THE BOOK WAS DRENCHED

UNIVERSAL
LIBRARY
OU_218624
UNIVERSAL
LIBRARY

THE

WORKS

OF

SIR WILLIAM JONES.

WITH

THE LIFE OF THE AUTHOR,

BY

LORD TEIGNMOUTH.

IN THIRTEEN VOLUMES.

VOLUME IV.

LONDON:

PRINTED FOR JOHN STOCKDALE, PICCADILLY;
AND JOHN WALKER, PATERNOSTER ROW.

1807.

Printed by T. DAVISON,
Whitefriars.

CONTENTS

10

THE FOURTH VOLUME.

	PAGE
ON the Chronology of the Hindus	1
A Supplement to the Eflay on Indian Chronology	48
Note to Mr. Vanfittart's Paper on the Afghans being clefcended from the Jews	70
On the Antiquity of the Indian Zodiack	71
On the Literature of the Hindus, from the Sanfcrit	93
On the Second Claffical Book of the Chinefe	114
The Lunar Year of the Hindus	126
On the Mufical Modes of the Hindus	166
On the Myftical Poetry of the Perfians and Hindus	211
Gítagóvinda, Or the Song of Jayadéva	236
Remarks on the Ifland of Hinzuan, or Johanna	269
A Converfation with Abram, an Abyflinian, concerning the City of Gwender and the Sources of the Nile	314
On the Courfe of the Nile	320
On the Indian Game of Chefs	323
An Indian Grant of Land, found at Tanna	334
Infcriptions on the Staff of Firuz Shah	348

CONTENTS.

PAGE

On **the** Baya, or Indian Grofs-bcak - - 353
On **the** Pangolin of Bahar - - - 356
On the Loris, or flow-paced Lemur - - 360
On the Cure of the Elèphantiafis - - 367
On the Cure of the Elephantiafis, and other Diforders of the Blood - - - - 371

TALES AND FABLES, BY NIZAMI.

On Repentance - - - - 385
On Juftice - - - - 387
On Labour - - - - 391
On Government - - - - 394
On Independence - - - - 398
On Hope - - - - 400
On Protection - " - - 4 3
On Vigilance - - - - 405
On Fate and Freewill - - - 406
On Candour and Detraction - - - 408
On the Inftability of earthly Advantages - 409
On a Bad Conference - - - 411
On Riches - - - - 413
On Truth - - - - 417
On Bad Minifters - « - - 420
On Prudence - - - - 421
On Retirement and Temptation - - 423
On Secrecy - - - - 424
On Taciturnity - - - - 42S
On the Pride of Wealth _ - - 429

THE WORKS

OF

SIR WILLIAM JONES.

ON THE

CHRONOLOGY OF THE HINDUS.

WRITTEN IN JANUARY, 1788,

BY

THE PRESIDENT.

THE great antiquity of the *Hindus* is believed fo firmly by themfelves, and has been the fubject of fo much converfatiqn among *Europeans,* that a fhort view of their Chronological Syftem, which has not yet been exhibited from certain authorities, may be acceptable to thofe, who feek truth without partiality to receive opinions, and without regarding any confequences, that may refult from their inquiries; the confequences, indeed, of truth cannot but be defirable, and no reafonable man will apprehend any danger to fociety from a general diffufion of its light; but we muft not fuffer om-

felves to be dazzled by a falfe glare, nor miftake enigmas and allegories for hiftorical verity. Attached to no fyftem, and as much difpofed to reject the *Mofaick* hiftory, if it be proved erroneous, as to believe it, if it be confirmed by found reafoning from indubitable evidence, I propofe to lay before you a concife account of *Indian* Chronology, extracted from *Sanfcrit* books, or collected from converfations with *Pandits,* and to fubjoin a few remarks on their fyftem, without attempting to decide a queftion, which I fhall venture to ftart, " whether it is " not in fad: the fame with our own, but em- " bellifhed and obfcured by the fancy of their " poets and the riddles of their aflronomers."

One of the moft curious books in *Sanfcrit,* and one of the oldeft after the *Vedas,* is a trad on *religions and civil duties,* taken, as it is believed,.from the oral inftructions of MENU, fon of BRAHMA', to the firft inhabitants of the earth: a well-collated copy of this interefting law-trad is now before me: and I begin my diflertation with a few couplets from the firft chapter of it: " The fun caufes the divifion of " day and night, which are of two forts, thofe " of men and thofe of the Gods; the day, for " the labour of *all* creatures in their feveral " employments; the night, for their flumber. " A mouth is a day and night of the Patriarchs;

" and it is divided into two parts ; the bright half
" is *their* day for laborious exertions; the dark
" half, *their* night for fleep. A year is a day
" and night of the Gods; and that is alfo di-
"[1] vided into two halves; the day is, when the
" fun moves towards the north} the night,
" when it moves towards the fouth. Learn
" now the duration of a night and day of
" BRAHMA', with that of the ages refpectively
" and in order. Four thoufand years *of the*
" *Gods* they call the *Crtta* (or *Satya),* age ; and
" its limits at the beginning and at the end
" *are,* in like manner, as many hundreds.
" In the three fucceffive ages, together with
" their limits at the beginning and end of
" them, are thoufands and hundreds dimi-
" nifhed by one. This aggregate of four ages,
" amounting to twelve thoufand divine years, is
" called an age of the Gods; and a thoufand
" fuch divine ages added together muft be con-
" fidered as a day of BRAHMA; his night has
" alfo the fame duration. The before men-
" tioned age of the Gods, or twelve thoufand
" of their years, multiplied by feventy-one,
" form what is named here below **a** *Manwan-*
" *tara.* There are *alternate* creations and de-
" ftructions *of worlds* through innumerable
" *Manwantara's:* the Being Supremely Defira-
" ble performs all this again **and** again."

Such is the arrangement of infinite time, which the *Hindus* believe to have been revealed from heaven, and which they generally underftand in a literal fenfe: it feems to have intrinfick marks of being purely aftronomical; but I will not appropriate the obfervations of others, nor anticipate thofe in particular, which have been made by two or three of our members, and which they will, I hope, communicate to the fociety. A conjecture, however, of Mr. PATERSON has fo much ingenuity in it, that I cannot forbear mentioning it here, efpecially as it feems to be confirmed by one of the couplets juft cited: he fuppofes, that, as a *month* of mortals is a day and night of the Patriarchs from the analogy of its bright and dark halves, fo, by the fame analogy, a day and night of mortals might have been confidered by the ancient *Hindus* as a month of the lower world; and then a year of fuch months will confift only of twelve days and nights, and thirty fuch years will compofe a lunar year of mortals; whence he furmifes, that the *four million three hundred and twenty thoufand* years, of which the four *Indian* ages are fuppofed to confift, mean only ytars of twelve days; and, in fad, that fum, divided by *thirty,* is reduced to *an hundred and forty four thoufand:* now *a thoufand four hundred and forty* years are one *pada,* a period in the

Hindu aftronomy, and that fum, multiplied by *eighteen,* amounts precifely to *twenty-jive thou-/and nine hundred and twenty,* the number of years in which the fixed ftars appear to perform their long revolution eaftward. The laft mentioned fum is the product alfo of *an hundred and forty four,* which, according to M. BAILLY, was an old *Indian* cycle, into *an hundred and eighty,* or the *Tartarian* period, called *Van,* and of *two thoufand eight hundred and eighty* into *nine,* which is not only one of the lunar cycles, but confidered by the *Hindus* as a myfterious number and an emblem of Divinity, becaufe, if it be multiplied by any other whole number, the fum of the figures in the different produds remains, always nine, as the Deity, who appears in many forms, continues One immutable effence. The important period of *twenty-five thoufand nine hundred and twenty* years is well known to arife from the multiplication of *three hundred and fixty* into *feventy-two,* the number of years in which a fixed ftar feems to move through a degree of a great circle; and, although M. LE GENT IL affures us, that the modern *Hindus* believe a complete rer volution of the ftars to be made in *twenty four tho'ufand* years, or *fiftyfour* feconds of a degree to be paffed in one year, yet we may have reafon to think, that the old *Indian* aftronomers

had made a more accurate calculation, but concealed their knowledge from the people under the veil of *fourteen* MENWANTARA'S, FEVENTY-*i>ne* divine ages, compound cycles, and years of different forts, from thofe of BRAHMA' to thofe of *Pdtdla^* or the *infernal regions.* If we follow the analogy fuggefted by MENU, and fuppofe only a day and night to be called a *year,* we may divide the number of years in a divine age by *three hundred andfixty,* and the quotient will be *twelve thoufand,* or the number of his *divine years* in one age; but, conjedure apart, we need only compare the two periods 4320000 and 25920, and we (hall find, that among their common divifors, are 6, 9, 12, &c. 18, 36, 72, 144, &c. which numbers with their feveral multiples, efpecially in a decuple progreffion, conftitute fome of the moft celebrated periods of the *Chaldeans, Greeks, Tartars,* and even of the *Indians.* We cannot fail to obferve, that the number 432, which appears to be the bafis of the *Indian* fyftem, is a 60th part of 25920, and, by continuing the comparifon, we might probably folve the whole enigma. In the preface to a *Varanes* Almanack I find the following wild ftanza: " A *thoufand* Great Ages are a day of " BRAHMA'; a *thoufand* fuch days are an *In-* " *dian* hour of VISHNU; *fix hundred thoufand* " fuch hours make a period of RUDRA; and a

" million of *Rudrds* (or *two quadrillions Jim* " *hundred and ninety-two thoufand trillions of hi-* " *nar years),* are but a *fecond* to the Supreme " Being," The *Hindu* theologians deny the conclufion of the ftanza to be orthodox: " *Time,* " they fay, *exifts not at all with* GOD ;" and they advife the Aftronomers to mind their own bufinefs without meddling with theology. The aftronomical verfe, however, will anfwer our prefent purpofe; for it fhows, in the firft place, that cyphers are added at pleafure to fwell the periods; and if we take ten cyphers from a *Rudra,* or divide by ten thoufand millions, we fhall have a period of 259200000 years, which, divided by 60 (the ufual divifor of *time* among the *Hindus)* will give 4320000, or a Great Age, which we find fubdivided in the proportion of 4, 3, 2, 1, from the notion of *virtue* decreafing arithmetically in the *golden, filver, copper,* and *earthen,* ages. But, fhould it be thought improbable, that the *Indian* aftronomers in very early times had made more accurate obfervations than thofe of *Alexandria, Bagdad,* or *Maraghah,* and ftill more improbable that they fhould have relapfed without apparent caufe into error, we may fuppofe, that they formed their divine age by an arbitrary multiplication of 24,000 by 180 according to M. LE GENTIL, or of 21600 by 200 according to the comment

4h the *Surya Siddhanta.* Now, as it is *hardly* poflible, thatfuch coincidences fhould be accidental, we may hold it *nearly* demonftrated, that the period of a *divine age* was at firft merely aftronomical, and may confequently rejedt it from our prefent inquiry into the hiftorical or civil chronology of *India,* Let us, however, proceed to the avowed opinions of the *Hindus,* and fee, when we have afcertained their fyftem, whether we can reconcile it to the courfe of nature and the common fenfe of mankind.

The aggregate of their four ages they call a divine age, and believe that, in every thoufand fuch ages, or in every *day* of BRAHMA', *fourteen* MENU'S are fucceffively inverted by him with the fovereignty of the earth: each MENU, they fuppofe, tranfmits his empire to his fons and grand fons during a period of feventy-one divine ages; and fuch a period they name a *Manwantara;* but, fince *fourteen* multiplied by *feventy-onc* are not quite a *thoufand,* we muft conclude, that *fix divine ages* are allowed for intervals between the *Manwantaras,* or for the twilight of BRAHMA"S day. Thirty fuch days, or *Calpas,* conftitute, in their opinion, *a month* of BRAHMA[1]; twelve fuch months, one of his years; and an hundred fuch years, his *age;* of which age they affert, that fifty years have elapfed. We are now then, according to the

Hindus, in the firft day of *Calf a*of the firft month of the fifty-firft year of BRAHMA'S age, and in the twenty-eightli divine age of the ie-venth *Manwantara,* of which diwne age the *three firft* human ages have paffed, and *four thoufand eight hundred and eighty-eight* of the *fourth,*

In the prefent day of BRAHMA', the firft MENU was furnamtd SWA'YAMBHUVA, or *Son of the Self-exiftent*: and it is He, by whom the *Inftitutes of Religious and Civil Duties* are fuppofed to have been delivered: in his time the Deity defcended at a *Sacrifice,* and, by his wife SATARU'PA', he had two diftinguiihed fons, and three daughters. This pair was created, for the multiplication of the human fpecies, after that new creation of the world, which the *Brakmans* call *Padmacalpiya,* or the *Lotos*-creation.

If it were worth while to calculate the age of MENU'S Inflitutes, according to the *Brdhmans,* we muft multiply four million three hundred and twenty thoufand by fix times feventy-one, and add to the produdt the number of years already paft in the feventh *Manwantara.* Of the five MENU'S, who fucceeded him, I have feen little more than the names; but the *Hindu* writ-, ings are very diffufe on the life and pofterity of the *feventh* MENU, furnamed VAIVASWATA, or *Child of the Sun:* he is fuppofed to have had ten fons, of whom the eldeft was ICSHWA'CU;

and to have been accompanied by feven *Rifhis,* or holy perfons, whofe names were, CASYAPA, ATRI, VASISHTHA, VISWA'MITRA, GAUTAMA, JAMADAGNJ, and BHTARADWAJA; an account, which explains the opening of the fourth chapter of the *Gita:* " This immutable " fyftem of devotion, fays CRISHNA, I re- " vealed to VIVASWAT, Or *the Sun;* VIVAS- " WAT declared it to *his fon* MENU; MENU " explained it to ICSHWA'CU: thus the Chief " *Rifhts* know this fublime *doftrine* delivered " from one to another."

In the reign of this *Sun-born* Monarch the *Hindus* believe the whole earth to have been drowned, and the whole human race deftroyed by a flood, except the pious Prince himfelf, the feven *Rifhfs,* and their feveral wives; for they fuppofe his children to have been born after the deluge. This general *pralaya,* or deftrudion, is the fubjedt of the firft *Purána,* or *Sacred Poem,* which confifts of fourteen thoufand Stanzas; and the ftory is concifely, but clearly and elegantly, told in the eighth book of the *Bhdgawata,* from which I have extracted the whole, and tranflated it with great care, but will only prefent you here with an abridgement of it, " The demon HAYAGRIVA having purloined " the *Vedas* from the cuftody of BRAHMA', " while he was repofing at the clofe of the

" Tixth *Manwantara,* the whole race of men " became corrupt, except the feven *Rifhi's* and " SATYAVRATA, who then reigned in *Dravi-* " *ra,* a maritime region to the fouth of *Car-* " *nata:* this prince was performing his ablutions " in the river *Critamálà,* when VISHNU ap- " peared to him in the ihape of a fmall fifh, " and, after feveral augmentations of bulk in " different waters, was placed by SATYAVRATA " in the ocean, where he thus addreffed his " amazed votary: ' *In feven* days all creatures " who have offended me fhall be deftroyed by ' a deluge, but thou fhalt be fecured in a capa- 'cious veffel miraculoufly formed: take there- ' fore all kinds of medicinal herbs and efculent ' grain for food, and, together with the feven ' holy men, your refpe&ive wives, and pairs of ' all animals, enter the ark without fear; then ' fhalt thou know God face to face, and all thy ' queftions fhall be anfwered.' Saying this, he difappeared; and, after feven days, the ocean " began to overflow the coafts, and the earth to " be flooded by conftamt fhowers, when SATY- " AVRATA, meditating on the Deity, faw a " large veffel moving ou the waters: he entered " it, having in all refpects conformed to the in- " ftructions of VISHNU; who, in the form of a " vaft fifh, fuffered the veffel to be tied with " a great fea ferpent, as with a cable, to his mea-

" furelefs horn. When the deluge had ceafed, "VISHNU flew the demon, and recovered the " *Vidds*, inftructed SATYAVRATA in divine " knowledge, and appointed him the feventh " MENU, by the name of VAIVASWATA." Let us compare the two *Indian* accounts of the *Creation* and the *Deluge* with thofe delivered by MOSES. It is not made a queftion in this tradt, whether the firft chapters of *Genefis* are to be underftood in a literal, or merely in an allegorical, fenfe: the only points before us are, whether the creation defcribed by *the firft* MENU, which the *Brahmans* call that of the *Lotos*, be not the fame with that recorded in our Scripture, and whether the ftory of the *feventh* MENU be not one and the fame with that of NOAH. I propofe the queftions, but affirm nothing; leaving others to fettle their opinions, whether ADAM be derived from a*dim*, which in *Sanfcrit* means the firft, or MENU from NUH, the true name of the Patriarch; whether the *Sacrifice*, at which GOD is believed to have defcended, allude to the offering of ABEL; and, on the whole, whether the two MENU'S can mean any other perfons than the great progenitor, and the reftorer, of our fpecies.

On a fuppofition, that VAIVASWATA, or *Sun-born*, was the NOAH of Scripture, let us proceed to the *Indian* account of his pofterity,

which I extract from the *Puranari'haprecas'a,* or *The Puranas Explained,* a work lately compofed in *Sanfcrit* by RA'DHA'CA'NTA SARMAN, a *Pandit* of extenfive learning and great fame among the *Hindus* of this province. Before we examine the genealogies of kings, which he has colleded from the *Puranas,* it will be neceflary to give a general idea of the *Avataras,* or *De/cents,* of the Deity: the *Hindus* believe innumerable fuch defcents or fpecial interpofitions of providence in the affairs of mankind; but they reckon *ten* principal *Avatdrds* in the current period of four ages; and all of them are defcribed, in order as they are fuppofed to occur, in the following Ode of JAYADE'VA, the great Lyrick Poet of *India.*

1. " Thou recovereft the *Veda* in the water " of the ocean of deftrudion, *placing it* joy- " fully in the bofom of an ark fabricated *by* " *thee;* O CE'SAVA, afluming the body of a " *fifh:* be vidorious, O HERI, lord of the " Univerfe!

2. " The earth ftands firm on thy im- " menfely broad back, which grows larger from " the callus occafioned by bearing that vaft bur- " den, O CE'SAVA, afluming the body of a " *tortoife:* be vidorious, O HERI, lord of the " Univerfe!

3. " The earth, placed on the point of thy

" tufk, remains fixed like the figure of a black " antelope on the moon, O CE'SAVA, afluming. " the form of a *boar:* be victorious, O HERI, " lord of the Univerfe!"

4. The claw with a ftupendous pointy on the exquilite lotos of thy lion's paw, is the black bee, that flung the body of the embowelled HIRANYACASIPU, O CE'SAVA, afluming the form of a *man-lion:* be victorious, O HERI, lord of the Univerfe!

5. By thy power thou beguileft BALI, O thou miraculous dwarf, thou purifier of men with the water (of *Gangà)* fpringing from thy feet, O CE'SAVA, afluming the form of a *dwarf:* be victorious, O HERI, lord of the Univerfe !

6. Thou bathefl in pure water, confifting of the blood of *Cfhatriyas,* the world, whofe offences are removed and who are relieved from the pain of other births, O CE'SAVA, afluming the form of PARAS'U-RA'MA: be victorious, O HERI, lord of the Univerfe!

7. With eafe to thyfelf, with delight to the Genii of the eight regions, thou fcattereft on all fides in the plain of combat the demon with ten heads, O CE'SAVA, afluming the form of RA'MA-CHANDRA: be victorious, O HERI, lord of the Univerfe!

8. Thou weareft on thy bright body a mantle fhining like a blue cloud, or like the water of

Yamuna tripping toward thee through fear of thy furrowing *plough fhare*, O CE'SAVA, aſluming the form of BALA-RA'MA: be victorious, 0 HERi, lord of the Univerſe!

9. Thou blameſt (oh, wonderful !) the whole *Veda*, when thou ſeeſt, O kind-hearted, the ſlaughter of cattle preſcribed for ſacrifice, O CE'SAVA, aſſuming the body of BUDDHA: be victorious, O HERT, lord of the Univerſe!

10. For the deſtruction of all the impure thou draweſt thy cimeter like a blazing comet (how tremendous!) O CE'SAVA, aſſuming the body of CALCI: be victorious, O HERT, lord of the Univerſe!

Theſe ten *Avataras* are by ſome arranged according to the thouſands of divine years in each of the four ages, or in an arithmetical proportion from four to one; and, if ſuch an arrangement were univerſally received, we ſhould be able to aſcertain a very material point in the *Hindu* Chronology; I mean the birth of BUDDHA, concerning which the different *Pandits*, whom I have conſulted, and the ſame *Pandits* at different times, have expreſſed a ſtrange diverſity of opinion. They all agree, that CALCI is yet to come, and that BUDDHA was the laſt conſiderable incarnation of the Deity; but the aſtronomers at *Varanes* place him in the *third* age, and RA'DHA'CA'NT inſiſts, that he ap-

" years, the firft two or three thoufand may " reafonably be called *the beginning.*" On my demanding *written* evidence, he produced a book of fome authority, compofed by a learned *Gdfwami,* and entitled *Bhagawatamrita,* or, the *Nectar* of the *Bhagawat,* on which it is a metrical comment; and the couplet which he read from it deferves to be cited: after the juft mentioned account of BUDDHA in the text, the commentator fays,

Afau vyactah calerabdafahafradwitaye gate,
Murtib pat' alavernafya dwibhuju chicurojfhita.

' He *became* vifible, the-thoufand-and-fecond-' year-of-the-Cali-age *being* paft; his body of-' a-colour-between-white-and-ruddy, with-two-' arms, without-hair *on bis head.'*

Cicat'a, named in the text as the birth place of BUDDHA, the *Gofwami* fuppofes to have been *Dhermdranya,* a wood near *Gaya,* where a coloffal image of that ancient Deity ftill remains: it feemed to me of black ftone; but, as I faw it by torch-light, I cannot be pofltive as to its colour, which may, indeed, have been changed by time.

The *Brahmans* univerfally fpeak of the *Bauddhas* with all the malignity of an intolerant fpirit; yet the moft orthodox among them confider BUDDHA himfelf as an incarnation of

VISHNU: this is a contradiction hard to be reconciled; unlefs we cut the knot, inftead of untying it, by fuppofing with GIORGI, that there were *two* BUDDHAS, the younger of whom eftablifhed the new religion, which gave fo great offence in *India*, and was introduced into *China* in the firft century of our era. The *Cajhmirian* before mentioned aflerted this fad:, without being led to it by any queftion that implied it; and we may have reafon to fuppofe, that *Buddha* is in truth only a general word for a *Pbilofopher:* the author of a celebrated *Sanfcrit* Dictionary, entitled from his name *Amaracofha*, who was himfelf a *Bauddha*, and flourished in the firft century before CHRIST, begins his vocabulary with nine words, that fignify *heaven*, and proceeds to thofe, which mean *a deity in general**, after which come different *claffes* of *Gods*, *Demigods*, and *Demons*, all by *generick* names; and they are followed by two very remarkable heads; firft, (not the *general names* of BUDDHA, but) the names of a *Buddha-in-general*, of which he gives us eighteen, fuch as *Muni*, *Saftri*, *Munindra*, *Vinayaca*, *Samantabhadra*, *Dhermardja*, *Sugata*, and the like; mod of them fignificative of *excellence) wifdom*, *virtue*, and *fanctity*, fecondly, the names of a-*particular~Buddha-Muni*-who-defcended-in-the-family-of- SA'C Y A (thofe are the very words of the original), and his ti-

tles are, *Sacyamuni, Sacyafinha, Servart hafiddba, Saudho'dani, Gautama, Arcabandhu,* or *Kin/man of the Sun,* and *Mayavifuta,*or *Child of* MA'-YA': thence the author paffs to the different epithets of particular *Hindu* Deities. When I pointed out this curious paffage to RA'DHA'-CA'NT, he contended, that the firft eighteen names were *general* epithets, and the following feven, *proper names,* or *patronymicks,* of one and the fame perfon; but RAMALOCHAN, my own teacher, who, though not a *Brahman,* is an excellent fcholar and a very fenfible unprejudiced man, affured me, that *Buddha* was a *generick* word, like *Dea,* and that the learned author, having exhibited the names of a *Devata* in general, proceeded to thofe of a *Buddha* in general, before he came to particulars: he added, that *Buddha* might mean a *Sage* or a *Philofopher,* though *Budha* was the word commonly ufed for a mere *wife man* without fupernatural powers. It feems highly probable, on the whole, that the BUDDHA, whom JAYADE'VA celebrates in his Hymn, was the *Sdcyafnha,* or *Lion of* SACYA, who, though he forbad the facrifices of cattle, which the *Vedas* enjoin, was believed to be VISHNU himfelf in a human form, and that another *Buddha,* one perhaps of his followers in a later age, affuming his name and character, attempted to overfet the whole

fyftem of the *Brahmans,* and was the caufe of that perfecution, from which the *Bauddhas* are known to have fled into very diftant regions. May we not reconcile the fingular difference of opinion among the *Hindus* as to the time of BUDDHA'S appearance, by fuppofing that they have confounded the *Two Buddha's,* the firft of whom was born a few years before the clofe of the laft age, and the fecond, when above a thoufand years of the prefent age had elapfed? We know, from better authorities, and with as much certainty as can juftly be expected on fo doubtful a fubjedt, the real time, compared with our own era, when the ancient BUDDHA began to diftinguilh himfelf; and it is for this reafon principally, that I have dwelled with minute anxiety on the fubjeft of the laft *Avatar.*

The *Brahmans,* who affifted ABU'LFAZL in his curious, but fuperficial, account of his master's Empire, informed him, if the figures in the *Ayini Acbari* be correctly written, that a period of 2962 years had elapfed from the birth of BUDDHA to the 40th year of ACBAR'S reign, which Computation will place his birth in the 1366th year before that of our Saviour; but, when the *Chinefe* government admitted a new religion from *India* in the firft century of our era, they made particular inquiries concerning •he age of the old *Indian* BUDDHA, whofe birth,

according to COUPLET, they place in the 41ft year of their 28th cycle, or 1036 years before CHRIST, and they call him, fays he, FOE the fon of MO YE or MA'YA ; but M. DE GUIGNES, on the authority of four *Cbinefe* Hiftorians, aflerts, that Fo was born about the year before CHRIST 1027, in the kingdom of *Cafomir:* GIORGI, or rather CASSIA NO, from whofe papers his work was compiled, affaires us, that, by the calculation of the T*iberians*, he appeared only 959 years before the *Chnftian* epoch; and M. B A ILLY, with fome hefitation, places him 1031 years before it, but inclines to think him far more ancient, confounding him, as i have done in a former trad, with the *Jirji* BUDHA, or MERCURY, whom the *Goths* called WODEN, and of whom I fhall prefently take particular notice. Now, whether we affume the medium of the four laft-mentioned dates, or implicitly rely on the authorities quoted by DE GUIGNES, we may conclude, that BUDDHA was firit diltinguifhed in this country *about a thoufand* years before the beginning of our era; and whoever, in fo early an age, experts a certain epoch unqualified with *about* or *nearly*, will be greatly disappointed. Hence it is clear, that, whether the fourth age of the *Hindus* began about *one* thoufand years before CHRIST, accord-

ing to GOVERDHAN'S account of BUDDHA'S birth, or *two* thoufand, according to that of RA'DHA'CA'NT, the common opinion, that 4888 years of it are now elapfed, is erroneous; and here for the prefent we leave BUDDHA, with an intention of returning to him in due time; obferving only, that, if the learned *Indians* differ fo widely in their accounts of the age, when their ninth *Avatàr* appeared in their country, we may be allured, that they have no certain Chronology before him, and may fufpeft the certainty of all the relations concerning even *his* appearance.

The received Chronology of the *Hindus* begins with an abfurdity fo monftrous, as to overthrow the whole fyftem; for, having eftablifhed their period of *feventy-one divine ages* as the reign of each *Menu,* yet thinking it incongruous to place a holy perfonage in times of *impurity,* they infift, that the *Menu* reigns only in every *golden* age, and difappears in the *three human ages* that follow it, continuing to dive and emerge, like a waterfowl, till the clofe of his *Manwantara:* the learned author of the *Puranart' hapracafa,* which I will now follow ftep by ftep, mentioned this ridiculous opinion with a ferious face; but, as he has not inferted it in his work, we may

take his account of the feventh *Menu* according to its obvious and rational meaning, and fuppofe, that VAIVASWATA, the fon of SU'RYA, the fon of CASYAPA, or *Uranus*, the fon of MARI'CHI, or *Light:* the fon of BRAHMA, which is clearly an allegorical pedigree, reigned in the laft golden age, or, according to the *Hindus*, three million eight hundred and ninety-two thoufand eight hundred and eighty-eight years ago. But they contend, that he actually reigned on earth *one million feven hundred and twenty-eight thoufand* years of mortals, or *four thoufand eight hundred* years of the Gods; and this opinion is another monfter fo repugnant to the courfe of nature and to human reafon, that it muft be rejected as wholly fabulous, and taken as a proof that the *Indians* know nothing of their *Sun-born* MENU, but his name and the principal event of his life; I mean the *univerfal deluge*, of which the *three* firft *Avatàr's* are merely allegorical repreſentations, with a mixture, efpecially in the *fecond*, of aftronomical Mythology.

From this MENU the whole race of men is believed to have defcended; for the fe*ven Rifhis*, who were preſerved with him in the ark, are not mentioned as fathers of human families;

but, fince his daughter I LA' was married, as the *Indians* tell us, to the firft BUDHA, or *Mercury*', the fon of CHANDRA, or the Moon, a male Deity, whofe father was ATRI, fon of BRAHMA' (where again we meet with an allegory purely aftronomicai or poetical), his pofterity are divided into two great branches, called the *Children of the Sun* from his own fuppofed father, and the *Children of the Moon,* from the parent of his daughter's hufband : the lineal male defcendants in both thefe families are fuppofed to have reigned in the cities of *Ayodhya,* or *Audh,* and *Pratifhf hana,* or *Vitora,* refpectively till the *thoufandth year if the prefent age,* and the names of all the princes in both lines having been diligently collected by RA'DHA'CA'NT from feveral *Puranas,* I exhibit them in two columns arranged by myfelf with great attention.

SECOND AGE.

CHILDREN OF THE	
SUN,	MOON,
ICSHWA'CU,	BUDHA,
Vicucjhi)	*Pururavas,*
Cucutft'ha,	Ayufh,
Anénas,	Nahufha,

CHILDREN OF THE

	SUN.	MOON.	
5.	*Prifbu,*	*Yayátt,*	5.
	Vis'wagandhi,	*Puru,*	
	Chandra,	Janaméjaya,	
	Yuvanás'wa,	Prachinwat,	
	Sráva,	Pravíra,	
10.	Vrihadas'wa,	Menafyu,	10.
	Dhundhumára,	Chárupada,	
	DrŭThás'wa,	Sudyu,	
	Heryas'wa,	Bahugava,	
	Nicumbha,	Sanyáti,	
15.	Crĭsás'wa,	Ahanyáti,	15.
	Sénajit,	Raudrás'wa,	
	Yuvanás'wa,	Rĭtéyufh,	
	Màndhátŭ,	Rantináva,	
	Purucutfa,	Sumati,	
20.	Trafadafyu,	Aiti,	20.
	Anaranya,	*Dujhmanta,*	
	Heryas'wa,	*Bharata**,	
	Praruna,	(Vitat'ha,	
	Trivindhana,	Manyu,	
35.	Satyavrata,	Vrĭhatcfhétra,	25.
	Tris'ancu,	Haftin,	
	Haris'chandra,	Ajamid'ha,	
	Róhita,	RTcfha,	
	Harita,	Samwarana,	
30.	Champa,	*Curu,*	30.

CHILDREN OF THE

	SUN.	MOON.	
	Sudéva,	*Jahnu,*	
	Vijaya,	Surat'ha,	
	Bharuca,	Vidúrat'ha,	
	Vrĭca,	Sárvabhauma,	
35.	Báhuca,	Jayatfeéna,	35.
	Sagara,	Rádhica,	
	Afamanjas,	Ayutáyufh,	
	Ans'umat,	Acródhana,	
	Bhagiratha,	Dévátit'hi,	
40.	Sruta,	Rĭcfha,	40
	Nábha,	*Dilipa,*	
	Sindhudwipa,	Pratipa,	
	Ayutáyufh,	Sántanu,	
	Rĭtaperna,	*Vichitravirya,*	
45.	Saudáfa,	Pándu,	45.
	As'maca,	*Tudhijhehir).*	
	Múlaca,		
	Das'arat'ha,		
	Aid'abid'i,		
50.	Vis'wafaha,		
	C'hatwánga,		
	Dirghabáhu,		
	Raghu,		
	Aja		
55.	*Dasarafha,*		

RA'MA.

It is agreed among all the *Pandits,* that RA'MA, their *feventh* incarnate Divinity, appeared as king of *Ayódhyà* in the *interval* between the *filver* and the *brazen* ages; and if we fuppofe him to have begun his reign at the very beginning of that interval, ftill *three thoufand three hundred* years of the Gods, or *a million one hundred and eighty-eight thoufand* lunar years of mortals will remain in the *filver* age, during which the *fifty-five* princes between VAIVASWATA and RA'MA must have governed the world; but, reckoning *thirty* years for a generation, which is rather too much for a long fucceffion of *eldeft* fons, as they are faid to have been, we cannot, by the courfe of nature, extend the *fecond* age of the *Hindus* beyond *fixteen hundred and fifty* folar *y*jars: if we fuppofe them not to have been eldeft fons, and even to have lived longer than modern princes in a diffolute age, we fhall find only a period of *two thoufand* years ; and, if we remove the difficulty by admitting miracles, we muft ceafe to reafon, and may as well believe at once whatever the *Bráhmans* chufe to tell us.

