICU, intending to consult him on the mode of entering into the third *Aframa*, or order, called *vânâpresthâ*: they found only the son of the sage, named *Mârca*, or *Mârcava*, who gave them full instructions, and accompanied them to the hilly parts of the country, where he advised them to reside. When they arrived at their destined retreat, the *Dêvas*, pleased with their piety, scattered flowers on them like rain, whence the mountains were called *Pushpavarsha*, according

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

THE mountains and country of *Pushpavarsha* seem to be those round the lake *Dembea*, which immediately after the rains, says Mr. BRUCE, look from the blossoms of the *Wanzei*, as if they were covered with white linen or new fallen snow. DIODORUS calls them *Pseuaras* in the oblique case; and STRABO, *Psebaos*; the lake itself being also named *Pseboa*, or *Psebo*, from the Sanscrit word *pushpa*. By one of the old Hindu writers, the river *Nandá* is placed between *Barbara* and *Cusha-dwip*; by another, in *Sanc'ha-dwip* itself; but this is easily reconciled, for, according to the more ancient division of the earth, the exterior *dwip* of *CUSHA* was considered as a part of *Sanc'ha-dwip*; though, in the new division, it is just the reverse: all agree, that the *Nandá* runs, in great part of its course, from south to

north; and hence many *Bráhmens* draw a conclusion, which by no means follows, that the *Cáli*, which it joins, must flow from west to east. *Sántapana-ś'lán*, I conceive to have stood at the *prayága* or *trivéní*, that is, at the confluence of the smaller *Criṣhná* with the united waters of the *Nandá* and the *Cáli*; and I suppose it to have been the *APOLLINIS oppidum* of *PLINY*, (a) or the capital of the *Adiabaræ*, called also *Megabari*, whom I have already mentioned: for *SA'NTAPANA* was an *avalár*, or incarnate form, of the Sun, and the country round his *asrama*, or hermitage, is known to this day by the name of *Kuara*, which means the Sun, according to *MR. BRUCE*, and which is no other than the *Sanscrit* word *Cwára*, or going round the earth: the *Nandá*, I presume, or *Nile of Abyssinia*, was also named the river of *SA'NTAPANA*, whence the *Greeks* first made *Astapún* in the oblique case, and thence, as usual formed the nominative *Astapus*. According to the *Puránas*, the *Nandá* and Little *Criṣhná* unite, before they fall into the *Cáli*; and *PTOLEMY* also supposes that they join near the southern border of *Meroe*, and then are divided, one branch flowing eastward, and another westward into the main body of the *Nile*: that inquisitive geographer acknowledges himself indebted for much useful information to many learned *Indians*, whom he knew at *Alexandria*, and those *Hindus* were probably acquainted with the *Puránas*; but *ERATOSTHENES* was better informed than *PTOLEMY* with respect to the rivers in question; and the mistake of the *Hindu* authors may have arisen from a fact, mentioned by *MR. BRUCE*, that, during the rains, the floods divide themselves, part running westward into the *Nile*, part eastward into the *Tacazze*. It should not be omitted, that the country of the sage *MRICU* and his son *MA'RCAVA*, seems to be that of the *Macrobiæ*, now inhabited by the *Gonguas*, *Gubas*, and *Sbangallas*; the *Greeks*, according to their custom, having changed *Marcaba* in-

(a) Lib. 6. Cap. 30.

to *Macrobios*, or long-lived; though that country, says the *Abyssinian* traveller, is one of the most unhealthy on earth: indeed, if MA'RCANDE'YA, the son of MRICANDU, be the same person with MA'RCAVA, he was truly *Macrobios*, and one of the nine *long-lived* Sages of the *Puráns*.

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

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

vana, he was restored to the flower of his age with the graces and charms of CA'MA'DE'VA. On his return to the palace, he entered the secret apartments, called *antahpura*, where the fifty princesses were assembled; and they were all so transported with the vision of more than human beauty, that they fell into an *ecstasy*, whence the place was afterwards named *Môba-jt'hân* or *Môhana*, and is, possibly, the same with *Mobannân*; they no sooner had recovered from their trance, than each of them exclaimed, that she would be his bride; and, their altercation having brought HIRANYA'VERNA into their apartment, he terminated the contest by giving them all in marriage to RISHI-CE'SA, who became the father of a hundred sons; and, when he succeeded to the throne, built the city of *Suc'haverddhana*, framed *vimânas* or celestial self-moving cars, in which he visited the Gods, and made gardens abounding in delights, which rivalled the bowers of INDRA; but, having gratified the desire, which he formed at *Mat'syasangama*, or the place, where the *fisb* were assembled, he resigned the kingdom to his eldest son HIRANYA'GIDDHA; and returned in his former shape to the banks of the *Câli*, where he closed his days in devotion.

VII. A VERY communicative *Pandit* having told me a short story, which belongs to the subject of this section, it seems proper to mention it, though I do not know, from what *Purân* it is taken. ARUNA'TRI, the fifth in descent from ATRI before named, was performing religious rites on the *Dévânica* mountains near the site of the modern *Câbul*, when a hero, whose name was TULYA, desired his spiritual advice, informing him, that he had just completed the conquest of *Barbara*, subdued the *Syâmanue'bas*, who lived to the east of the river *Câli*, and overcome the *Sân'e'bâyanas*, but that so great an effusion of blood, for the sake of dominion and fame, had stained his soul with a sinful impurity, which he was desirous of expiating:

the Sage accordingly prescribed a fit penance, which the conqueror performed in the interior. *Cusba-dwîp*. A certain THOULES or TAULES is mentioned in *Egyptian* history as a son of ORUS the Shepherd.

VIII. In the first part of this essay, we intimated an opinion, that *Ugra-sîbân* was a part of *Memphis*, and that UGRA, whom the *Hindus* make a king of *Dwâracâ* in *Gujjâra-dés* or *Gujarât*, was the UCHOREUS, or OGDOS, of the *Greeks*; nor is it impossible, that VEXORIS, who is represented as a great conqueror, was the same person with UCHOREUS. The story of UGRA, or UGRASE'NA, we find in a book, entitled; *Amâ'êswara-sangraha-tantra*; from which the following passage is verbally translated: "UGRASE'NA, chief of kings, was a bright ornament of the *Yâdava* race; " and, having taken CRÊSHNA for his associate, he became sovereign of all " the *Dwîpas*; the *Dévas*, the *Yacsbas*, and the *Râcsbasas*; paid him tribute again and again; having entered *Cusba-dwîp*; and vanquished its " princes elate with pride, the monarch raised an image of ISWARA on " the banks of the river *Câlî*, whence the God was famed by the title of " UGRE'SWARA, and the place was called *Ugra-sîbâna*."

IX. The following legend from the *Uttara-s'handa* is manifestly connected with the oldest history and mythology in the world. INDRA, king of *Méru*, having slain a *Daityâ* of the sacerdotal class, was obliged to retire from the world, in order to perform the penance ordained for the crime of *Brahmahatyâ*, or the murder of a *Brâhmen*: his dominions were soon in the greatest disorder, and the rebel *Daityas* oppressed the *Dévas*, who applied for assistance to NANUSHA, a prince of distinguished virtues, whom they unanimously elected king of their heavenly mansions, with the title of DE VANAHUSHA. His first object was to reduce the *Daityas* and the