In the *Lunar* pedigree we meet with another abfurdity equally fatal to the credit of the *Hindu* fyftem: as far as the twenty-fecoud degree of defcent from VAIVASWATA, the f*yn-*

ehronifm of the two families appears tolerably regular, except that the Children of the Moon were not all *eldeft* fons; for king YAYA'TI appointed the youngeft of his five fons to fucceed him in *India*, and allotted inferior kingdoms to the other four, who had offended him; part of the *Dacjhin* or the *South*, to YADU, the anceftor of CRISHNA; the north, to ANU; theeaft to DRUHYA; and the weft, to TURVASU, from whom the *Pandits* believe, or pretend to believe, in compliment to our nation, that we are defcended. But of the fubfequent degrees in the lunar line they know fo little, that, unable to fupply a confiderable interval between BHARAT and VITAT'HA, whom they call his fon and fucceffor, they are under a neccflity of afTerting, that the great anceftor of YUDHISHT'HIR actually reigned f*even and twenty thoufand years ;* a fable of the fame clafs with that of his wonderful birth, which is the fubjeft of a beautiful *Indian* Drama: now, if we fuppofe his life to have lafted no longer than that of other mortals, and admit VITAT'HA and the reft to have been his regular fucceflbrs, we fhall fall into another abfurdity; for then, if the generations in both lines were nearly equal, as they would naturally have been, we fhall find YUDHISN-'T'HIR, who reigned confeffedly at the clofe

of the *brazen* age, nine generations older than RA'MA, before whofe birth the *Jilver* age is allowed to have ended. After the name of BHARAT, therefore, I have fet an afterifk to denote a confiderable chafm in the *Indian* Hiftory, and have inferted between brackets, as out of their places, his *twenty-four* fucceflbrs, who reigned, if at all, in the following age immediately before the war of the *Mahdbhdrat.* The fourth *Avatar,* which is placed in the interval between the *firft* and *fecond* ages, and the *fifth* which foon followed it, appear to be moral fables grounded on hiftorical facts: *the fourth* was the punifhment of an impious monarch by the Deity himfelf *burfiing from a marble Column* in the fhape of a *lion;* and the *fifth* was the humiliation of an arrogant Prince by fo contemptible an agent as a mendicant *dwarf* After thefe, and immediately before BUDDHA, come three great warriours all named RA'MA; but it may juftly be made a queftion, whether they are not three reprefentations of one perfon, or three different ways of relating the fame Hiftory: the firft and fecond RA'MAS are faid to have been contemporary; but whether all or any of them mean RAMA, the fon of CU'SH, I leave others to determine. The mother of the fecond RAMA was named

CAU'SHALYA', which is a derivative of CUSHALA, and, though his father be diftinguifhed by the title or epithet of DA'SARAT'HA, fignifying, that *his War-chariot bore him to all quarters of the world*, yet the name of CUSH, as the *Cafhmirians* pronounce it, is preferved entire in that of his fon and fucceflbr, and fhadowed in that of his anceftor VICUCSHI; nor can a juft objection be made to this opinion from the nafal *Arabian* vowel in the word *Ramah* mentioned by MOSES, Fince the very word *Arab* begins with the fame letter, which the *Greeks* and *Indians* could not pronounce; and they Mere obliged, therefore, to exprefs it by the vowel, which moft refembled it. On this queftion, however, I affert nothing; nor on another, which might be propofed: " whether the *fourth* and *fifth Avatàrs* be " not allegorical ftories of the two prefump- " tuous monarchs, NIMROD and BELUS." The hypothecs, that *government* was firft eftablifhed, *laws* enacted, and *agriculture* encouraged in *India* by RAMA about *three thoufand eight hundred* years ago, agrees with the received account of NOAH'S death, and the previous fettlement of his immediate dependents.

THIRD AGE.

CHILDREN OF THE

	SUN.	MOON.	
	Cusha		
	Atit'hi,		
	Nijhadba,		
	Nabhas,		
5.	Pundárica,		
	Cfhémadhanwas,	Vitat'ha,	
	Dévánica,	Manyu,	
	Ahín'agu,	Vrihatcfhétra,	
	Páripátra,	Haftin,	
10.	Ranach'hala,	Ajamid'ha,	5.
	Vajranábha,	Rícfha,	
	Area,	Samwarana,	
	Sugana,	*Curu,*	
	Vidhríti,	*yahnu,*	
15.	Hiranyanábha,	Surat'ha,	10.
	Pufhya,	Vidúrat'ha,	
	Dhruvafandhi,	Sárvabhauma,	
	Sudersana,	Jayatféna,	
	Agniverna,	Rádhica,	
20.	Sighra,	Ayutáyufh,	15.
	Maru, fuppofed to be ftill alive.	Acródhana,	
	Prafusruta,	Dévatit'hi,	
	Sandhi,	Ricfha,	
	Amersana,	Dilípa,	
25.	Mahafwat,	Pratipa,	20.

	CHILDREN OF THE SUN.	CHILDREN OF THE MOON.	
	Vis'wabhahu,	Santanu,	
	Prafenaj it,	Vichitravirya,	
	Taclhaca,	Pandu,	
	Vrihadbala,	*Yudhifht'hira,*	
30.	Vrihadran'a, Y. B. C. 3100.	*Paricfhit.*	*25.*

Here we have only *nine* and *twenty* princes of the folar line between RAMA and VRIHADRANA exclufively; and their reigns, during the whole *brazen* age, are fuppofed to have lafted near *eight hundred* and f*ixty-four thoufand* years, a fuppofition evidently againft nature; the uniform courfe of which allows only a period of *eight hundred* and *feventy,* or, at the very utmoft, of *a thoufand,* years for *twenty-nine* generations. PARI'CSHIT, the great nephew and fucceflbr of YUDHISHT'HIR, who had recovered the throne from DURYCDHAN, is allowed without controverfy to have reigned in the interval between the *brazen* and *earthen* ages, and to have died at the fetting in of the *Caliyug;* fo that, if the *Pandits* of *Cajhmir* and *Varanes* have made a right calculation of BUDDHA'S appearance, the prefent, or *fourth,* age muft have begun about *a thoufand* years before the birth of CHRIST, and confequently the reign of ICSHWA'CU, could not have been earlier than *four thoufand* years before that great epoch; and even that date

will, perhaps, appear, when it fhall be ftrictly examined, to be near *two thoufand* years earlier than the truth. I cannot leave the third *Indian* age, in which the virtues and vices of mankind are faid to have been equal, without obferving, that even the clofe of it is manifeftly fabulous and poetical, with hardly more *appearance* of hiftorical truth, than the tale of *Troy* or of the *Argonauts*; for YUDHISHT'HIR, it feems, was the fon of DHERMA, the *Genius of Juftice;* BHI'MA of PAVAN, or the *God of Wind-*, ARJUN of INDRA, or the *Firmament*; NACUL and SAHADE'VA, of the two CUMA'RS, the CASTOR and POLLUX *of India;* and BHI'SHMA, their reputed great uncle, was the child of GANGA', or the GANGES, by SA'NTANU, whofe brother DE'VA'PI is fuppofed to be ftill alive in the city of *Calapa* ; all which fictions may be charming embellishments of an heroick poem, but are juft as abfurd in civil Hiftory, as the defcent of two royal families from the Sun and the Moon.

FOURTH AGE.

CHILDREN OF THE

SUN.	MOON.
Urucriya,	*yanamtjaya,*
Vatfavriddha,	*Satanica,*
Prativyóma,	Sahafránica,
Bhánu,	As'wamédhaja,

CHILDREN OF THE

	SUN.	MOON.	
5.	Dévaca,	Asimacrishna,	5.
	Sahad'jva,	Némichacra,	
	Vira,	Upta,	
	Vrihadaswa,	Chitrarat'ha,	
	Bhánumat,	Suchirat'ha,	
10.	Praticas'wa,	Dhrishtimat,	10.
	Supratica,	Sufhéna,	
	Marudéva,	Sunitha,	
	Sunacfhatra,	Nrichacfhuh,	
	Pufhcara,	Suc'hinala,	
15.	Antaricfha,	Pariplava,	15.
	Sutapas,	Sunaya,	
	Amitrajit,	Médhávin,	
	Vrihadnija,	Nripanjaya,	
	Barhi,	Derva,	
20.	Crishtanjaya,	Timi,	20.
	Ran'anjaya,	Vrihadrat'ha,	
	Sanjaya,	Sudáfa,	
	Slócya,	Satánica,	
	Suddhóda,	Durmadana,	
25.	Lángalada,	Rahinara,	25.
	Prafcnajit,	Dandapán'i,	
	Cihudraca,	Nimi,	
	Sumitra, Y. B. C.	Cfhémaca.	
	2100.		

In both families, we fee, *thirty* generations are reckoned from YUDHISHT'HIR and from

VRIHADBALA his contemporary (who was killed, in the war of *Bharat,* by ABHIMANYU, fon of ARJUN and father of PARI'CSHIT), to the time, when the *Solar* and *Lunar* dynafties are believed to have become extinct in the prefent divine age; and for thefe generations the *Hindus* allot a period of *one thoufand* years only, or a *hundred* years for *three* generations; which calculation, though probably too large, is yet moderate enough, compared with their abfurd accounts of the preceding ages: but they reckon *cxddAy* the fame number of years for *twenty* generations only in the family of JARA'SANDHA, whofe fon was contemporary with YUDHIST"HIR, and founded a new dynafty of princes in *Magadha,* or *Bahar*; and this exact coincidence of the time, in which the three races are fuppofed to have been extinft, has the appearance of an artificial chronology, formed rather from imagination than from hiftorical evidence; efpecially as twenty kings, in an age comparatively modern, could not have reigned a thoufand years, I, neverthelefs, exhibit the lift of them as a curiofity; but am far from being convinced, that all of them ever exifted: that, if they did exift, they could not have reigned more than f*even hundred* years, I am fully perfuaded by the courfe of nature and the concurrent opinion of mankind,

KINGS OF MAGADHA.

	Sahadéva,	Suchi,	
	Márjári,	Cfhéma,	
	Srutafravas,	Suvrata,	
	Ayutáyufh,	Dhermafútra,	
5.	Niramitra,	Srama,	15.
	Sunacfhatra,	DrŭThafćna,	
	Vrihetféna,	Sumati,	
	Carmajit,	Subala,	
	Srutanjaya,	Sunita,	
10.	Vipra,	Satyajit,	20.

PURANJAYA, fon of the twentieth king, was put to death by his minifter SUNACA, who placed his own fon PRADYO'TA on the throne of his mafter; and this revolution conftitutes an epoch of the higheft importance in our prefent inquiry; firft, becaufe it happened according to the *Bhdgawatdmrita*, two years exactly before BUDDHA'S appearance in the fame kingdom; next, becaufe it is believed by the *Hindus* to have taken place *three thoufand eight hundred* and *eighty-eight* years ago, or *two thoufand one hundred* years before CHRIST; and, laftly, becaufe a regular chronology, according to the number of years in each dynafty, has been eftablifhed from the acceffion of PRADYO'TA to the fubverfion of the genuine *Hindu* government; and that chronology I will now lay be-

Fore you, after obferving only, that RA'DHA'CA'NT himfelf fays nothing of BUDDHA in this part of his work, though he particularly mentions the two preceding *Avataras* in their proper places.

KINGS OF MAGADHA.

	Y.B.C.
Pradyóta,	2100
Pálaca,	
Vis'ác'hayúpa,	
Rájaca,	
Nandiverdhana, 5 reigns = 138 years,	
Sis'unága,	1962
Cacaverna,	
Cfhémadherman,	
Cfhétrajnya,	
Vidhifára, 5.	
Ajátafatru,	
Darbhaca,	
Ajaya,	
Nandiverdhana,	
Mahanandi, 10 r = 360y.	
NANDA,	1602

This prince, of whom frequent mention is made in the *Sanfcrit* books, is faid to have been

murdered, after a reign of *a hundred years,* by a very learned and ingenious, but paffionate and vindictive, *Brahman,* whofe name was CHA'NACYA, and who raifed to the throne a man of the *Maurya* race, named CHANDRAGUPTA: by the death of NANDA, and his fons, the *CJhatriya* family of PRADYOTA became extind.

MAURYA KINGS.

	Y.B.C.
Chandragupta,	1502
Várifára,	
Asócaverdhana,	
Suyas'as,	
Desárat'ha, 5.	
Sangata,	
Sálisúca,	
Sómas'arman,	
Satadhanwas,	
Vrihadrat'ha, 10r	=137y

On the death of the tenth *Maurya* king, his place was aflumed by his Commander in Chief, PUSHPAMITRA, of the *Sunga* nation or family.

SUNGA KINGS.

	Y.B.C.
Pufhpamitra,	1365
Agnimitra,	
Sujyéfht'ha,	

Vafumitra,
Abhadraca, 5.
Pulinda,
Ghó́fha,
Vajramitra,
Bhágavata,
Dévabhúti, *10 r = 112 y.*

The laft prince was killed by his minifter VASUDE'VA, of the *Carińa* race, who ufurped the throne of *Magadha.*

CANNA KINGS.

	Y.B.C.
Vafudeva,	1253
Bhúmitra,	
Náráyana,	
Sufarman, 4 *r* = 345 *y.*	

A *Sudra,* of the *Andhra* family, having murdered his mafter SUSARMAN, and feized the government, founded a new dynafty of

ANDHRA KINGS.

	Y.B.C.
Balin,	908
Crĭfhṇa,	
Sris'ántacarna,	
Paurnamáfa,	
Lambódara, 5.	
Vivilaca,	

Méghafwáta,
Vat'amána,
Talaca,
Sivafwáti, 10.
Purifhabhéru,
Sunandana,
Chacóraca,
Bat'aca,
Gómatin, 15.
Purimat,
Médas'iras,
Sirafcand'ha,
Yajnyas'ri,
Vijaya, 20.
Chandrabija, 21 r = 456 *y.*

After the death of CHANDRABI'JA, which happened, according to the *Hindus,* 396 years before VICRAMAĎITYA, or 452 B. C. we hear no more of *Magadha* as an independent kingdom ; but RA'DHA'CANT has exhibited the names of f*even* dynafties, in which *feventy-fix* princes are faid to have reigned *one thoujànd three hundred and ninety-nine* years in *Avabhriti,* a town of the *Dacjhin,* or *South,* which we commonly call *Decan:* the names of the feven dynafties, or of the families who eftablifhed them, are *Abhlra, Gardabhin, Canca, Yavana, Turujhcara, Bhurunda, Maula;* of which the *Yavana's*

are by fome, not generally, fuppofed to have been *Ionians,* or *Greeks,* but the 7*urufocaras* and *Maulds* are univerfally believed to have been *Turcs* and *Moguls;* yet RA'DHA'CA'NT adds: " when the *Maula* race was extinct, five princes, " named *Bhunanda, Bangira, Sis'unandi, Tas'o-* " *nandi,* and *Praviraca,* reigned *an hundred and "fix* years (or till the year 1053) in the city of " *Cilacilà,*" which, he tells me, he underftands to be in the country of the *Maharafhtras,* or *Mahratas;* and here ends his *Indian* Chronology; for "after PRAVI'RACA, fays he, this " empire was divided among *Mlech'bas,* or Infi- " dels." This account of the *feven modern dynaflies* appears very doubtful in itfelf, and has no relation to our prefent inquiry; for their dominion feems confined to the *Decan,* without extending to *Magadha;* nor have we any reafon to believe, that a race of *Grecian* princes ever eftablifhed a kingdom in either of thofe countries: as to the *Moguls,* their dynafty ftill fubfifts, at leaft nominally; unlefs that of *Cbengiz* be meant, and his fucceflbrs could not have reigned in any part of *India* for the period of *three hundred* years, which is affigned to the *Maulas ;* nor is it probable, that the word *Turc,* which an *Indian* could have eafily pronounced and clearly exprefled in the *Nagari* letters, fhould have been corrupted into *Turujbcara.*

On the whole we may fafely clofe the moft authentick fyftem of *Hindu* Chronology, that I have yet been able to procure, with the death of CHANDRABIJA. Should any farther information be attainable, we fliall, perhaps, in due time attain it either from books or infcriptions in the *Sanfcrit* language; but from the materials, with which we are at prefent fupplied, we may eftablifh as indubitable the two following proportions; that the *three firft* ages of the *Hindus* are chiefly *mythological*, whether their mythology was founded on the dark enigmas of their aftronomers, or on the heroick fictions of their poets, and, that the *fourth*, or *hiftorical*, age cannot be carried farther back than about two thoufand years before CHRIST. Even in the hiftory of the prefent age, the generations of men and the reigns of kings are extended beyond the courfe of nature, and beyond the average refulting from the accounts of the *Brdhmans* themfelves; for they aflign to *an hundred and forty-two* modern reigns a period of *three thoufand one hundred and fifty-three* years, or about *twenty-two* years to a reign one with another; yet they repref ent only four *Canna* princes on the throne of *Magadha* for a period of *three hundred* and *forty-five* years; now it is even more improbable, that four fucceflive kings fliould have reigned *eighty-fix years and four*

months each, than that NANDA fhould have been king a *hundred* years and murdered at laft. Neither account can be credited; but, that we may allow the higheft probable antiquity to the *Hindu* government, let us grant, that *three generations* of men were equal on an average to *an hundred* years, and that *Indian* princes have reigned, one with another, *two and twenty:* then reckoning thirty generations from ARjUN, the brother of YUDHISHT'HIRA, to the extinction of his race, and taking the *Chinefe* account of BUDDHA'S birth from M. DE GUIGNES, as the moft authentick medium between ABU'LFAZL and the *Tibetians,* we may arrange the corredted *Hindu* Chronology according to the following table, fupplying the word *about* or *nearly,* (fince perfedt accuracy cannot be attained and ought not to be required), before every date.

	Y. B. C.
Abhimanyu, fon OF ARJUN, . .	**2029**
Pradyóta, ...	**1029**
BUDDHA, ...	**1027**
Nanda, . . .	699
Balin, ...	149
VICRAMA'DITYA, . .	56
DEVAPA'LA, *king of* Gaur, .	**23**

If we take the date of BUDDHA'S appearance from ABU'LFAZL, we muft place ABHIMANYU

2368 years before CHRIST, unlefs we calculate from the twenty kings of *Magadha,* and allow *Jeven hundred* years inftead of *a thou/and,* between ARJUN and PRADYO'TA, which will bring us again very nearly to the date exhibited in the table; and, perhaps, we can hardly approach nearer to the truth. As to *Rajạ* NANDA, if he really fat on the throne a whole century, we muft bring down the *Andhra* dynafty to the age of VICRAMA'DITYA, who with his feudatories had probably obtained fo much power during the reign of thofe princes, that they had little more than a nominal fovereignty, which ended with CHANDRABrjA in the *third* or *fourth* century of the *Chriftian* era; having, no doubt, been long reduced to infignificance by the kings of *Gaur,* defcended from GoPA'LA. But, if the author of the *Dabiftan* be warranted in fixing the birth of BUDDHA *ten* years before the *Caliyug,* we muft thus correct the Chronological Table:

	Y. B. C,
BUDDHA, . . .	1027
Paricihit, . . .	1017
Pradyót (reckoning 20 *or* 30 generations), . .	317 or 17
	Y. A. C.
Nanda, ...	13 or 313

This correction would oblige us to place VRCRAMA'DITYA before NANDA, to whom, as all the *Pandits* agree, he was long poſterior; and, if this be an hiſtorical fad, it ſeems to confirm the *Bhágawatá'wrlta,* which fixes the beginning of the *Caliyug* about *a thouſand* years before BUDDHA; beſides that BALIN would then be brought down at leaſt to the ſixth and CHANDRABI'JA to the tenth century after CHRIST, without leaving room for the ſubſequent dynaſties, if they reigned ſucceſſively.

Thus have we given a ſketch of *Indian* Hiſtory through the longeſt period fairly aſſignable to it, and have traced the foundation of the *Indian* empire above *three thouſand eight hundred years* from the preſent time; but, on a ſubject in itſelf ſo obſcure, and ſo much clouded by the fictions of the *Brahmans,* who, to aggrandize themſelves, have deſignedly raiſed their antiquity beyond the truth, we muſt be ſatisfied with probable conjecture and juſt reaſoning from the beſt attainable data; nor can we hope for a ſyſtem of *Indian* Chronology, to which no objection can be made, unleſs the Aſtronomical books in *Sanſcrit* ſhall clearly aſcertain the places of the colures in ſome preciſe years of the hiſtorical age, not by looſe traditions, like that of a coarſe obſervation by CHIRON, who

poffibly never exifted (for "he lived, fays "NEWTON, in the *golden* age," which muft long have preceded the *Argonautick* expedition), but by fuch evidence as our aftronoraers and fcholars fhall allow to be unexceptionable.

CHRONOLOGICAL TABLE,

ACCORDING TO

One of the HYPOTHESES *intimated in the preceding Tract.*

CHRISTIAN and MUSELMAN.	HINDU.	*Years from the era.* 178S *of our*
ADAM,	MENU I. Age I.	5794
NOAH,	MENU II.	4737
Deluge,		413S
Nimrod,	*Hiranyacafipu.* Age II.	4006
Bel,	*Bali,*	3892
KAMA,	KAMA. Age III,	3817
Noah's death,		3787
	Pradyota,	2817
	BUDDHA. Age IV.	2815
	Nanda,	2487
	Balin,	1937
	Vicramaditya,	1841.
	Devapala,	J81J
CHRIST,		1787
	Narayanpala,	1721
	Said,	1709
Walid,		1080
Mahmud,		786
Chengiz,		548
Taimiir,		391
Babur,		276
Nadirfhah,		49

SUPPLEMENT TO THE ESSAY

ON

INDIAN CHRONOLOGY.

BY

THE PRESIDENT.

OUR ingenious aſſociate Mr. SAMUEL DAVIS, whom I name with reſpect and applauſe, and who will ſoon, I truſt, convince M. BAILLY, that it is very poſſible, for an *European* to tranſlate and explain the *Súrya Siddhánta,* favoured me lately with a copy, taken by his *Pandit,* of the original paſſage, mentioned in his paper on the Aſtronomical Computations of the *Hindus,* concerning the places of the colures in the time of VARAHA, compared with their poſition in the age of a certain *Muni,* or ancient *Indian* philoſopher; and the paſſage appears to afford evidence of two actual obſervations, which will aſcertain the chronology of the *Hindus,* if not by rigorous demonſtration, at leaſt by a near approach to it.

The copy of the *Varahíſanhita,* from which

the three pages, received by me, had been tranfcribed, is unhappily fo incorrect (if the tranfcript itfelf was not haftily made) that every line of it muft be disfigured by fome grofs errour; and my *Pandit*, who examined the paffage carefully at his own houfe, gave it up as inexplicable; fo that, if I had not ftudied the fyftem of *Sanfcrit* profody, I fhould have laid it afide in defpair: but though it was written as profe, without any fort of diftinction or punctuation, yet, when I read it aloud, my ear caught in fome fentences the cadence of verfe, and of a particular metre, called *Arya*, which is regulated (not by the *number* of fyllables, like other *Indian* meafures, but) by the proportion of *times*, or *fyllabick moments*, in the four divifions, of which every ftanza confifts. By numbering thofe moments and fixing their proportion, I was enabled to reftore the text of VARA'HA, with the perfect affent of the learned *brahmen*, who attends me; and, with his affiftance, I alfo corrected the comment, written by BHATTO'TPALA, who, it feems, was a fon of the author, together with three curious paffages, which are cited in it. Another *Pandit* afterwards brought me a copy of the whole original work, which confirmed my conjectural emendations, except in two immaterial fyllables, and except, that the firft of the fix couplets in the text is quoted in

the commentary from a different work entitled *Vanchafiddhantica:* five of them were compofed by VARA'HA himfelf, and the third chapter of his treatife begins with them.

Before I produce the original verfes, it may be ufeful to give you an idea of the *A'rya* meafure, which will appear more diftinctly in *Latin* than in any modern language of *Europe:*

Tigridas, apros, thoas, tyrannos, peflima monftra, venemur:
Die hinnulus, die lepus male quid egcrint graminivori.

The couplet might be fo arranged, as to begin and end with the cadence of an hexameter and pentameter, fix *moments* being interpofed in the middle of the long, and feven in that of the fhort, hemiftich:

Thoas, apros, tigridas nos *venemur,* pejorefque tyrannos:
Die tibi cerva, lepus *tibi die male quid* cgerit herbivorus.

Since the *Arya`* meafure, however, may be almoft infinitely varied, the couplet would have a form completely *Roman,* if the proportion of *fyllabick inftants,* in the long and fhort verfes, were *twenty-four* to *twenty,* inftead of *thirty* to *twenty-feven:*

Venorapros tigridafque, et, peflima monftra, tyrannos:
Cerva maliquid agunt herbivorufque lepus?

I now exhibit the five flanzas of VARA'HA in *European* characters, with an etching of the

two firft, which are the moft important, in the original *Devanagari;*

As'léſhárdhádḍacſhinamuttaramayanan ravérdhaniſht'hádyan
Núnan cadáchidáſidyénóctan púrva s'aſtréſhu.
Sámpratamayanan ſavituh carcat'acádyan mrĭgáditas'chányat:
Uctábhávè vicrĭtih pratyacſhaperícſhanair vyactih.
Dúraſt'hachihnavédyádudaye'ſtamaye'pivà ſahaſránſóh,
Ch'háyápravés'anirgamachihnairvà mandálè mahati.
Aprápya macaramarcò vinivrĭttò hanti ſáparán yámyán,
Carcat'acamaſanpráptò vinivrĭttas'chóttarán ſaindrín.
Uttaramayanamatítya vyávrĭttah cſhémas'aſya vrĭddhicarah,
Pracrĭtiſt'has'chápyévan vicrĭtigatir bhayacriduſhnáns'uh.

Of the five couplets thus exhibited, the following tranflation is moft fcrupuloufly literal:

" Certainly the fouthern folftice was once in " the middle of *As'lejha,* the northern in the " firft *degree of Dhanifht'ba,* by what *is* recorded " in former *Saftras.* At prefent one folftice is " in the firft *degree* of *Carcata,* and the other in " the firft of *Macara:* that which *is* recorded, " not appearing, a change *muft have happened ;* " *and* the proof arifes from ocular demonftra- " tions; *that is,* by obferving the remote objedl " and its marks at the rifing or fetting of the " fun, or by the marks, in a large *graduated* " circle, of the fadow's ingrefs and egrefs. The " fun, by turning back without having reached " *Macara,*deftroys the fouth and the weft;by "turning back without having reached *Carcata,* "the north and eaft. By returning, when he

" has juft paffed the fummer folftitial point, he " makes wealth fecure and grain abundant, "fince he moves thus according to nature; but " the fun, by moving unnaturally, excites ter- " rour."

Now the *Hindu* Aftronomers agree, that the ift *January* 1790 was in the year 4891 of the *Caliyuga*, or their *fourth* period, at the beginning of which, they fay, the equinodial points were in the firll degrees of *Mefta and Tula*; but they are alfo of opinion, that the vernal equinox ofcillates from the third of *Mina* to the twenty-feventh of *Mefha* and back again in 7200 years, which they divide into four *padas*, and confequently that it mpves, in the two intermediate *padas*, from the firft to the twenty-feventh of *Mejha* and back again in 3600 years; the colure cutting their ecliptick in the firft of *Mefha*, which coincides with the firft of *Afwini*, at the beginning of every fuch ofcillatory period. VARA'HA, furnamed MIIURA, or the Sun, from his knowledge of Aftronomy, and ufually diftinguifhed by the title of *Acbárya*, or teacher of the *Véda*, lived confeffedly, when the *Caliyuga* was far advanced; and, fince by actual observation he found the folftitial points in the firft degrees of *Carcata* and *Macara*, the equinoctial points were at the fame time in the firft of *Méjha* and *Tula*: he lived, therefore, in the year

3600 of the fourth *Indian* period, or 1291 years before Ift *January* 1790, that is, about the year 499 of our era. This date correfponds with the *ayananfa,* or preceffion, calculated by the rule of the *Surya fiddbanta*; for 19^0 21' 54" would be the preceffion of the equinox in 1291 years according to the *Hindu* computation of 54" annually, which gives us the origin of the *Indian* Zodiack nearly ; but by NEWTON'S demonftrations, which agree as well with the phenomena, as the varying denfity of our earth will admit, the equinox recedes about 50" every year, and has receded 17^0 55 ′50" fince the time of VARAHA, which gives us more nearly in our own fphere the lirft degree of *Mejha* in that of the *Hindus.* By the obfervation recorded in older *Saftras,* the equinox had gone back 23^0 20', or about 1680 years had intervened, between the age of the *Muni* and that of the modern aftronomer: the former obferyation, therefore, mult have been made about 2971 years before Ift *January* 1790, that is, 1181 before CHRIST.

We come now to the commentary, which contains information of the greateft importance. By former *Saftras* are meant, fays BHATTO'TPALA, the books of PARA'SARA and of other *Munis*; and he then cites from the *Parajari Sanbita* the following paflage, which is in mo-

dulated profe and in a ftyle much refembling that of the *Vedas:*

Sravifhtádyát paufhnárdhántan charah s'is'iro; vafantah paufhnárdhat róhinyántan; faumáydyádas'léfhárdhantan grifhmah; právrid as'lefhárdhát haftántan; chitrddyát jyéfht'hárdhántan S'arat; hémanto jyéfht"hárdhát vailhnávántan.

" The feafon of *Sisira* is from the firft of " *Dhanifhfha* to the middle of *Revati;* that of " *Vafanta* from the middle of *Revati* to the end " of *Robini*; that of *Grifhma* from the begin- " ning of *Mrigasiras* to the middle of *Aslefoa* ; " that of *Verjha* from the middle of *As'lejha* to " the end of *Hafta;* that of *Sarad* from the firft " of *Cbitra* to the middle of *Jyefifba*; that of " *Hemanta* from the middle of *Jyefhtba* to the " end of *Sravana"*

This account of the fix *Indian* feafons, each of which is co-extenfive with two figns, or four lunar ftations and a half, places the folftitial points, as VARA'HA has afferted, in the firft degree of *Dhanijbfbdy* and the middle, or 6° 40', of *Aslijba*^ while the equinoctial points were in the *tenth* degree of *Bharam* and 3^0 20' of *Vis'dcba*; but, in the time of VARA'HA, the folftitial colure paffed through the 10th degree of *Punarvafu* and 3^0 20' of *Uttarafhara,* while the equinodial colure cut the *Hindu* ecliptick in the

firft of *Afwint* and 6° 40' of *Chitra*, or the *Tóga* and only ftar of that manfion, which, by the way, is indubitably the *Spike* of the Virgin, from the known longitude of which all other points in the *Indian* Zodiack may be computed. It cannot efcape notice, that PARA'SARA does not ufe in this paflage the phrafe *at prefent*, which occurs in the text of VARA'HA; fo that the places of the colures might have been afcertained *before* his time, and a confiderable change might have happened in their true portion without any change in the phrafes, by which the feafons were diftinguifhed; as our popular language in aftronomy remains unaltered, though the Zodiacal afterifms are now removed a whole fign from the places, where they have left their names: it is manifeft, neverthelefs, that PARA'SARA muft have written *within twelve centuries* before the beginning of our era, and that fingle fad, as we fhall prefently fhow, leads to very momentous confequences in regard to the fyftem of *Indian* hiftory and literature.

On the comparifon, which might eafily be made, between the colures of PARA'SAR and thofe afcribed by EUDOXUS to CHIRON, the fuppofed affiftant and inftructor of the *Argonauts*, I fhall fay very little; becaufe the whole *Argonautick* ftory (which neither was, accord-

ing to HERODOTUS, nor, indeed, could have been, originally *Grecian),* appears, even when dripped of its poetical and fabulous ornaments, extremely difputable; and, whether it was founded on a league of the *Helladian* princes and ftates for the purpofe of checking, on a favourable opportunity, the overgrown power of *Egypt,* or with a view to fecure the commerce of the *Euxine* and appropriate the wealth of *Colchis,* or, as I am difpofed to believe, on an emigration from *Africa* and *Afia* of that adventurous race, who had firft been eftablifhed in *Chaldea* ; whatever, in fhort, gave rife to the fable, which the old poets have fo richly embeliiihed, and the old hiftorians have fo inconfiderately adopted, it feems to me very clear even on the principles of NEWTON, and on the fame authorities to which he refer that the voyage of the *Argonauts* muft have preceded the year, in which his calculations led him to place it, BATTus built *Cyrene,* fays our great philolbpher, on the fite of *Irafa,* the city of ANTJEUS, in the year 633 before CHRIST ; yet he foon after calls EURIPYLUS, with whom the *Argonauts* had a conference, king of *Cyrene,* and in both paffages he cites PINDAR, whom I acknowledge to have been the moft learned, as well as the fublimeft, of poets. Now, if I underftand PINDAR (which I will not affert,

and I neither poffefs nor remember at prefent the *Scholia,* which I formerly perufed) the fourth *Pythian* Ode begins with a fhort panegyrick on ARCESILAS of *Cyrene*; "Where, fays the " bard, the prieftefs, who fat near the golden " eagles of JOVE, prophefied of old, when " APOLLO was not abfent from his manfion, " that BATTUS, the colonizer of fruitful *Lybia,* " having juft left the facred ifle *(Thera),* " fhould build a city excelling in cars, on the " fplendid breaft of earth, and, *with the feven-* " *teenth generation,* fhould refer to himfelf the " *There an* prediction of MEDEA, which that " princefs of the *Colchians,* that impetuous " daughter of œETES, breathed from her im- " mortal mouth, and thus delivered to the half- " divine mariners of the warriour JASON." From this introduction to the nobleft and moft animated of the *Argonautick* poems, it appears, *that fifteen complete generations* had intervened between the voyage of JASON and the emigration of BATTUS; fo that, confidering *thre* generations as equal to *an hundred* or *an hundred and twenty* years, which NEWTON admits to be the *Grecian* mode of computeing them, we muft place that voyage at leaft *five ox fix hundred* years before the time fixed by NEWTON himfelf, according to his own computation, for the building of *Cyrene*; that is, *eleven* or *twelve*

hundred and thirty-three years before CHRIST; an age very near on a medium to that of PARASARA. If the poet means afterwards to fay, as I underftand him, that ARCESILAS, his contemporary, was the *eighth* in defcent from BATTus, we fhali draw nearly the fame conclufion, without having recourfe to the unnatural reckoning of *thirty-three* or *forty* years to a generation; for PINDAR was forty years old, when the *Perfians,* having croffed the *Hellefpont,* were nobly refilled at *Thermopylce* and glorioufly defeated at *Sa/amis:* he was horn, therefore, about the fixty-fifth *Olympiad,* or five hundred and twenty years before our era; fo that, by allowing more naturally fix or *feven hundred* years to *twenty-three* generations, we may at a medium place the voyage of JASON about one thoufand one hundred and feventy years before our Saviour, or about *forty-five* years before the beginning of the *Newtonian* chronology,

, The defcription of the old colures by EuDoxus, if we implicitly rely on his teftimony and that of HIPPARCHUS, who was, indisputably, a great aftronomer for the age, in which he lived, affords, I allow, fufficient evidence of fome rude obfervation about 937 years before the *Chrijlian* epoch; and, if the cardinal points had receded from thofe cokires

36^0 29' 10" at the beginning of the year 1690. and 37^0 52' 30" on the firft of *January* in the prefent year, they muft have gone back 3 23' 20" between the obfervation implied by PARA'SAR and that recorded by EUDOXUS; or, in other words, 244 years muft have elapfed between the two obfervations: but, this difquifition having little relation to our principal fubject, I proceed to the laft couplets of our *Indian* aftronomer VARA'HA MIHIRA, which, though merely aftrological and conſequently abfurd, will give occafion to remarks of no fmall importance. They imply, that, when the folftices are not in the firft degrees of *Carcata* and *Macara*, the motion of the fun is contrary to nature, and being caufed, as the commentator intimates, by fome *utpata*, or preternatural agency, muft neceſſarily be productive of misfortune; and this vain idea ſeems to indicate a very ſuperficial knowledge even of the ſyſtem, which VARA'HA undertook to explain; but he might have adopted it ſolely as a religious tenet, on the authority of GARGA, a prieft of eminent ſanctity, who expreſſes the ſame wild notion in the following couplet:

Yada nivertate'praptah fravifhtamuttarayane,
Afléfhán dacihíne'práptaftadavidyanmahadbhayan

" When *the ſun* returns, not having reached

" *Dhanifht'ha* in the northern folftice, *or* not " having reached *As lefha* in the fouthern, then " let *a man* feel great apprehenfion of danger."

PARA'S AR A himfelf entertained a fimilar opinion, that any irregularity in the folftices would indicate approaching calamity: Y*adaprapta vaifhnavantam,* fays he, *udanmarge prepadyate, dacfhine afleham va mahabhayaya,* that is, " When, having reached the end of *Sravana,* " in the northern path, or half of *As'lejhà* in " the fouthern, he ftill advances, it *is* a caufe of " great fear." This notion poffibly had its rife, before the regular preceflion of the cardinal points had been obferved; but we may alfo remark, that fome of the lunar manfions were coafidered as inaufpicious, and others as fortunate: thus MENU, the firft *Indian* lawgiver, ordains, that certain rites fhall be performed under the influence of a happy *Nacjhatra*; and, where he forbids any female name to be taken from a conftellation, the moft learned commentator gives *Ardrd* and *Rivati* as examples of ill omened names, appearing by defign to fkip over others, that muft firft have occurred to him. Whether *Dhanifht ba* and *As lefha* were inaufpicious or profperous, I have not learned; but, whatever might be the ground of VARA'HA'S aftrologicai rule, we may collect from his aftronomy, which was grounded on obfervation,

that the folftice had receded *at leaft* 23^0 20' between his time and that of PARA'SARA; for, though he refers his pofition to the *figns*, inftead of the *lunar manfions*, yet all the *Pandits*, with whom I have converfed on the fubjeft, unanimoufly aflert, that the firft degrees of *Mefha* and *Afwini* are coincident: fince the two ancient fages name only the lunar afterifms, it is probable, that the folar divifion of the Zodiack into twelve figns was not generally ufed in their days; and we know from the comment on the *Surya Siddhanta*, that the lunar month, by which all religious ceremonies are ftill regulated, was in ufe before the folar. When M. BAILLY afks, " why the *Hindus* eftablilhed the begin- " ning of the preceffion, according to their ideas " of it, in the year of CHRIST 499," to which his calculations alfo had led him, we anfwer, becaufe *in that year* the vernal equinox was found by obfervation in the origin of their ecliptick; and fince they were of opinion, that it muft have had the fame pofition in the firft year of the *Caliyuga*, they were induced by their erroneous theory to fix the beginning of their fourth period 3600 years before the time of VARAHA, and to account for PARA'SARA'S obfervation by fuppofing an *utpata*, *ox prodigy*.

To what purpofe, it may be afked, have we afcertained the age of the *Munis?* Who was

PARA'SARA? Who was GARGA? Withwhom were they contemporary, or with whofe age may theirs be compared? What light will thefe inquiries throw on the hiftory of *India* or of mankind? I am happy in being able to anfwer thofe questions with confidence and precifion.

All the *Brahmens* agree, that only one PARA'SARA is named in their facred records; that he compofed the aftronomical book before-cited, and a law-trad, which is now in my poffeffion; that he was the grandfon of VASISHT'HA, another aftronomer and legiflator, whofe works are ftill extant, and who was the preceptor of RA'MA, king of *Ayodhya;* that he was the father of VYA'SA, by whom the *Vedas* were arranged in the form, which they now bear, and whom CRISHNA himfelf names with exalted praife in the *Gitá*; fo that, by the admiflion of the *Pandits* themielves, we find only three generations between two of the RA'MAS, whom they confider as incarnate *portions* of the divinity; and PARASAR might have lived till the beginning of the *Caliyuga,* which the miftaken doctrine of an ofcillation in the cardinal points has compelled the *Hindus* to place 1920 years too early. This errour, added to their fanciful arrangement of the four ages, has been the fource of many abfurdities; for they infift, that VA'L-

MIC, whom they cannot but allow to have been contemporary with RA'MACHANDRA, lived in the age of VYA'SA, who conſulted him on the compoſition of the *Mahabharat,* and who was perſonally known to BALARA'MA, the brother of CRISHNA: when a very learned *Bra'hmen* had repeated to me an agreeable ſtory of a converſation between VA'LMIC and VYA'SA, I expreſſed my ſurpriſe at an interview between two bards, whoſe ages were ſeparated by a period of 864,000 years; but he ſoon reconciled himſelf to ſo monſtrous an anachroniſm, by obſerving that the longevity of the *Munis* was preternatural, and that no limit could be ſet to divine power. By the ſame recourſe to miracles or to prophecy, he would have anſwered another objection equally fatal to his chronological ſyſtem: it is agreed by all, that the lawyer YA'GYAWALCYA was an attendant on the court of JANACA, whoſe daughter SI'TA' was the conſtant, but unfortunate, wife of the great RA'MA, the hero of VA'LMIC'S poem; but that lawyer himſelf, at the very opening of his work, which now lies before me, names both PARA'SAR and VYA'SA among twenty authors, whoſe tracts form the body of original *Indian* law. By the way, ſince VASISHT'HA is more than once named in the *Manaviſan'hita,* we may be certain, that the laws aſcribed to MENU, in whatever age they

might have been firft promulgated, could not **have** received the form, in which we now fee them; above *three thou/and* years ago. The age and functions of GARGA lead to confequences yet more interefting: he was confeffedly the *purohita,* or officiating prieft, of CRISHNA himfelf, who, when only a herdfman's boy at *Mat'bura,* revealed his divine character to GARGA, by running to him with more than mortal benignity on his countenance, when the prieft had invoked NARA'YAN. His daughter was eminent for her piety and her learning, and the *Brahmans* admit, without confidering the confequence of their admiffion, that fhe is thus addreffed in the *Veda* itfelf: *Tata ûrdbwaṅ nò và famopi,* GA'RGI, E*ba aityadyamurdhanaṅ tapati,ya va bhumiṅ tapati,bhûmyàfabhraṅ tapati, lóca tapatr,antaraṅ tapatyanantan tapati*; or, " That fun, O daughter of GARGA, than which " nothing is higher, to which nothing is equal, " enlightens the fummit of the fky ; with the " Iky enlightens the earth; with the earth en- " lightens the lower worlds; enlightens the " higher worlds, enlightens other worlds; it "enlightens the breaft, enlightens all befides " the breaft." From thefe fads, which the *Brahans* cannot deny, and from thefe conceffions, which they unanimoufly make, we may reafonably infer, that if VYA'SA was not the

compofer of the *Vedas*, he added at leaft fomething of his own to the fcattered fragments of a more ancient work, or perhaps to the loofe traditions, which he had collected ; but, whatever be the comparative antiquity of the *Hindu* fcriptures, we may fafely conclude, that the *Mofaick* and *Indian* chronologies are perfectly confident; that MENU, fon of BRAHMA', was the *A dima*, or *firfft*, created mortal, and confequently our ADAM ; that MENU, child of the Sun, was preferved with *feven* others, in a *bahitra* or capacious ark, from an univerfal deluge, and muft, therefore, be our NOAH; that HIRANYACASIPU, the giant *with a golden axe*, and *Vali* or *Bali*, were impious and arrogant monarchs, and, moft probably, our NIMROD and BELUS; that the three RA'MAS, two of whom were invincible warriors, and the third, not only valiant in war, but the patron of agriculture and *wine*, which derives an epithet from his name, were different repreſentations of the *Grecian* BACCHUS, and either the RA'MA of Scripture, or his colony perfonified, or the Sun firft adored by his idolatrous family, that a confiderable emigration from *Chaldea* into *Greece*, *Italy*, and *India*, happened about *twelve* centuries before the birth of our Saviour; that SA'CYA, or Si'sAK, about two hundred years after VYA'SA, either in perfon or by a colony from *Egypt*, imported into this

country the mild herefy of the ancient *Bauddhas*; and that the dawn of, true *Indian* hiftory appears only three or four centuries before the *Cbrijlian* era, the preceding ages being clouded by allegory or fable.

As a fpecimen of that fabling and allegorizing fpirit, which has ever induced the *Brahmens* to difguife their whole fyftem of hiftory, philofophy, and religion, I produce a paffage from the *Bhagavat*, which, however ftrange and ridiculous, is very curious in itfelf and clofely connected with the fubjed: of this effay: it is taken from the fifth *Scandha*, or feftion, which is written in modulated profe. " There are fome, " fays the *Indian* author, who, for the purpofe " of meditating intenfely on the holy fon of " VASUDE'VA, imagine yon celeftial fphere to " repref ent the figure of that aquatick animal, " which we call *Sisumdra:* its head being " turned downwards, and its body bent in a " circle, they conceive *Dhruva*, or the pole-ftar, " to be fixed on the point of its tail j on the " middle part of the tail they fee four ftars, *Pre-" japati, Agni ,Indra , Dherma*, and on its bafe " two others, *Dhatri* and *Vidhatri:* on its " rump are the *Septarjhis*, or feven ftars of the " *Sacata*, or *Wain ;* on its back the path of the " Sun, called *Ajavit ht*, or the *Series of Kids;* " on its belly the *Ganga* of the fky; *Punarvafu*

" and *Pufhya* gleam refpectively on its right and " left haunches ; *Ardra* and *Aslefha* on its right " and left feet *or fins; Abhijit* and *Uttarafbad'ha* " in its right and left noftrils; *Sravana* and " *Purvafhad'ba* in its right and left eyes; *Dba-* " *nifht ha* and *Mula* on its right and left ears. " Eight conftellations, belonging to the fummer " folftice, *Magha, Purvap'balgum, Uttarap'bal-* " *guni, Hafta, Chitra, Swati, Vifac'ha, Anuradha,* " maybe conceived in the ribs of its left fide; and " as many afterifms, conneded with the winter " folftice, *Mrigasiras, Robini, Crittica, Bharani,* " *Afwini, Revati, Uttarabhadrapada, Purvabha-* " *drapada,* may be imagined on the ribs of its " right fide in an inverfe order: let *Satabhifha* " and f*yefhtba* be placed on its right and left " fhoulders. In its upper jaw is *Agafiya*^ in its " lower *Tama;* in its mouth the planet *Man-* " *gala*: in its part of generation, *Sanais chara*; " on its hump, *Vrihafpati;* in its breaft, the " Sun; in its heart, *Narayan*; in its front the " moon; in its navel, *Usanas*; on its two nip- " ples the two *Afwinas ;* in its afcending and " defcending breaths, *Budha ;* on its throat, " *Rahu;* in all its limbs, *Cetus,* or comets; and " in its hairs, or briftles, the whole multitude of " ftars." It is neceffary to remark, that, al- though the *sisumara* be generally **defcribed** as **the** *fea-bogy* or *porpoife,* **whichwe** frequently

have feen playing in the *Ganges,* yet *fufmar,* which feems derived from the *Sanfcrit,* means in *Perfian* a large *lizard:* the paffage juft exhibited may neverthelefs relate to an animal of the cetaceous order, and poflibly to the dolphin of the ancients. Before I leave the fphere of the *Hindus,* I cannot help mentioning a fingular fact: in the *Sanfcrit* language *Ricjha* means a *conjtellation* and a *bear,* fo that *Maharcfha* may denote either a *great bear* or a *great afterifm.* Etymologifts may, perhaps, derive the *Megas arctos* of the *Greeks* from an *Indian* compound ill underftood; but I will only obferve, with the wild *American,* that a bear *with a very long tail* could never have occurred to the imagination of any one, who had feen the animal. I may be permitted to add, on the fubject of the *Indian* Zodiack, that, if I have erred, in a former effay, where the longitude of the lunar manfions is computed from the firft ftar in our conftellation of the Ram, I have been led into errour by the very learned and ingenious M. BAILLY, who relied, I prefume, on the authority of M. LE GENTIL: the origin of the *Hindu* Zodiack, according to the *Surya Siddhanta,* muft be nearly r 19^0 21' 54', in our fphere, and the longitude of *Chitrà,* or the Spike, muft of courfe be 199^0 21' 54" from the vernal equinox; but, fince it is difficult by that computation, to ar-

range the twenty-feven manfions and their leveral ftars, as they are delineated and enumerated in the *Retnamala*, I muft for the prefent fuppofe with M. BAILLY, that the *Zodiack* of the *Hindus* had two origins, one conftant and the other variable; and a farther inquiry into the fubject muft be referved for a feafon of retirement and leifure.

NOTE

TO

MR. VANSITTART'S PAPER

ON THE

AFGHANS BEING DESCENDED FROM THE JEIFS.

BY THE PRESIDENT.

THIS account of the *Afghaṅs* may lead to a very interefting difcovery. We learn from ESDRAS, that the Ten Tribes, after a wandering journey, came to a country called *Arfareth* ; where, we may fuppofe, they fettled : now the *Afghaṅs* are faid by the beft *Perfian* hiftorians to be defcended from the *Jews;* they have traditions among themfelves of fuch a defcent; and it is even afferted that their families are diftinguifhed by the names of *Jewifh* tribes, although, fince their converfion to the *Iflam,* they ftudioufly conceal their origin ; the *Pujhto* language, of which I have feen a dictionary, has a manifeft refemblance to the *Chaldaick*; and a confiderable diftrict under their dominion is called *Hazdreh,* or *Hazaret,* which might eafily have been changed into the word ufed by ESDRAS. I ftrongly recommend an inquiry into the literature and hiftory of the *Afghaṅs.*

ON

THE ANTIQUITY

OF

THE INDIAN ZODIACK.

BY THE PRESIDENT.

I ENGAGE to fupport an opinion (which the learned and induftrious M. MONTUCLA feems to treat with extreme contempt), that the *Indian* divifion of the Zodiack was not borrowed from the *Greeks* or *Arabs,* but, having been known in this country from time immemorial, and being the fame in part with that ufed by other nations of the old *Hindu* race, was probably invented by the firft progenitors of that race before their difperfion. " The *Indians,* he fays, " have two divifions of the Zodiack; one, like " that of the *Arabs,* relating to the moon, and " confifting of *twenty-feven* equal parts, by " which they can tell very nearly the hour of " the night; another relating to the fun, and, " like ours, containing twelve figns, to which " they have given as many names correfponding " with thofe, which we have borrowed from " the *Greeks."* All that is true; but he

adds : " It is highly probable that they received " them at fome time or another by the inter- " vention of the *Arabs;* for no man, furely, " can perfuade himfelf, that it is the ancient " divifion of the Zodiack formed, according to " fome authors, by the forefathers of mankind " and ftill preferved among the *Hindus"* Now I undertake to prove, that the *Indian* Zodiack was not borrowed mediately or directly from the *Arabs* or *Greeks*; and, fince the folar divifion of it in *India* is the fame in fubftance with that ufed in *Greece,* we may reafonably conclude, that both *Greeks* and *Hindus* received it from an older nation, who firft gave names to the luminaries of heaven, and from whom both *Greeks* and *Hindus,* as their fimilarity in language and religion fully evinces, had a common defcent.

The fame writer afterwards intimates, that " the time, when *Indian* Aftronomy received " its moft confiderable improvement, from which " it has now, as he imagines, wholly declined, " was either the age, when the *Arabs,* who " eftablilhed themfelves in *Perfia* and *Sogdiana,* " had a great intercourfe with the *Hindus,* or " that, when the fucceflbrs of C H E N G i z united " both *Arabs* and *Hindus* under one vaft domi- " nion." It is not the object of this effay, to correct the hiftorical errors in the paflage laft

cited, nor to defend the aftronomers of *India* from the charge of grofs ignorance in regard to the figure of the earth and the diftances of the heavenly bodies ; a charge, which MONTUCLA very boldly makes on the authority, I believe, of father SOUCIET : I will only remark, that in our converfations with the *Pandits*, we muft never confound the fyftem of the *Jyautifhicas*, or mathematical aftronomers, with that of the *Pauranicas*, or poetical fabulifts ; for to fuch a confufion alone muft we impute the many miftakes of *Europeans* on the fubject of *Indian* fcience. A venerable mathematician of this province, named RA'MACHANDRA, now in his eightieth year, vifited me lately at *Crijhnanagar*, and part of his difcourfe was fo applicable to the inquiries, which I was then making, that, as foon as he left me, I committed it to writing. " The *Pauranics*, he faid, will tell " you, that our earth is a plane figure ftudded " with eight mountains, and furrounded by " feven feas of milk, nedtar, and other fluids ; " that the part, which we inhabit, is one of " feven iflands, to which eleven fmaller ifles " are fubordinate; that a God, riding on a " huge *elephant*, guards each of the eight " regions; and that a mountain of gold rifes " and gleams in the centre; but we believe the " earth to be fhaped like a *Cadamba* fruit, or " fpheroidal, and admit only four oceans of

" fait water, all which we name from the four " cardinal points, and in which are many great " peninfulas with innumerable iflands: they " will tell you, that a dragon's head fwallow9 " the moon, and thus caufes an eclipfe ; but we " know, that the fuppofed head and tail of the " dragon mean only the nodes, or points formed " by interferons of the ecliptick and the " moon's orbit; in Ihort, they have imagined " a fyftem, which exifts only in their fancy ; " but we confider nothing as true without fuch " evidence as cannot be queftioned." I could not perfectly underftand the old Gymnofophift, when he told me, that the *Rasichacra* or *Circle of Signs* (for fo he called the Zodiack) was like a *Dhuftura* flower; meaning the *Datura*, to which the *Sanfcrit* name has been foftened, and the flower of which is conical or fhaped like a funnel: at firft I thought, that he alluded to a projection of the hemifphere on the plane of the colure, and to the angle formed by the ecliptick and equator; but a younger aftronomer named VINAYACA, who came afterwards to fee me, affured me that they meant only the circular mouth of the funnel, or the bafe of the cone, and that it was ufual among their ancient writers, to borrow from fruits and flowers their appellations of feveral plane and folid figures.

From the two *Brahmans*, whom I have juft

named, I learned the following curious particulars j and you may depend on my accuracy in repeating them, fince I wrote them in their prefence, and corrected what I had written, till they pronounced it perfect. They divide a great circle, as we do, into three hundred and fixty degrees, called by them *an/as* or *portions;* of which they, like us, allot thirty to each of the twelve figns in this order:

Mefha, the Ram.
Vrifha, the Bull.
Mit'huna, the Pair.
4. *Carcat'iy* the Crab,
Sinha, the Lion.
Canya, the Virgin.
Tula, the Balance.
8. *Vtifhchica,* the Scorpion,
Dhanus, the Bow.
Macara, the Sea-Monften
Cumbha, the Ewer.
12. *Mina,* the Fifh.

The figures of the twelve afterifms, thus denominated with refpect to the fun, are fpecified, by SRI'PETI, author of the *Retnamala,* in *Sanfcrit* verfes; which I produce, as my vouchers, in the original with a verbal tranflation:

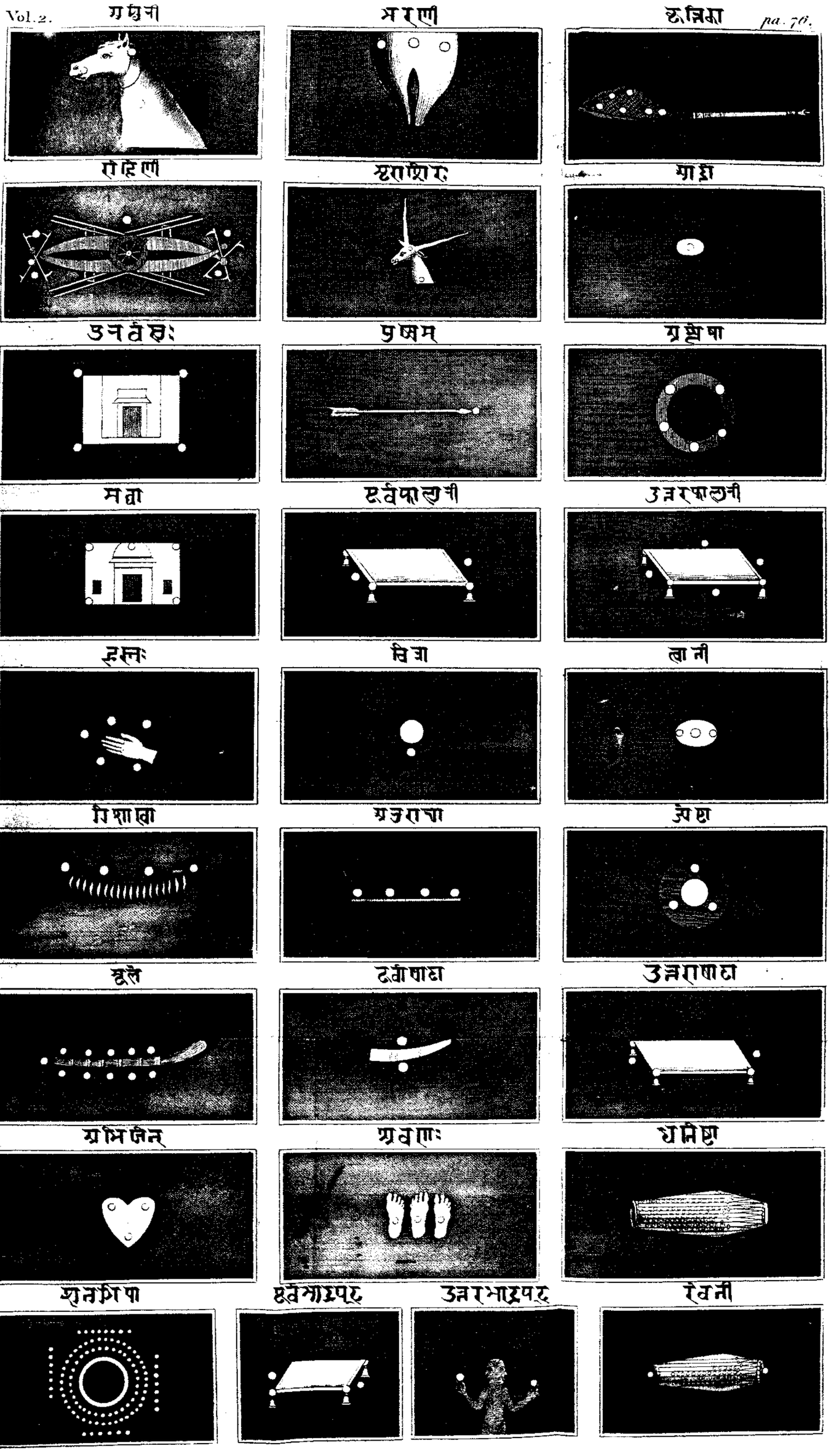
Mefhadayo nama famanarupi,
Vinágadád'nyam mit'hunam nrĭyugmam,
Pradĭpas'afyé dadhati carábhyám
Návi ft'hitá várin'i canyacaiva.
Tulá tulábhrĭit pretimánapánir
Dhanur dhanuftimán hayawat paĭángah,
Mrigananah fyan macaro t'ha **cumbhah**
Scandhc nero rictaghat'am **dadhanab,**
Anyanyapuchch'hábhimocTió hi minah
Matfyadwayam fwaft'halachfarinfoml.

" The *ram, bull, crab, lion, and fcorpion,* have " the figures of thofe five animals refpectively: "the *pair* are a damfei playing on a *Vina* and " a youth wielding a mace: the *virgin* (lands " on a boat in water, holding in one hand a " lamp, in the other an ear of ricecorn: the *ba-* " *lance* is held by a weigher with a weight in " one hand: the *bow* by an archer, whofe hin- " der parts are like thofe of a horfe : the *fea** " *monfter* has the face of an antelope : the *ewer* " is a waterpot borne on the fhoulder of a man, " who empties it: the f*ifh a*re two with their " heads turned to each others tails; and all thefe " are fuppofed to be in fuch places as fuit their " feveral natures."

To each of the *twenty-feven* lunar ftations, which they call *nacfhatras,* they allow thirteen *anfas* and one third, or *thirteen degrees twenty minutes* -, and their names appear in the order of the figns, but without any regard to the figures of them:

As wini.	*Magha.*	Mula.
Bharani.	Purva p'halguni.	*purvafhadha*
Critica.	Uttara *p'halguni*	Uttarafhadha.
Rohini.	Hafta.	*Sravana.*
Mrigafiras.	*Chitra.*	Dhanifhta.
A'nk*.'	Swat).	Satabhifha.
Punarvafu.	*Vifacha.*	Purvab*hadrapada*
Pufbya.	Anuradha	Uttarabhadrapada
9. As'lefha	*19. fyefbt'ha.*	*27,* Revati

pa. 76.


अश्विनी
भरणी
कृत्तिका
रोहिणी
मृगशिरः
आर्द्रा
पुनर्वसुः
पुष्यम्
आश्लेषा
मघा
पूर्वफाल्गुनी
उत्तरफाल्गुनी
हस्तः
चित्रा
स्वाती
विशाखा
अनुराधा
ज्येष्ठा
मूलं
पूर्वाषाढा
उत्तराषाढा
अभिजित्
श्रवणः
धनिष्ठा
शतभिषा
पूर्वभाद्रपद
उत्तरभाद्रपद
रेवती

Between the twenty-firft and twenty-fecond conftellations, we find in the plate three ftars called *Abhijit*; but they are the laft quarter of the afterifm immediately preceding, or the latter *Ajhar*, as the word is commonly pronounced. A complete revolution of the moon, with refpect to the ftars, being made in twenty-feven days, odd hours, minutes, and feconds, and perfect exactnefs being either not attained by the *Hindus* or not required by them, they fixed on the number twenty-feven, and inferted *Abhijit* for fome aftrological purpofe in their nuptial ceremonies. The drawing, from which the plate was engraved, feems intended to repref ent the figures of the twenty-feven conftellations, together with *Abhijit*, as they are defcribed in three ftanzas by the author of the *Retnamala;*

1. Turagamuc'hafadricfliam yonirupam cfhurabham,
   Sacat afamam at'hain afyottamangena tulyam,
   Man'igrihasara chacrabhani s alopamam bham,
   Sayanafadris'amanyachchatra paryancarupam.
2. Haftacarayutam cha maucticafamam
   chányat praválopamam,
   Dhrifhyam torana fannibham balinibham,
   fatcund'alabham param;
   Crudhyatcéfarivicraména fadrís´am,
   s'ayyáfamánam param,
   Anyad dcntivilafavat ft'hitamatah
   s'ringat acavyacti bham.

3. Trivicramabham cha mridangarupam,
Vrĭttam tatónyadyamaiábhwayábham,
Paryancarúparn murajánucáram,
Ityevam as'wadibhachacrarupam.

" A horfe's head ; *yoni or bhaga;* a razor ; a " wheeled carriage ; the head of an antelope ; " a gem ; a houfe; an arrow; a wheel; an- " other houfe; abedftead; another bedftead; a " hand ; a pearl; a piece of coral ; a feftoon of " leaves; an oblation to the Gods ; a rich ear- " ring ; the tail of a fierce lion ; a couch ; the " tooth of a wanton elephant, near which is the " kernel of the *sringataca* nut ; the three foot- " fteps of VISHNU ; a tabor ; a circular jewel; " a two-faced image ; another couch ; and a " fmaller fort of tabor: fuch are the figures of " *Afwini* and the reft in the circle of lunar con- " flellations."

The *Hindu* draughtfman has very ill repre- fented moft of the figures ; and he has tranf- pofed the two *Afidras* as well as the two *Bba- drapads*; but his figure of *Abhijit,* which looks like our ace of hearts, has a refemblance to the kernel of the *trapa,* a curious water-plant de- fcribed in a feparate effay. In another *Sanfcrit* book the figures of the fame conflellations are thus varied :

A horfe's head.	A flraight tail.	A conch.
Tini or *bhaga.*	Two liars S. to N.	A winnowing fan,
A flame.	Two, N. to S.	Another.

A waggon.	A hand.	An arrow.
A cat's paw.	A pearl.	A tabor.
One bright ftar.	Red faffron.	A circle of ftars.
A bow.	A feftoon.	A ftaff for burdens.
A child's pencil.	A fnake.	The beam of a balance.

9. A dog's tail. 18. Aboard head. 27. A fifh.

From twelve of the afterifms juft enumerated are derived the names of the twelve *Indian* months in the ufual form of patronymicks ; for the *Pauranics,* who reduce all nature to a fyftem of emblematical mythology, fuppofe a celeftial nymph to prefide over each of the conftellations, and feign that the God SOMA, or *Lunus,* having wedded twelve of them, became the father of twelve *Genii,* or months, who are named after their feveral mothers; but the *Jyautifhicas* aflert, that, when their lunar year was arranged by former aftronomers, the moon was at the full in each month on the very day, when it entered the *nacjhatra,* from which that month is denominated. The manner, in which the derivatives are formed, will beft appear by a comparifon of the months with their feveral conftellations :

	A'swina.		Chaitra.
	Cártica.	8.	Vaifác'ha.
	Margas	lrfha.	Jyaifht 'ha.
4.	Pauilia.		Afhára.
	Mágha.		Srávana.
	P'hálguna.	12.	Bhádra.

The third month is alfo called *Agrahayana* (whence the common word *Agran* is corrupted) from another name of *Mr̆gaśiras.*

Nothing can be more ingenious than the memorial verfes, in which the *Hindus* have a cuftom of linking together a number of ideas otherwife unconnected, and of chaining, as it were, the memory by a regular meafure : thus by putting *teeth* for thirty-two, *Rudra* for eleven, *feafon* for fix, *arrow* or *element* for five, *ocean, Veda,* or *age,* for four, RA'MA, *fire,* or *quality* for three, *eye,* or CUMA'RA for two, and *earth* or *moon* for one, they have compofed four lines, which exprefs the number of ftars in each of the twenty-feven afterifms.

Vahni tri rĭtwifhu guńendu critágnibhúta,
Bánás'winétra s'ara bhúcu yugabdhi rámáh,
Rudrábdhirámagunavt'das'ata´ dwiyugma,
Dentabudhairabhihitah cramas o bhatarah.

That is: " three, three, fix ; five, three, one ; " four, three, five; five, two, two; five, one, " one; four, four, three; eleven, four and " three; three, four, a hundred; two, two, " thirty-two: thus have the ftars of the lunar " conftellations, in order as they appear, been " numbered by the wife."

If the ftanza was correctly repeated to me, the *two Afharas* are confidered as one afterifm, and

Abhijit as three feparate ftars ; but I fufpect an error in the third line, becaufe *dwibana* or *two and five* would fuit the metre as well as *bdhirama;* and becaufe there were only three *Védas* in the early age, when, it is probable, the ftars were enumerated and the technical verfe compofed.

Two lunar ftations, or *manfions,* and a quarter are co-extenfive, we fee, with one fign ; and nine ftations correfpond with four figns: by counting, therefore, thirteen degrees and twenty minutes from the firft ftar in the head of the Ram, inclufively, we find the whole extent of *Afwini,* and fhall be able to afcertain the other ftars with fufficient accuracy; but firft let us exhibit a comparative table of both *Zodiacks,* denoting the manfions, as in the *Varanes* almanack, by the firft letters or fyllables of their names:

MONTHS.	SOLAR ASTERISMI.	MANSIONS.
A'fwin	Mefh	A + bh + $\frac{c}{4}$
Cartic	Vrifh	$\frac{3c}{4}$ + rò + $\frac{M}{2}$
A'grahayan	Mit'hun	$\frac{M}{2}$ + á + $\frac{3P}{4}$
Paufh	Carqat' 4.	$\frac{P}{4}$ + p + s'l. 9.
Mágh	Sinh	m + PU + $\frac{U}{4}$
P'halgun	Canyà	$\frac{3U}{4}$ + h + $\frac{ch}{2}$
Chaitr	Tuli	$\frac{ch}{2}$ + s + $\frac{3v}{4}$
Vaifác'h	Vrifchic 8.	$\frac{v}{4}$ + a + j 18.

MONTHS.	SOLAR ASTERISMS,	MANSIONS.
Jaifhth'h A'fhár Srávan Bhádr	Dhan Macar Cumbh Min 12.	mú + pù + $\frac{n}{4}$ $\frac{3u}{4}$ + S + $\frac{dh}{2}$ $\frac{dh}{2}$ + s' + $\frac{3\,pú}{4}$ $\frac{pú}{4}$ + u + r. 27.

Hence we may readily know the ftars in each manfion, as they follow in order:

LUNAR MANSIONS.	SOLAR ASTERISMS.	STARS.
Afwini.	Ram.	*Three,* in and near the head.
Bharani.		*Three,* in the tail.
Critics.	Bull.	*Six,* of the Pleiads.
Róhiní.		*Five,* in the head and neck.
Mrigafiras.	Pair.	*Three,* in or near the feet, perhaps in the Galaxy.
A'rdrà.		*One,* on the knee.
Punarvafu.		*Four,* in the heads, breaft and fhoulder.
Pufhya.	Crab.	*Three,* in the body and claws.
As'tefhà	Lion.	*Five,* in the face and mane.
Maghà.		*Five,* in theleg andhaunchu
Purvap'halguni.		*Two;* one in the tail.
Uttarap'halguni.	Virgin.	*Two,* on the arm and zone.
Hafta.		*Five,* near the hand.
Chitrà.		Ow, in the fpike.
Swáti.	Balance.	*One,* in the N. Scale.
Vis'ác'hà.		*Four,* beyond it.
Anurádhà.	Scorpion.	*Four,* in the body.
Jyefht'ha.		*Three,* in the tail.
Múla.	Bow.	*Eleven,* to the point of the arrow.