sovereigns of all the *dwîps*, who had shaken off their allegiance; for which purpose he raised an immense army, and marched through the interior *Cusha-dwîp* or *Iran* and *Arabia*, through the exterior *dwîp* of *CUSHA*, or *Ethiopia*; through *San'cha-dwîp* or *Egypt*; through *Varâha-dwîp* or *Europe*; through *Chandra-dwîp*, and through the countries now called *Siberia* and *China*: when he invaded *Egypt*, he overthrew the combined forces of the *Cutîlâ-césus* and *Syâma-muchhas* with so terrible a carnage, that the *Câlî* (a word, which means also the female devourer) was reported to have swallowed up the natives of *Egypt*, whose bodies were thrown into her stream. During his travels he built many places of worship, and gave each of them the title of *Dévanâbhusam*: the principal rivers of the countries, through which he passed, were also distinguished by his name; *NAHUSHA* being an appellation of the *Nile*, of the *Chacshu* or *Oxus*, of the *Varâha* or *Ister*, and of several others. He returned through *India* to *Méru*, but unhappily fell in love with *SACHI* or *PULO MAJA*, the consort of *INDRA*, who secretly resolved on perfect fidelity to her lord, and, by the advice of *VRIHASPATI*, regent of the planet *Jupiter* and preceptor of the *Dévas*, promised *NAHUSHA* to favour his addresses, if he would visit her in a *dôla*, or palanquin, carried on the shoulders of the holiest *Brâhman*: he had sufficient influence to procure a set of reverend bearers; but such was the slowness of their motion, and so great was his eagerness to see his beloved, that he said with impatience to the chief of them *Serpe, Serpe*, which has precisely the same sense in *Sanscrit* and in *Latin*; and the sage, little used to such an imperative, answered, "be thyself a serpent." Such was the power of divine learning, that the imprecation was no sooner pronounced, than the king fell on the earth in the shape of that large serpent, which is called *Ajagata* in *Sanscrit*, and *Boa* by Naturalists: in that state of humiliation he found his way to the *Black Mountains*, and glided in search of

prey along the banks of the *Cáli*; but, having once attempted to swallow a *Bráhmén* deeply learned in the *Védas*, he felt a scorching flame in his throat, and was obliged to disgorge the sage alive, by contact with whom his own intellects, which had been obscured by his fall, became irradiated; and he remembered with penitence his crime and its punishment. He ceased from that day to devour human creatures, and, having recovered his articulation together with his understanding, he wandered through the regions adjacent to the *Nile*, in search of some holy *Bráhmén*, who could predict the termination of his deserved misery: with this view he put many artful questions to all, whom he met, and at length received information, that he would be restored to his pristine shape by the sons of *PANDU*. He had no resource, therefore, but patience, and again traversed the world, visiting all the temples and places of pilgrimage, which he had named from himself in his more fortunate expedition: at last he came to the snowy mountains of *Himálaya*, where he waited with resignation for the arrival of the *PAN'DAVAS*, whose adventures are the subject of *VYASA*'s great Epick Poem.

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

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

X. THE author of the *Viśva-pracās* gives an account of an extraordinary personage, named DARDA'NA'SA, who was lineally descended from the great JAMADAGNI: his father ABHAYA'NA'S lived on the banks of the river *Vitaśtā*, where he constantly performed acts of devotion, explained the *Védas* to a multitude of pupils, and was chosen by CHITRARAT'HA, who though a *Vaiśya*, reigned in that country, as his *guru*, or spiritual guide. Young DARDA'NA'SA had free access to the secret apartments of the palace, where the daughter of the king became enamoured of him, and eloped with him through fear of detection, carrying away all the jewels and other wealth, that she could collect: the lovers travelled from hill to hill and from forest to forest, until they reached the banks of the *Cáli*, where their property secured them a happy retreat. PRAMO'DA, a virtuous and learned *Bráhmen* of that country, had a beautiful daughter, named PRAMADA', whom DARDA'NA'SA, with the assent of the princefs, took by the hand, that is married according to the rites prescribed in the *Véda*; and his amiable qualities gained him so many adherents, that he was at length chosen sovereign of the whole region, which he governed with mildness and wisdom. His ancestry and posterity are thus arranged:

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

(b) *Eustath. on Dionys. Perieg. v. 258.*

JAMADAGNI,

Jámadagni,

Práchínás,

Támránás,

Náshtránás,

Bhúnjánás,

Craunchánás,

Abbajátánás,

Abhayánás,

DARDANÁS,

Vainabbritánás,

Técánás,

Bhábánás,

Traicáyanyás,

Avadátánás,

THE river, here named *Vitastà*, and vulgarly *Jelam*, is the *Hydaspes* of the *Greeks*: a nation, who lived on its banks, are called *Dardaneis*, by *DIONYSIUS* (a); and the *Grecian DARDANUS* was probably the same with *DARDANASA*, who travelled into *Egypt* with many associates. We find a race of *Trojans* in *Egypt*; a mountain, called anciently *Troicus*, and now *Tora*, fronted *Memphis*; and at the foot of it was a place actually named *Troja*, near the *Nile*, supposed to have been an old settlement of *Trojans*, who had fled from the forces of *MENELAUS*; but *CTESIAS*, who is rather blameable for credulity than for want of veracity, and most of whose fables are to be found in the *Puráns*, was of a different opinion; for he asserted, according to *DIODORUS* of *Sicily*, that *Troja* in *Egypt* was built by *Trojans*, who had come from *Assyria* under the famed *SEMIRAMIS* (b), named *SAMIRAMA* by the ancient *Hindu* writers; and this account is confirmed by *HERODOTUS*, who says, that a race of *DARDANIANS* were settled on the banks of the river *Gyndes* near the *Tigris* (c), where, I imagine, *DARDANASA* and his associates first established themselves after their departure from *India* (d).

(a) *Perieg.* v. 11 38.(b) *B.* 2.(c) *B.* 1. C. 189.(d) *Iliad* Y. v. 215.

EUSTATHIUS, in his comment on the *Periegesis*, distinguishes the *Dardaniæ* from the *Dardanoi*, making the first an *Indian*, and the second a *Trojan*, race (a); but it seems probable, that both races had a common origin: when HOMER gives the *Trojans* the title of *Mæropians*, he alludes to their eastern origin from the borders of *Mæru*; the very name of king MÆRÔPS being no other than ME KUPA, or sovereign of that mountainous region.

XIV. WE come now to a person of a different character; not a prince or a hero, but a bard, whose life is thus described in the *Visvasâra*. On the banks of the *Cali* dwelt a *Brâhmen*, whose name was LÊC'HÂ YANÂ'S; a sage rigorously devout, skilled in the learning of the *Vêdas*, and firmly attached to the worship of HERI; but, having no male issue, he was long disconsolate, and made certain oblations to the God, which proved acceptable; so that his wife SA'NCRÎ TI became pregnant, after she had tasted part of the *charu*, or cake of rice, which had been offered: in due time she was delivered of a beautiful boy, whom the *Brâhmens*, convened at the *jâtacarma*, or ceremony on his birth, unanimously agreed to name HÊRIDATTA, or *given* by the divinity. When the *sanscâra*, or institution of a *Brâhmen*, was completed by his investiture with the sacerdotal string, and the term of his studentship in the *Vêda* was past, his parents urged him to enter into the *second* order, or that of a married man; but he ran into the woods, and passed immediately into the *fourth* order, disclaiming all worldly connexions and wholly devoting himself to VISHNU: he continually practised the *samâdhiyôga*, or union with the deity by contemplation; fixing

(a) Οἱ Δαρδανεῖς, Ἰνδοὶν ἐθνὸς, οἱ μὲντοι Δαρδανοί, Τροίηον.

Eustath. on Dionys. v. 11, 38

his mind so intensely on God, that his vital soul seemed concentrated in the *Brakma-randhra*, or pineal gland, while his animal faculties were suspended, but his body still uncorrupted, till the reflux of the spirits put them again in motion; a state, in which the *Hindus* assert, that some *Yógis* have remained for years, and the fanciful gradations of which are minutely described in the *Yóga-sástra*, and even delineated, in the figures called *Shat-chakra*, under the emblems of lotos-flowers with different numbers of petals, according to the supposed stations of the soul in her mystical ascent. From this habit of *merging* all his vital *spirits* in the idea of the supreme being, HERIDATTA was named LÍNA'SU; a name, which the people repeated with enthusiasm; and he became the *guru*, or spiritual director, of the whole nation: he then rambled over the earth, singing and dancing, like a man in a phrensy; but he sang no hymns, except those which himself had composed; and hence it came, that all older hymns were neglected, while those of LÍNA'SU alone were committed to memory from his lips, and acquired universal celebrity. Other particulars of his life are mentioned in the *Puránas*, where fragments of his poetry are, most probably, cited: I have no doubt, that he was the same person with the LINUS of the *Greeks*; and, if his hymns can be recovered, they will be curious at least, if not instructive. LÍNA'SU was the eighth in descent from the sage BHARADWA'JA, whom some call the son of VRIHASPATI, or the regent of *Jupiter*: he is said to have married at an advanced age, by the special command of HERI, and five of his descendants are named in the following pedigree:

BHARADWA'JA, *Lec'háyanás,*

Cárisháyanás,

Cshámyáyanás,

LÍNA'SU, or *Línáyanás.*

Caundáyanás, 10.