LUNAR MANSIONS.	SOLAR ASTERISMS.	STARS.
Púrváftiára.		*Two,* in the leg.
Uttaráihára.	Sea-monfter.	*Two,* in the horn.
Sravaná.		*Three,* in the tail.
Dhaniflit'a.	Ewer.	*Four,* in the arm.
Satabhifha.		*Many,* in the ftream.
Purvabhadrapada.	Fifh.	*Two,* in the firft fifh.
Uttarabhadrapada.		*Two,* in the cord.
Révati.		*Thirty-two,* in the fecond fifh and cord.

Wherever the *Indian* drawing differs from the memorial verfe in the *Retnamala,* I have preferred the authority of the writer to that of the painter, who has drawn fome terreftrial things with fo little fimilitude, that we muft not implicitly rely on his reprefentation of objects merely celeftial: he feems particularly to have erred in the ftars of *Dhanit'a.*

For the afliftance of thofe, who may be inclined to re-examine the twenty-feven conftellations with a chart before them, I fubjoin a table of the degrees, to which the *nacfhatras* extend refpectively from the firft ftar in the afterifm of *Aries,* which we now fee near the beginning of the fign *Taurus,* as it was placed in the ancient fphere.

N.	D.	M.	N.	D.	M.	N.	D.	M.
I.	13°.	20'.	X.	133°.	20'.	XIX.	253°.	20'.
II.	26°.	40'.	XI.	146°.	40'.	XX.	266°.	40'.
III.	40°.	0'.	XII.	160".	0'.	XXI.	280°.	0.
IV.	53.	20'.	XIII.	173".	20'.	XXII.	293°.	20'.
V.	66°.	40'.	XIV.	186°.	40'.	XXIII.	306".	40'.
VI.	80°.	0'.	XV.	200°.	0',	XXIV.	320°.	0.
VII.	93°.	20'.	XVI.	213°.	20'.	XXV.	333°.	20'.
VIII.	106°.	40'.	XVII.	226°.	40'.	XXVI.	346°.	40'.
IX.	120*.	0'.	XVIII.	240°.	0'.	XXVII.	360°.	0'.

The afterifms of the *firft* column are in the figns of *Taurus, Gemini, Cancer, Leo* ; thofe of the *fecond,* in *Virgo, Libra, Scorpio, Sagittarius* ; and thofe of the *third,* in *Capricornus, Aquarius, Pifces, Aries:* we cannot err much, therefore, in any feries of *three* conflellations ; for, by-counting 13 20' forwards and backwards, we find the fpaces occupied by the two extremes, and the intermediate fpace belongs of courfe to the middlemoft. It is not meaned, that the divifion of the *Hindu* Zodiack into fuch fpaces is exact to a minute, or that *every* ftar of each afterifm muft neceffarily be found in the fpace to which it belongs; but the computation will be accurate enough for our purpofe, and na lunar manfion can be very remote from the path of the moon: how Father SOUCIET could dream, that *Vifácha`* was in the Northern Crown, I can hardly comprehend; but it furpaflès all comprehenfion, that M. BAILLY

fhould copy his dream, and give reafons to fupport it; efpecially as four ftars, arranged pretty much like thofe in the *Indian* figure, prefent themfelves obvioufly near the balance or the fcorpion. I have not the boldness to exhibit the individual ftars in each manfion, diftinguifhed in BAYER'S method by *Greek* letters; becaufe, though I have little doubt, that the five ftars of *Aslejha,* in the form of a wheel, are $\eta, \gamma, \zeta, \mu, \varepsilon,$ of the Lion, and thofe of *Mula,* $\gamma, \varepsilon, \delta, \zeta, \varphi, \tau, \sigma, \nu, o, \xi, \pi,$ of the *Sagittary,* and though I think many of the others equally clear, yet, where the number of ftars in a manfion is lefs than three, or even than four, it is not eafy to fix on them with confidence; and I muft wait, until fome young *Hindu* aftronomer, with a good memory and good eyes, can attend my leifure on ferene nights at the proper feafons, to point out in the firmament itfelf the feverai ftars of all the conftellations, for which he can find names in the *Sanfcrit* language: the only ftars, except thofe in the *Zodiack,* that have yet been diftinctly named to me, are the *Septarjhi, Dhruva, Arundhatti, Vifhnupad, Matrimandel,* and, in the fouthern hemifphere, *Agaftya,* or *Canopus.* The twenty-feven *Toga* ftars, indeed, have particular names, in the order of the *nacfhatras,* to which they belong -, and fince we learn, that the *Hindus*

have determined *the latitude, longitude, and right afcenfion of each,* it might be ufeful to exhibit the lift of them : but at prefent I can only fubjoin the names of twenty-feven *Toǵas,* or divifions of the Ecliptick.

Vifhcambha,	*Ganda.*	*Parigha.*
Priti.	*Vriddhi.*	*Siva.*
A'yufhmat.	*Dbruva.*	*Siddha.*
Saubhágya,	*Vyágháta.*	*Sádhya.*
Sóbhana.	*Herjljana.*	*Subha.*
Ahṅganda.	*Vajra.*	*Sucra.*
Sucarman.	*Afrij.*	*Bráhman.*
Dhriti.	*Vyatżpáta.*	*Indra.*
Sula.	*Variyas.*	*Vaidhriti.*

Having fhown in what manner the *Hindus* arrange the *Zodiacal* ftars with refpect to the fun and moon, let us proceed to our principal fubject, *the antiquity of that double arrangement.* In the firft place, the *Brahmans* were always too proud to borrow their fcience from the *Greeks, Arabs, Moguls,* or any nation of *Mléchctfhas,* as they call thofe, who are ignorant of the *Védas,* and have not ftudied the language of the Gods : they have often repeated to me the fragment of an old verfe, which they now ufe proverbially, *na nichò yavandtparah,* or *no bafe creature can be lower than a Tavan*; by which name they formerly meant an *Ionian* or *Greek,* and now mean a *Mogul,* or, generally, a *Mufel-*

man. When I mentioned to different *Pàndits,* at federal times and in feveral places, the opinion of MONTUCLA, they could not prevail on themfelves to oppofe it by ferious argument; but fome laughed heartily; others, with a farcaftick fmile, faid it was a *pleafant imagination;* and all feemed to think it a notion bordering on phrenfy. In fact, although the figures of the twelve *Indian* figns bear a wonderful refemblance to thofe of the *Grecian,* yet they are too much varied for a mere copy, and the nature of the variation proves them to be original; nor is the refemblance more extraordinary than that, which has often been obferved, between our *Gothick* days of the week and thofe of the *Hindus,* which are dedicated to the fame luminaries, and (what is yet more fingular) revolve in the fame order: *Ravi,* the Sun; *Soma,* the Moon; *Mangala,* Tuifco; *Budha,* Woden; *Vrihafpati,* Thor; *Sucra,* Freya; *Sani,* Sater; yet no man ever imagined, that the *Indians* borrowed fo remarkable an arrangement from the *Goths* or *Germans.* On the planets I will only obferve, that SUCRA, the regent of *Venus,* is, like all the reft, a *male* deity, named alfo USANAS, and believed to be a fage of infinite learning; but ZOHRAH, the NA'HI'D of the *Perfians,* is a goddefs like the FREYA of our *Saxon* progenitors: the drawing, therefore, of the planets,

which was brought into *Bengal* by **Mr. JOHNSON,** relates to the *Perfian* fyftem, and repre-fents the genii fuppofed to prefide over them, exactly as they are defcribed by the poet HA'-TIFI': " He bedecked the firmament with ftars, " and ennobled this earth with the race of men; " he gently turned the aufpicious new moon of " the feftival, like a bright jewel, round the " ankle of the fky; he placed the *Hindu* SA-* " TURN on the feat of that reftive elephant, the " revolving fphere, and put the rainbow into " his hand, as a hook to coerce the intoxicated " beaft; he made filken firings of fun-beams " for the lute of VENUS; and prefented JUPI-" TER, who faw the felicity of true religion, " with a rofary of cluftering Pleiads. The bow " of the fky became that of MARS, when he " was honoured with the command of the celef-" tial holt; for GOD conferred fovereignty on " the Sun, and fquadrons of ftars were his " army."

The names and forms of the lunar conftella-tions, efpcially of *Bharanl* and *Abhijit,* indicate a fimplicity of manners peculiar to an ancient people; and they differ entirely from thofe of the *Arabian* fyftem, in which the very firft afterifm appears in the dual number, becaufe it confifts only of two ftars. *Menzil,* or *the place of alighting,* properly fignifies a ft*ation* or ft*age,*

and thence is ufed for an ordinary day's *journey*; and that idea feems better applied than *manfion* to fo inceflant a traveller as the moon: the *mendzilul kamar*, or *lunar jlages*, of the *Arabs* have *twenty-eight* names in the following order, the particle *al* being underftood before every word:

Sharatàn.	Nathraln	Ghafr.	Dh'abih'.
But'ain.	Tarf.	Zubániyah.	**Bulaâ.**
Thurayyà.	Jabhah.	Iclil.	**Suûd.**
Debaràn.	Zubrah.	Kalb.	**Akhbíya.**
Hakûtah.	Sarfah.	Shaulah.	**Mukdim.**
Hanâah.	Awwà.	Naâïm.	**Múkhir.**
7. Dhiráâ.	14. Simàc.	21. Beldah.	**28. Rifha.**

Now, if we can truft the *Arabian* lexicographers, the number of ftars in their feveral *menzils* rarely agrees with thofe of the *Indians;* and two fuch nations muft naturally have obferved, and might naturally have named, the principal ftars, near which the moon paflès in the courfe of each day, without any communication on the fubjeft : there is no evidence, indeed, of a communication between the *Hindus* and *Arabs* on any fubject of literature or fcience ; for, though we have reafon to believe, that a commercial intercourfe fubfifted in very early times between *Yemen* and the weftern coaft of *India*, yet the *Brahmans*, who alone are permitted to read the fix *Vedangas*, one of which is the aftronomical

Saftra, weere not then commercial, and, moil probably, neither could nor would have converted with *Arabian* merchants. The hoftile irruption of the *Arabs* into *Hinduftan,* in the eighth century, and that of the *Moguls* under CHENGI'Z, in the thirteenth, were not likely to change the aftronomical fyftem of the *Hindu;;* but the fuppofed confequenccs of *modern* revolutions are out of the queftion; for, if any hiftorical records be true, we know with as pofiiive certainty, that AMARSINH and CA'LIDA'S compofed their works before the birth of CHRIST, as that MENANDER and TERENCE wrote before that important epoch: now the twelve *figns* and twenty-feven *manſions* are mentioned, by the feveral names before exhibited, in a *Sanfcrit* vocabulary by the firft of thofe *Indian* authors, and the fecond of them frequently alludes to *Robini* and the reft by name in his *Fatal Ring,* his *Children of the Sun,* and his *Birth* of CUMA'RA ; from which poem I produce two lines, that my evidence may not feem to be collected from mere converfation:

Maitrè muĺurṫe s'as'alanch'haṅena,
Yógam gaṫafuttarap'halgarúftiu.

" When the ftars of *Uttarap'halgun* had " joined in a fortunate hour the fawn-fpotted " moon."

This teftimony being decifive againft the conjecture of M. MONTUCLA, I need not urge the great antiquity of MENU'S Institutes, in which the twenty-feven afterifms are called the daughters of DAcsHA and the conforts of SO'MA, or the Moon, nor rely on the teftimony of the *Brahmans*, who affure me with one voice, that the names of the *Zodiacal* ftars occur in the *Vedas*; three of which I firmly believe, from. internal and external evidence, to be more than *three thoufand* years old. Having therefore proved what I engaged to prove, I will clofe my eflay with a general obfervation. The refult of NEWTON'S refearches into the hiftory of the primitive fphere was, " that the practice of " obferving the ftars began in *Egypt* in the " days of AMMON, and was propagated thence " by conqueft in the reign of his fon SIsAC, " into *Africk*, *Europe*, and *Afia*; fince which " time ATLAS formed the fphere of the *Ly-* " *bians;* CHIRON, that of the *Greeks*; and the " *Chaldeans*, a fphere of their own:" now I hope, on fome other occafions, to fatisfy the publick, as I have perfectly fatisfied myfelf, that " the practice of obferving the ftars began, with " the rudiments of civil fociety, in the country " of thofe whom we call *Chaldeans* ; from which " it was propagated into *Egypt*, *India*, *Greece*, " *Italy*, and *Scandinavia*, before the reign of

" SISAC or SA'CYA, who by conqueft fpread a " new fyftem of religion and philofophy from " the *Nile* to the *Ganges* about a thoufand years " before CHRIST; but that CHIRON and AT- " LAS were allegorical or mythological perfon- " ages, and ought to have no place in the ferious " hiftory of our fpecies."

OK THE

LITERATURE OF THE HINDUS,

FROM THE SANSCRIT.

COMMUNICATED BY GOVERDHAN CAUL,

TRANSLATED, WITH A SHORT COMMENTARY,

BY

THE PRESIDENT.

THE TEXT.

THERE are eighteen *Vidyá's,* or parts of *true Knowledge,* and fome branches of Knowledge *falfely fo called*; of both which a fhort account (hall here be exhibited.

The firft *four* are the immortal *Vedas* evidently revealed by GOD ; which are entitled, in one compound word, *Rigyajuhfamat"harva,* or* in feparate words, *Rich, Tajufh, Saman,* and *Afharvan:* the *Rigveda* confifts *of five* fections; the *Yajurveda,* of *eighty-fix*; the *Samaveda,* of a *thoufand;* and the *At'barvaveda,* of *nine;* with eleven hundred *s'ac'has,* or Branches, in various divifions and fubdivifions. The V*eda's* in truth are infinite ; but were reduced by

VYASA to this number and order; the principal part of them is that, which explains the Puties of Man in a methodical arrangement,- and in the *fourth* is a fyftem of divine ordinances.

From thefe are deduced the four *Vpavedas,* namely, *Ayufh, Gandharva, Dhanufh,* and *St'ha-aty a* ; the firft of which, or *Ayurveda,* was delivered to mankind by BRAHMA', INDRA, DHANWANTARI, and *five* other Deities; and comprizes the theory of Diforders and Medicines, with the practical methods of curing Difeafes The fecond, or Mufick, was invented and explained by BHARATA': it is chiefly ufeful in raiſing the mind by devotion to the felicity of the Divine nature. The third *Upaveda* was compofed by VISWAMITRA on the fabrication and ufe of arms and implements handled in war by the tribe of *Cfhatriyas.* VIS'WAc AR M A N revealed *the fourth* in various treatifes

fixty-four Mechanical Arts, for the improvement of fuch as exercife them.

Six *Angas,* or *Bodies* of Learning, are alfo derived from the fame fource: their names are, *Sicfha, Calpa, Fyacarana, Ch'handas, Jyotifh,* and *Niructi. The firft* was written by PANINI, an infpired Saint, on the *pronunciation* of vocal founds ; the *fecond* contains a detail of religious acts and ceremonies from the firft to the laft;

and from the branches of thefe works a variety of rules have been framed by A'S'WALA'YANA, and others: the *third,* or the Grammar, entitled *Paniniya,* confifting of *eight* lectures or chapters *(Vriddhiradaij,* and fo forth) ., was the production of three R*ijhts,* or holy men, and teaches the proper difcriminations of words in conftruction; but other lefs abftrufe Grammars, compiled merely for popular ufe, are not confidered as *Angci s:* the *fourth,* or *Profody,* was taught by a *Muni,* named PING AL A, and treats of charms and incantations in verfes aptly framed and varioufly meafured; fuch as the *Gayatri,* and a thoufand others. *Aftronomy* is the *fifth* of the *Veddngas,* as it was delivered by SU'RYA, and other divine perfons: it is neceffary in calculations of time. The *fixth,* or Ni*ructi,* was compofed by YA'SCA (fo is the manufcript ; but, perhaps, it fhould be VYASA) on the fignification of difficult words and phrafes in the *Veda's.*

Laftly, there are four *Upangas,* called *Purana, Nyaya, Mimanfa,* and *Dherma saftra.* Eighteen *Puranas,* that of BRAHMA, and the reft, were compofed by VYA'SA for the inftruction and entertainment of mankind in general. *Nyaya* is derived from the root *ni,* to *acquire* or *apprehend* ; and, in this fenfe, the books on *apprehen-Jion, reafoning,* and *judgement,* are called *Nyaya:*

the principal of thefe are the work of GAUTAMA *in five* chapters, and that of CANADA in *ten*; both teaching the meaning of facred texts, the difference between juft and unjuft, right and wrong, and the principles of knowledge, all arranged under *twenty-three* heads. *Mimánsa`* is alfo *two-fold*; both fhowing what acts are pure or impure, what objects are to be defired or avoided, and by what means the foul may afcend to the Firft Principle: the *former*, or *Carma Mimansa*, comprized in *twelve* chapters, was written by JAIMINI, and difcufſes queftions of moral Duties and Law; next follows the *Upafana Canda* in four lectures (*Sancarfoana* and the reft), containing a furvey of Religious Duties; to which part belong the rules of SA'NDILYA, and others, on devotion and duty to GOD. Such are the contents of the *Purva*, or *former, Mimansa*. The U*ttara*, or *latter*, abounding in queftions on the Divine Nature and other fublime fpeculations, was compofed by VYASA, in *four* chapters and f*ixteen* fections: it may be confidered as the brain and fpring of all the *Angas*; it expofes the heretical opinions of RA'MA'NUJA, MA'DHWA, VALLABHA, and other Sophifts; and, in a manner fuited to the comprehenfion of adepts, it treats on the true nature of GANE'SA, BHA'SCARA, or the Sun, NI'LACANTA, LAC'SHMI', and

other, *forms* of One Divine Being. A fimilar Work was written by SRI' S'ANCARA, demonftrating the Supreme Power, Goodnefs, and Eternity of GOD.

The Body of *Law,* called *Smriti,* confifts of *eighteen* books, each divided under three general heads, the duties of *religion,* the adminiftration of *juftice,* and the punilhment or *expiation* of crimes: they were delivered, for the inftrudHon of the human fpecies, by MENU, and other facred perfonages.

As to *Et hicks,* the *Vėda's* contain all that relates to the duties of Kings; the *Paranas,* what belongs to the relation of hufband and wife; and the duties of friendfhip and fociety (which complete the triple divifion) are taught fuccinctly in both: this double divifion of *Angas* and *Upangas* may be confidered as denoting the double benefit arifing from them in *theory* and *prac̆tice.*

The *Bharata* and *Ramayana,* which are both *Epick Poems,* comprize the mod valuable part of ancient Hiftory.

For the information of the lower claflès in religious knowledge, the *Pafupata,* the *Pancharatra,* and other works, fit for nightly meditation, were compòfed by SIVA, and others, in an hundred and ninety-two parts on different fubjects.

What follow are not really divine, but contain infinite contradictions. *Sanchya* is twofold, that with Is WAR A and that without Is'WAR A : the *former* is entitled *Patanjala* in one chapter of four fections, and is ufeful in removing doubts by pious contemplation; the *fecond,* or *Capita,* is in fix chapters on the production of all things by the union of PRACRITI, or *Nature,* and PuRUSH A, or the *Firft Male:* it comprizes alfo, in eight parts, rules for devotion, thoughts on the invifible power, and other topicks. Both thefe works contain a ftudied and accurate *enumeration* of natural bodies and their principles; whence this philofophy is named *Sanchya.* Others hold, that it was fo called from its *reckoning three forts* of *pain.*

The *Mimansa,* therefore, is in *two* parts ; the *Nyaya,,* in *two;* and the *Sanchya,* in *two;* and thefe *fix* Schools comprehend all the doctrine of the Thrifts.

Laft of all appears a work written by BUDDHA ; and there are alfo *fix* Atheiftical fyftems of Philofophy, entitled *Yogachara, Saudhanta Vaibhdfhica, Madhyamica, Digambara,* and *Cbarvac;* all full of indeterminate phrafes, errors in: Fenfe, confufion between diftinct qualities, ineomprehenfible notions, opinions not duly weighed, tenets deftructive of natural equality, containing a jumble of Atheifm and Ethicks;

diftributed, like our Orthodox books, into a number of fections, which omit what ought to be expreffed, and exprefs what ought to be omitted; abounding in falfe propofitions, idle propofitions, impertinent propofitions: fome affert, that the heterodox Schools have no U*pangas*; others, that they have fix *Angas*, and as many *Sángas*, or *Bodies* and other *Appendices*.

Such is the analyfis of univerfal knowledge, *Practical* and *Speculative*.

THE COMMENTARY.

This firft chapter of a rare *Sanfcrit* Book, entitled *Vidyaderfa*, or a *View of Learnings* is written in fo clofe and concife a ftyle, that fome parts of it are very obfcure, and the whole requires an explanation. From the beginning of it we learn, that the *Vedas* are confidered by the *Hindus* as the fountain of all knowledge human and divine; whence the verfes of them are faid in the *Gita* to be the *leaves* of that holy tree, to which the Almighty himfelf is compared :

urdhwa mulam adhah s'acham as'watfham praburavyayam chhandanfi yafya per nam yaftam veda fa ve davit.

" The wife have called the Incorruptible One " an *As watt'ha* with its roots above and its " branches below; the leaves of which are the

" facred meafures: he, who knows this tree, " knows the *Ve'dds."*

All the *Pandits* infill, that *As'watfha* means the *Pippala,* or *Religious Fig-tree* with heart-fhaped pointed and tremulous leaves; but the comparifon of heavenly knowledge, descending and taking root on earth, to the *Vaṫa,* or great *Indian* Fig-tree, which has moft confpicuoufly its roots on high, or at leaft has radicating branches, would have been far more exact and ftriking.

The *Vedas* confifts of three *Can'd'as* or *General Heads* ; namely, *Carma, Jnyma, Upafana,* or *Works, Faith,* and *Worjhip ;* to the firft of which the Author of the *Vidyaderfa* wifely gives the preference, as MENU himfelf prefers *univerfal benevolence* to the *ceremonies* of religion ;

japyenaiva tu fanftddhyedbrahmatio natra fanfayah:
Curyádanyatrava´ curyánmaitro´ bráhmana uchyaṫe.

that is: " By filent adoration undoubtedly a " *Brahman* attains holinefs; but every *benevo-* " *lent man,* whether he perform or omit that " ceremony, is juftly ftyled a *Bráhman."* This triple divifion of the *Vedas* may feem at firft to throw light on a very obfcure line in the *Gità:*

Traigunyavljhayah vedct nifraigunya bbavarjuna

or, " The *Vedas* are attended with *three* quali-

" ties r be not thou a man of *three* qualities, O " ARJUNA."

But feveral *Pandits* are of opinion, that the phrafe muft relate to the three *guna's,* or *qualities* of the mind, that of *excellence,* that of *paf-Jion,* and that of *darknefs;* from the laft of which a Hero fhould be wholly exempt, though examples of it occur in the *Vedas,* where animals are ordered to be *facrificed,* and where horrid incantations are inferted for the *deftruction* of enemies.

It is extremely fingular, as Mr. WILKINS has already obferved, that, notwithftanding the fable of BRAHMA'S *four* mouths, each of which uttered a *Veda,* yet moft ancient writers mention only *three Vedas,* in order as they occur in the compound word *Rigyajuhfama*; whence it is inferred, that the *Atbarvan* was written or colle£ted after the three firft ; and the two following arguments, which are entirely new, will ftrongly confirm this inference. In the eleventh book of MENU, a work afcribed to the *firft* age of mankind, and certainly of high antiquity, the *Atbarvan* is mentioned by name, and ftyled the *Véda* of *Véda's*; a phrafe, which countenances the notion of DAŔA' SHECU'H, who afferts, in the preface to his *Upanifhat,* that " the *three* firft *Védas* are named feparately, " becaufe the *At'barvan* is a corollary from

" them all, and contains the quinteffence of " them." But this verfe of MENU, which occurs in a modern copy of the work brought from *Banaras*, and which would fupport the antiquity and excellence of the *fourth Veda*, is entirely omitted in the beft copies, and particularly in a very fine one written at *Gayd*, where it was accurately collated by a learned *Brdhman* ; fo that, as MENU himfelf in other places names only three *Vedda's*, we muft believe this line to be an interpolation by fome admirer of the *Afharvaji*; and fuch an artifice overthrows the very doctrine, which it was intended to fuftain.

The next argument is yet ftronger, fince it arifes from *internal* evidence; and of this we are now enabled to judge by the noble zeal of Colonel POLIER in collefting *Indian* curiofities ; which has been fo judicioufly applied and fo happily exerted, that he now poflèflès a complete copy of the *four Vedas* in eleven large volumes.

On a curfory infpection of thofe books it appears, that even a learner of *Sanfcrit* may read a considerable part of the *Afbarvaveda* without a dictionary ; but that the ftyle of the other *three* is fo obfolete, as to feem almoft a different diakft: when we are informed, therefore, that few *Brahmans* at *Bdndras* can underftand any part of the *Veda's*, we muft prefume, that none

are meant, but the *Rich, Tajufh,* and *Saman,* with an exception of the *Afharvan,* the language of which is comparatively modern ; as the learned will perceive from the following fpecimen:

Tatra brahmavido ydnti dicJJjayd tapasa faha agnirmdntatra nayatwagnirmedhdn dedhdtumt, agnaye fwdha. .vdyurmdn tatra nayatu vayuh prdridn dedbdtu me, vdyuwe fwdha. furyo man tatra nayatu chacjhuh furyb dedhdtu me, furydya fwdha; chandrb mdn tatra nayatu manafchandrb dedhdtu mé, chandrdya fwdhà. fdmb mdn tatra nayatu pay ah Jomb dedhdtu mé, fomdya fwdhd. Indrò *mdn tatra nayatu balamindrb dedhdtu mi, indrdya fwdhd. dpb mdn tatra nayatwcwirttammopatifhtatu, adbhyah fwdhà. yatra brahmavidò ydnti dicfoaya tapasa jaha, brahma man tatra nayatu brahma brahma dedhdtu me, brahmane fwaba.*

that is, " Where they, who know the Great " One, go, through holy rites and through " piety, thither may *fire* raife me ! May fire " receive my facrifices! Myfterious praife to " fire ! May *air* waft me thither! May air in- " creafe my fpirits \ Myfterious praife to air! " May the *Sun* draw me thither ! May the fun " enlighten my eye! Myfterious praife to the

" fun! May the *Maori* bear me thither! May " the moon receive my mind ! Myfterious praife " to the moon! May the plant *Sóma* lead me *' thither ! May *Sóma* beftow on ifte its hal- " lowed milk ! Myfterious praife to *Soma!* " May INDRA, or the *frmament,* carry me thi- "ther! May IN DR A give me ftrength ! My- " fterious praife to INDRA! May *water* bear " me thither! May water bring me the ftream " of immortality ! Myfterious praife to the " waters ! Where they, who know the Great " One, go, through holy rites and through piety, "thither may BRAHMA' conduct me! May " BRAHMA' lead me to the Great One! Myfte- " rious praife to BRAHMA' !"

Several other paflages might have been cited from the firft book of the *Af'arvan*^ particularly a tremendous *incantation* with confecrated *grajs,* called *Darbbha,* and a fublime Hymn to *Cala,* or time ; but a fingle paflage will fuffice to fhow the ftyle and language of this extraordinary work. It would not be fo eafy to produce a genuine extract from the other *Veda's:* indeed, in a book, entitled *Sivavéddnta,* written in *Sanfcritt* but in *Cajhmirian* letters, a ftanza from the *Tajarveda* is introduced ; which deferves for its fublimity to be quoted here ; though the regular cadence of the verfes, and the polifhed elegance of the language, cannot but induce a

fufpicion, that it is a more modern paraphrafe of fome text in the ancient Scripture;

natatra furyo bhati nacha chandra taracau, nemi vïdyutó bhdnti cuta éva vahnih : tamêva bhdntam anubbdtifervam, tafya bhdfd fervamidam vibhátù

that is, " There the fun fliines not, nor the " moon and ftars: thefe lightnings flafh not *in " that place*; how fhould even fire blaze *there ?* * G O D irradiates all this bright fubftance; and " by its effulgence the univerfe is enlightened."

After all, the books on divine *Know ledge*, called *Veda,* or what is *known,* and *Sruti,* or what has been h*eard,* from revelation, are ftill fuppofed to be very numerous; and the *four* here mentioned are thought to have been felected, as containing all the information neceffary for man. MOHSANI FA'NI', the very candid and ingenious author of the *Dabistan,* defcribes in his firft chapter a race of old *Perjian* fages, who appear from the whole of his account to have been *Hindus*; and we cannot doubt, that the book of MAHABA'D, or MENU, which was written, he fays, *in a celejiial dialect,* means the *Veda:* fo that, as ZERA'TUSHT was only a reformer, we find in *India* the true fource of the ancient *Perjian* religion. To this head belong the numerous *Tantra, Mantra, Agama,* and *Nigama, Sdjiras,* which confift pf *incantfr*

tiom and other texts of the *Vedas*, with remarks on the occafions, on which they may be fuccefsfully applied. It muft not be omitted, that the *Commentaries* on the *Hindu* Scriptures, among which that of VASISHTHA feems to be reputed the moft excellent, are innumerable; but, while we have accefs to the fountains, we need not wafte our time in tracing the rivulets.

From the *Vedas* are immediately deduced the practical arts of *Chirurgery* and *Medicine*, *Mufick* and *Lancing*, *Archery*, which comprizes the whole art of war, and *Architecture*, under which the fyftem of *Mechanical* arts is included. According to the *Pandits*, who inftructed ABU'LFAZL, each of the *four* Scriptures gave rife to one of the *Upaveda's*, or *Sub-fcriptures*, in the order in which they have been mentioned; but this exadtnefs of analogy feems to favour of refinement.

Infinite advantage may be derived by *Europeans* from the various *Medical* books in *Sanferity* which contain the names and defcriptions of *Indian* plants and minerals, with their ufes, difcovered by experience, in curing diforders: there is a vaft collection of them from the *Cheraca*, which is confidered as a work of SIVA, to the *Rdganirupana* and the *Niddna*, which are comparatively modern. A number of books, in profe and verfe, have been written on *Mu-*

Jick, with fpecimens of *Hindu* airs in a very elegant notation ; but the *Si/pa saflra*, or Body of Treatifes on *Mechanical arts*', is believed to be loft.

Next in order to thefe are the fix *Vedangas*, three of which belong to *Grammar*; one relates to religious ceremonies; a fifth to the whole compafs of Mathematicks, in which the author of *Lildwati* was efteemed the moft fkilful man of his time ; and the *jixth*, to the explanation of obfcure words or phrafes in the *Vedas*. The grammatical work of PAŃINI, a writer fuppofed to have been infpired, is entitled *Siddhánta Caumudi*, and is fo abftrufe, as to require the lucubrations of many years, before it can be perfectly underftood. When *Gdsindi'ha Ser man* , who attended Mr. WILKINS, was afked what he thought of the *Pdriiniya*, he anfwered very expreflively, that " it was a foreft;" but, iince Grammar is only an inftrument, not the end, of true knowledge, there can be little occafioa to travel over fo rough and gloomy a path; which contains, however, probably fome acute fpeculations in *Metapbyjicks*. The *Sanfcrit* Profody is eafy and beautiful: the learned will find in it almoft all the meafurjes of the *Greeks*; and it is remarkable, that the language of the *Bráhrnans* runs very naturally into *Sapphicks*, *Alcaicks*, aad *lambicks*. AArouomical works in

this language are exceedingly numerous: feventy-nine of them are fpecified in one lift; and, if they contain the names of the principal ftars vifible in *India,* with obfervations on their pofitions in different ages, what difcoveries may be made in Science, and what certainty attained in ancient Chronology?

Subordinate to thefe *Angcis* (though the reafon of the arrangement is not obvious) are the feries of *Sacred Poems,* the Body of *Law,* and *the fix* Philofophical *s'ajlras;* which the author of our text reduces to *two,* each confifting of *two* parts, and rejects a *third,* in *two* parts alfo, as not perfectly *orthodox,* that is, not ftrictly conformable to his own principles.

The firft *Indian* Poet was VA'LMI'CI, author of the *Rdmdyana,* a complete Epick Poem on one continued, interefting, and heroick, adtion; and the next in celebrity, if it be not fuperior in reputation for holinefs, was the *Mahdbhdrata* of VYA'SA: to him are afcribed the facred *Purdnds,* which are called, for their excellence, *the Eighteen,* and which have the following titles: BRAHME, or the *Great One,* PEDMA, or the *Lotos,* BRA'HMA'ND'A, or the *Mundane Egg,* and AGNI, or *Fire* (thefe *four* relate to the *Creation),* VISHNU, or the *Pervader,* GARUḌA, or his *Eagle,* the Transformations of BRAHMA', SIVA, LINGA, NA'REDA? FOn of

BRAHMA, SCANDA fon of SIVA, MARCANDE'YA, or the Immortal Man, and BHAWISHYA, or the *PrediSlion* of *Futurity* (thefe *nine* belong to the *attributes* and *powers* of the Deity), and *four* others, MATSYA, VARA'HA, CU'RMA, VA'MENA, or as many incarnations of the Great One in his character of *Preftrver;* all containing ancient traditions embellifhed by poetry or difguifed by fable: the *eighteenth* is the BHA'GAWATA, or Life of CRISHNA, with which the fame poet is by fome imagined to have crowned the whole feries ; though others, with more reafon, aflign them different compofers.

The fyftem of *Hindu* Law, befides the fine work, called MENUSMRITI, or "what is *remembered* from MENU," that of YA'JNYAWALCYA, and thofe of *fixteen* other *Muni's,* with *Commentaries* on them all, confifts of many tracts in high eftimation, among which thofe current in *Bengal* are, an excellent treatife on *Inheritances* by JI'MU'TA VA'HANA, and a complete *Digejl,* in *twenty-feven* volumes, compiled a few centuries ago by RAGHUNANDAN, the TRIBONIAN of *India,* whofe work is the grand repofitory of all that can be known on a fubject fo curious in itfelf, and fo interefting to thq *British* Government,

Of the Philofophical Schools it will be fuffitent here to remark, that the firft *Nydya* feems

analogous to the *Peripatetick*, the *fecond*, fome-, times called *Vaise'shica* to the *Ionick*, the two *MimdnscHs*, of which the *fecond* is often diftinguiftied by the name of *Ve'ddnta*, to the *Platonick*, the firft *Sanc' kya a* to the *ltalick*, and the fecond, or *Patanjala*, to the *Stoick*, Philofophy; fo that GAUTAMA correfponds with ARISTOTLE; CANA'DA, with THALES; JAIMINI with SOCRATES; VYA'SA with PLATO; CAPILA with PYTHAGORAS; PATANJALI with ZENO: but an accurate comparifon between the *Grecian* and *Indian* Schools would require a confiderable volume. The original works of thofe Philofophers are very fuccinft; but, like all the other *Saftras*, they are explained, or obfeured, by the *Upaderfana* or *Commentaries* without end: one of the fineft compofitions on the Philofophy of the *Vc'da'nta* is entitled *To'ga Vasifht'ha*, and contains the inftrudtions of the great VASISHTHA to his pupil, RA'MA, king of A*yodhya*.