<i>Gaurivāyanās,</i>	<i>Māshāyanās,</i>
<i>Cārunāyanās, 5.</i>	<i>Cāmacāyanās,</i>
<i>Bhrityāyanās,</i>	<i>Sinc'halāyanās,</i>
<i>Sic'hāyanās,</i>	<i>Cāśucāyanās.</i>

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

LUBDHACA was descended from the race of *Palli*, and governed all the tribes of *Cirātas*: he was violent and cruel, addicted passionately to the pleasures of the chase, killing innocent beasts without pity and eating their flesh without remorse. On the *fourteenth* lunar day of the dark half of *P'hālgun*, he had found no game in the forest; and at sunset, faint with hunger, he roved along the banks of the *Crīshná*, still earnestly looking for some animal whom he might shoot: at the beginning of night he ascended a *Bilva*-tree, which is consecrated to MAHA'DE'VA, whose emblem had been fixed under it near a spring of water; and, with a hope of discerning some beast through the branches, he tore off the leaves, which dropped on the *linga*, sprinkling it with dew; so that he performed sacred rites to the God, without intending any act of religion. In the first watch of the night a large male antelope came to the spring; and LUBDHACA, hearing the sound which he made in drinking, fixed his arrow, and took aim at the place, whence the noise proceeded; when the animal, being endued by SIVA with speech and intellect, told him, that he had made an affignation with a beloved female, and requested him to wait with patience till the next day, on which he promised to return: the mighty hunter was sof-

tened, and, though nearly famished, permitted the antelope to depart, having first exacted an oath, that he would perform his engagement. A female antelope, one of his consorts, came in the second watch to drink at the spring; who was in like manner allowed to escape, on her solemn promise, that she would return, when she had committed her helpless young to the care of a sister; and thus, in the third and fourth watches, two other females were released for a time on pretences nearly similar, and on similar promises. So many acts of tender benevolence in so trying a situation, and the rites to MAHA'DE'VA, which accompanied them from watch to watch, though with a different intention, were pleasing to the God, who enlightened the mind of LUBDHACA, and raised in him serious thoughts on the cruelty of slaying the innocent for the gratification of his appetite: at early dawn he returned to his mansion, and, having told his family the adventure of the night, asked whether, if he should kill the antelopes, they would participate his guilt, but they disclaimed any share in it, and insisted, that, although it was his duty to provide them with sustenance, the punishment of sin must fall on him solely. The faithful and amiable beast at that moment approached him, with his three consorts and all his little ones, desiring to be the first victim; but LUBDHACA exclaimed, that he would never hurt his friend and his guide to the path of happiness, applauded them for their strict observance of their promises, and bade them return to the woods, into which he intimated a design of following them as a hermit: his words were so sooner uttered, than a celestial car descended with a messenger from SIVA, by whose order the royal convert and the whole family of antelopes were soon wafted, with radiant and incorruptible bodies, to the starry regions, fanned by heavenly nymphs, as they rose, and shaded by genii, who held umbrellas, while a chorus of ethereal songsters chanted the praises of tenderness to living creatures and

a rigorous adherence to truth. LUBDHACA was appointed regent of *Sirius*, which is called the *yōga* star; his body is chiefly in our Greater Dog, and his arrow seems to extend from β in that asterism to α in the knee of ORION, the three stars in whose neck are the lunar mansion *Mrigashiras*, or the head of the male antelope, who is represented looking round at the archer; the three stars in the belt are the females, and those in the sword, their young progeny; MAHA'DE'VA, that he might be near his favourites, placed himself, it is said, in the next lunar mansion *A'rdrā*, his head being the bright star in the shoulder of ORION, and his body including those in the arm with several smaller stars in the galaxy. The son of LUBDHACA succeeded him on earth, and his lineal descendants yet reign, says the author of the *Purān*, on the delightful banks of the *Criṣhnā*.

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

TUS, was PALLIDATTA, the *gift* of the national god *Palli* or *Nairrit*. As to LABDACUS, he died in the flower of his age, or disappeared, say the *Hindus*, and was translated into heaven; but, during his minority, the reins of government were held by LYCUS, a son of NYCTEUS, or NACTUN-CHARA: he was succeeded by LAIUS, which, like *Páli*, means a *herdsman* or *shepherd*; for *λαία*, *λαία*, and *λείν*, signify herds and flocks; and thus we find a certain LAIUS, who had a son BUCOLION, and a grandson PHIALUS, both which names have a reference to *pasture*, for the *Shepherds* were called by the *Greeks* *Αγέλαοι*, and AGELAIA was synonymous with PALLAS. The son of LAIUS was ŒDIPUS, with whose dreadful misfortune, as we intimated in the first section, the *Hindus* are not unacquainted, though they mention his undesigned incest in a different manner, and say, that YÓ'GABRASHTA, whom they describe as a flagitious woman, entered into the service of some cowherds, after the miserable death of her son MAHA'SU'RA, or the *Great Hero*, by LINA'SU, the son of LUBDHACA, who was descended from PALLI: the whole story seems to have been *Egyptian*, though transferred by the *Greeks* to *Thebes* in their own country.

XIII. THE last piece of history, mixed with an astrological fable, which I think it useful to add, because it relates to *Barbara*, is the legend of DAS'ARAT'HA, or the monarch, whose car had borne him to ten regions, or to the eight points, the zenith, and the nadir: it is told both in the *Bhāwisya Pūrān* and the *Brāhmānda*. He was descended from SU'RYA, or HE'LI, which is a name of the Sun in *Greek* and in *Sanscrit*: one of his ancestors, the great RAGHU, had conquered the seven *dwīpas*, or the whole earth, and VISHNU became incarnate in the person of his son RA'MACHANDRA. It happened in the reign of DAS'ARAT'HA, that SANI, having just left the lunar mansion *Crīticā*, or the *Pleiads*, was entering the *Hyads*, which the *Hindus* call

Róbiní), and that passage of SATURN is distinguished by the appellation of *Sacata-bbēda*, or the *section of the wain*: an universal drought having reduced the country to the deepest distress, and a total depopulation of it being apprehended, the king summoned all his astrologers and philosophers, who ascribed it solely to the unfortunate passage of the malignant planet; and VASISHT'HA added, that, unless the monarch himself would attack SANI, as he strongly advised, neither INDRA nor BRAHMA' himself could prevent the continuance of the drought for twelve years. DASARAT'HA that instant ascended his miraculous car of pure gold, and placed himself at the entrance of *Róbiní*, blazing like his progenitor the Sun, and drawing his bow, armed with the tremendous arrow *Sanbárāstra*, which attracts all things with irresistible violence: SANI, *the slow-moving child of SŪ'RYA, dressed in a blue robe, crowned with a diadem, having four arms, holding a bow, a spiked weapon, and a cimeter,* (thus he is described in one verse) discerned his formidable opponent from the last degree of *Crítticā*, and rapidly descended into the land of *Barbara*, which burst into a flame, while he concealed himself far under ground. The hero followed him; and his legions, marching to his assistance, perished in the burning sands; but SANI was attracted by the magnetick power of the *Sanbárāstra*, and, after a vehement conflict, was overpowered by DASARAT'HA, who compelled him to promise, that he never more would attempt to pass through the wain of *Róbiní*: the victor then returned to his palace, and the regent of the planet went to SANI-*ś'bán* in *Barbara*, while the ground, on which he had fought, assumed a red hue. The *Hindu* astrologers say, that SANI has hitherto performed his promise, but that, in four or five years, he will approach so nearly to *Róbiní*, that great mischief may be feared from so noxious a planet, who has nothing in this age to apprehend from a hero in a self-moving car with an irresistible weapon: they add, that MAN-GALA, or *Mars*, the child of PRITHIVI', has also been prevented from

REMARKS

ON THE PRECEDING ESSAY

By the PRESIDENT.

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

THE first of them is a little poem, in the form of the hymns ascribed to ORPHEUS, in praise of the *Nílá*, which all the *Bráhmens* allow to be a sacred river in *Cusha-dwíp*, and which we may confidently pronounce to be the *Nile*: it is taken from the *Scanda-purán*, and supposed to be the composition

of VISVA'MITRA, the father of SACONTALA', with whose life you are well acquainted :

1. " *Cālī*, *Criṣṇā*, likewise *Nī'LA'*; *'Syamā*, *Cālā*, and *Aṣitā* also; *Anjanābbā* and *'Syāmalā*; *Mēchacā* too and *Pāvani*;

2. " *Aghabā* and *Mōcṣadā*—these twelve prosperous names of the *Cālī*—
" *cā*, in whatever receptacle of water

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

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

5. " They, who have arrived on the bank of the river *Calī*, are indubitably released from sin; and even by a sight of the river *Calī*, an assemblage of crimes is quite effaced;

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

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

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

Sitâsitâsumâyôgât param yâti nanivertatè,

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

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

1. “ TO SATYAVARMAN, that sovereign of the *whole* earth, *were* born
“ three sons ; the eldest, SHERMA ; then, C’HARMA ; and, *thirdly*, JYA’PETI
“ by name :
2. “ *They were* all men of good morals, excellent in virtue and *virtuous*
“ deeds, skilled in the use of weapons to strike with or to be thrown ; brave
“ men, eager for victory in battle.
3. “ BUT SATYAVARMAN, being continually delighted with devout me-
“ ditation, and seeing his sons fit *for dominion*, laid upon them the burden of
“ government,

4. “ *Whilſt* He remained honouring and ſatisfying the Gods, and prieſts,
“ and kine. One day by the act of deſtiny, the king, having drunk mead,
5. “ Became ſenſeleſs *and* lay aſleep naked : then was he ſeen by C’HAR-
“ MA, and by him were his two brothers called,
6. “ *To whom he ſaid*: What now has befallen ? In what ſtate is this
“ our fire ? By thoſe two was he hidden with clothes, and called to his ſen-
“ ſes again and again.
7. “ Having recovered his intellect, and perfectly knowing what had
“ paſſed, he curſed C’HARMA, *ſaying*: Thou ſhalt be the ſervant of ſer-
“ vants ;
8. “ *And*, ſince thou waſt a laugher in their preſence, from laughter ſhalt
“ thou acquire a name. Then he gave to SHERMA the wide domain on the
“ ſouth of the ſnowy mountain,
9. “ And to JYA’PETI he gave all on the north of the ſnowy mountain,
“ but He, by the power of religious contemplation, attained ſupreme bliſs.”

Now you will probably think, that even the conciſeneſs and ſimplicity of this narrative are excelled by the *Mofaick* relation of the ſame adventure ; but, whatever may be our opinion of the old *Indian* ſtyle, this extract moſt clearly proves, that the SATYAVRATA, or SATYAVARMAN, of the *Purâns* was the ſame perſonage (as it has been aſſerted in a former publication) with the NOAH of Scripture, and we conſequently fix the utmoſt limit of *Hindu* Chronology ; nor can it be with reaſon inferred from the identity of the ſtories,

that the divine legislator borrowed any part of his work from the *Egyptians*; he was deeply versed, no doubt, in all their learning, such as it was; but he wrote what he knew to be truth itself, independently of their tales, in which truth was blended with fables; and their age was not so remote from the days of the Patriarch, but that every occurrence in his life might naturally have been preserved by traditions from father to son.

WE may now be assured, that the old *Hindus* had a knowledge of *Misr* and of the *Nile*; that the legends of CEPHEUS and CASSIOPEIA (to select one example out of many) were the same with those of CAPE'YA and CA'SYA-PI; that PERSEUS and ANDROMEDA were no other than PA'RASICA and ANTARMADA; and that lord BACON, whom, with all his faults (and grievous faults they were), we may justly call *the great architect of the temple of knowledge*, concluded rightly, that the Mythology of the *Greeks*, which their oldest writers do not pretend to have invented, was no more than a *light air*, which had passed from a more ancient people into the flutes of the *Grecians*, and which they modulated into such descants as best suited their fancies and the state of their new settlements; but we must ever attend to the distinction between *evidence* and *conjecture*; and I am not yet fully satisfied with many parts of Mr. WILFORD's Essay, which are founded on so uncertain a basis as *conjectural* Etymology; though I readily admit, that his etymologies are always ingenious, often plausible, and may hereafter, perhaps, be confirmed by historical proof. Let me conclude these remarks with applying to Him the words of the memorable writer, whom I have just named, and with expressing an opinion, in which I have no doubt of your concurrence,

“ That, with persevering industry, and with scrupulous attention to genealogies, monuments, inscriptions, names and titles, derivations of words, traditions and archives, fragments of history, and scattered passages from

"rare books on very different subjects, he has preserved a venerable *tablet*
"from the *shipwreck* of time; a work, operose and painful to the author, but
"extremely delightful to his readers, and highly deserving their grateful ac-
"knowledgements."

XIV.

A DESCRIPTION OF THE PLANT BUTEA,

By DR. ROXBURGH.

L. THE *Maduga* of the *Gentoos*, and *Plaso* of the *Hortus Malabaricus*, * is a middle sized, or rather a large, tree not very common on the lowlands of this coast, but much more so up amongst the mountains: it casts its leaves during the cold season, they come out again with the flowers about the months of *March* and *April*, and the seed is ripe in *June* or *July*.

TRUNK irregular, generally a little crooked, covered with ash-coloured, spongy, thick, slightly scabrous bark, the middle strata of which contain a red juice hereafter to be mentioned.

BRANCHES very irregularly bent in various directions; young shoots downy.

LEAVES alternate, spreading, threed, from eight to sixteen inches long. Leaflets emarginated, or rounded at the apex, leathery, above shining and pretty smooth, below slightly hoary, entire: the pair are obliquely oval from four to seven inches long, and from three to four and a half broad, the exterior one inverse hearted, or, in other words, transversely oval, and considerably larger than the lateral.

Common Petiole round, when young, downy, the length of the leaflets. Stipules of the Petiole small, recurved, downy.

—— of the Leaflets awled.

* The BUTEA *Frondosa* of KOENIG.

RACEME terminal, axillary, and, from tuberosities over the naked woody branchlets, standing in every direction, rigid, covered with a soft greenish purple down.

FLOWERS *Papilionaceous*, pendulous, pedicelled, fascicled, large, their ground of a beautiful deep red, shaded with orange and silver coloured down, which gives them a most elegant appearance.

PEDICELS round, about an inch long, articulated near the apex, and covered with the same greenish velvetlike down.

BRACTS, one below the insertion of each pedicel, lanced, falling, two similar but smaller, pressing on the Calyx, falling also.

CALYX: *Perianth* belled, leathery, two lipped, *upper* lip large, scarce emarginated; *under* three toothed, covered with the same dark green down, that the raceme and pedicels are covered with, withering.

COROL:

Banner reflected, egged, pointed, very little longer than the wings.

Wings ascending, lanced, the length of the keel.

Keel below two parted, ascending, large, mooned, the length of the wings and banner.

STAMENS: filaments one and nine, ascending in a regular semicircle, about as long as the corol.

Anthers equal, linear, erect.

PISTIL: *Germ* short, thick, pedicelled, lanced, downy.

Style ascending, a little larger than the filaments.

Stigma small, glandulous.

PERICARP, *legume* pedicelled, large, pendulous, all, but the apex where the seed is lodged, leafy, downy, about six inches long by two broad, never opening of itself.

SEED one, lodged at the point of the legume, oval, much compressed, smooth, brown, from an inch and a quarter to an inch and a half long and about one broad.

FROM natural fissures, and wounds made in the bark of this tree, during the hot season, there issues a most beautiful red juice, which soon hardens into a ruby-coloured brittle astringent gum: but it soon loses its beautiful colour, if exposed to the air: to preserve the colour, it must be gathered as soon as it becomes hard, and kept closely corked up in a bottle.