It refults from this analyfis of *Hindu* Literature, that the *Veda*, *Upaveda*, *Vedanga*, *Purana*, *Dherma*, and *Ders'ana* are the *Six* great *Saftras*, in which all knowledge, divine and human, is fuppofed to be comprehended; and here we muft not forget, that the word *Saftra*, derived from a root fignifying *to ordain*, means generally an *Ordinance*, and particularly a *Sacred*

Ordinance delivered by infpiration* properly, therefore, this word is applied only to *[acred literature,* of which the text exhibits an accurate (ketch.

The *Sudra's,* or *fourth* clafs of *Hindus,* are not permitted to fludy the *fix* proper *Saftra's* before-enumerated; but an ample field remains for them in the ftudy of *profane literature,* comprized in a multitude of *popular* books, which correfpond with the feveral *Saftra s,* and abound with beauties of every kind. All the trads on *Medicine* rauft, indeed, be ftudied by the *Vaidyds,* or thofe, who are born Phyficians; and they have often more learning, with far lefs pride, than any of the *Brdbmans:* they are ufually Poets, Grammarians, Rhetoricians, Moralifts; and may be efteemed in general the moll virtuous and amiable of the *Hindus.* Inftead of the *Veda's* they ftudy the *Rajaniti,* or *Infruction of Princes,* and inftead of *Law,* the *Nitifafra,* or general fyftem of *Ethicks:* their *Sahitia,* or *Cavya Saftra,* confifts of innumerable poems, written chiefly by the *Medical* tribe, and fupplying the place of the *Purana's,* fince they contain all the ftories of the *Ramayana, Bharata,* and *Bbagawata:* they have accefs to many treatifes of *Alancara,* or Rhetorick, with a variety of works in modulated profe 5 to U*pac'hyana,* or Civil Hiftory, called alfo *Raja-*

tarangini; to the *Nataca*$_i$ which anfwers to the *Gandharvateeda,* confifting of regular *Dramatick* pieces in *Sanfcrit* and *Pracrit:* befides which they commonly get by heart fome entire Dictionary and Grammar. The beft Lexicon or Vocabulary was compofed in verfe, for the affiftance of the memory, by the illuftrious AMARASINHA; but there are f*eventeen* others in great repute : the beft Grammar is the *Mugdha-* bodha,* or the *Beauty of Knowledge,* written by *Gofwami,* named VO'PADE'VA, and comprehending, in two hundred fhort pages, all that a learner of the language can have occafion to know. To the *Cofha's,* or dictionaries, are ufually annexed very ample *Tica's,* or *Etymological* Commentaries.

We need fay no more of the heterodox writings, than that thofe on the religion and philofophy of BUDDHA feem to be connected with fome of the moft curious parts of *Afiatick* Hiftory, and contain, perhaps, all that could be found in the *Páli,* or */acred language* of the Eaftern *Indian* peninfula. It is afferted in *Bengal,* that AMARASINHA himfelf was a *Bauddha;* but he feems to have been a theift of tolerant principles, and, like ABU'LFAZL, defirous of reconciling the different religions of *India.*

Wherever we direct our attention to *Hindu* Literature, the notion of *infinity* prefents itfelf;

and the longeft life would not be fufficient **for** the perufal of near five hundred thoufand ftanzas in the *Purana's,* with a million more perhaps in the other works before mentioned: we may, however, felect the beft from each *Saftra,* and gather the fruits of fcience, without loading ourfelves with the leaves and branches; while we have the pleafure to find, that the learned *Hindus,* encouraged by the mildnefs of our government and manners, are at leaft as eager to communicate their knowledge of all kinds, as we can be to receive it. Since *Europeans* are indebted to the *Dutch* for almoft all they know *of Arabick,* and to the *French* for all they know of *Chinefe,* let them now receive from our nation the firft accurate knowledge of *Sanfcrit,* and of the valuable works compofed in it; but, if they wifh to form a correct idea of *Indian* religion and literature, let them begin with forgetting all that has been written on the fubjeit, by ancients or moderns, before the publication of the *Gita.*

ON

THE SECOND CLASSICAL BOOK

OF THE CHINESE.

BY

THE PRESIDENT.

THE vicinity of *China* to our *Indian* territories, from the capital of which there are not more than f*ix hundred miles* to the province of YU'NA'N, muft neceflarily draw our attention to that moft ancient and wonderful Empire, even if we had no commercial intercourfe with its more diftant and maritime provinces ; and the benefits, that might be derived from a more intimate connexion with a nation long famed for their ufeful arts, and for the valuable productions of their country, are too apparent to require any proof or illuftration. My own inclinations and the courfe of my ftudies lead me rather to confider at prefent their *laws, politicks,* and *morals,* with which their general literature is clofely blended, than their manufactures and trade j nor will I fpare either pains or expenfe

to procure tranflations of their moft approved *law-tracts;* that I may return to E*urope* with diftinct ideas, drawn from the fountain-head, of the wifeft *Afiatick* legiflation. It will probably be a long time before accurate returns can be made to my inquiries concerning the *Chinefe Laws;* and, in the interval, the Society will not, perhaps, be difpleafed to know, that a tranflation of a moft venerable and excellent work may be expeded from *Canton* through the kind affiftance of ah ineftimable correfpondent.

According to a *Chinefe* Writer, named Lr YANG PING, ' the ancient characters ufed in ' his country were the outlines of vifible ob- ' jects earthly and celeftial ; but, as things ' merely intellectual could not be exprefled by * thofe figures, the grammarians of *China* con- ' trived to reprefent the various operations of ' the mind by metaphors drawn from the pro- ' ductions of nature ; thus the idea of roughnefs ' and of rotundity, of motion and reft, were ' conveyed to the eye by figns reprefenting a ' mountain, the Iky, a river and the earth ; the ' figures of the fun, the moon, and the ftars, ' differently combined, ftood for fmoothnefs and ' fplendour, for any thing artfully wrought, or ' woven with delicate workmanfhip ; extenfion, ' growth, increafe, and many other qualits

' were painted in characters taken from clouds, ' from the firmament, and from the vegetable ' part of the creation; the different ways of ' moving, agility and flownefs, idlenefs and di- ' ligence, were exprefled by various infects, ' birds, fi(h, and quadrupeds: in this manner ' paffions and. fentiments were traced by the ' pencil, and ideas not fubjeft to any fenfe were ' exhibited to the fight; until by degrees new ' combinations were invented, new expreffions ' added; the characters deviated imperceptibly ' from their primitive fhape, and the *Chinefe* ' language became not only clear and forcible, ' but rich and elegant in the higheft degree.'

In this language, fo ancient and fo wonderfully compofed, are a multitude of books, abounding in uieful, as well as agreeable, knowledge; but the higheft clafs confifts of F*ive* works, one of which at leaft every *Cinefe,* w,ho afpires to literary honours, muft read again and again, until he poflefs it perfectly.

The f*irft* is purely *Hiforical,* containing annals of the empire from the *two-thoufand-three hundred-thirty-feventh* year before CHRIST: it is entitled SHU'KING, and a verfion of it has been publilhed in *France* \ to which country we are indebted for the mod authentick and moft valuable fpecimens of *Chineje* Hiftory and Literature, from the compolltions, which pre-

ceded thofe of HOMER, to the poetical works of the prefent Emperor, who feems to be a man of the brightest genius and the moft amiable affections. We may fmile, if we pleafe, at the levity of the *French*, as they laugh without fcruple at our ferioufnefs ; but let us not fo far undervalue our rivals in arts and in arms, as to deny them their juft commendation, or to relax our efforts in that noble ftruggle, by which alone we can preferve our own eminence.

The Second Claffical work of the *Chinefe* contains *three hundred* Odes, or fhort poems, in praife of ancient fovereigns and legiflators, or defcriptive of ancient manners, and recommending an imitation of them in the difcharge of all publick and domeftic duties : they abound in wife maxims, and excellent precepts, ' their * whole dodtrine, according to *Cun-fu-tjŭ*, in * the LU'NYU' or *Moral Dijcourjes*, being re- ' ducible to this grand rule, that we fhould not ' even entertain a thought of any thing bafe or [4] culpable ;' but the copies of the SHI' KING, for that is the title of the book, are fuppofcd to have been much disfigured, fince the time of that great Philofopher, by fpurious paffages and exceptionable interpolations ; and the ftyle of the Poems is in fome parts too metaphorical, while the brevity of other parts renders them obfcure, though many think even this obfcurity

fublime and venerable, like that of ancient cloyfters and temples, ' *Shedding,* as MILTON exprefTes it, *a dim religious light.* There is another paflage in the LU'NYU', which deferves to be fet down at length : ' Why, my fons, do ' you not ftudy the book of Odes ? If we creep ' on the ground, if we lie ufelefs and inglorious, ' thofe poems will raife us to true glory; in ' them we fee, as in a mirror, what may belt ' become us, and what will be unbecoming ; by ' their influence we fhall be made focial, affable, ' benevolent ; for, as mufick combines founds ' injuft melody, fo the ancient poetry tempers ' and compofes our paflions : the Odes teach us ' our duty to our parents at home, and abroad ' to our prince ; they inftrudt us alfo delightfully ' in the various productions of nature/ [c] Haft ' thou ftudied, faid the Philofopher to his fon ' PEYU, the firft of the three hundred Odes on ' the nuptials of Prince VE'NVA'M, and the ' virtuous T A I JIN? He, whoftudiesthem ' not, refembles a man with his face againft ' a wall, unable to advance a ftep in virtue ' and wifdom.' Moft of thofe Odes are near *three thoufand* years old, and fome, if we give credit to the *Chinefe* annals, confiderably older; but others are fomewhat more recent, having been compofed under the later Emperors of the *third* family, called SHEU. The work

is printed in *four* volumes ; and, towards the end of *the firft,* we find the Ode, which COUPLET has accurately tranflated at the beginning of the TA'HIO, or *Great Science*\ where it is finely amplified by the Philofopher: I produce the original from the SHI' KING itfelf, and from the book, in which it is cited, together with a double verfion, one verbal and another metrical; the only method of doing juftice to the poetical compofitions of the *Afiaticks.* It is a panegyrick on VUCU'N, Prince of *Guey* in the province of *Honang,* who died, near a century old, in the *thirteenth* year of the Emperor PING-vANG, F*even hundred and fifty-fix years* before the birth of CHRIST, or *one hundred and forty-eight;* according to Sir ISAAC NEWTON, after the taking of *Troy,* fo that the *Chinefe* Poet might have been contemporary with HESIOD and HOMER, or at leaft muft have written the Ode before the *Iliad* and *Odyffey* were carried into *Greece* by LYCURGUS,

The verbal tranflation of the thirty-two original characters is this:

' **Behold yon reach of *the river* Ki ;**
' **Its green reeds how luxuriant! how luxuriant!**
' **Thus is our Prince adorned with virtues ;**
' **As a carver, as a filer, of ivory,**

17 18 19 20
* -As a riitter, as a polilher, of gems.
21 2 2
' O how elate and fagacious! O how dauntlefs and compofet
23 24
' How worthy of fame ! How worthy of reverence !
ct 21 28 '26
We have a Prince adorned with virtues,
29 30 31 32
' Whom to the end *of time* we can not forget.

THE PARAPHRASE.

Behold, where yon blue riv'let glides
Along tfte laughing dale •,
Light reeds Bedeck its yfcfrdant fides,
' And frolick in the galct:.

So fhines our Prince ! In bright array
The Viftufes round him waft;
And fweetly fmird th' aufpieious day,
That rais'd Him o'er our State.

As pliant hands in fhapes refin'd
Rich iv'ry carve and fmoothe,
His *Laws* thus mould each ductile mind,
And every paflion fobthe.

As gems are taught by patient art
In fparkliag ranks to beam.
With *Manners* thus he forms the heart,
And fpreads a gen'ral gleam.

What foft yet awful, dignity !
What meek, yet manly, grace !
What fweetnefs dances in his eye,
And bloffoms in his face !

So fhines our Prince ! A fky-born crowd
Of Virtues round him blaze :
Ne'er fhall Oblivion's murky cloud
Obfcure his deathlefs praife.

A Chinese Ode.

瞻彼淇澳兮竹猗猗
有斐君子如切如磋
如琢如磨瑟兮僴兮
赫兮喧兮有斐君子
終不可諠

The prediction of the Poet has hitherto been accomplifhed; but he little imagined, that his compofition would be admired, and his Prince celebrated in a language not then formed, and by the natives of regions fo remote from his own.

In the *tenth* leaf of the T A ' H I O a beautiful somparifon is quoted from another Ode in the SHI' KING, which deferves to be exhibited in the fame form with the preceding:

' The perch-tree, how fair ! how graceful!
* Its leaves, how blooming! how pleafant!
* Such is a bride, when flie enters her bridegroom's houfc,
* And pays due attention to her whole family.'

The fimile may thus be rendered:

Gay child of Spring, the garden's queen,
Yon peach-tree charms the roving fight:
Its fragrant leaves how richly green !
Itsblofibms how dïvinely bright!

Sofoftly fmiles the blooming bride
By love and confeious Virtue led
O'er her new manfion to prefide,
And placid joys around her fpread.

The next leaf exhibits a companion of a different nature, rather fublime than agreeable, and conveying rather cenfure than praife;

1 2 3 4
O how horridly impends yon fouthcrn mountain !
5 6 7 8
Its rocks in how vaft, how rude a heap !
9 10 11 12
Thus loftily thou fitted, O minifter of YN ;
12 13 15 16
All the people look up to thee with dread.

Which may be thus paraphrafed :

See, where yon crag's imperious height
The funny highland crowns,
And, hideous as the brow of night,
Above the torrent frowns!

So fcowls the Chief, whofe will is law,
Regardlefs of our ftate ;
While millions gaze with painful awe,
With fear allied to hate.

It was a very ancient practice in *China* to paint or engrave moral fentences and approved verfes on veflels in conftant ufe ; as the words RENEW THYSELF DAILY were inferibed on the bafon of the Emperor TANG, and the poem of KIEN LONG, who is now on the throne, in praife of Tea, has been publifhed on a fet of porcelain cups ; and, if the defcription juft cited of a felfifh and infolent ftatefman were, in the fame manner, conftantly prefented to the eyes and attention of rulers, it might produce fome benefit to their fubjects and to themfelves; efpecially if the comment of TSEM TSU, who may be called the XENOPHON, as CUN Fu'

Tsu' was the SOCRATES, and MEM TSU the PLATO, of *China,* were added to illuftrate and enforce it.

If the reft of the *three hundred* Odes be fimilar to the fpecimens adduced by thofe great moralifts in their works which the *French* have made publick, I fhould be very folicitous to procure our nation the honour of bringing to light *the fecond* Claffical book of the *Chinefe.* The *thirds* called YEKING, or the book of Changes, believed to have been written by Fo the HERMES of the Eaft, and confifting of right lines varioufly difpofed, is hardly intelligible to the moft learned *Mandarins;* and CUN Fu' Tsu' himfelf, who was prevented by death from accomplilhing his defign of elucidating it, was diflatistied with all the interpretations of the earlieft commentators. As to the *flfth,* or LIKI, which that excellent man compiled from old monuments, it confifts chiefly of the *Chinefe* ritual, and of tracts on Moral Duties; but the *fourth* entitled CHUNG CIEU, or *Spring* and *Autumn,* by which the fame incomparable writer meaned the *flourifhing* ftate of an Empire, under a virtuous monarch, and the *fall* of kingdoms, under bad governors, mull be an interefting work in every nation. The powers, however, of an indi-

vidual are fo limited, and the field of knowledge is fo vaft, that I dare not promife more, than to procure, if any exertions of mine will avail, a complete tranflation of the SHI' KING, together with an authentick abridgement of the *Chinefe* Laws, civil and criminal. A hative of *Canton,* whom I knew fome years ago" in *England,* and who pafied his firft examinations with credit in his way to literary diftinctions, but was afterwards allured from the purfuit of learning by a profpect of fuccefs in trade, has favoured me with the *Three Hundred Odes* in the original, together with the L U N Yu', a faithful verfion of which was publifhed at *Paris* near a century ago ; but he feems to think, that it would require three or four years to complete a tranflation of them; and Mr. Cox informs me, that none of the *Chinefe* to whom he has accefs, *poffefs leifure and per/everance enough for fuch a tafk* ; yet he hopes, with the affiftance of WHANG ATONG, to fend me next feafon fome of the poems tranflated into *Englifh.* A little encouragement would induce this young *Chinefe* to vifit *India,* and. fome of his countrymen would, perhaps, accompany hini; but, though confiderable advantage to the publick, as well as to letters, might be reaped from the knowledge and ingenuity of

fuch emigrants, yet we muft wait for a time of greater national wealth and profperity, before fuch a meafure can be formally recommended by us to our patrons at the helm of government.

THE

LUNAR YEAR OF THE HINDUS.

BY

THE PRESIDENT.

HAVING lately met by accident with a wonderfully curious tract of the learned and celebrated RAGHUNANDANA, containing a full account of all the rites and ceremonies in the lunar year, I twice perufed it with eagerneſs, and prefent the Society with a correct outline of it, in the form of a calendar, illuftrated with fhort notes: the many paſſages quoted in it from the *Vedas*, the *Puranas*, the *Saftras* of law and aftronomy, the *Calpa*, or facred ritual, and other works of immemorial antiquity and reputed holinefs, would be thought highly interefting by fuch as take pleafure in refearches concerning the *Hindus*; but a tranflation of them all would fill a confiderable volume, and fuch only are exhibited as appeared moft diftinguifhed for elegance or novelty.

The lunar year of three hundred and fixfy days, is apparently more ancient in India than the folar, and began, as we may infer from a werfe in the *Matfya,* with the month *A'fwin,* fo called, becaufe the moon was at the full, when that name was impofed, in the firft lunar ftation ,of the *Hindu* ecliptick, the origin of which being diametrically oppofite to the bright ftar C*bitra,* may be afcertained in our fphere with exactnefs; but, although moft of the *Indian* fafts and feftivals be regulated by the days of the moon, yet the moft folemn and remarkable of them have a manifeft reference to the fuppofed motions of the fun; the *Durgótfava* and *Hólica* relating as clearly to the autumnal and vernal equinoxes, as the fleep and rife of VISHNU relate to the folftices: the *Sancrántis,* or days on which the fun enters a new fign, efpecially thofe of *Tula* and *Mefha,* are great feftivals of the folar year, which anciently began with *Paufha* near the winter foftice, whence the month *Margasirjha* has the name of *A'grahayana,* or *the year is next before.* The twelve months, now denominated from as many ftations of the moon, feem to have been formerly peculiar to the lunar year; for the old folar months, beginning with *Cbaitra,* have the following very different names in a curious text of the *Véda* on the order of the fix *Indian* feafons; *Madbu,*

Madhanai Sucra, Suchi, Nabhas, Nabbafya, If Urja Sabas, Sahafya, Tapas, Tapafya. It is neceffary to premife, that the *muc'bya chandra* or *primary* lunar month ends with the conjunction and the *gauna chādra,* or *fecondary,* with the oppofition; both modes of reckoning are authjpized by the feveral *Puraṅas;* but, Mr though the aftronomers of *Cafi* have adopted the *gauna* month, and place in *Bhadra* the birth-day of their paftoral god, the *muchya* is here preferred, becaufe it is generally ufed in this province, and efpecially at the ancient fetninary of *Bfdbmens* at *Maya'pur,* now called *Navadwipa,* becaufe a *new ijland* has been formed by the *Ganges* on the fite of the old academy. The *Hindus* define a *ti'tbi,* or lunar day, to be the time in which thte moon paffesthrough twelve degrees of her path, and to each *pac/Jja,* or half month, they allot fifteen *tif'bis* though they divide the moon's orb into *Jixteen* phafes, named *Calas,* one of whith they fuppofe conftant, and compare to the firing of a necklace or chaplet, round which are placed moveable gems and flowers: the *Mabacala* is the day of the conjunction, called *Ama* or *Amavafya,* and defined by GOBHILA, the *day of the near eft approach to the fun ;* on which obfequies are performed to the manes of the *P i t r i s* or certain progenitors of the human race,

to whom the *darker* fortnight is peculiarly facred. Many fubtile points are difcuffed by my author concerning the *Junction* of two or even three lunar days in forming one faft or feftival; but fuch a detail can be ufeful only to the *Brcthmens,* who could not guide their flocks, *m.* the *Raja* of *Crijhnanagar* allures me, without the affiftance of RAGHUNANDAN. SO fond are the *Hindus* of mythological perfonifications,' that they reprefent each of the thirty *tit'his* as a beautiful nymph; and the *Gayatritantra,* of which *Sannyasi* made me a prefent, though he confidered it as the holieft book after the *Veda,* contains flowery defcriptions of each nymph, much referrtbling the delineations of the thirty *Raginis,* in the treatifes on *Indian* mufick.

In what manner the *Hindus* contrive fo far to reconcile the lunar and folar years, as to make them proceed concurrently in their ephemerides, might eafily have been fhown by exhibiting a verlion of the *Nadiya* or *Varánes* almanack; but their modes of intercalation form no part of my prefent fubjeft, and would injure the fimplicity of my work, without throwing any light on the religion of the *Hindus.* The following tables have been very diligently com-' pared by myfelf with two *Sanfcrit* almanacks, with a fuperficial chapter in the work of ABU'L-FAZL, and with a lift of *Indian* holidays pub-

liflied at *Calcutta*; in which there are nine or ten fafts, called *Jayantis,* diftinguifhed chiefly by the titles of the *Avcadras,* and twelve or thirteen days marked as the beginnings of as many *Calpas,* or very long periods, an hundred of which conftitute BRAHMA'S age; but having found no authority for thofe holidays, I have omitted them : fome feftivals, however, or fafts, which are paffed over in filence by RAGHUNANDAN, are here printed in *Italick* letters; becaufe they may be mentioned in other books, and kept holy in other provinces or by particular feds, I cannot refrain from adding, that *human facrifices* were anciently made on the *Mahflnavami;* and it is declared ict the *Bba~ wiflya Purana,* that *the head of a flaughtered man gives* DURGA' *a thoafand times more fatisfaSlion than that of a buffalo;*

Narena s trash vira pujita vidlhiwannripa,
tripta bhawed bhrisam Durga verfhanl lacfhamevacha.

But in the *Brahma* every *neramedha, or facrifce of a man,* is exprefsly forbidden; and in the fifth book of the *Bhágawat* are the following emphatical words: " *Te twiha vai purujhdh pu-*
" *rujhamidhena yajante, yafcha Jlriyo nrtpafun*
" *c'ladanti, tanfcha tdfcha te pafava iha nihata,*
" *yama fadane yatayanto, racjhogana faunica*
" *iva Judbittina 'vadayafric phanti"* that is,

-" Whatever men in this world facrifice human " victims, and, whatever women eat the flefh " of male cattle, thofe men and thofe women " fhall the animals here flain torment in the " manfion of YAMA, and, like flaughtering " giants, having cleaved their limbs wit^axes, " fhall quaff their blood." It may feem ftrange, that a *human facrifice* by a man fhould be no greater crime than eating the flefh of a male beaft by a woman; but it is held a mortal offence to kill any creature, except for facrifice, and none but males muft ever be facrificed, nor muft women, except after the performance of a *fraddha* by their hufbands, tafte the flefh even of victims* Many ftrange ceremonies at the *Durgotfava* ftill fubfift among the *Hindus* both male and female, an account of which might elucidate fome very obfcure parts of the *Mofaick* law ; but this is not a place for fuch difquifitions. The ceremony of *fwinging* with iron hooks through the mufcles, on the day of the *Cherec,* was introduced, as I am credibly informed, in modern times, by a fuperftitious prince, named *Vana,* who was a *Saiva* of the moft auftere fect: but the cuftom is bitterly cenfured by learned *Hindus,* and the day is, therefore, omitted in the following abridgement of the *Tit'hi tatwa.*

A'SWINA.

I

I. Navaratricam. *a*.

II

III. Acfhaya. b

IV.

V. Sayam-adhivafa. *c*.

VI. Shaftyadicalpa bodhanam. *d*.

VII. Patrica-pravefa. *e*.

VIII. Mahafhtami fandhipuja.

IX. Mahanavami. *f*. Manwantara. *g*,

X. Vijaya. *k*

XI.

XII

XIII.

XIV.

XV. A'fwini Cojagara. i.

a. By fome the firft *nine nights* are allotted to the decoration of DURGA' with ceremonies peculiar to each, *Bhawijhyottara.*

b. When certain days of the moon fall on certain days of the week, they are called *acftayds,* or *unperijhable.*

c. The evening preparation for her drefs.

d. On this day fhe is commonly awakened, and her feftival begins. *Divi-purana.*

e. She is invited to a bower of *leaves* from *nine* plants, of which the *Bilva* is the chief.

f. The laft of the three great days. " The " facrificed beafts mufl be killed at one blow " with a broad fword or a (harp axe."

Calicapurana.

g. The *fourteen* days, named *Manwantards*, are fuppofed to be the firft of as many very long periods, each of which was the reign of a MENU: they are all placed according to the *BhawiJJoya* and *Mat/ya.*

h. The goddefs difmifled with reverence, and her image caft into the river, but without *Mantras.* *Baudhayana.*

i. On this full moon the fiend NICUMBHA led his army againft DURGA'; and LACSHMI defcended, promifing wealth to thofe *who were awake:* hence the night is paffed in playing at ancient chefs. CUVE'RA alfo and INDR A are worfhipped. *Lainga* and *Brahma.*

ASWINA:
or *Cartica*

I.
IL
III.
IV.
V.
VI.
VII.
VIII. Dagdhá. *a.*
IX..
X.
XI.
XII.
XIII.
XIV. 'Bhútachaturdasl Yamaterpanam. *b.*
XV. Lacfhmípujá dipánwitá. *c.* Syámápujá. Ulcadanam. *d.*

a. The days called *dagdha,* or *burnt,* are variable, and depend on fome inaufpicious conjunctions. *Vidya-firomani.*

b. Bathing and libations to YAMA, regent of the fouth or the lower world, and judge of departed fpirits. *Lainga.*

c. A faft all day, and a great feftival at night, in honour of LACSHMI, with illuminations on trees and houfes: invocations are made at the fame time to CUVE'RA. *Rudra-dbera.*

" On this night, when the Gods, haying " been delivered by CE'SAVA, were (lumbering " on the rocks, that bounded the fea of milk, " LACSHMI', no longer fearing the *Daityas,* flept '" apart on a lotos." , *Bráhma.*

d. Flowers are alfo offered on this day to SYA'M'A, or the black, an epithet of BHAVA'NI, who appears in the *Cahjug,* as *a damfel twehe years old.* *Vardnasi Panjica.*

Torches and flaming brands are kindled and confecrated, to burn the bodies of kinfmen, who may be dead in battle or in a foreign country, and to light them through the fhades of death to the manfion of YAMA. *Bráhma.*

Thefe rites bear a ftriking refemblance to thofe of CERES and PROSERPINE.

CA'RTICA.

I. Dyuta pratipat. *a*. Belipuja. *b*.
II. Bhratri dwitiyd. *c*.
III.
IV.
V.
VI.
VII. Acfhayá.
VIII. Gofht'hafhtamí. *d*.
IX. Durga navami. *e*. Yugddya. *f*.
X.
XI. Utt'hánaicádasi. *g*. *Baca panchacam.*
XII. Manwantará.
XIII.
XIV. *Sriherérutt"hdnam.*
XV. Cárticí. Manwantará. Dánámávafya-cam. *b*.

a. MAHA'DE'VA was beaten on this day at a game of chance by TA'RVATI': hence games of chance are allowed in the morning; and the winner expects a fortunate year. *Bráhma.*

b. A nightly feftival, with illuminations and offerings of flowers, in honour of the ancient king BELI. *Vámena.*

c. YAMA, child of the Sun, was entertained on this lunar day by the river-goddefs YAMUNA', his younger fifter: hence the day is

facred to them both; and fillers give entertainments to their brothers, who make prefents in return. *Lainga Mahabharata.*

d. Cows are on this day to be fed, carefled, and attended in their paftures; and the *Hindus* are to walk round them with ceremony, keeping them always to the right hand.

*Bbima pardcrama**

e. " To eat nothing but dry rice on this day " of the moon for nine fucceffive years, will " fecure the favour of DURGA V *Calica purana.*

f The firft day of the *Treta Yuga.*

Vaifnnava. Brahma.

g. VISHNU rifes on this day, and in fome years on the *fourteenth,* from his flumber of four months. He is waked by this incantation: " The clouds are difperfed ; the full moon will " appear in perfect brightnefs -, and I come, in " hope of acquiring purity, to offer the frefh " flowers of the feafon: awake from thy long " flumber, awake, O Lord of all worlds!"

Varaha. Matfya.

The Lord of all worlds neither flumbers nor fleeps.

A ftridt faft is obferved on the *eleventh*; and even the *Baca,* a water-bird, abftains, it is faid, from his ufual food. *Vidya Firomani.*

b. Gifts to *Brabmens* are indifpenfably neceffary on this day. *Ramayana.*

CA'RTICA:
or ***Mārgasirjha.***

I.
II.
III.
IV.
V.
VI.
VII.
VIII.
IX.
X.
XI.
XII.
XIII.
XIV. Acfhayá.
XV. Gófahafri. ***a.***

a. **Bathing in the** ***Gangá,*** **and other appointed ceremonies, on this day will be equally rewarded with a gift of a** ***thoufand cows*** **to the** ***Brahmens.*** *Vyafa.*

MA'RGASI'RSHA.

I.
II.
III.
IV.
V.
VI. Guha fhafhti. *a.*
VII. *Mitra feptamiy b.* Navánnam.
VIII. Navannam.
IX.
X.
XI.
XII. *Afhandá dwádaji.* Navánnam.
XIII.
XIV. Páftiána chaturdasi. *c.*
XV. Márgasirfhi. Navánnam.

a. Sacred to Se AND A, or CA'RTICE'YA, God of Arms. *Bhawijhya.*

b. In honour of the Sun. *Navaṅnaṁ* fignifies *new grain* oblations of which are made on any of the days to which the word is annexed.

c. GAURI' to be worfhipped at night, and cakes of rice to be eaten in the form of *large pebbles.* *Bhawijhya.*

MA'RGAṢI'RṢHA ;
or *Paufha.*

I.
II.
III.
IV.
V.
VI.
VII.
VIII. **Púpáfhtacá.** ***a.***
IX. ***Dagdha.***
X.
XI.
XII.
XIII.
XIV.
XV.

a. **Cakes of rice are offered on this day, which is alfo called *Aindr* from IN DR A, to the Manes of anceftors.** ***Gobhila.***

PAUSHA.

I. The *morning* of the Gods, or beginning, of the old *Hindu* year,
II. *Dagdha.*
III.
IV.
V.
VI.
VII.
VIII.
IX.
X.
XI. Manwantará.
XII.
XIII.
XIV.
XV. Paufhi.

PAUSHA:
or *Magha.*

I.
II.
III.
IV.
V.
VI.
VII.
VIII. **Mansafhtaca. a.**
IX.
X.
XI.
XII.
XIII.
XIV. Ratanti, or the waters fpeak. *b.*
XV.

a. **On this day, called alfo *Prajapatya,* from *Prajapati,* or the Lord of Creatures, the flefh of male kids or wild deer is offered to the Manes.** ***Gobbila.***

" On the eighth lunar day, ICSHWA'CU Fpoke " thus to his fon VICUCSHI: Go, robuft youth, " and having flain a male deer, bring his flefh '* for the funeral oblation." ***Herivans'a.***

b. **Bathing at the firft appearance of ARUNA, or the dawn.** ***Yama,***

MA'GHA.

I.

IL

III.

IV. Varadá chaturt'hí. Gauripújá. *a.*

V. Sri panchamí. *b.*

VI.

VII. Bháfcara feptami. *c.* Mácari. Manwantará.

VIII. Bhifhmafhtami. *d.*

IX. *Mahánandá.*

X.

XI. Bhaimí. *e.*

XII. Sháttiladánam. *f.*

XIII.

XIV.

XV. Mághí. Yugádyà. *g.* Dánamávafyácam.

a. The worlhip of GAURI', furnamed *Varada,* or *granting boons.* *Bbawifhyottara.*

b. On this lunar day SARASWATI, here called S R I, the goddefs of arts and eloquence, is worfhipped with offerings of perfumes, flowers, and dreflèd rice: even the implements of writing and books are treated with refpeft and not ufed on this holiday. *Samvatfara pradipa.*

A Meditation on SARASWATI.

' May the goddefs of fpeech enable us to

' attain all poffible felicity; fhe, who wears on ' her locks a young moon, who fhines with ex- ' quifite luftre, whofe body bends with the ' weight of her full breafts, who fits reclined on ' a white lotos, and from the crimfon lotos of ' her hands pours radiance on the inftruments ' of writing, and on the books produced by her ' favour I' *Sarada tilaca.*

c. A fall in honour of the Sun, as *a. form* of VISHNU. *Varaba purana.*

It is called alfo *Macari* from the conftellation of *Macara,* into which the Sun enters on the firft of the folar *Magha. Critya calpa taru.*

This day has alfo the names of *Rafbyd* and *Rafha feptanii,* becaufe it was the beginning of a *Manwantard,* when a new Sun afcended his car. *Narajlnha. Matfya.*

d. A libation of holy water is offered by all the four claffes to the Manes of the valiant and pious BHI'SHMA, fon of GANGA'.

Bhawifhyottara.

e. Ceremonies with *tila,* or *fefamum,* in honour of BHI'MA. *Vifhnu dherma.*

f. Tila offered in f*ix* different modes.

Mathya.

g. The firft day of the *Caliyuga. Brahma.*

MA'GHA:
or *P'halguna.*

I.
II.
III.
IV.
V.
VI.
VII.
VIII. **Sácáfhtacá.** *a.*
IX.
X.
XI.
XII.
XIII.
XIV. **Sivarátri.** *b.*
XV.

a. **Green vegetables are offered on this day to the Manes of anceftors: it is called alfo *Vaifwideivifci* from the *Vaifwidevah* or certain paternal progenitors.** *Gobbila.*

b. **A rigorous fail, with extraordinary ceremonies in honour of the *Sivalinga* or Phallus.** *I'fana fambita.*

P'HA'LGUNA.