THIS gum, held in a flame of a candle, swells and burns away slowly, without smell or the least flame, into a coal, and then into fine light white ashes: held in the mouth it soon dissolves; it tastes strongly, but simply, astringent; heat does not soften it, but rather renders it more brittle; pure water dissolves it perfectly: the solution is of a deep red colour; it is in a great measure soluble in spirits, but this solution is paler, and a little turbid, the watery solution also becomes turbid when spirit is added, and the spirituous more clear by the addition of water; diluted vitriolic acid renders both solutions turbid, mild caustic vegetable alkali changes the colour of the watery solution to a

clear deep fiery red *: the spirituous it also deepens, but in a less degree: *Sat Martis* changes the watery solution into a good durable ink.

THESE are, I think, proofs, that a very small proportion of resin is present in this substance: in this it differs essentially from the gum resin called *Kino*, or *Gummi rubrum astringens*, which the *Edinburgh* college has taken into their materia medica (I have used the recent gum in making my experiments, which may make some difference) but as this can be most perfectly dissolved in watery menstrua, it may prove of use, where a spirituous solution of the former (being the most complete) cannot be so properly administered, consequently it may prove a valuable acquisition also.

INFUSIONS of the flowers, either fresh or dried, dyed cotton cloth, previously impregnated with a solution of alum, or alum and tartar, of a most beautiful bright yellow, which was more or less deep according to the strength of the infusion: a little alkali added to the infusion changes it to a deep reddish orange; it then dyed unprepared cotton cloth of the same colour, which the least acid changes to a yellow or lemon: these beautiful colours I have not been able to render perfectly permanent.

AMONGST numberless experiments, I expressed a quantity of the juice of the fresh flowers, which was diluted with alum water, and rendered perfectly clear by depuration: it was then evaporated by the heat of the sun, into a soft extract; this proves a brighter water colour than any gamboge I have met with; it is one year since I first used it, and it remains bright.

* With an alkalinized decoction of this gum, I tried to dye cotton cloth prepared with alum, with sugar of lead, and with a solution of tin in *aqua regia*, but the reds produced thereby were bad: that where alum was employed, was the best.

INFUSIONS of the dried flowers yielded me an extract very little, if any thing, inferior to this last mentioned; they yield also a very fine durable yellow lake and all these in a very large proportion.

THE *Lac* insects are frequently found on the small branches and the petioles of the leaves of this tree: whether the natural juices of its bark contribute to improve the colour of their red colouring matter, I cannot say: it would require a set of experiments accurately made on specimens of lac gathered from the various trees it is found on, at the same time and as nearly as possible from the same place, to determine this point.

I do not find, that the natives make any use of the gum or flowers, although they promise to be valuable, the former as a medicine, and the latter as a pigment and dying drug.

II. BUTEA SUPERBA*, *Tiga Maduga* of the *Gentoos*, is a very large twining shrub, a native of the mountains. Flowering time, the beginning of the hot season.

ROOT spindle-form, very large.

STEM twining, as thick as, or thicker than, a man's leg, woody, very long, running over large trees. Bark, ash coloured, pretty smooth.

BRANCHES like the stem, but small, and with a smoother bark.

LEAVES alternate, threed, remote, very large.

* So named by Dr. ROXBURGH.

LEAFLETS, downy, in other respects as in *Butea Frondosa*, but greatly larger: the exterior one is generally about twenty inches long, and broad in proportion, the lateral somewhat less.

RACEMES as in the former, but much larger.

FLOWERS also the same, only much larger and more numerous.

CALYX divided as the other, but the divisions longer and much more pointed.

COROL the same.

LEGUMES and Seed as in the former, but rather larger.

WHEN this species is in full flower, I do not think the vegetable world offers a more gaudy show: the flowers are incomparably beautiful, very large and very numerous; the colours are so exceedingly vivid, that my best painter has not been able, with his utmost skill, to come any thing like near their brightness.

FROM fissures, &c. in the bark, the same sort of ruby-coloured astringent gum exudes: the flowers also yield the same beautiful yellow dye and pigment.

Dr. ROXBURGH's Description of the *NERIUM Tinctorium* would have been subjoined; but the publication of it is delayed, until the Society have been favoured with the result of his farther experiments.

XV.

ON THE MANUFACTURE OF INDIGO AT AMBORE.

By *Lieutenant Colonel* CLAUDE MARTIN.

I PRESENT the Society with a short description of the process observed in the culture and manufacture of Indigo in this part of *India*. The *Ambore* district is comprised within a range of surrounding hills of a moderate height: the river *Pallar*, declining from its apparent southerly direction, enters this district about three miles from the eastward, washes the *Ambore Pettab*, a small neat village, distant three miles to the southward of the fort of that name, situated in a beautiful valley; the skirts of the hills covered with the *Palmeira* and *Date* trees, from the produce of which a considerable quantity of coarse sugar is made; this tract is fertilized by numerous rills of water conducted from the river along the margin of the heights and throughout the intermediate extent: this element being conveyed in these artificial canals (three feet deep), affording a pure and crystal current of excellent water for the supply of the Rice fields, Tobacco, Mango, and Cocoanut, plantations; the highest situated lands affording Indigo, apparently without any artificial watering, and attaining maturity at this season notwithstanding the intenseness of the heat, the thermometer under cover of a tent rising to 100, and out of it to 120; the plant affording even in the dryest spots good foliage, although more luxuriant in moister situations. I am just returned from examining the manufacture of this article. First the plant is boiled in earthen pots of about eighteen inches diameter, disposed on the ground in excavated ranges from twenty to thirty feet long, and one broad, according to the number used.

When the boiling process has extracted all the colouring matter ascertainable by the colour exhibited, the extract is immediately poured into an adjoining small jar fixed in the ground for its reception, and is thence laded in small pots into larger jars disposed on adjoining higher ground, being first filtered through a cloth; the jar when three-fourths full is agitated with a split bamboo extended into a circle, of a diameter from thirteen to twenty inches, the hoop twisted with a sort of coarse straw, with which the manufacturer proceeds to beat or agitate the extract, until a granulation of the fecula takes place, the operation continuing nearly for the space of three-fourths of an hour; a precipitant composed of red earth and water, in the quantity of four quart bottles, is poured into the jar, which after mixture is allowed to stand the whole night, and in the morning the superincumbent fluid is drawn off through three or four apertures practised in the side of the jar in a vertical direction, the lowest reaching to within five inches of the bottom, sufficient to retain the fecula which is carried to the houses and dried in bags.

THIS is the whole of the process recurred to in this part, which, I think, if adopted in *Bengal*, might in no small degree supersede the necessity of raising great and expensive buildings, in a word, save the expenditure of so much money in dead stock, before they can make any Indigo in the *European* method, to which I have to add, that Indigo thus obtained possesses a very fine quality.

As I think these observations may be useful to the manufacturers in *Bengal*, I could wish to see them printed in the *Transactions of the Asiatic Society*.

Ambore,

2d April, 1791.

*Extract of a Treatise on the MANUFACTURE of INDIGO.**By Mr. DE COSSIGNY.*

“ **T** HIS experiment (the *Indian* process) infallibly shows, that Indigo
 “ may be produced by different methods, and how much it is to
 “ be regretted that the *European* artists should remain constantly wedded to
 “ their *method* or *routine*, without having yet made the necessary inquiries to-
 “ wards attaining perfection. Many travellers on the coast of *Coromandel*
 “ having been struck with the apparent simplicity of the means used by the
 “ *Indians* in preparing Indigo, from having seen their artists employed in the
 “ open air with only earthen jars, and from not having duly examined and
 “ weighed the extent of the detail of their process, apprehend that it is ef-
 “ fected by easier means than with the large vats of masonry and the machi-
 “ nery employed by *Europeans*: but they have been greatly mistaken, the
 “ whole appearing a delusive conclusion from the following observation, viz.
 “ that one man can, in the *European* method of manufacture, bring to issue
 “ one vat containing fifty bundles of plant, which, according to their nature
 “ and quality, may afford from ten to thirty pounds of Indigo; whereas, by
 “ the *Indian* process, one employed during the same time would probably on-
 “ ly produce one pound of Indigo: the *European* method is therefore the
 “ most simple, as well as every art where machinery is used instead of ma-
 “ nual labour.”

N O T E.

Experience alone must decide between the opposite opinions of Colonel MARTIN and M^r. DE
 COSSIGNY.

XVI.

DISCOURSE THE NINTH.

ON THE ORIGIN AND FAMILIES OF NATIONS.

DELIVERED 23 FEBRUARY, 1

By the PRESIDENT.

YOU have attended, gentlemen, with so much indulgence to my discourses on the five *Asiatick* nations, and on the various tribes established along their several borders or interspersed over their mountains, that I cannot but flatter myself with an assurance of being heard with equal attention, while I trace to one centre the three great families, from which those nations appear to have proceeded, and then hazard a few conjectures on the different courses, which they may be supposed to have taken toward the countries, in which we find them settled at the dawn of all genuine history.

LET us begin with a short review of the propositions, to which we have gradually been led, and separate such as are morally certain, from such as are only probable: that the first race of *Persians* and *Indians*, to whom we may add the *Romans* and *Greeks*, the *Goths*, and the old *Egyptians* or *Ethiops*, originally spoke the same language and professed the same popular faith, is capable, in my humble opinion, of incontestable proof; that the *Jews* and *Arabs*, the *Assyrians*, or second *Persian* race, the people who

Spoke *Syriack*, and a numerous tribe of *Abyssinians*, used one primitive dialect wholly distinct from the idiom just mentioned, is, I believe, undisputed, and, I am sure, indisputable; but that the settlers in *China* and *Japan* had a common origin with the *Hindus*, is no more than highly probable; and, that all the *Tartars*, as they are inaccurately called, were primarily of a third separate branch, totally differing from the two others in language, manners, and features, may indeed be plausibly conjectured, but cannot, for the reasons alledged in a former essay, be perspicuously shown, and for the present therefore must be merely assumed. Could these facts be verified by the best attainable evidence, it would not, I presume, be doubted, that the whole earth was peopled by a variety of floods from the *Indian*, *Arabian*, and *Tartarian* branches, or by such intermixtures of them, as, in a course of ages, might naturally have happened.

Now I admit without hesitation the aphorism of LINNÆUS, that “in the beginning GOD created one pair only of every living species, which has a diversity of sex;” but, since that incomparable naturalist argues principally from the wonderful diffusion of vegetables, and from an hypothesis, that the water on this globe has been continually subsiding, I venture to produce a shorter and closer argument in support of his doctrine. That *Nature*, of which simplicity appears a distinguishing attribute, *does nothing in vain*, is a maxim in philosophy; and against those, who deny maxims, we cannot dispute; but *it is vain and superfluous to do by many means what may be done by fewer*, and this is another axiom received into courts of judicature from the schools of philosophers: *we must not*, therefore, says our great NEWTON, *admit more causes of natural things, than those, which are true, and sufficiently account for natural phenomena*; but it is true, that one pair at least of every living species must at first have been created; and

that one human pair was sufficient for the population of our globe in a period of no considerable length, (on the very moderate supposition of lawyers and political arithmeticians, that every pair of ancestors left on an average two children, and each of them two more) is evident from the rapid increase of numbers in geometrical progression, so well known to those, who have ever taken the trouble to sum a series of as many terms, as they suppose generations of men in two or three thousand years. It follows, that the author of nature (for all nature proclaims its divine author) created but one pair of our species; yet, had it not been (among other reasons) for the devastations, which history has recorded, of water and fire, wars, famine, and pestilence, this earth would not now have had room for its multiplied inhabitants. If the human race then be, as we may confidently assume, of one natural species, they must all have proceeded from one pair; and if perfect justice be, as it is most indubitably, an essential attribute of GOD, that pair must have been gifted with sufficient wisdom and strength to be virtuous, and, as far as their nature admitted, happy, but intrusted with freedom of will to be vicious and consequently degraded: whatever might be their option, they must people in time the region where they first were established, and their numerous descendants must necessarily seek new countries, as inclination might prompt, or accident lead; them; they would of course migrate in separate families and clans, which, forgetting by degrees the language of their common progenitor, would form new dialects to convey new ideas, both simple and complex; natural affection would unite them at first, and a sense of reciprocal utility, the great and only cement of social union in the absence of public honour and justice, for which in evil times it is a general substitute, would combine them at length in communities more or less regular; laws would be proposed by a part of each community, but enacted by the whole; and go-

venments would be variously arranged for the happiness or misery of the governed, according to their own virtue and wisdom, or depravity and folly; so that, in less than three thousand years, the world would exhibit the same appearances, which we may actually observe on it in the age of the great *Arabian* impostor.

ON that part of it, to which our united researches are generally confined, we see *five* races of men peculiarly distinguished, in the time of MUHAMMED, for their multitude and extent of dominion; but we have reduced them to *three*, because we can discover no more, that essentially differ in language, religion, manners, and other known characteristicks: now those three races, how variously soever they may at present be dispersed and intermixed, must (if the preceding conclusions be justly drawn) have migrated originally from a central country, to find which is the problem proposed for solution. Suppose it solved; and give any arbitrary name to that centre: let it, if you please, be *Iran*. The three primitive languages, therefore, must at first have been concentrated in *Iran*, and there only in fact we see traces of them in the earliest historical age; but, for the sake of greater precision, conceive the whole empire of *Iran* with all its mountains and valleys, plains and rivers, to be every way infinitely diminished; the first winding courses, therefore, of all the nations proceeding from it by land and nearly at the same time, will be little right lines, but without intersections, because those courses could not have thwarted and crossed one another: if then you consider the seats of all the migrating nations as points in a surrounding figure, you will perceive, that the several rays, diverging from *Iran*, may be drawn to them without any intersection; but this will not happen, if you assume as a centre *Arabia*, or *Egypt*, *India*, *Tartary*, or *China*: it follows, that *Iran*, or *Persia* (I contend for the meaning, not the name) was the central country, which we sought.

This mode of reasoning I have adopted, not from any affectation (as you will do me the justice to believe) of a scientifick diction, but for the sake of conciseness and variety, and from a wish to avoid repetitions; the substance of my argument having been detailed in a different form at the close of another discourse; nor does the argument in any form rise to demonstration, which the question by no means admits: it amounts, however, to such a proof, grounded on written evidence and credible testimony, as all mankind hold sufficient for decisions affecting property, freedom, and life.

THUS then have we proved, that the inhabitants of *Asia*, and consequently, as it might be proved, of the whole earth, sprang from three branches of one stem: and that those branches have shot into their present state of luxuriance in a period comparatively short, is apparent from a fact universally acknowledged, that we find no certain monument, or even probable tradition, of nations planted, empires and states raised, laws enacted, cities built, navigation improved, commerce encouraged, arts invented, or letters contrived, above twelve or at most fifteen or sixteen centuries before the birth of CHRIST, and from another fact, which cannot be controverted, that seven hundred or a thousand years would have been fully adequate to the supposed propagation, diffusion, and establishment of the human race.

THE most ancient history of that race, and the oldest composition perhaps in the world, is a work in *Hebrew*, which we may suppose at first, for the sake of our argument, to have no higher authority than any other work of equal antiquity, that the researches of the curious had accidentally brought to light: it is ascribed to MUSAH; for so he writes his own name, which, after the *Greeks* and *Romans*, we have changed into MOSES; and, though it was manifestly his object to give an historical account of a single family, he

has introduced it with a short view of the primitive world, and his introduction has been divided, perhaps improperly, into *eleven* chapters. After describing with awful sublimity the creation of this universe, he asserts, that one pair of every animal species was called from nothing into existence; that the human pair were strong enough to be happy, but free to be miserable; that, from delusion and temerity, they disobeyed their supreme benefactor, whose goodness could not pardon them consistently with his justice; and that they received a punishment adequate to their disobedience, but softened by a mysterious promise to be accomplished in their descendants. We cannot but believe, on the supposition just made of a history uninspired, that these facts were delivered by tradition from the first pair, and related by MOSES in a figurative style; not in that sort of allegory, which rhetoricians describe as a mere assemblage of metaphors, but in the symbolical mode of writing adopted by eastern sages, to embellish and dignify historical truth; and, if this were a time for such illustrations, we might produce the same account of the *creation* and the *fall*, expressed by symbols very nearly similar, from the *Purānas* themselves, and even from the *Vēda*, which appears to stand next in antiquity to the five books of MOSES.