I.
II.
III.
IV. *Dagdha.*
V.
VI.
VII.
VIII.
IX.
X.
XI.
XII. Góvinda dwádasi. *a.*
XIII.
XIV.
XV. P'halguni. Manwantara. Dolayatra. *L*

a. Bathing in the *Gangá* for the remiflion of mortal fins. *Padma.*

b. Holica, or *Phalgutfava,* vulgarly Huli, the great feftival on the approach of the vernal equinox.

Kings and people f*port* on this day in honour of *Govinda,* who is carried in a *dola,* or palanquin. *Bra'hma. Scánda.*

P'HA'LGUNA;
or *Cbaitra.*

I.
II.
III.
IV.
V.
VI.
VII.
VIII. *Sitala puja.*
IX.
X.
XI.
XII.
XIII. *Mahavaruni?*
XIV.
XV. Mauni. *a.* Acfhaya. Manwantara.

4. Bathing in *filence, Vyafa. Scanda.*

CHAITRA,

I, The *lunrfolar* year of VICRAMA'DITYA begins.
IT.
III. Manwantara.
IV.
V.
VI. Scanda-fhafhti. *a*.
VII.
VIII. Asóca'fhtami.' *b*.
IX. Sríráma-navami. *c*.
X.
XI.
XII,
XIII. Madana-trayodasi. *d*
XIV. Madana-chaturdasi. *e*.
XV. Chaitri Manwantara.

a. Sacred to CA'RTICE'YA, the God of War. *Devi-purdna.*

b. Men and women of all clafles ought to bathe in fome holy ftream, and, if poffible, in the *Brahmaputra:* they fhould alfo drink water with budct of the *Asoca* floating on it. *Scanda.*

c. The birthday of RA'MA CHANDRA. Ceremonies are to be performed with the myftical ftone *Salagrama* and leaves of *Tulasi. Agaftya.*

d. A feftival in honour of GA'MA DE'VA, God of Love. *Bhawifhya.*

e. The fame continued with mufick and bathing. *Sauragama Devala.*

The Hymn to CA'MA.

I. Hail, God of the flowery bow; hail, warriour with a fifh on thy banner; hail, powerful divinity, who caufeft the firmnefs of the fage to forfake him, and fubdueft the guardian deities of eight regions!

2. O CANDARPA, thou fon of MA'DHAVA! O MA'RA, thou foe of SAMBHARA! Glory be given to thee, who loveft the goddefs RETI; to thee, by whom all worlds are fubdued; to thee, who fpringeft from the heart!

3. Glory be to MADANA, to CA'MA; to Him, who is formed as the God of Gods; to Him, by whom BRAHMA', VISHNU, SIVA, INDRA, are filled with emotions of rapture!

4. May all my mental cares be removed, all my corporal fufferings terminate! May the object of my foul be attained, and my felicity continue for ever! *Bhawijhya-purana,*

CHAITRA :
or *Vaisác'ha,*

I.
II. ***Dagdhd.***
III.
IV.
V.
VI.
VII.
VIII.
IX.
X.
XI.
XII.
XIII. Várum, *a.*
XIV. Angáraca dinam. *b.*
XV.

a. So called from *Varuna,* or the lunar conftellation *Satabhijha :* when it falls on *Saturday,* it is named *Mabdvdrurii.* Bathing by day and at night in the *Ganga.* *Scanda.*

b. Sacred, I believe, to the planet *Manga/a.* " A branch of *Snutii (Euphorbia)* in a whitened " veffel, placed with a red flag on the houfe- " top, on the fourteenth of the dark half of " *Chaitra,* drives away fin and difeafe."

Raja martanda.

VAISAVHA.

I.

II.

III. Acfhaya tritiya. *a.* Yugadya, *b. Paras'u-rama.*

IV.

V.

VI. Dagdha.

VII. *Jahnu feptami.*

VIII.

IX.

X.

XI.

XII. Pipitaca dwadasi. *c.*

XIII.

XIV. *Nrifilnha chaturdasi.*

XV. Vais'ac'hi. Danamavafyaeam.

a. Gifts on this day of water and grain, especially of *barley,* with oblations to CRISHNA of perfumes, and other religious rites, produce fruit *without end* in the next world.

Scanda Brahma. Bhawifhya.*

b. The firft day of the *Satya yuga.*

Brahma. Vaifhnava.

" Water and oil of *tila,* offered on the *Yuga-*
" *dyas* to the *Pitris,* or progenitors of mankind,
" are equal to obfequies continued for a thou-
" fand years." *Vifhnu-purana.*

This was alfo the day, en which the ri*ven Ganga* flowed from the foot of *Vijhnu* down upon *Himálaya,* where ihe was received on the head of *Siva* and led afterwards to the ocean by king *Bhagirat'ha:* hence adoration is now paid to *Gangá, Himálaya, Sancara,* and his mountain *Cailafa'* nor muft *Bhagiratha* be negledted. *Brahma.*

c. Libations to the Manes, *Ragbunandan,*

Note on p. 146.

Dolayatra. b.

Compare this holiday and the fuperftition on the *fourth* of *Bhddra* with the two *Egyptian* feftivals mentioned by PLUTARCH ; one called the *entrance of* OSIRIS *into the Moon,* and the pther *his confinement or inclofure, in an Ark.*

The people ufually claim *four* other days for their fports, and fprinkle one another with a *red powder* in imitation of vernal flowers : it is commonly made with the mucilaginous root of a fragrant plant, coloured with *Bakkam,* or *Sappan-wood,* a little alum being added to extract and fix the rednefs.

VAISA'C'HA
or *Jyaifhit' ha,*

I.
II.
III.
IV. Dagdhi
V.
VI.
VII.
VIII.
IX.
X.
XL
XII
XIII.
XIV. Sávltri vratam. *a,*
XV,

a. **A faft, with ceremonies by women, at the roots Of the *Indian* fig-tree, to preferve them from widowhood.**

Parafara. Rajamartanda. Critya chintameni.

JYAISHT'HA.

I.
IL
III. Rembhd tritiya. *a*.
IV.
V.
VI. Aranya fhafhti. *b*.
VII. *Acjhaya*.
VIII.
IX.
X. Dafahara. *c*.
XI. *Nirjalaicadas'i d*.
XII.
XIII.
XIV. *Champaca chaturdasi. e*.
XV. Jyaifhyt'hi. Manwantara.

a. On this day of the moon the *Hindu* women imitate REMBHA', the feaborn goddefs of beauty, who bathed on the fame day, with particular ceremonies. *Bhawifhyottara*.

b. Women walk in the *forefts* with a fan in one hand, and eat certain vegetables in hope of beautiful children. *Raja martanda*.

See the account given by PLINY of the *Druidical* mifletoe, or *vifcum*, which was to be gathered, when the moon was fix days old, as a prefervative fr*om fterility*.

c. The word means *ten-removing,* or *removing ten Jins,* an epithet of *Ganga*, who effaces *tern* fins, how heinous foever, committed in *ten* previous births by fuch as bathe in her waters.

Brahma- vaiyerta.

A Couplet by SAŃC'HA,

" On the tenth of *Jyaifhfha,* in the bright " half of the month, on the day of MANGALA, " fon of the Earth, when the moon was in *Hafta* " this daughter of JAHNU burft from the rocks, " and flowed over the land inhabited by mor- " tals : on this lunar day, therefore, fhe wafhes " off ten fins (thus have the venerable fages " declared) and gives an hundred times more " felicity, than could be attained by a myriad of " *Afwamidhas,* or *facrifices of a horfe?'*

d. A faft fo ftrict;, that even *water* mull *not* be tailed.

e. A feflival, I fuppofe, with the flowers of the *Champaca.*

JYAJSHT'HA:
or *Afharha.*

I.
II.
III.
IV. *Dagdha.*
V.,
VI.
VII.
VIII.
IX.
X. Ambuvắchi pradam. *a.*
XI.
XII.
XIII. Ambuváchí tyágah.
XIV.
XV. Goiahafri.

c. The Earth in her courfes till the thirteenth.
Jyotifh.

A'SHA'DHA.

I.

II. Rat'ha Yatra. a.

III.

IV.

V.

VI.

VII.

VIII.

IX.

X. Manwantará.

XI. Sayanaicadasf. Rcttrau sayanatix. *b*.

XII.

XIII.

XIV.

XV. A'fliárhi. Manwantará. Dánamávafy-acanu

a. The image of CRISHNA, in the cfharacter of *jagannat'ha,* or Lord of the Univerfe, is borne by day in a *car,* together with thodfe of BALARA'MA and SUBHADR'A: when the mooa fifes, the feaft begins, but muft end, as foon as t fets. *Scanda.*

b. The *night* of the Gods beginning with the ummer folftice, VISHNU repofes *four* months on the ferpent SE'SHA.

Bhagavata, Matfya. Varaha.

A'SHA'D'HA:
or *Srdvana.*

I.
II.
III.
IV.
V. Manasapanchami. a.
VI. *Dagaha.*
VII.
VIII. Manwantara.
IX.
X.
XI.
XII.
XIII.
XIV.
XV.

a. **In honour of *Devi*, the goddefs of nature, furnamed *Manafa*, who, while VISHNU and all the Gods were fleeping, fat in the fhape of a ferpent on a branch of *Snuht*, to preferve mankind from the venom of fnakes.**

Garuda. Devipurana.

SRA'VANA.

I.
II.
III.
IV.
V. Niigapanchami. a.
VI.
VII.
VIII
IX.
X.
XI.
XII.
XIII.
XIV.
XV. S'rávaní.

a. Sacred to the demigods in the form of *Serpents,* who are enumerated in the *Pedma,* and *Garnda, puránas.* Doors of houfes are fmeared with cow-dung and *Nimba-lezves,* as a preferva-tive from poifonous reptiles.

Bhawifhya. Retnacara.

Both in the *Padma* and *Garuda* we find the ferpent CA'LIYA, whom CRISHNA flew in his childhood, among the deities worfhipped on this day; as the *Pythian* fnake, according to CLEMENS, was adored with APOLLO at *Delphi.*

SRA'VANA: or B*hadra.*

I.
II.
III.
IV.
V.
VI.
VII. *Dagdha.*
VIII. Crifhnajanmstfhtami. *a.* Jayanti b.
IX.
X.
XI.
XII.
XIII. Yugadya. *c.*
XIV.
XV. Amáváfyá.

a. The birthday of CRISHNA, fon of MAHA' MA'YA in the form of DE'VAC'I.

Vas ijht ha. Bhawifoyottara.

b. A ftrict faft from midnight, In the book, entitled *Dwaita nirnaya,* it is faid that the *Jayanti yoga* happens, whenever the moon is in *Rohinl* on the *eighth* of any dark fortnight; but VARA'HA MIHIRA confines it to the time, when the Sun is in *Sinha.* This faft, during which CHANDRA and RO'HINI are worshipped, is alfo called *Rohini vrata. Brahmanda.*

c. The firft day of the *Dwapara Yuga.*

Brahma.

BHADRA.

I.
II.
III. Manwantara.
IV. *Heritalica. Ganefa chaturt'hi.* **Nafhta-chandra.** *a.*
V. *Rifhi panchami.*
VI.
VII. Acfhayá lalità. *b.*
VIII. Durvafhtami. *c.*
IX.
X.
XL Párfwaperivertanam. *d.*
X1L S'acróttʼhánam. *e.*
XIII.
XIV. Ananta vratam. *f*
XV. Bhidri.

a. CRISHNA, **falfely accufed in his childhood of having ftolen a gem from** PRASE'NA, **who had been killed by a lion,** *hid himfe/f in the moon*; **to fee which on the two** *fourth* **days of** *Bhadra* **is inaufpicious.** *Brahma. Bhojadeva.*

b. **A ceremony, called** *Cuccuti vratam,* **performed by women in honour of** SIVA **and** DURGA'. *Bhawijhya,*

c. " **The family of him, who performs holy** " **rites on this lunar day, fhall flourifh and in-**

" creafe like the grafs *durva"* It is the *rayed* AGROSTIS. , *Bhawifhyottara**

d. VISHNU fleeping turns on his fide.

Mdtjya. Bhawifhya

e. Pyinces erect poles adorned with flowers, by way of ftandards, in honour of INDRA: the ceremonies are minutely defcribed in the *Calica puraha.*

f. Sacred to VISHNU with the tide of ANANTA, or Infinite, *Bhawifhyottara.*

BHA'DRA:
or *A'fwina.*

I. Aparapacfha. *Brahma savitri.*
II
III.
IV, Nafhta-chandra.
V.
VI.
VII. Agaftyódayah. *a.*
VIII..
IX. Bódhanam. *b.*
X.
XI.
XII.
XIII. *Magbatrayadasi fraddham.*
XIV.
XV. Mahálayá. Amáváfyá.

a. Three days before the fun enters the con ftellation of *Canya,* let the people, who dwell in *Gaura,* offer a difh of flowers to AGASTYA.

Brahma-vainverta.

Having poured water into a fea fhell, let the votary fill it with white flowers and unground rice: then, turning to the fouth, let him offer it with this incantation: ' Hail, CUMBHAYO'NI, ' born in the fight of MITRA and VAUUNA,

' bright as the bloflbm of the grafs *cafa ;* thou, who fprangeft from AGNI and MA'RUTA' *Cafa is* the *Spontaneous* SACCHARUM.

Narafinba.

This is properly a feftival of the folar year, in honour of the fage AGASTYA, fuppofed, after his death, to prefide pver the ftar *Canopus,*

b. Some begin on this day, and continue till the *ninth* of the new moon, the great feftival, called *Durgotfava,* in honour of DURGA', the goddefs of nature; who is now *awakened* with fports and mufick, as fhe was waked in the beginning by BRAHMA' during the night of the Gods;, *Calica purana.*

Note on p. 136,

Utt'hánaicádasi. *g,*

In one almanack I fee on this day *'Tutasivivdha,* or the Marriage of TULAS'I, but have no other authority for mentioning fuch a feftival. TULASᵛI was a Nymph beloved by CRISHNA, hut transformed by him into the *Parnafa,* or black *Ocymum,* which commonly bears her name.

GENERAL NOTE.

If the feftivals of the old *Greeks, Romans, Perfians, Egyptians, and Goths,* could *be* ar-

ranged with exactnefs in the fame form with thefe *Indian* tables, there would be found, I am perfuaded, a ftrikirig refemblance among them ; and an attentive comparifon of them all might throw great light on the religion, and, perhaps, on the hiftory, of the primitive world.

THE MUSICAL MODES

or

THE HINDUS:

WRITTEN IN 1784, AND SINCE MUCH ENLARCED.

BY THE PRESIDENT.

MUSICK belongs, as a *Science,* to an intereft-ing. part of natural philofophy, which, by mathematical deductions from conftant phenomena, explains the caufes and properties of found, limits the number of mixed, or *harmonick,* founds to a certain feries, which perpetually recurs, and fixes the ratio, which they bear to each other or to one leading term; but, confidered as an *Art,* it combines the founds, which philofophy diftinguilhes, in fuch a manner as to gratify our ears, or affeft our imaginations, or, by uniting both objects, to captivate the fancy while it pleafes the fenfe, and, fpeaking, as it were, the language of beautiful nature, to raife correfpondent ideas and emotions in the mind of the hearer: it thea, and then only, becomes what we call a fine *art,* allied very nearly to

verfe, painting, and rhetorick, but fubordinate in its functions to pathetick poetry, and inferior in its power to genuine eloquence.

Thus it is the province of the *philofopher*, to difcover the true direction and divergence of found propagated by the fucceffive compreflions and expartfions of air, as the vibrating body advances and recedes; to fhow why founds themfelves may excite a tremulous motion in particular bodies, as in the known experiment of inftruments tuned in unifon; to demonftrate the law, by which all the particles of air, when it undulates with great quicknefs, are continually accelerated and retarded; to compare the number of pulfes in agitated air with that of the vibrations, which caufe them; to compute the velocities and intervals of thofe pulfes in atmospheres of different denfity and elafticity; to account, as well as he can, for the affedions, which mufic produces; and, generally, to inveftigate the caufes of the many wonderful appearances, which it exhibits: but the *artift* without confidering, and even without knowing, any of the fublime theorems in the philofophy of found, may attain his end by a happy felection of *melodies* and *accents* adapted to paffionate verfe, and of *times* conformable to regular metre; and, above all, by *modulation*, or *the* choice and variation of thofe *modes*, as they are

called, of which, as they are contrived and arranged by the *Hindus*, it is my defign, and fhall be my endeavour, to give you a general notion with all the perfpicuity, that the fubject will admit.

Although we muft aflign the firft rank, tranfcendently and beyond all comparifon, to that powerful mufick, which may be denominated the fifter of poetry and eloquence, yet the lower art of pleafing the fenfe by a fucceflion of agreeable founds, not only has merit and even charms, but may, I perfuade myfelf, be applied on a variety of occafions to falutary purpo.fes: whether, indeed, the fenfation of hearing be caufed, as many fufped, by the vibrations of an elaftick ether flowing over the auditory nerves and propelled along their folid capillaments, or whether the fibres of our nerves, which feem indefinitely divifible, have, like the firings of a lute, peculiar vibrations proportioned to their length and degree of tenfion, we have not fufficient evidence to decide; but we are very fure, that the whole nervous fyftem is affedted in a lingular manner by combinations of found, and that melbdy alone will often relieve the mind, when it is opprefled by intenfe application to bufinefs or ftudy. The old mufician, who rather figuratively, we may fuppofe, than with philofophical ferioufnefs, *declared the foul itfelf to be*

nothing but harmony, provoked the fprightly remark of CICERO, that *he drew his phiiofophy from the art, which he profeffed;* but if, without departing from his own art, he had merely defcribed the human frame as the nobleft and fweeteft of mufical inftruments, endued with a natural difpofition to refonance and fympathy, alternately affefting and affected by the foul, which pervades it, his defcription might, perhaps, have been phyfically juft, and certainly ought not to have been haftily ridiculed: that any medical purpofe may be fully anfwered by mufick, I dare not affert; but after food, when the operations of digeftion and abforption give fo much employment to the veffels, that a temporary ftate of mental repofe muft be found, efpecially in hot climates, effential to health, it feems reafonable to believe, that a few agreeable airs, either heard or played without effort, muft have all the good effects of fleep and none of its difadvantages; *putting the foul in tune,* as MILTON fays, for any fubfequent exertion ; an experiment, which has often been fuccefsfully made by myfelf, and which any one, who pleafes, may eafily repeat. Of what I am going to add, I cannot give equal evidence; but hardly know how to difbelieve the teftimony of men, who had no fyftem of their own to fupport, and could have no intereft in deceiv-

ing me: firft, I have been affured by a credible eye witnefs, that two wild antelopes ufed dften to come from their woods to the place, where a more favage beaft, SIRAJUDDAULAH, entertained himfelf with concerts, and that they liftened to the ftrains with an appearance of pleafure, till the monfter, in whofe foul there was no mufick, ihot one of them to difplay his archery: fecondly, a learned native of this country told me, that he had frequently feen the raoft venomous and malignant fnakes leave their holes, upon hearing tunes on a flute, which, as he fuppofed, gave them peculiar delight; and, thirdly, an intelligent *Perfian*, who repeated his ftory again and again, and permitted me to write it down from his lips, declared, he had more than once been prefent, when a celebrated lutanift, *Mirzá* MOHAMMED, furnamed BULBUL, was playing to a large company in a grove near *Shiraz*, where he diftinctly faw the nightingales trying to vie with the mufician, fometimes warbling on the trees, fometimes fluttering from branch to branch, as if they wifhed to approach the inftrument, whence the melody proceeded, and at length dropping on the ground in a kind of extafy, from which they were foon raifed, he aflured me, by a change of the mode.

The aftonifhing effects afcribed to mufick by

the old *Greeks*, and, in our days, by the *Chinefe*, *Perfians*, and *Indians*, have probably been exaggerated and embellifhed; nor, if fuch effects had been really produced, could they be imputed, I think, to the mere influence of founds however combined or modified: it may, therefore, be fufpected (not that the accounts are wholly fictitious, but) that fuch wonders were performed by mufick in its largeft fenfe, as it is now defcribed by the *Hindus*, that is, by the union of *voices*, *inftruments*, and *action*; for fuch is the complex idea conveyed by the word *Sangita*, the fimple meaning of which is no more than *fymphony*; but moft of the *Indian* books on this art confift accordingly of three parts, *gdna*, *vddya*, *nritya*, or *fong*, *percuffion*, and *dancing*; the firft of which comprifes the meafures of poetry, the fecond extends to inftrumental mufick of all forts, and the third includes the whole compafs of theatrical reprefentation. Now it may eafily be conceived, that fuch an alliance, with the potent auxiliaries of diftind articulation, graceful gefture, and well adapted fcenery, muft have a ftrong general effect, and may, from particular affociations, operate fo forcibly on very fenfible minds, as to excite copious tears, change the colour and countenance, heat or chill the blood, make the heart palpitate with violence, or even compel the hearer to ftart from

his feat with the look, fpeech, and actions of a man in a phrenfy: the effect muft be yet ftronger, if the fubjct be *religious*, as that of the old *Indian* dramas, both great and fmall (I mean both regular plays in many acts and fhorter dramatick pieces on *divine love)* feems in general to have been. In this way only can we attempt to account for the indubitable effects of the *great airs* and impaflioned *recitative* in the modern *Italian* dramas, where three beautiful arts, like the Graces united in a dance, are together exhibited in a ftate of excellence, which the ancient world could not have furpaffed, and probably could not have equalled: an heroic opera of METASTASIO, fet by PERGOLESI, or by fome artift of his incomparable fchool, and reprefented at *Naples*, difplays at once the perfection of human genius, awakens all the affections, and captivates the imagination at the fame inltant through all the fenfes.

When fuch aids, as a perfect theatre would afford, are not acceffible, the power of mufick muft in proportion be lefs; but it will ever be very confiderable, if the words of the fong be fine in themfelves, and not only well tranflated into the language of melody, with a complete union of mufical and rhetorical accents, but clearly pronounced by an accomplifhed finger, who feels what he fings, and fully uaderftood

by a hearer, who has paffions to be moved; efpecially ,if the compofer has availed himfelf in his *tranflation* (for fuch may his compofition. very juftly be called) of all thofe advantages, with which nature, ever fedulous to promote our innocent gratifications, abundantly fupplies him. The firft of thofe natural advantages is the variety of *modes,* or *manners,* in which the *feven* harmonick founds are perceived to move in fucceffion, as each of them takes the lead, and confequently bears a new relation to the fix others. Next to the phenomenon of feven founds perpetually circulating in a geometrical progreffion, according to the length of the firings or the number of their vibrations, every ear muft be fenfible, that two of the feven intervals in the complete feries, or octave, whether we confider it as placed in a circular form, or in a right line with the firft found repeated, are much fhprter than the five other intervals; and on thefe two phenomena the modes of the *Hindus* (who feem ignorant of our complicated harpiony) are principally conftructed. The longer intervals we fhall call *tones,* and the fhorter (in compliance with *cuctom) femitpnes,* without mentioning their exad ratios; and it is evident, that, as the *places* of the femitones admit *feven* Variations relative to one fundamental found, there are as rpany modes, which may be called

primary; but we muft not confound them with our modern modes, which refult from the fyftem of accords now eftablifhed in *Europe:* they may rather be compared with thofe of the *Romah* Church, where fome valuable remnants of old *Grecian* mufick are preferved in the fweet, majeftick, fimple, and affecting drains of the Plain Song. Now, fince each of the tones may be divided, we find *twelve* femitones in the whole, feries; and, fince each femitone may in its turn become the leader of a feries formed after the model of every primary mode, we have */even* times *twelve,* or *eighty four,* modes in all, of which *feventy-feven* may be named *fecondary*; and we fhall fee accordingly that the *Perfian* and the *Hindus* (at leaft in their moft popular fyftem) have exactly *eighty-four* modes, though diftinguifhed by different appellations and arranged in different claffes: but, fince many of them are unpleafing to the ear, others difficult in execution, and few fufficiently marked by a charader of fentiment and expreffion, which the higher mufick always requires, the genius of the *Indians* has enabled them to retain the *number* of modes, which nature feems to have indicated, and to give each of them a character of its own by a happy and beautiful contrivance. Why any one feries of founds, the ratios of which are afcertained by obfervation and expreffible by

figures, fhould have a peculiar effect on the organ of hearing, and, by the auditory nerves, on the mind, will then only be known by mortals, when they fhall know why each of the feven colours in the rainbow, where a proportion, analogous to that of mufical founds, moft wonderfully prevails, has a certain fpecifick effect on our eyes ; why the fhades of green and blue, for inftance, are foft and foothing, while thofe of red and yellow diftrefs and dazzle the fight; but, without ftriving to account for the phenomena, 1st us be fatisfied with knowing, that fome of the *modes* have diftind perceptible properties, and may be applied to the expreffion of various mental emotions; a faft, which ought well to be confidered by thofe performers, who would reduce them all to a dull uniformity, and facrifice the true beauties of their art to an injudicious temperament.

The ancient *Greeks*, among whom this delightful art was long in the hands of poets, and of mathematicians, who had much lefs to do with it, afcribe almoft all its magick to the diverfity of their *Modes*, but have left us little more than the names of them, without fuch discriminations, as might have enabled us to compare them with our own, and apply them to practice; their writers addreffed themfelves to *Greeks, who* could not but know their national

mufick; and moft of thofe writers were *profefled* men of fcience, who thought more of calculating ratios than of inventing melody; fo that, whenever we fpeak of the foft *Eolian* mode, of the tender *Lydian,* the voluptuous *Ionick,* the manly *Dorian,* or the animating *Phrygian,* we ufe mere phrafes, I believe, without clear ideas. For all that is known concerning the mtifick of *Greece,* Jet me refer thofe, who have no inclination to read the dry works of the *Greeks* themfelves, to a little trad: of the learned WALLIS, which he printed as an Appendix to the Harmonicks of PTOLEMY; to the Dictionary of Mufick by ROUSS'EAU, whofe pen, formed to elucidate all the arts, had the property of fpreading light before it on the darkeft fubjects, as if he had written with phofphorus on the fides of a cavern j and, laftly, to the diflertation of Dr. BURNEY, who, pafling flightly over all that is obfcure, explains with perfpicuity whatever is explicable, and gives dignity to the charafter of a modern mufician by uniting it with that of a fcholar and philofopher.

The unexampled felicity of our nation, who difFufe the bleffings of a mild government over the fineft part of *India,* would enable us to attain a perfect knowledge of the oriental mufick, which is known and practifed in thefe *Britifh* dominions not by mercenary performers only

Sut even *by'Mufelmans* and *Hindus* of eminent yanl| and learning: a native of *Cafhan,* latelr refident at *Murfhedabad,* had a complete acquaintance with the *Perfian* theory and practice; and the beft artifts in *Hinduftan* would cheerfully attend our concerts: we have an eafy accefs to approved *Afiatick* treatifes on mufical compofition, and need not lament with CHARDIN, that he neglected to procure at *Isfahán* the explanation of a fmall tract on that fubjeft, which he carried to *Europe:* we may here examine the beft inftruments of *Afia,* may be matters of them, if we pleafe, or at leaft may compare them with ours; the concurrent labours, or rather amufements, of feveral in our own body, may facilitate the attainment of corred ideas on a fubjed fo delightfully interefting; and a free communication from time to time of their refpective difcoveries would conduct them more furely and fpeedily, as well as more agreeably, to their defired end. Such would be the advantages of union, or, to borrow a term from the art before us, of *harmonious accord,* in all ourpurfuits, and above all in that of knowledge.

On *Perfian* mufick, which is not the fubject of this paper, it would be improper to enlarge; the whole fyftem of it is explained in a celebrated collection of. tracts on pure and mixed

mathematicks, entitled *Durrahtu'Itaj,* and compofed by a very learned man, fd generally called *Aildmi Shlraziy* or the *great philofopher* of *Shiraz,* that his proper name is almoft forgotten; but, as the modern *Perfians* had accefs, I believe, to PTOLEMY'S harmonicks, their mathematical writers on mufick treat it rather as a fcience than as an art, and feem, like the *Greeks,* to be more intent on fplitting tones into quarters and eighth parts, of which they compute the ratios to (how their arithmetick, than on difplaying the principles of modulation, as it may affed the paffions. I apply the fame obfervation to a ihort, but mafterly, trad: of the famed ABU-SI'NA', and fufpeft that it is applicable to an elegant effay in *Perfian,* called *Shamfu'lafwat,* of which I have net had courage to read more than the prefaee. It will be fufficient to fubjoin on this head, that the *Perfians* diftribute their *eighty-four* modes, according to an idea of locality, into twelve *rooms,* twenty-four *receffes,* and forty-eight *angles* or *corners:* in the beautiful tale, known by the title of the *Four Der vifes,* originally written in *Perfia* with great purity and elegance, we find the defcriptidft of a concert, where four fingers, with as many different inftruments, are reprefented "*modulating* " in twelve *makams* or *perdahs,* twenty-four ' f*hobabs,* and forty-eight *gufhas,* and beginning

" a mirthful fong of HAFIZ, on vernal delight " in the *perdab* named *raft,* or direft." **Ail** the twelve *perdahs,* with their appropriated *fhobabs,* are enumerated by AMI'N, a writer **and** mufician of *Hinduftan,* who mentions an opinion of the learned, that only *feven* primary modfes Were in ufe before the reign of PARVI'Z, **whole** mufical entertainments are magnificently defcribed by the incomparable NIZA'MI: the modes are chiefly denominated, like thofe of the *Greeks* and *Hindus,* from different regions or towns; as, among the *perdabs,* we fee *Hijaz, Irak, Isfaban:* and, among the *fhobahs,* or fecondary modes, *Zabul, Nifhdpur,* and the like. In **a** *Sanfcrit* book, which fhall foon be particularly mentioned, I find the fcale of a mode, named *Hijeja,* fpecified in the following verfe :

Mans'agraha fa nyaso'c'hilo hijejaftu Jayahne.

The name, of this mode is not *Indian;* and, if I am right in believing it a corruption of *Hijaz,* which could hardly be written otherwife in the *Ndgari* letters, we muft conclude, that it was imported from *Perfia:* we have difcovered then a *Perfian* or *Arabian* mode with this diapafcn,

D , E , F # , A , B , C # , D ;

where the firft femitone appears between the fourth **and** *fifth* notes, and the fecond between

the *feventh* and *eighth*; as in the natural fcale *Fa,fol, la,fi, ut, re, mi, fa:* but the C# and G#, or *ga* and *ni* of the *Indian* author, are varioufly *changed,* and probably the feries may be formed in a manner not very different (though certainly there is a diverfity) from our major mode of D. This melody muft neceflarily end with the *jifth* note from the tonick, and begin with the tonick itfelf; and it would be a grofs violation of mu fical decorum in *India,* to fing it at any time except at the clofe of day: thefe rules are comprized in the verfe above cited ; but the fpecies of odave is arranged according to Mr. FOWKE'S remarks on the *Find,* compared with the fixed *Swaragrdma,* or gamut, of all the *Hindu* muficians.

Let us proceed to the *Indian* fyftem, which is minutely explained in a great number of *Sanfcrit* books, by authors, who leave arithmetick and geometry to their aftronomers, and properly difcourfe on mufick as an art confined to the pleafures of imagination. The *Pandits* of this province unanimoufly prefer the *Damo Jura* to any of the popular *Sangitas;* but I have not been able to procure a good copy of it, and am perfectly fatisfied with the *Narayan,* which I received from *Benares,* and in which the *Damodar* is frequently quoted. The *Perfian* book, entitled *a Prefent from* INDIA, was compofed,

wider the patronage of AAZEM SHA'H, by the very diligent and ingenious MIRZA KHAN, and contains a minute account of *Hindu* literature in all, or moll of, its branches: he profefles to have extracted his elaborate chapter on mufick, with the affiftance of *Pandits* from the *Ragarnava,* or Sea of Paflions, the *Ragaderpana,* or Mirror of Modes, the *Sabbdvinoda,* or Delight of Aflemblies, and fome other approved treatife* in *Sanfcrit.* The *Sangitaderpan* which he alfo names among his authorities, has been tranflated into *Perfian;* but my experience juftifies me in pronouncing, that the *Moghols* have no idea of accurate tranflation, and give that name to a mixture of glofs and text with a flimfy paraphrafe of them both ; that they are wholly unable, yet always pretend, to write *Sanfcrit* words in *Arabick* letters ; that a man, who knows the *Hindus* only from *Petjian* books, does not know the *Hindus ;* and that an *European,* who follows the muddy rivulets of *Mujelman* writers on *India,* inftead of drinking from the pure fountain of *Hindu* learning, will be in perpetual danger of mifleading himfelf and others. From the juft feverity of this cenfure I except neither ABU'LFAZL, nor his brother FAIZ'I, nor MOHSANI FANI, nor MIRZAKHAN himfelf; and I fpeak of all four after an attentive perufal of their works. A trad on mufick in the idiem

of *Mat bura*, with feveral effays in pure *Hindu stan's* lately pafled through my hands; and I poffefs a differtation on the fame art in the foft dialect of *Panjab*, or *Panchanada*, where the Rational melody has, I am told, a peculiar and ftriking character; but I am very little acquainted with thofe dialects, and perfuade, myfelf, that nothing has been written, in them, which may not be found more copioufly and beautifully exprefled in the *language*, as the *Hindus* perpetually call it, *of the Gods*, that is, of their ancient bards, philofophers, and legiflators,

The moft valuable work, that I have feen, and perhaps the moft valuable that exifts, on the fubject of *Indian* mufick, is named *Ragavi bodha*, or *The Doctrine of Mujical Modes*; and it ought here to be mentioned very particularly, becaufe none, of the *Pandits*, in our provinces, or any of thofe from *Qaf* or *Cajhmir*, to whom I have fhown it, appear to have known that it was extant; and it may be confidered as a treafure in the hiftory of the art, which the zeal of Colonel POLIER has brought into light, and perhaps has preferved from deftruction. He Had purphafed, among other curiofities, a volume containing a number of feparate effays on mufick in profe and verfe, and in a great variety of idioms; beftdes tracts in Arabick

Hindi, and *Perfian,* it included a fhort effay in *Latin* by ALSTEBIUS, with an interliaeary Per-F*ian* tranflation, in which the paflages quoted from LUCRETIUS and VIRGIL made a fingulair appearance ; but the hrighteft gem in the ftring was the *Ragavibodha,* which the Colonel permitted my *Nagari* writer to tranfcribe, and the tranfcript was diligently collated with the Original by my *Pandit* and myfelf. It feems a very ancient compofition, but is Id's old unqueftionably than the *Ratnacdra* by SA'RNGA DE'VA, which is more than once mentioned in it, and a copy of which Mr. BURROW procured in his journey to *Reridwar;* the name of the author was SO'MA, and he appears to have been a practical mufician as well as a great fcholar'ajid an elegant poet; for the whole book, without excepting the ftrains noted in letters, which fill the fifth and laft chapter of it, confifts of ma fterly couplets in the melodious metre called *A rya* ; the f*irft, third,* and *fourth* chapters explain the doctrine of mufical founds, their divi fion and fucceflion, the variations of fcales by temperament, and the enumeration of modes on a fyftem totally different from thofe, which will prefently be mentioned ; and the *fecond* chapter contains a minute defcription of different *Finds* with rules for playing on them. This book alone would enable me, were I matter of *my*

time, to compofe a treatife on the mufick" of *India,* with affiftance, in the practical part, from an *European* profeffor and a native player on the *Vina*; but I have leifure only to prefent you with an effay, arid even that, I am confcious, iriuft be very fuperficial; it may be fometimes, but, I truft, not often, erroneous; and I hive fpared no pains to fecure myfelf from grrour.