THE sketch of antediluvian history, in which we find many dark passages, is followed by the narrative of a *deluge*, which destroyed the whole race of man, except four pairs; an historical fact admitted as true by every nation, to whose literature we have access, and particularly by the ancient *Hindus*, who have allotted an entire *Purāna* to the detail of that event, which they relate, as usual, in symbols or allegories. I concur most heartily with those, who insist, that, in proportion as any fact mentioned in history seems repugnant to the course of nature, or, in one word, miraculous, the stronger evidence is required to induce a rational belief of it; but we hear without incre-

dulity, that cities have been overwhelmed by eruptions from burning mountains, territories laid waste by hurricanes, and whole islands depopulated by earthquakes: if then we look at the firmament sprinkled with innumerable stars; if we conclude by a fair analogy, that every star is a sun, attracting, like ours, a system of inhabited planets; and if our ardent fancy, soaring hand in hand with sound reason, waft us beyond the visible sphere into regions of immensity, disclosing other celestial expanses and other systems of suns and worlds on all sides without number or end, we cannot but consider the submersion of our little spheroid as an infinitely less event in respect of the immeasurable universe, than the destruction of a city or an isle in respect of this habitable globe. Let a general flood, however, be supposed improbable in proportion to the magnitude of so ruinous an event, yet the concurrent evidences of it are completely adequate to the supposed improbability; but, as we cannot here expatiate on those proofs, we proceed to the fourth important fact recorded in the *Mosaick* history; I mean the first propagation and early dispersion of mankind in *separate families* to separate places of residence.

THREE sons of the just and virtuous man, whose lineage was preserved from the general inundation, travelled, we are told, as they began to multiply, in *three* large divisions variously subdivided: the children of YA'FET seem, from the traces of *Sklavonian* names, and the mention of their being *enlarged*, to have spread themselves far and wide, and to have produced the race, which, for want of a correct appellation, we call *Tartarian*; the colonies, formed by the sons of HAM and SHEM, appear to have been nearly simultaneous; and, among those of the latter branch, we find so many names incontestably preserved at this hour in *Arabia*, that we cannot hesitate in pronouncing them the same people, whom hitherto we have denominated *Arabs*;

while the former branch, the most powerful and adventurous of whom were the progeny of CUSH, MISR, and RAMA, (names remaining unchanged in *Sanſcrit*, and highly revered by the *Hindus*) were, in all probability, the race, which I called *Indian*, and to which we may now give any other name, that may ſeem more proper and comprehensive.

THE general introduction to the *Jewiſh* hiſtory cloſes with a very concise and obſcure account of a preſumptuous and mad attempt, by a particular colony, to build a ſplendid city and raiſe a fabrick of immenſe height, independently of the divine aid, and, it ſhould ſeem, in defiance of the divine power; a project, which was baffled by means appearing at firſt view inadequate to the purpoſe, but ending in violent diſſenſion among the projectors and in the ultimate ſeparation of them: this event alſo ſeems to be recorded by the ancient *Hindus* in two of their *Puránas*; and it will be proved, I truſt, on ſome future occaſion, that *the lion burſting from a pillar to deſtroy a blaſpheming giant*, and *the dwarf, who beguiled and held in deriſion the magnificent BELI*, are one and the ſame ſtory related in a ſymbolical ſtyle.

Now theſe primeval events are deſcribed as having happened between the *Oxus* and *Euphrates*, the mountains of *Caucasus* and the borders of *India*, that is, within the limits of *Iran*; for, though moſt of the *Mosaick* names have been conſiderably altered, yet numbers of them remain unchanged: we ſtill find *Harrán* in *Meſopotamia*, and travellers appear unanimous in fixing the ſite of ancient *Babel*.

THUS, on the preceding ſuppoſition, that the firſt eleven chapters of the book, which it is thought proper to call *Geneſis*, are merely a preface to the oldeſt civil hiſtory now extant, we ſee the truth of them confirmed by ante-

cedent reasoning, and by evidence in part highly probable, and in part certain ; but the *connexion* of the *Mosaick* history with that of the Gospel by a chain of sublime predictions unquestionably ancient, and apparently fulfilled, must induce us to think the *Hebrew* narrative more than human in its origin, and consequently true in every substantial part of it, though possibly expressed in figurative language ; as many learned and pious men have believed, and as the most pious may believe without injury, and perhaps with advantage, to the cause of revealed religion. If MOSES then was endued with supernatural knowledge, it is no longer probable only, but absolutely certain, that the whole race of man proceeded from *Iran*, as from a centre, whence they migrated at first in three great colonies ; and that those three branches grew from a common stock, which had been miraculously preserved in a general convulsion and inundation of this globe.

HAVING arrived by a different path at the same conclusion with Mr. BRYANT as to one of those families, the most ingenious and enterprising of the three, but arrogant, cruel, and idolatrous, which we both conclude to be various shoots from the *Hamian* or *Amonian* branch, I shall add but little to my former observations on his profound and agreeable work, which I have thrice perused with increased attention and pleasure, though not with perfect acquiescence in the other less important parts of his plausible system. The sum of his argument seems reducible to three heads. First ; “ if the deluge really happened at the time recorded by MOSES, “ those nations, whose monuments are preserved or whose writings are “ accessible, must have retained memorials of an event so stupendous and “ comparatively so recent ; but in fact they have retained such memorials : ” this reasoning seems just, and the fact is true beyond controversy ; Secondly ; “ those memorials were expressed by the race of HAM, before the use

" of letters, in rude sculpture or painting, and mostly in symbolical figures
 " of the *ark*, the eight persons concealed in it, and the birds, which first
 " were dismissed from it: this fact is probable, but, I think, not sufficiently
 " ascertained." Thirdly; "all ancient Mythology (except what was purely
 " *Sabian*) had its primary source in those various symbols misunderstood; so
 " that ancient Mythology stands now in the place of symbolical sculpture
 " or painting, and must be explained on the same principles, on which we
 " should begin to decypher the originals, if they now existed:" this part
 of the system is, in my opinion, carried too far; nor can I persuade myself,
 (to give one instance out of many) that the beautiful allegory of CUPID and
 PSYCHE had the remotest allusion to the deluge, or that HYMEN signified
 the *veil*, which covered the patriarch and his family. These propositions,
 however, are supported with great ingenuity and solid erudition; but, un-
 profitably for the argument, and unfortunately, perhaps, for the fame of the
 work itself, recourse is had to etymological conjecture, than which no
 mode of reasoning is in general weaker or more delusive. He, who pro-
 fesses to derive the words of any one language from those of another, must
 expose himself to the danger of perpetual errors, unless he be perfectly
 acquainted with both; yet my respectable friend, though eminently skilled in
 the idioms of *Greece* and *Rome*, has no sort of acquaintance with any *Asiatick*
 dialect, except *Hebrew*; and he has consequently made mistakes, which
 every learner of *Arabick* and *Persian* must instantly detect. Among *fifty*
 radical words (*ma*, *taph*, and *ram* being included) *eighteen* are purely of *Ara-*
bian origin, *twelve* merely *Indian*, and *seventeen* both *Sanscrit* and *Arabick*,
 but in senses totally different; while *two* are *Greek* only, and one *Egyptian*,
 or barbarous: if it be urged, that those *radicals* (which ought surely to have
 concluded, instead of preceding, an *analytical* inquiry) are precious traces of
 the primitive language, from which all others were derived; or to which at