In the literature of the *Hindus* all nature is animated and perfonlfied; every fine art is declared to have been revealed from heaven ; and all knowledge, divine and human, is traced to its fouree in the *Vedas ;* among which the *Samaveda* was intended to be *fung,* whence the reader, or finger of it is called *Udgatri* or *Samaga:* in Colonel POLIER'S copy of it the lirains are noted in figures, which it may not be impoffible to decypher. On account of this diftinction, fay the *Brahmens,* the *fupreme preferring power,* in the form of CRISHNA, having enumerated in the *Gita* various orders of beings, to the chief of which he compares himfelf, pronounces, that " *among the* Vedas *he was the* Saman." From that *Veda* was accordingly derived the U*paveda* qf the *Gandharbas,* or muficians in INBRA'S heaven; fo that the divine art was communicated to pur fpecies by BRAHMA himfelf or by his *active power* SERESWATI', the

Goddefs of Speech'; and their mythological foil NA'RED, who was in truth an ancient lawgiver and aftronomer, invented the *Vina*, called alfo *Cach'hapi* or *Teftudo;* a very remarkable fact, which may be added to the other proofs of a refemblance between that *Indian* God, and the MERCURY of the *Latians*. Among infpired mortals the firft mufician is believed to have been the fage BHERAT, who was the inventor, they fay, of *Natacs*, or dramas, reprefented with fongs and dances, and author of a mufical fyftem, which bears his name. If we can rfely on MI'RZAKHA'N, there are four principal *Matas*, or fyftems, the firft of which is afcribed to ISWARA, or OSIRIS; the fecond to BHERAT; the third to HANUMAT, or PA'VAN, the PAN of *India*, fuppofed to be the fon of PAVANA, the regent of air; and the fourth to CALLINA'T'H, a *Rifhi*, or *Indian* philofopher, eminently ikilled in mufick, theoretical and practical: all four are mentioned by SO'MA; and it is the *third* of them, which mull be very ancient, and feems to have been extremely popular, that I propofe to explain after a few introductory remarks; but I may here obferve with SO'MA, who exhibits a fyftem of his own, and with the author of the *Narayan*, who mentions a great many others, that almoft every kingdom and province had a peculiar ftyle of melody, and

very different names for the modes, as well as a different arrangement and enumeration of them.

The two phenomena, which have already been ftated as the foundation of mufical modes, could not long have efcaped the attention of the *Hindus*, and their flexible language readily fupplied them with names for the feven *Swaras*, er founds, which they difpofe in the following order, *fhddja*, pronounced *Jharja, rifiabha, gan~dhara, madhyama, pancbama, dhaivata, nifhada*; but the firft of them ia emphatically named f*wara*, or the *founds* from the important office, which it bears in the fcale; and hence, by taking the feven *initial letters* or fyllables of thofe words, they contrived a notation for their airs, and at the fame time exhibited a gamut, at leaft as convenient as that of GUIDO: they call it *Jwaragrdma* or *feptaca*, and exprefs it in this form:.

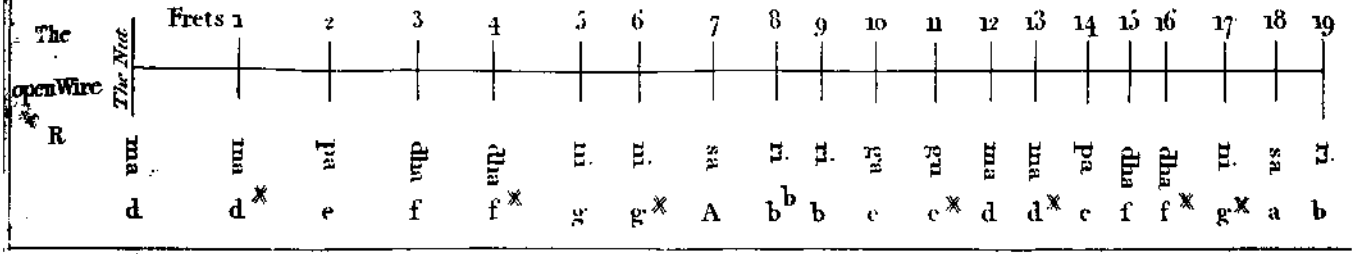
Sa,. ri, ga, *ma, pa, dha, ni*

three of which fyllables are, by a fingular concurrence, exactly the fame though not all in the fame places, with three of thofe invented by DAVID MOSTARE, as a fubftitute for the troufrlefome gamut ufed in his time, and which he arranges thus !

Bo, ce, di, ga, Io, ma, ni,

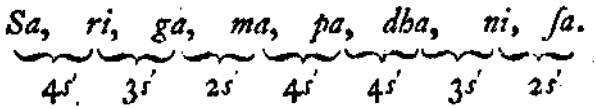
As. to the notation of melody, fiuce every *Indian*

Scale of the Fingerboard of the Vina reduced to the whole length being 21 inches 5/8 from the Nut to the highest Fr



confonant inecludes by its nature the fhort vowel a, five of the founds are denoted by fingle coafonants, and the.two others have different fhort vowels taken from their full names; by fubftituting long vowels, the *time* of each note is doubled, and other marks are ufed for a farther elongation of them; the qttaves above and below the mean fcale, the connexion and acceleration of notes, the graces of execution or manners of fingering the inftrument, are expreffed very clearly by-fmall circles and ellipfes, by little chains, by curves, by ftraight lines horizontal or perpendicular, and by erefcents, all in various pofitions: the elofe of a ftrain is diftinguifhed by a lotos-flower j but the time and meafure are determined by the profody of the verfe and, by the comparative length of each fyllable, with which every note or aflemblage of notes refpec lively correfponds. If I underftand the native mtaficians, they have not only the *chromatick* but even the fecond, or new, *enharmmick,genus;* for they unanimoufty reckon twenty-two *'srutis,* or quarters and thirds of a tone, in their octave; they do not pretend that thofe minute intervals are mathematically equal, buti eonfider them as equal in practice, and allot them, to the feveral notes in the following order; to *fa, ma, and pa* four; to *ri* and *dha,* three; *to ga* and *ni,* two; giving very Imooth and fignificant names to.

each *sruti.* Their original fcale, therefore, ftands **thus,**



The femitories accordingly are placed as in our diatonick fcale: the intervals between the fourth and fifth, and between the firft and fecond, are major tones; but that between the fifth and fixth, which is minor in our fcale, appears to be major in theirs; and the two fcales are made to coincide by taking a *sruti* from *pa* and adding it to *Sa,* or, in the language of *Indian* artifts, by railing *Servaretna* to the clafs of *Santa* and her fifters ; for every *sruti* they confider as a little nymph, and the nymphs of *Panchama,* or *thzjiftb* note, are *Malini Chapala, Lola,* and *Servaretna,* while *Santa* and her two fifters regularly belong to *Dhaivata;* fuch at leaft is the fyftem of CO'HALA, one of the ancient bards, who has left a treatife on mufick.

SOMA feems to admit, that a quarter or third of a tone cannot be feparately and diftinctly heard from the *Vina;* but he takes for granted, that its effect is very perceptible in their arrangement of modes ; and their fixth, I imagine, is almoft univerfally diminifhed by one *sruti;* for he only mentions two modes, in which all the feven notes arc *unaltered.* I tried in vain to

difcover any difference in praftice between the *Indian* fcale, and that of our own; but, knowing my ear to be very infufficiently exercifed, I requefted a *German* profeflbr of mufick to accompany with his violin a *Hindu* lutanift, who fung *by note* fome popular airs on the loves of CRISHNA and RA'DH'A; he affured me, that the fcales were the fame; and Mr. SHORE afterwards informed me, that, when the voice of a native finger was in tune with his harpfichord, he found the *Hindu* feries of feven notes to afcend, like ours, by a fharp third.

For the conftruction and character of the *Vinà*, I muft refer you to the very accurate and valuable paper of Mr, FOWKE in the firft volume of your Tranfactions; and I now exhibit a fcale of its finger boards which I received from him with the drawing of the inftrument, and on the correctnefs of which you may confidently depend: the regular *Indian* gamut anfwers, I believe pretty nearly to our major mode:

Ut, re, mi, fa, fol, la, fi, ut,

and, when the fame fyllables are applied to the notes, which compofe our minor mode, they are diftinguifhed by epithets expreffing the change, which they fuffer. It may be neceflary to add, before we come to the *Ragas*, or modes of the *Hindus*, that the twenty-one *murch'hanas*, whysh Mr. sHORE'S native muflyian confounded with

the two and twenty srutis, appear to be no mcare than feven fpecies of diapafon multifdiedf by *three,* according to the difference of pitch in the eompafs of three odtaves.

Riga which I tranflatfc a *mode,* properly Signifies a *paffion* or *affection* of the tnind, each mode being intended, according to BHERAT'S definition of it, to move one or another of out: fimple or mixed affections; and we learn accordingly from the *Narayan,* that, in the days of CRISHNA, there *were fixteen thoufand* modes, each of the *Gopis* at *Mafhura* chufing to fing in one of them, in order to captivate the heart of their paftoral God. The very learned SO'MA, who mixes no mythology with his accurate fyftem of *Rdgas,* enumerates *nine hundred and jixty* poflible variations by the means of temperament, but felects from them, as applicable to p.ractice, only *twenty-three* primary modes, from which he deduces many others; though he allows, that, by a diverfity of ornament and by various contrivances, the *Ragas* might, like the waves of the fea, be multiplied to an infinite number. We have already obferved, *that eighty four,modes* or *manners,* might naturally be formed by giving the lead to each of our *twelve* founds, and varying in feven different ways the pofitioii of the femitones; but, fince many of thofe modes-would be infuffertible in practice and

fome would have no character fiifficiently marked, the *Indians* appear to have retained with predilection the number indicated by nature, and to have enforced their fyftem by two powerful aids, the *affociation of ideas,* and the *mutilation of the regular fcales.*

Whether it had occurred to the *Hindu* musicians, that the velocity or flownefs of founds muft depend, in a certain ratio, upon the rarefaction and condenfation of the air, fo that their motion muft be quicker in fummer than in fpring or autumn, and much quicker than ia winter, I cannot aflure myfelf; but am perfuaded, that their primary modes, in the fyftem afcribed to PAVANA, were firft arranged according to the number of *Indian* feafons.

The year is diftributed by the *Hindus* into fix *ritus,* or feafons, each confifting of two months; and the firft feafon, according to the *Amarcojha,* began with *Mdrgasirjha,* near the time of the winter folftice, to which month aceordingly we fee CRISHNA compared in the *Gita;* but the old lunar year began, I believe, with *Afwina,* or near the autumnal equinox, when the moon was at the full in the firft manfion: hence the mufical feafon, which takes the lead, includes the months of *Afwin* and *Cartic,* and bears the name of *Sarad,* corcefpoading With part of our autumn; the next in order ore

Hemanta and *Sis'ira,* derived from words, which fignify *froft* and *dew ;* then come *Vafahta,* or fpring, called alfo *Surabhi* or fragrant, and *Pufh-pafamaya,* or the flower time ; *Grifhma,or* heat ; and V*erjha,* or the feafon of rain. By appropriating a different mode to each of the different ieafons, the artifts of *India* connected certain ftrains with certain ideas, and were able to recal the memory of autumnal merriment at the clofe of the harveft, or of feparation and melancholy (very different from our ideas at *Calcutta)* during the cold months ; of reviving hilarity on the appearance of bloffoms, and complete vernal delight in the month of *Madhu* or *honey;* of languor during the dry heats, and of refreshment by the firft rains, which caufe in this climate a fecond fpring. Yet farther: fince the lunar year, by which feftivals and fuperftitious duties are conftantly regulated, proceeds . concurrently with the folar year, to which the feafons are neceifarily referred, *devotion* comes alfo to the aid of mufick, and all the *powers of nattfre$_y$* which are allegorically worfhipped as gods and goddeffes on their feveral holidays, contribute to the influence of fong on minds naturally fufceptible of religious emotions. Hence it was, I imagine, that PAVAN, or the inventor of hia mufical fyftem, reduced the number of original-modes, *from/even* to *fix;* but even-this-was not

enough for his purpofe; and he had recourfe to *the five* principal divifions of the day, which are the *mornings noon,* and *evenings* called *trifandhya,* with the two intervals between them, or the *forenoon* and *afternoon:* by adding *two* divifions, or intervals, of the night, and by leaving one fpecies of melody without any fuch reftriction, SOMA reckons *eight* variations in refpect of time; and the fyftem of PA'VAN retains that number alfo in the fecond order of derivative modes. Every branch of knowledge in this country has been embellifhed by poetical fables; and the inventive talents of the *Greeks* never fuggefted a more charming allegory than the lovely families of the fix *Rágas,* named, in the order of feafons above exhibited, BHAIRAVA, MA'LAVA, SRI'RA'GA, HINDOLA or VASANTA, DI'PACA, and ME'GHA; each of whom is a Genius, or Demigod, wedded to five *Raginis,* or Nymphs, and father of *eight* little Genii, called his *Putras,* or Sons: the fancy of SHAKSPEARE and the pencil of ALBANO might have been finely employed in giving fpeech and form to this affemblage of new aërial beings, who people the fairy-land of *Indian* imagination; nor have the *Hindu* poets and painters loft the advantages, with which fo beautiful a fubject prefented them. A whole chapter of the *Nárayan* contains defcriptions of the *Ragas* and

their conforts, extracted chiefly from the *BimU dar,the Calancura,* the *Retnamala the Chandrica,* and a metrical tract on mufick afcribed to the God NA'RED himfelf, from which, as among fo many beauties a particular felection would be very perplexing, I prefent you with the firft that occurs, and have no doubt, that you will think the *Sanfcrit* language equal to *Italian* in foftneft and elegance:

Lila viharena vanantarale,
Chinvan prasúnáni Vadhú faháyah,
Viláfi vésódita divya múrtih
***Srirága* élha prat'hitah prit'hivyám.**

" The demigod SRI'RA'GA, famed over all this " earth, fweetly fports with his nymphs, gather- " ing frefh bloflbms in the bofom yon grove ; " and his divine lineaments are diftinguifhed " through his graceful vefture."

Thefe and fimilar images, but wonderfully diverlified, are exprefled in a variety of meafures, and reprefented by delicate pencils in the *Ragamalas,* which all of us have examined, and among which the moft beautiful are in the poffeffion of Mr. R. JOHNSON and Mr- HAY, A noble work might be compofed by any mufician and fcholar, who enjoyed leifure and difregarded expence, if he would exhibit a perfect fyftem of *Indian* mufick from *Sanfcrit* authorities, with the old melodies of SO'MA applied to the fongs

of JAYADE'VA, embellished with defcriptiotis of all the modes accurately tranflated, and with Mr. HAY'S *Ragamala* delineated arid engraved by the fcholars of CIPRIANI and BARTOLOZZT.

Let us proceed to the fecond artifice of the *Hindu* muficians, in giving their modes a diftinft character and a very agreeable diverfity of expreffion. A curious paffage from PLUTARCH'S treatife on Mufick is tranflated and explained by Dr. BURNEY, and Hands as the text of the moft interefting chapter in his diflertation; fince I cannot procure the original, I exhibit a paraphrafe of His tranflation, on the corredtnefs of which I can rely; but I have avoided, as much as poflible, the technical words of the *Greeks*\ which it might be neceffary to explain at fome length. " We are informed, fays PLUTARCH, " by ARISTOXENUS, that muficians afcribe to " OLYMPUS of *Myfia* the invention of *enbar-* " *monick* melody, and conjecture, that, when he " was playing diatonically on his flute, and fre- " quently paffed from the higheft of four founds " to the loweft but one, or converfely, flapping " over the fecond in defcent, or the third in " afcent, of that feries, he perceived a Angular " beauty of expreffion, which induced him to " difpofe the whole feries of feven or eight " founds by flmilar fkips, and to frame by the " fame analogy his *Dorian* mode, omitting every

" found *peculiar* to the diatonick and chromatick " melodies then in ufe, but without adding any " that have fince been made effential to the *new* ". enharmonick: in this genus, they fay, he " compofed the Nome, or ftrain, called *Spondean,* " becaufe it was ufed in temples at the time of " religious *libations.* Thofe, it feems, were the " *firft* enharmonick melodies; and are ftill re- " tained by fome, who play on the flute in the " antique ftyle without any divifion of a femi- " tone; for it was after the age of OLYMPUS, " that the quarter of a tone was admitted into " the *Lydian* and *Phrygian* modes; and it was " he, therefore, who, by introducing an exqui- "fite melody before unknown in *Greece,* became " the author and parent of the mod beautiful " and affecting mufick."

This method then of adding to the character and effect of a mode by diminiftiing the number of its primitive founds, was introduced by a *Greek* of the lower *Afia,* who flourifhed, according to the learned and accurate writer of the Travels of AN ACHARSIs, about the middle of the *thirteenth* century before CHRIST; but it muft have been older ftill among the HINDUS, if the fyftem, to which I now return, was actually invented in the age of RA'MA.

Since it appears from the *Narayan,* that *thirty-jix* modes are in general ufe, and the reft very

rarely applied to practice, I fhall exhibit only the fcales of the fix *Ragas* and thirty *Raginis,* according to SO'MA, the authors quoted in the *Narayan,* and the books explained by *Pandits* to MIRZA'KHA'N ; on whofe credit I mull rely for that of *Cacubha,* which I cannot find in my *Sanfcrit* treatifes on mufick: had I depended on him for information of greater confequence, he would have led me into a very ferious miftake; for he afferts, what I now find erroneous, that the *graha* is the firft note of every mode, with which every fong, that is compofed in it, mull invariably begin *and end.* Three diftinguilhed founds in each mode are called *graha, nyafa, ansa,* and the writer of the *Narayan* defines them in the two following couplets:

Graha fwarah fa ityucto yo gitadau famarpitah,
Nyafa fwaraftu fa procto yo gitadi famapticah:
Yo vyactivyanjaco gane, yafya ferve nugaminah,
Yafya fervatra báhulyam vády *ansó* pi nripótàmah.

" The note, called *graha,* is placed at the begin-
" ning, and that named *nyafa,* at the end, of a
" fong: that note, which difplays the peculiar
" melody, and to which all the others are fub-
" ordinate, that, which is always of the greateft
" ufe, is like a fovereign, though a mere *ans'a,*
" or portion."

" By the word *vadi,* fays the commentator,
" he means the note, which announces and af-

" certains the *Raga,* and which, may be conli-
" dered act the parent and origin of the *graha*
" and *nyafa:"* this clearly fhows, I think, that the *arts'a* mull be the tonick; and we fhall find, that the two other notes are generally its third and fifth, or the mediant and the dominant. In the poem entitled *Mágha* there is a mufical fimile, which may illuftrate and confirm our idea:

Analpatwát pradhánatwád ans'afyévétarafwaráh,
Vijigifhórnripatayah prayánti perichárataṁ.

" From the greatnefs, from the tranfcendent
" qualities, of that Hero, eager for conqueft,
" other kings march in fubordination to him, as
" other notes are fubordinate to the *ansa."*

If the *ansá* be the tonick, or modal note, of the *Hindus,* we may confidently exhibit the fcales of the *Indian* modes, according to SO'MA, denoting by an afterifk the omiflion of a note.

BHAIRAVA :	**dha, ni, fa, ri, *ga,* ma, pa.**
Varátl:	**fa, ri, *ga, ma,* pa, dha, *ni***
Medhyamádi:	**ma, pa, *, *ni,* fa, *, *ga.***
Bkairavi:	**fa, ri, *ga, ma, pa, dha, ni***
Saindhavi ;	**fa, *ri,* *, ma, pa, *dha,* *.**
Bengáli :	**fa, ri, *ga,* ma, pa, dha, *ni.***
MA'LAVA ;	***ni,* fa, ri, *ga,* ma, pa, dha.**
T'o'di:	***ga,* ma, pa, dha, *ni,* fa, ri.**
Gaudi:	***ni,* fa, ri, *, ma, pa, *.**
Gónḍacri:	**fa, ri, *ga,* ma, pa, *, *ni***
Suṕhávati :	**not in SO'MA.**
Cacubba;	***not* in *So MA,***

SRIRA'CA:	*ni,* fa, ri, ga, ma, pa, *dha.*
Malavas'ri:	fa, *, ga, ma, pa, *, ni.
Maravi:	ga,, ma, pa, *, *ni,* fa, *•
Dhanyasi:	fa, *, *ga,* ma, pa, *, *ni*
Fa/ant):	fa, ri, *ga,* ma, *, dha, ni
Asaveri:	ma, pa, dha, ni, fa, ri, *ga.*
HINDO'LA:	ma, *, dha, *ni,* fa, *, ga,
Rámacri:	fa, ri, *ga,* ma, pa, dha, *ni*
Desacfhi:	*ga,* ma, pa, dha, *, fa, *ri.*
Lelità :	fa, ri, *ga,* ma, *, dha, ni.
Velavali:	d*ha, ni,* fa, *, ga, ma, *•
Patamanjari:	not in SO'MA.
DIPACA :	not in SO'MA.
Des'i:	ri, *, *ma,* pa, dha, ni,, fa,
Cambodi:	fa, ri, ga, ma, pa, *dha,* *.
Nettà:	fa, ri,, ga, ma, pa, dha, ni.
Cédár):	ni, fa, *ri, ga,* ma, pa, dha.
Carnati:	ni, fa, *, ga, ma, pa, *.
ME'GHA:	not in SO'MA.
Tacca :	FA, ri, ga, ma, pa, dha, ni.
Mell'ari:	fa, *, fa, *ri,* *, ma, pa,
Gurjari:	ri, *ga,* ma, *, dha, ni, fa.
Bhupali:	*ga,* *, pa, *dha,* *, fa, ri.
Defacri:	fa, ri, ga, ma, pa, dha, *ni*

It is impoffible that I fhould have erred much, if at all, in the preceding table, becaufe the regularity of the *Sanfcrit* metre has in general enabled me to correct the manufcript: but I have fome doubt as to *Velavali,* of which *pa* is declared to be the *ans'a* or tonick, though it is faid in the fame line, that both *pa* and *ri* may be omitted: I, therefore, have fuppofed *dha* to be

the true reading, both MIRZAKHAN and the *Narayan* exhibiting that note as the leader of the mode. The notes printed in *Italick* letters are varioufly *changed* by temperament or by fhakes and other graces; but, even if I were able to give you in words a diftinct notion of thofe changes, the account of each mode would be; infufferably tedious, and fcarce intelligible without the affiftance of a mafterly performer on the *Indian* lyre. According to the beft authorities adduced in the *Narayan*, the thirty-fix modes are, in fome provinces, arranged in thefe forms:

BHAIRAVA :	dha,	ni,	fa,	ri,	*ga,*	ma,	pa.
Varáti:	fa,	ri,	ga,	ma,	*pa,*	dha,	ni.
Medhyamádi:	ni,	fa,	*,	ga,	ma,	Pa,	dha.
Bhairavi:	***fa,***	*,	ga,	ma,	***,**	dha,	ni.
Saindhavi:	pa,	dha,	ni,	fa,	ri,	ga,	ma.
Bengali:	fa,	ri.	***ga,***	***ma,***	pa,	dha,	ni.
MA'LAVA :	ma,	*>	dha,	ni,	fa,	ri,	ga-
Tód):	ma,	pa,	dha,	ni,	fa,	ri,	ga.
Gaúdi:	ni,	fa,	ri,	ga,	ma,	*,	dha.
Gondacri:	fa,	*,	ga,	ma,	pa,	*,	ni,
Sufthavati:	dha,	*ni,*	*fa,*	ri,	ga,	ma,	*.
Cacubhà:	not in the *Náráy an.*						
SRI'PA'GA :	fa,,	ri,	ga,	ma,	*pa,*	dha,	ni.
Malavafri :	fa,	*ri,*	ga,	ma,	pa,	*dha,*	ni.
M'aravi :	fa,	*,	ga,	ma,	pa,	dha,	ni.
Dhanyásì:	fa,	ri,	ga,	*ma,*	pa,	dha,	ni.
Vafanti:	fa,	ri,	ga,	ma,	pa,	dha,	ni.
Asaveri:	***ri,***	ga,	ma,	pa,	dha,	ni,	fa.

HINDO'LA;	j"fa,	*,	ga,	ma,	*,	dha,	ni.
Ramacri:	*fa,*	*ri,*	ga,	ma,	pa,	dha.	ni,
Desacfhi:	ga,	ma,	pa,	dha,	ni,	fa,	*
Lelita:	**fa, *>**		ga,	ma,	pa,	#,	ni.
Velavali :	dha,	ni,	***fa***	ri,	ga,	ma,	pa.
Patamanjari:	pa,	*dha,*	ni,	fa,	*ri,*	*ga,*	ma*
DI'PACA:	omitted.						
Desi:	ni,	fa,	ri,	ga,	ma,	pa,	dha.
Cambodi:	fa,	ri,	ga,	ma,	pa,	dha,	*ni.*
Netta:	fa,	*ri,*	ga,	ma,	pa,	dha,	ni.
Cedar}:	omitted.						
Carnati:	ni,	fa,	ri,	ga,	ma,	pa,	dha.
ME'GHA:	dha,	ni,	fa,	ri,	ga,	ma,,	pa.
Tacca:	(a mixed mode.)						
Mellari:	dha,	ni,	*,	ri,	ga,	ma,	*,
Gurjari:	omitted in the *Narayan.*						
Bhupali:	fa,	ri,	ga,	*,	pa,	dha,	#
Defacri:	ni,	fa,	*,	ga,	ma,	pa,	#.

Among the fcales juft enumerated we may fafely fix on that of SRI'RA'GA for our own major mode, fince its form and character are thus defcribed in a *Sanfcrit* couplet:

Játinyafagrahagramans'eftíu fhadjo* *Ipapanchamah,*
Sringaravirayorjneyah *Srirago* gitacovidaih.

" Muficians know *Sriraga* to have *fa* for its
„ principal note and the firft of its fcale, with
" *pa* diminifhed, and to be ufed for exprefiing
" heroick love and valour," Now the diminution of *pa* by one *śruti* gives us the modern *European* fcale,

ut, re, mi,fa,fol, la,f, ut

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

On the formulas exhibited by MI'RZAKHA'N I have lefs reliance; but, fince he profeffes to give them from *Sanfcrit* authorities, it feemed proper to transcribe them;

BHAIRAVA :	dha,	ni,	fa,	*,	ga,	ma,	*.
Varáti :	fa,	ri,	ga,	ma,	pa,	dha,	ni.
Medhaamadi:	ma,	pa.	dha,	ni,	fa,	ri,	ga-
Bhairavi:	ma,	pa,	dha,	ni,	fa,	ri,	ga-
Saindaavi:	fa,	ri,	ga,	ma,	pa,	dha,	ni.
Bengáli:	fa,	ri,	ga,	ma,	pa,	dha,	ni.
MA'LAVA :	fa,	ri,	ga,	ma,	pa,	dha,	ni.
Tód):	fa,	ri,	ga,	ma,	pa,	dha,	ni.
Gaudi:	fa,	*,	ga,	ma,	*,	dha,	ni.
Gondacri :	ni,	fa,	*	ga,	ma,	pa,	*.
Suft'havati :	dha,	ni,	fa,	ri,	ga,	ma,	#.
Cacubha:	dha,	ni,	fa,	ri,	ga,	ma,	pa.
SRI'RA'GA:	fa,	ri,	ga,	ma,	pa,	dha,	ni.
Malavafri:	fa,	ri,	ga,	ma,	pa,	dha,	ni.
Maravi :	fa,	*,	pa,	ga,	ma,	dha,	ni.
Dhanyas):	fa,	pa,	dha,	ni,	ri,	ga,	#.
Vafanti:	fa,	ri,	ga,	ma,	pa,	dha,	ni.
A feveri :	dha,	ni,	fa,	*	*,	ma,	pa.
HINDOLA:	fa,	*,	ga.	ma,	pa,	#,	ni.
Ramacri:	fa,	*,	ga,	ma,	pa,	#,	ni.
Desacfhi:	ga,	ma,	pa,	dha.	ni,	fa,	*.
Lelita :	dha,	ni,	fa,	*,	ga,	ma,	*.
Vilavali:	dha,	ni,	fa,	**ri,**	ga,	ma,	pa.
Patamanjari:	pa,	**dha**	ni,	fa,	**ri,**	ga,	ma.

DIPACA :	*fa,*	ri,	ga,	ma,	pa,	dha,	ni.
Desi;	ri,	ga,	ma,	*,	dha,	ni,	fa.
Cambodi;	dha,	ni,	fa,	ri,	ga,	ma,	pa.
Netta:	fa,	ni,	dha,	pa,	ma,	ga,	ri.
C'edari;	ni,	fa,	#$_5$	ga,	ma,	pa,	#
Carnati:	ni,	fa,	ri,	ga,	ma,	pa,	dha.
MEGHA :	dha,	ni,	fa,	ri,	ga,	*,	*
Tacca:	fa,	ri,	ga,	ma,	Pa,	dha,	ni.
Mellari:	dha,	ni,	*,	ri,	ga,	ma,	*.
Gurjari:	ri,	ga,	ma,	pa,	dha,	ni,	fa.
Bhúpali:	fa,	ga,	ma,	dha,	ni,	pa,	ri.
De/acri:	fa,	ri,	ga,	ma,	pa,	dha,	ni.

It may reafonably be fufpected, that the *Moghol* writer could not have fhown the diftinction, which muft neceflarily have been made, between the different modes, to which he affigns the fame formula; and, as to his inverfions of the notes in fome of the *Ragínis,* I can only fay, that no fuch changes appear in the *Sanfcrit* books, which I have infpected. I leave our fcholars and muficians to find, among the fcales here exhibited, the *Honan* mode of OLYMPUS; but it cannot efcape notice, that the *Chinefe* fcale C, D, E, *, G, A, *, correfponds very nearly with *ga, ma, pa, *, ni, fa, *,* or the *Maravi* of SO'MA: we have long known in *Bengal,* from the information of a *Scotch* gentleman fkilled in mufick, that the wild, but charming melodies of the ancient highlanders were formed by a fimilar mutilation of the natural fcale. By fuch mutilations, and by various alterations of the notes

in tuning the *Vina,* the number of modes might be augmented indefinitely; and CALLINATHA admits *ninety* into his fyftem, allowing fix nymphs, inftead of *five,* to each of his mufical deities: for *Dipaca,* which is generally confidered as a loft mode (though MIŔZA'KHAN exhibits the notes of it), he fubftitutes *Panchama;* for H*indola*, he gives us *Vafanta,* or the Spring; and for *Malava*, *Natanarayan* or CRISHNA the Dancer; all with fcales rather different from thofe of PAŔVAN. The fyftem of ISWARA, which may have had fome affinity with the old *Egyptian* mufick invented or improved by OSIRIS, nearly refembles that of HANUMAT, but the names and fcales are a little varied: in all the fyftems, the names of the modes are fignificant, and fome of them as fanciful as thofe of the fairies in the Midfummer Night's Dream. Forty-eight new modes were added by BHERAT, who *marries* a nymph, thence called *Bharya,* to each *Putra,* or Son, of a *Ruģa* ; thus admitting, in his mufical fchool, an *hundred and thirty-two manners* of arranging the feries of notes.

Had the *Indian* empire continued in full energy for the laft two thoufand years, religion would, no doubt, have given permanence to fyftems of mufick invented, as the *Hindus* believe, by their Gods, and adapted to myftical poetry; but fuch have been the revolutions of

their government fince the time of ALEXANCTER, that, although the *Sanfcrit* books have preferred the theory of their mufical compofition, the practice of it feems almoft wholly loft (as all the *Pandits* and *Rajas* confefs) in *Gaur* and *Magarha*, or the provinces of *Bengal* and *Behar*. When I firft read the fongs of JAYADE'VA, who has prefixed to each of them the name of the mode, in which it was anciently fung, I had hopes of procuring the original mufick; but the *Pandits* of the fouth referred me to thofe of the weft, and the *Brahmens* of the weft would have fent me to thofe of the north; while they, I mean thofe of *Nepal* and *Cafhmir*, declared that they had no ancient mufick, but imagined, that the notes to the *Gitagovinda* muft exift, if any where, in one of the fouthern provinces, where the Poet was born: from all this I collect, that the art, which flourished in *India* many centuries ago, has faded for want of due culture, though fome fcanty remnants of it may, perhaps, be preferred in the paftoral roundelays of *Mathura* on the loves and fports of the *Indian* APOLLO. We muft not, therefore, be furprifed, if modern performers on the *Vinà* have little or no *modulation*, or *change of mode*, to which paffionate mufick owes nearly all its enchantment: but that the old muficians of *India*, having fixed on a leading mode to exprefs the

general character of the fong, which they were *tranjlating into the mufical language,* varied that mode, by certain rules, according to the variation of fentiment or paffion in the poetical phrafes, and always returned to it at the clofe of the air, many reafons induce me to believe; though I cannot but admit, that their modulation muft have been greatly confined by the reftriction of certain modes to certain feafons and hours, unlefs thofe reftrictions belonged merely to the principal mode. The fcale of the *Vina,* we find, comprized both our *European* modes, and, if fome of the notes can be raifed a femitone by a ftronger preflure on the frets, a delicate and experienced finger might produce the effect of minute enharmonick intervals: the conftruction of the inftrument, therefore, feems to favour my conjecture; and an excellent judge of the fubject informs us, that, " the open wires are from " time to time ftruck in a manner, that prepares " the ear for a change of modulation, to which " the uncommonly full and fine tones of thofe " notes greatly contribute." We may add, that the *Hindu* poets never fail to change the *metre,* which is their *mode,* according to the change of fubject or fentiment in the fame piece; and I could produce inftances *of poetical modulation* (if fuch a phrafe may be ufed) at leaft equal to the moft affeding modulations of our greateft com-

pofers: now the mufician muft naturally have emulated the poet, as every tranflator endeavours to refemble his original; and, fince each of the *Indian* modes is appropriated to a certain affection of the mind, it is hardly poffible, that, where the paflion is varied, a fkilful mufician could avoid a variation of the mode. The rules for modulation feem to be contained in the chapters on *mixed modes,* for an intermixture of *Mellari* with *Todi,* and *Saindhavi* means, I fuppofe, a tranfition, however fhort, from one to Another: but the queftion muft remain undecided, unlefs we can find in the *Sangitas* a clearer account of modulation, than I am able to produce, or unlefs we can procure a copy of the *Gitagovinda* with the mufick, to which it was fet, before the time of CALIDAS, in fome notation, that may be eafily decyphered. It is obvious, that I have not been fpeaking of a tnodulation regulated by harmony, with which the *Hindus,* I believe, were unacquainted; though, like the *Greeks,* they diftinguifh the *confonant* and *diffonant* founds : I mean only fuch a tranfition from one feries of notes to another, as we fee defcribed by the *Greek* muficians, who were ignorant of *harmony* in the modern fenfe of the word, and, perhaps, if they had known it ever fo perfectly, would have applied it folely to the fupport of melody, which alone fpsaka the language of paffion and fentiment.