least they were subsequent, I can only declare my belief, that the language of NOAH is lost irretrievably, and assure you, that, after a diligent search, I cannot find a single word used in common by the *Arabian*, *Indian*, and *Tartar* families, before the intermixture of dialects occasioned by *Mohammedan* conquests. There are, indeed, very obvious traces of the *Hamian* language, and some hundreds of words might be produced, which were formerly used promiscuously by most nations of that race; but I beg leave, as a philologist, to enter my protest against conjectural etymology in historical researches, and principally against the licentiousness of etymologists in transposing and inserting letters, in substituting at pleasure any consonant for another of the same order, and in totally disregarding the vowels: for such permutations few radical words would be more convenient than CUS or CUSH, since, dentals being changed for dentals, and palatials for palatials, it instantly becomes *coot*, *goose*, and, by transposition, *duck*, all water-birds, and evidently symbolical; it next is the *goat* worshipped in *Egypt*, and, by a metathesis, the *dog* adored as an emblem of SIRIUS, or, more obviously, a *cat*, not the domestick animal, but a sort of ship, and the *Catos*, or great sea-fish, of the *Dorians*. It will hardly be imagined, that I mean by this irony to insult an author, whom I respect and esteem; but no consideration should induce me to assist by my silence in the diffusion of error; and I contend, that almost any word or nation might be derived from any other, if such licences, as I am opposing, were permitted in etymological histories: when we find, indeed, the same words, letter for letter, and in a sense precisely the same, in different languages, we can scarce hesitate in allowing them a common origin; and, not to depart from the example before us, when we see CUSH or CUS (for the *Sanscrit* name also is variously pronounced) among [the sons of BRAHMA], that is, among the progenitors of the *Hindus*, and at the head of an ancient pedigree preserved

in the *Rāmāyan*; when we meet with his name again in the family of RA'MA; when we know, that the name is venerated in the highest degree, and given to a sacred grass, described as a *Poa* by KOENIG, which is used with a thousand ceremonies in the oblations to fire, ordained by MENU to form the sacrificial zone of the *Brabmans*, and solemnly declared in the *Vēda* to have sprung up soon after the *deluge*, whence the *Paurāniks* consider it as *the bristly hair of the boar which supported the globe*; when we add, that one of the seven *dwīpas*, or great peninsulas of this earth, has the same appellation, we can hardly doubt, that the CUSH of MOSES and VA'LMIC was the same personage and an ancestor of the *Indian* race.

FROM the testimonies adduced in the six last annual discourses, and from the additional proofs laid before you, or rather opened, on the present occasion, it seems to follow, that the only human family after the flood established themselves in the northern parts of *Iran*; that, as they multiplied, they were divided into three distinct branches, each retaining little at first, and losing the whole by degrees, of their common primary language, but agreeing severally on new expressions for new ideas; that the branch of YA'FET was enlarged in many scattered shoots over the north of *Europe* and *Asia*, diffusing themselves as far as the western and eastern seas, and, at length in the infancy of navigation, beyond them both; that they cultivated no liberal arts, and had no use of letters, but formed a variety of dialects, as their tribes were variously ramified; that, secondly, the children of HAM, who founded in *Iran* itself the monarchy of the first *Chaldeans*, invented letters, observed and named the luminaries of the firmament, calculated the known *Indian* period of *four hundred and thirty two thousand years*, or an *hundred and twenty* repetitions of the *saros*, and contrived the old system of *Mythology*, partly allegorical, and partly grounded on idolatry.

trous veneration for their sages and lawgivers; that they were dispersed at various intervals and in various colonies over land and ocean; that the tribes of MISR, CUSH, and RAMA settled in *Africk* and *India*; while some of them, having improved the art of sailing, passed from *Egypt*, *Phenice*, and *Phrygia*, into *Italy* and *Greece*, which they found thinly peopled by former emigrants, of whom they supplanted some tribes, and united themselves with others; whilst a swarm from the same hive moved by a northerly course into *Scandinavia*, and another, by the head of the *Oxus*, and through the passes of *Imaus*, into *Cashghar* and *Eighúr*, *Khatá* and *Khoten*, as far as the territories of *Cbín* and *Tancút*, where letters have been used and arts immemorially cultivated; nor is it unreasonable to believe, that some of them found their way from the eastern isles into *Mexico* and *Peru*, where traces were discovered of rude literature and Mythology analogous to those of *Egypt* and *India*; that, thirdly, the old *Chaldean* empire being overthrown by the *Affyrians* under CAYUMERS, other migrations took place especially into *India*, while the rest of SIEM's progeny, some of whom had before settled on the Red Sea, peopled the whole *Arabian* peninsula, pressing close on the nations of *Syria* and *Phenice*; that, lastly, from all the three families were detached many bold adventurers of an ardent spirit and a roving disposition, who disdained subordination and wandered in separate clans, till they settled in distant isles or in deserts and mountainous regions; that, on the whole, some colonies might have migrated before the death of their venerable progenitor, but that states and empires could scarce have assumed a regular form, till fifteen or sixteen hundred years before the *Chriblian* epoch, and that, for the first thousand years of that period, we have no history unmixed with fable, except that of the turbulent and variable, but eminently distinguished, nation descended from ABRAHAM.

My design, gentlemen, of tracing the origin and progress of the five principal nations, who have peopled *Asia*, and of whom there were considerable remains in their several countries at the time of MUHAMMED'S birth, is now accomplished; succinctly, from the nature of these essays; imperfectly, from the darkness of the subject and the scantiness of my materials, but clearly and comprehensively enough to form a basis for subsequent researches: you have seen, as distinctly as I am able to show, *who* those nations originally were, *whence* and *when* they moved toward their final stations; and, in my future annual discourses, I propose to enlarge on the *particular advantages* to our country and to mankind, which may result from our sedulous and united inquiries into the history, science, and arts, of these *Asiatick* regions, especially of the *British* dominions in *India*, which we may consider as the centre (not of the human race, but) of our common exertions to promote its true interests; and we shall concur, I trust, in opinion, that the race of man, to advance whose manly happiness is our duty and will of course be our endeavour, cannot long be happy without virtue, nor actively virtuous without freedom, nor securely free without rational knowledge.

THE END OF THE THIRD VOLUME.

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CORRECTIONS.

Page 7—Line 23— after *Zingaros* add —and *Zinganos*.

49— 19— for *VISHNU* read *BRAHMA*.

50— 30— — silk — cloth.

58— 19— — includes — comprises.

106— 8— — *GARDER* — *GARDEE*.

177— 3— omit itself.

205— 23— for *careless* read *causeless*.

211— 20— after *fraction* add (allowing for *precession*).

214— 24— place the two signs of *equality* lower.

222— note— for *ans* read *an*.

223— 9— omit alone.

253— 3— for *Abilyá* * read *Atri*.

274— 16— — *rātri* — *rātri*.

278— 8— — *SAMBHARA* — *SAMBARA*.

304— note— — *B. 10.* — *B. 1.*

308— 1— after *Menianthes* add—or a *Hydrophyllum*.

317— 25— for—from the root *mand*, which may have the sense of
bbid to *cut*—read, from *man*, or *water*, and *dri*,
whence *dara*, to *pierce*.

331— 27— for *interior* read *exterior*.

352— 24— — *DERIADEUS* — *DERIADES*.

366— note(*b*)— add *Cleomedes B. 1.*

373— 23— for *him* read *himself*.

378— 20— — *has* — *had*.

383— — — *AETIS* — *ACTIS*.

385— 7— — *PLEIADS* — *HYADS*.

390— 20— — *āra* — *ara*.

394— 26— read *VA'GI'SWARĪ*.

396— 1— — changed.

406— — for *CUMENUTHIS* read *EUMENUTHIS*.

414— 22— read on.

435— 2— — *Yampá*.

455— 1— — comment.

— 6— — mountainous.

461— 18— for *power* read *force*.

THERE are some other oversights, or errors of the press, both in punctuation and orthography, which the reader is desired to correct.

* Thus her name is commonly pronounced; but the true word is *Ahalyá*; so that *Atxi*, an *Indian* legislator, would have been a fitter example. See p. 255.

M E M B E R S

OF THE

A S I A T I C K S O C I E T Y,

AT THE END OF THE YEAR.

M.DCC.XCII.

P A T R O N S.

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