It would give me pleafure to clofe this eflfy with feveral fpecimens of old *Indian* airs from the fifth chapter of SO'MA; but I have leifure only to prefent you with one of them in our own characters accompanied with the Original notes: I felected the mode of *Vafanti*, becaufe it was adapted by JAYADEVA himfelf to the moft beautiful of his odes, and becaufe the number of notes in SÓMA compared with that of the fyllables in the *Sanfcrit* ftanza, may lead us to guefs, that the ftrain itfelf was applied by the mufician to the very words of the poet. The words are:

Lalita lavanga lata perisilana comala malaya famire,
Madhucara nicara carambita cocila cujita cunja cutire
Viharati heririha farafa vafanté
Nrityati yuvati janéna faman fac'hi virahi janafya durantê.

" While the foft gale of *Malaya* wafts perfume from the beautiful clove-plant, and the recefs of each flowery amour fweetly refounds with the Itrains of the *Cócila* mingled with the murmurs of the honey-making fwarms, HERi dances, O lovely friend, with a company of damfels in this vernal feafon; a feafon full of delights, but painful to feparated lovers."

I have noted SÓMA'S air in the major mode of A, or fa, which, from its gaiety and brilliancy, well expreffes the general hilarity of the fong; but the fentiment oftender pain, even in

ct feafon* of delights, from the remembrance of pleafuies no longer attainable, would require in our mufick a change to the minor,mode; and the air might be difpofed in the form of a rondeau ending with the fecond line, or even with the third, where the fenfe is equally full, if it fhould be thought proper to exprefs by another Modulation that *imitative melody,* which the poet has manifeftly attempted : the meafure is very rapid, and the air fhould be gay, or even quick, in exact proportion to it.

AN OLD INDIAN AIR.

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

ON

THE MYSTICAL POETRY

OF

THE PERSIANS AND HINDUS.

BY

THE PRESIDENT.

A FIGURATIVE mode of expreffing the fervour of devotion, or the ardent love of created fpirits towards their benificent Creator, has prevailed from time immemorial in *Afia*; particularly among the *Perfian* theifts, both ancient *Hujhangis* and modern *Sufis*, who feem to have borrowed it from the *Indian* philofophers of the *Vedanta* fchool; and their doctrines are alfo believed to be thefource of that fublime,but poetical, theology, which glows and fparkles in the writings of the old *Academicks*. " PLATO travelled into " *Italy* and *Egypt*, fays CLAUDE FLEURY, to " learn the Theology of the Pagans at its foun- " tain head:" its true fountain, however, was neither in *Italy* nor in *Egypt* (though considerable {breams of it had been conducted thither by PYTHAGORAS and by the family of MISRA),

but in *Perfia* or *India,* which the founder of the *Italick* fect had vifited with a fimilar defign. What the *Grecian* travellers learned among the fages of the eaft, may perhaps be fully explained, at a *fesifon* of leifure, in another differtation; but we confine this effay to a fingular fpecies of poetry, which confifts almoft wholly of a myftical religious allegory, though it feems on a tranfient view to contain only the fentiments of a wild and voluptuous libertinifm: now, admitting the danger of a poetical ftyle, in which the limits between vice and enthufiafm are fo minute as to be hardly diftinguiftiable, we muft beware of cenfuring it feverely, and muft allow it to be natural, though a warm imagination may carry it to a culpable excefs; for an ardently grateful piety is congenial to the undepraved nature of man, whofe mind, finking under the magnitude of the fubject, and ftruggling to exprefs its emotions, has recowfe to metaphors and alkgories, which it fometimes extends beyond the bounds of cool reafon, and often to the brink of abfurdity, BARROW, who would have been the fublimeft mathematician, if his religious turn of mind had not made him the deepeft theologian of his age, defcribes Love as " an affection or inclination of the foul toward " an object, proceeding from an apprehenfion " and efteem of fome excellence or convenience

" in it, as its *beauty*, worth, or utility, and pro-
" ducing, if it be abfent, a proportionable defire,
" and confequently an endeavour, to obtain fuch
" a property in it, fuch poffeffion of it, fuch an
" *approximation to it, or union with it*, as the
" thing is capable of; with a regret and difplea-
" fure in failing to obtain it, or in the want and
" lofs of it; begetting likewife a complacence,
" fatisfaction, and delight in its prefence, pof-
" feflion, or enjoyment, which is moreover at-
" tended with a good will toward it, fuitable to
" its nature ; that is, with a defire, that it fhould
" arrive at, or continue in, its beft ftate; with
" a delight to perceive it thrive and flourifh ;
" with a difpleafure to fee it fuffer or decay ;
" with a confequent endeavour to advance it in
" all good and preferve it from all evil." Agree-
ably to this defcription, which confifts of two parts, and was defigned to comprize the tender love of the Creator towards created fpirits, the great philofopher burfts forth in another place, with his ufual animation and command of language, into the following panegyrick on the pious love of human fouls toward the Author of their happinefs: " Love is the fweeteft and
" moll delegable of all paffions; and, when by
" the conduit of wifdom it is directed in a ra-
" tional way toward a worthy, congruous, and
" attainable object, it cannot otherwife than fill

" the heart with ravilhing delight; fuch, in all
" refpects fuperlativelyfuch, is GOD; who, in-
" finitely beyond all other things, deferveth our
" affection, as moft perfectly amiable and de-
" firable: as having obliged us by innumerable
" and ineftimable benefits; all the good, that
" we have ever enjoyed, or can ever expect,
" being derived from his pure boupty; all
" things in the world, in competition with him
"being mean and ugly; all things, without
" him, vain, unprofitable, and hurtful to us,
" He is the moft proper object of our love; for
" we chiefly were framed, and it is the prime law
" of our nature, to love him; *our foul, from its*
" *original inftinct, vergeth toward him as its cen-*
" *tre, and can have no reft, till it be fixed on him:*
" he alone can fatisfy the vaft capacity of our
" minds, and fill pur boundlefs defires. He, of
" all lovely things, moft certainly and eafily
" may be attained; for, whereas commonly men
" are croffed in their affection, and their love is
" embittered from their affecting things ima-
" ginary, which they cannot reach, or coy things,
" which difdain and reject them, it is with GOD
" quite otherwife: He is moft ready to impart
" himfelf; he moft earneftly defireth and woo-
" eth our love; he is not only moft willing to
" correfpond in affection, but even doth pre-
" vent us therein: *He doth cherifh and encourage*

" *our love by fweeteft influences and moft confoling*
" *embraces;* by kindeft expreffions of favour,
" by moft beneficial returns ; and, whereas all
" other objects do in the enjoyment much fail
" our expectation, he doth ever far exceed it
" Wherefore in all affectionate motions of our
" hearts toward GOD ; in *defiring* him, or feek-
" ing his favour and friendlhip ; in *embracing*
" him, or fetting our efteem, our good will, our
" confidence on him; in *enjoying* him by devo-
" tional meditations and addrefles to him; in a
" reflective fenfe of our intereft and propriety
" in him; *in that myfterious union of fpirit,*
" *whereby we do clofely adhere to, and are, as it*
" *we re, inferted in him* ; in a hearty complacence
" in his benignity, a grateful fenfe of his kind-
" nefs, and a zealous defire of yielding fome re-
" quital for it, we cannot but feel very pleafant
" tranfports: indeed, that celeftial flame, kin-
" died in our hearts by the fpirit of love, cannot
" be void of warmth; we cannot fix our eyes
" upon *infinite beauty,* we cannot tafte infinite
" fweetnefs, we cannot cleave to infinite felicity,
" without alfo perpetually rejoicing in the firft
" daughter of Love to GOD, Charity toward
" men; which, in completion and careful dif-
" pofition, doth much refemble her mother; for
" fhe doth rid us from all thofe gloomy, keen,
" turbulent imaginations and paffions, which
" cloud our mind, which fret our heart, which

" difcompofe the frame of our foul; from " burning anger, from ftormittg contention, " from gnawing envy, from rankling fpite, from " racking fufpicion, from diftracting ambition " and avarice ; and confequently doth fettle our " mind in an even temper, in a fedate humour, " in an harmonious order, in *that pleafant ftate* " *oftranquillity*', *which natually doth refult from* " *the voidance of irregular paffions*." Now this paflagefrom BARROW (which borders, I admit, on quietifnr and enthufiaftic devotion) differs only from the myftical theology of the *Sufi's* and Y*ogis,* as the flowers and fruits of *Europe* differ in fcent and flavour from thofe of *Afia,* or as *European* differs from *Afiatick* eloquence; the fame ftrain, in poetical meafure, would rife up to the odes of SPENSER on *Divine Love* and *Beauty,* and, in a higher key with richer embellifhments, to the fongs of HAFIZ and JAYADE'VA, the raptures of the *Mafnavi* and the myfteries of the *Bhagavat,*

Before we come to the *Perfians* and *Indians,* let me produce another fpecimen of *European* theology, collected from a late excellent work of the illuftrious M. NECKER. " Were men " animated, fays he, with fublime thoughts, did " they refpect the intellectual power, with which " they are adorned, and take an intereft in the " dignity of their nature, they would embrace " with tranfport that fenfe of religion, which

" ennobles their faculties, keeps their minds in
" full ftrength, and unites them in idea with
" him, whofe immenfity overwhelms them with
" aftonifliment: *confidering themfelves as an ema-*
" *nation from that infinite Beings* the fource and
" caufe of all things, they would then difdain to
" be mifled by a gloomy and falfe philofophy,
" and would cherifh the idea of a GOD, who
" *created,* who *regenerates,* who *preferves* this
" univerfe by invariable laws, and by a conti-
" nued chain of fimilar caufes producing fimilar
" effects; who pervades all nature with his di-
" vine fpirit, as an univerfal foul, which moves,
" directs, and reftrains the wonderful fabrick of
" this world. The blifsful idea of a GOD fweet-
" ens every moment of our time, and embel-
" lifhes before us the path of life; unites us
" delightfully to all the beauties of nature, and
" affociates us with every thing that lives or
" moves. Yes; the whifper of the gales, the
" murmur of waters, the peaceful agitation of
" trees and fhrubs, would concur to engage our
" minds and *dear our fouls with tendemefs,* if
" our thoughts were elevated to *one univerfal*
" *caufe,* if we recognized on all fides the work
" of *Him, whom we love ;* if we marked the
" traces of his auguft fteps and benignant inten-
" tions, if we believed ourfelves actually prefent
" at the difplay of his boundlefs power and the

" magnificent exertions of his unlimited good-
" nefs. Benevolence, among all the virtues,
" has a character more than human, and a cer-
" tain amiable fimplicity in its nature, which
" feems analogous to the firft *idea,* the original
" intention of conferring delight, which we
" neceflarily fuppofe in the Creator, when we
" prefume to feek his motive in beftowing ex-
" iftence: benevolence is that virtue, or, to
"fpeak more emphatically, that *primordial beauty,*
" which preceded all times and all worlds ; and,
" when we reflect on it, there appears an ana-
" *logy,* obfcure indeed at prefent, and to us im-
" perfectly known, between our moral nature
" and a time yet very remote, when we fhall
" fatisfy our ardent wifhes and lively hopes,
" which conftitute perhaps a fixth, and (if the
" phrafe may be ufed) a diftant, fenfe. It may
" even be imagined, that love, the brighteft or-
" nament of our nature, love, enchanting and
" fublime, is a myfterious pledge for the aflur-
" ance of thofe hopes-; fince love, by difen-
" gaging us from ourfelves, by tranfporting us
beyond the limits of our own being, is the
" firft ftep in our progrefs to a joyful immor-
" tality; and, by affording both the notion and
" example of a cherifhed object diftinct from
" our own fouls, may be confidered as an in-
" terpreter to our. hearts of fomething, which

" our intellects cannot conceive. We may feem
" even to hear the Supreme Intelligence and
" Eternal Soul of all nature, give this commif-
" fion to the fpirits, which emaned from him:
" *Go; admire a fmall portion of my works, and*
" *ftudy them; make your firft trial of happinefs,*
" *and learn to love him, who beftowed it; but feek*
" *not to remove the veil fpread over the fecret of*
" *your exiftence : your nature is compofed of thofe*
" *divine particles, which, at an infinite diftance,*
" *conftitute my own eſſence; but you would be too*
" *near me, were you permitted to penetrate the*
" *myſtery of our ſeparation and union: wait the*
" *moment ordained by my wiſdom ; and, until that*
" *moment come, hope to approach me only by adora-*
" *tion and gratitude"*

If thefe two paſſages were tranflated into *Sanfcrit* and *Perfian,* I am confident, that the *Vidantis* and *Sufis* would confider them as an epitome of their common fyftem ; for they concur in believing, that the fouls of men differ infinitely in *degree,* but not at all in *kind,* from the divine fpirit, of which they are *particles,* and in which they will ultimately be abforbed; that the fpirit of GOD pervades the univerſe, always immediately prefent to his work, and confequently always in fubftance, that he alone is perfect benevolence, perfect truth, perfect beauty ; that the love of him alone is *real* and

genuine love, while that of all other objects is *abfurd* and illufory, that the beauties of nature are faint" refemblances, like images in a mirror, of the divine charms; that, from eternity without beginning to eternity without end, the fupreme benevolence is occupied in beflowing happinefs or the means of attaining it; thaf men can only attain it by performing their part of the *primal covenant* between them and the Creator -, that nothing has a pure abfolute exiftence but *mind* or *fpirit*; that *materialfubftances*, as the ignorant call them, are no more than gay *piftures* prefented continually to our *minds* by the fempiternal Artift; that we muft beware of attachment to fuch *phantoms*, and attach ourfelves exclufively to God, who truly exifts in us, as we exift folely in him ; that we retain even in this forlorn ftate of feparation from our beloved, the *idea* of *heavenly beauty*, and the *remembrance* of our *primeval vows;* that fweet mufick, gentle breezes, fragrant flowers, perpetually renew the primary *idea*, refrefh our fading memory, and melt us with tender affections; that we muft cherifh thofe affections, and by abftracting our fouls from *vanity*, that is, from all but GOD, approximate to his eflence, in our final union with which will confift our fupreme beatitude. From thefe principles flow a thoufand metaphors and

poetical figures, which abound in the facred poems of the *Perfians* and *Hindus*, who feem to mean the fame thing in fubftance, and differ only in expreflion as their languages differ in idiom! The modern SU'FIS, who profefs a belief in the *Koran*, fuppofe with great fublimity both of thought and of diction, an *exprefs contract*, on *the day of eternity without beginnings* between the afifemblage of created fpirits and the fupreme foul, from which they were detached, when a celeftial voice pronounced thefe words, addreffed to each fpirit feparately, " Art thou " not with thy Lord ?" that is, art thou not bound by a folemn contract with him ? and all the fpirits anfwered with one voice, " Yes;" hence it is, that *alift*, or *art thou not*, and *beli*, or *yes*, inceffantly occur in the myftical verfes of the *Perfians*, and of the *Turkifh* poets, who imitate them, as the *Romans* imitated the *Greeks*. The *Hindus* defcribe the fame covenant under the figurative notion, fo finely expreffed by ISAIAH, of a *nuptial contrast* ; for considering GOD in the three characters of Creator, Regenerator and Preferver, and fuppofing the power of *Prefervation* and *Benevolence* to have become incarnate in the perfon of CRISHNA, they reprefent him as married to RA'DHA', a word fignifying *atonement, pacification*, or *fatisfaction*, but applied allegorically to *the foul of man*, or

rather to *the whole aſſemblage of created ſouls*, between whom and the benevolent Creator they ſuppoſe that *reciprocal* love, which BARROW deſcribes with a glow of expreſſion perfectly oriental, and which our moſt orthodox theologians believe to have been *myſtically ſhadowed* in the ſong of SOLOMON, while they admit, that, in a *literal* ſenſe, it is an epithalamium on the marriage of the ſapient king with the princeſs of *Egypt*. The very learned author of the prelections on ſacred poetry declared his opinion, that the canticles were founded on hiſtorical truth, but involved an allegory of that ſort, which he named *myſtical;* and the beautiful poem on the loves of LAILI and MAJNITN by the inimitable NIZA'MI (to ſay nothing of other poems on the ſame ſubject) is indiſputably built on true hiſtory, yet avowedly allegorical and myſterious ; for the introduction to it is a continued rapture on *divine love;* and the name of LAILI ſeems to be uſed in the *Maſnavi* and the odes of HAFIZ for the omniprefent ſpirit of GOD.

It has been made a queſtion, whether the poems of HAFIZ muſt be taken in a literal or in a figurative ſenſe; but the queſtion does not admit of a general and direct anſwer; for even the moſt enthuſiaſtick of his commentators allow, that ſome of them are to be taken literally, and his editors ought to have diſtinguiſhed

them, as our SPENSER has diftinguifhed his four Odes on *Love* and *Beauty,* inftead of mixing the profane with the divine, by a childifh arrangement according to the alphabetical order of the rhymes. HAFIZ never pretended to more than human virtues, and it is known that he had human propenfities; for in his youth he was paffionately in love with a girl furnamed *Shakhi Nebat,* or *the Branch of Sugarcane,* and the prince of *Shiraz* was his rival: fince there is an agreeable wildnefs in the ftory, and fince the poet himfelf alludes to it in one of his odes, I give it you at length from the commentary. There is a place called *Pirifebz,* or *the Green old man,* about four *Perfian* leagues from the city; and a popular opinion had long prevailed, that a youth, who fhould pafs forty fucceflive nights in *Pirifebz* without fleep, would infallibly become an excellent poet: young HAFIZ had accordingly made a vow, that he would ferve that apprenticefhip with the utmoft exactnefs, and for thirty-nine days he rigoroufly difcharged his duty, walking every morning before the houfe of his coy miftrefs, taking ibme refrefhment and reft at noon, and palling the night awake at his poetical ftation; but, on the fortieth morning, he was tranfported with joy on feeing the girl beckon to him through the lattices, and invite him to enter: (he received him

with raptufe, declared her preference of a brighgenius to the fon of a king, and would have detained him all night, if he had not recollected his vow, and, refolving to keep it inviolate, returned to his poft. The people of *Shiraz* add (and the fiction is grounded on a couplet of HAFIZ), that, early next morning *an old man, in a green mantle*^ who was no lefs a perfonage than KHIZR himfelf, approached him at *Pirifebz* with a cup brimful of nectar, which the *Greeks* would have called the water of *Aganippe,* and rewarded his perfeverance with ah infpiring draught of it. After his juvenile paffions had fubfided/we may fuppofe that his mind took that religious bent, which appears in moft of his compofitions j for there can be no doubt that the following diftichs, collected from different odes, relate to the myftical theology of the *Sufis:*

" In eternity without beginning, a ray of thy " beauty began to gleam; when Love fprang " into being, and caft flames over all nature ;

" On that day thy cheek fparkled even under " thy veil, and all this beautiful imagery ap- " peared on the mirror of our fancies.

" Rife, my foul; that I may pour thee forth " on the pencil of that fupreme Artift, who " comprized in a turn of his compafs all this " wonderful fcenery!

" From the moment, when I heard the di-
" vine fentence, *I have breathed into man a por-*
" *tion of my fpirit,* I was aflured,* that we were
" His, and He ours.

" Where are the glad tidings of union with
" thee, that I may abandon all defire of life ?
" I am a bird of holinefs, and would fain efcape
" from the net of this world.

" Shed, O Lord, from the cloud of heavenly
" guidance one cheering fhower, before the
" moment, when I muft rife up like a particle
" of dry duft !

" The fum of our tranfactions in this uni-
" verfe, is nothing ; bring us the wind of devo-
" tion ; for the poffeffions of this world vanifh.

" The true object of heart and foul is the
" glory of union with our beloved : that object
" really exifts, but without it both heart and foul
" would have no exiftence.

" O the blifs of that day, when I fhall depart
" from this defolate manfion; fhall feek reft for
" my foul; and fhall follow the traces of my
" beloved:

" Dancing, with love of his beauty, like a
" mote in a fun-beam, till I reach the fpring and
" fountaifa of light, whence yon fun derives all
" his luftre !"

The couplets, which follow, relate as indubitably to human love and fenfual gratifications;

" May the hand never fhake, which gathered "the grapes! May the foot never flip, which " preffed them!

" That poignant liquor, which the zealot calls. " *the mother of fins,* is pleafanter and fweeter to " me than the kifles of a maiden.

" Wine two years old and a damfel of four- " teen are fuffcient fociety for me, above all " companies great or fmall.

" How delightful is dancing to lively notes " and the cheerful melody of the flute, efpe- " cially when we touch the hand of a beautiful " girl!

" *Call for wine, and fcatter fowers around:* " *what more canft thou afk from fate ?* Thus " fpoke the nightingale this morning: what " fayeft thou, fweet rofe, to his precepts ?

" Bring thy couch to the garden of rofes, that " thou mayeft kifs the cheeks and lips of lovely " damfels, quaff rich wine, and fmell odoriferous " bloffoms.

" O branch of an exquifite rofe-plant, for " whofe fake doll thou grow ? Ah ! on whom " will that fmiling rofe-bud confer delight ?

" The rofe would have difcourfed on the " beauties of my charmer, but the gale was " jealous, and ftole her breath, before fhe " fpoke.

" In this age, the only friends, who are free

"from blemifh, are a flafk of pure wine and a
" Volume of elegant love fongs.

" O the joy of that moment, when the felf-
" fuffi.ciency of inebriation rendered me inde-
" pendent of the prince and of his minifter !"

Many zealous admirers of HA'FIZ infift, that by *wine* he invariably means *devotion* ; and they have gone fo far as to compofe a dictionary of words in the *language,* as they call it, of the *Sufis:* in that vocabulary *fleep* is explained by *meditation* on the divine perfections, and *perfume* by *hope* of the divine favour; *gales* are *illapfes* of grace; *kijfes* and *embraces,* the *raptures* of piety; *idolaters, infidels,* and *libertines* are men of the pureft *religion,* and their *idol* is the Creator himfelf; the *tavern* is a retired oratory, and its *keeper,* a fage inftructor; *beauty* denotes the *perfection* of the Supreme Being; *treffes* are the *expanfon* of his glory; *lips,* the hidden myfteries of his eflence; *down* on the cheek, the world of fpirits, who encircle his throne; and a *black mole,* the *point* of indivifible unity; laftly, *wantonnefs, mirth,* and *ebriety,* mean religious ardour and abftraftion from all terreftrial thoughts. The poet himfelf gives a colour in many paffages to fuch an interpretation; and without it, we can hardly conceive, that his poems, or thofe of his numerous imitators, would be tolerated in a *Mufelman* country, ef-

pecially at *Conflantinople,* where they **arc** venerated as divine compofitions: it muft be admitted, that the fublimity of the *myfiical allegory,* which, like metaphors and comparifons, fhould be *general* only, not minutely exact, is diminiftied, if not deftroyed, by an attempt at *particular* and *diftinct refemblances*; and that the ftyle itfelf is open to dangerous mifinterpretation, while it fupplies real infidels with a pretext for laughing at religion itfelf.

On this occafion I cannot refrain from producing a moft extraordinary ode by a *Sufi* of *Bokhára,* who aflumed the poetical furname of Is M A T : a more modern poet, by prefixing three lines to each couplet, which rhyme with the firft hemiftich, has very elegantly and ingenioufly converted the *Kafidah* into a *Mokhammes,* but I prefent you only with a literal verfion of the original diftichs :

" Yefterday, half inebriated, I paffed by the " quarter, where the vintners dwell, to feek the " daughter of an infidel who fells wine.

" At the end of the ftreet, there advanced " before me a damfel with a fairy's cheeks, who, " in the manner of a pagan, wore her treffes " diflievelled over her fhoulder like the facer- " dotal thread. I faid : 0 *thou, to the arch of* " *whofe eye-brow the new moon is a flave, 'what* " *quarter is this and where is thy manfion ?*

" She anfwcred: *Caft thy rofary on the* " *ground ; bind on thy fhoulder the thread of pa-* " ganifm; *throw ftones at the glafs of piety ; and* " *quaff wine from a full goblet*;

" *After that come before me, that I may whif-* " *per a word in thine ear: thou wilt accomplifh* " *thy journey, if thou lift en to my difcourfe.*

" Abandoning my heart and rapt in ecftafy, " I ran after her, till I came to a place, in which " religion and reafon forfook me.

" At a diftance I beheld a company, all in- " fane and inebriated, who came boiling and " roaring with ardour from the wine of love;

" Without cymbals, or lutes, or viols, yet all " full of mirth and melody; without wine, or " goblet, or flafk, yet all inceflantly drinking.

" When the cord of reftraint flipped from " my hand, I defired to afk her one queftion, " but fhe faid : *Silence !*

" *This is nofquare temple, to the gate of which* " *thou canft arrive precipitately: this is no mofque* " *to which thou canfi come with tumult, but with-* " *out knowledge. This is the banquet-houfe of* " *infidels, and within it all are intoxicated; all,* "*from the dawn of eternity to the day of re-* " *furreftion, lofi in afionifhment.*

" *Depart then from the cloifter, and take the* " *way to the tavern*; *caft off the cloak of a der-* " *vife, and wear the robe of a libertine.*

" I obeyed; and, if thou defireft the fantfe " ftrain and colour with ISMAT, imitate him; " and fell this world and the next for one drop " of pure wine."

Such is the ftrange religion, and ftranger language of the *Sufis*; but moft of the *Afiatick* poets are of that religion, and, if we think it worth while to read their poems, we muft think it worth while to understand them: their grpat *Maulavi* affures us, that " they profefs eager " delire, but with no carnal affection, and cir- " culate the cup, but no material goblet; fince " all things are fpiritual in their fect, all is my- " ftery within myftery;" confiftently with which declaration he opens his aftonifhing work, entitled the *Mafnavi*, with the following couplets:

Hear, how yon reed in fadly-pleafing tales
Departed blifs and prefent wo bewails!
' With me, from native banks untimely torn,
' Love-warbling youths and foft-ey'd virgins mourn,
' O ! Let the heart, by fatal abfence rent,
' Feel what I fmg, and bleed when I lament :
' Who roams in exile from his parent bow'r,
' Pants to return, and chides each ling'ring hour,
'My notes, in circles of the grave and gay,
' Have hail'd the rifing, cheer'd the clofing day:
' Each in my fond affections claim'd a part,
' But none difcern'd the fecret of my heart.
' What though my ftrains and forrows flow combin'd!
' Yet ears are flow, and carnal eyes are blind.
' Free through each mortal form the fpirits roll,
" But fight avails not. Can we fee the foul *V*

Such notes breath'd gently from yon vocal frame:
Breath'd faid I ? no ; 'twas all enliv'ning flame
'T's Ipve, that fills the reed with warmth divine;
'Tis love, that fparkles in the racy wine.
Me, plaintive wand'rer from my peerlefs maid,
The reed has fir'd, and all my foul betray'd.
He gives the bane, and he with balfam cures;
Afflicts, yet fooths; impaflions, yet allures.
Delightful pangs his am'rous tales prolong ;
And LAILI'S frantick lover lives in fong.
Not he, who reafons beft, this wifdom knows:
Ears only drink what rapt'rous tongues difclofe.
Nor fruitlefs deem the reed's heart-piercing pain :
See fweemefs dropping from the parted cane.
Alternate hope and fear my days divide:
I courted Grief, and Anguifh was my bride.
Flow on, fad dream of life ! I fmile fecure :
THOU lived ! THOU, the pureft of the pure !
Rife ! vig'rous youth ! be free ; be nobly bold :
Shall chains confine you, though they blaze with gold ?
Go; to your vafe the gather'd main convey:
What were ypur ftores ? The pittance of a day f
New plans for wealth your fancies would invent;
Yet (hells, to nourifh pearls, muft lie content.
The man, whofe robe love's purple arrows rend
Bids av'rice reft, and toils tumultuous end.
Hail, heav'nly love! true fource of endlefs gains !
Thy balm reftores me, and *the f*kill fuftains.
Oh, more than GALEN learn'd, than PLATO wife !
My guide, my law, my joy fupreme arife !
Love warms this frigid clay with myftick fire,
And dancing mountains leap with young defire.
Bleft is the foul, that fwims in feas of love,
And long the life fuftain'd by food above.
With forms imperfect can perfection dwell?
Here paufe, my fong ; and **thou, vain world, farewel.**

A volume might be filled with fimilar paffages from the *Sufi* poets; from SA'IB, GRFI, MI'R KHOSRAU, JA'MI, HA^I'N, and SA'BIK, who are next in beauty of compofition to HA'Fiz and SADi, but next at a confiderable diftance; from MESI'HI, the moft elegant of their *Turkijh* imitators; from a few *Hindi* poets of our own times, and from IBNUL FA'REP, who wrote myftical odes in A*rabick;* but we may clofe this account of the *Sufis* with a paffage from the third book of the BUSTAN, the declared fubjedt of which is *divine love;* referring you for a particular detail of their rnetaphyficks and theology to the *Dabiflan* of MOHSANI FANI, and to the pleafing effay, called the *Junction ef two Seas,* by that amiable and unfortunate pi'ince, DA'RA' SHECU'H :

" The love of a being compofed, like thyfelf,
" of water and clay, deftroys thy patience and
" peace of mind ; it excites thee, in thy waking
" hours with minute beauties, and engages thee,
" in thy fleep, with vain imaginations: with
" fuch real affection doft thou lay thy head on
" her foot, that the univerfe, in comparifon of
" her, yaniflies into nothing before thee; and,
" fince thy gold allures not her eye, gold and
" mere earth appear equal in thine. Not a
" breath doft thou utter to any one elfe, for
" with her thou haft no room for any other j

"thou declareft that her abode is in thine eye,
" or, when thou clofeft it, in thy heart; thou
" haft no fear of cenfure from any man; thou
" haft no power to be at reft for a moment; if
" fhe demands thy foul, it runs inftantly to thy
" lip; and if fhe waves a cimeter over thee, thy
" head falls immediately under it. Since an
" abfurd love, with its bafis on air, affects thee
" fo violently, and commands with a fway fo
" defpotic, canft thou wonder, that they, who
" walk in the true path, are drowned in the fea
" of myfterious adoration? They difregard life
" through affedtion for its giver; they abandon
" the world through remembrance of its maker;
" they are inebriated with the melody of amor-
" ous complaints; they remember their beloved,
" and refign to him both this life and the next.
" Through remembrance of GOD, they fhun all
" mankind: they are fo enamoured of the cup-
" bearer, that they fpill the wine from the cup.
" No panacea can heal them, for no mortal can
" be apprized of their malady; fo loudly has
" rung in their ears, from eternity without be-
" ginning, the divine word *aleft*, with beli, the
" tumultuous exclamation of all fpirits. They
" are a fed: fully employed, but fitting in re-
" tirement; their feet are of earth, but their
" breath is a flame: with a fingle yell they
" could rend a mountain from its bafe; with a

" Tingle cry they could throw a city into con-
" fufion: like wind, they are concealed and
" move nimbly ; like ftone, they are filent, yet
" repeat GOD'S praifes. At early dawn their
" tears flow fo copioufly as to wafh from their
" eyes the black powder of lleep: though the
" courfer of their fancy ran fo fwiftly all night,
" yet the morning finds them left behind in
" diforder: night and day are they plunged in
" an ocean of ardent defire, till they are unable,
" through aftonifhment, to diftinguifh night from
" day. So enraptured are they with the beauty
" of Him, who decorated the human form, that
" with the bea'uty of the form itfelf, they have
" no concern ; and, if ever they behold a beau-
" tiful fhape, they fee in it the myftery of
" GOD'S work.

" The wife take not the hufk in exchange
" for the kernel ; and he, who makes that
" choice, has no underftanding. He only has
" drunk the pure wine of unity, who has for-
" gotten, by remembering GOD, all things elfe
" in both worlds."

Let us return to the *Hindus*, among whom we now find the fame emblematical theology, which *Pythagoras* admired and adopted. The loves of CRISHNA and RADHA, or the reciprocal attraction between the divine goodnefs and the human foul, are told at large in the tenth

book of the *Bhagavat,* and are the fubject of a little *Pajtoral Drama,* entitled *Gitagovinda:* it was the work of JAYADÉVA, who flourifhed, it is faid, before CALIDAS, and was born, as he tells us himfelf, in CENDULI, which many believe to be in *Calinga :* but, fince there is a town of a fimilar name in *Berdwan,* the natives of it infift that the fineft lyrick poet of *India* was their countryman, and celebrate in honour of him an annual jubilee, pafling a whole night in reprefenting his drama, and in finging his beautiful fongs. After having tranflated the *Gitagovinda* word for word, I reduced my tranflation to the form, in which it is now exhibited; omitting only thofe paffages, which are too luxuriant and too bold for an *European* tafte, and the prefatory ode on the ten incarnations of VISHNU, with which you have been prefented on another occafion : the phrafes in *Italicks,* are the *burdens* of the feveral fongs; and you may be affured, that not a fingle image or idea has been added by the tranflator.

GITAGOVINDA:

OR,

THE SONGS OF JAYADÉVA.

'THE firmament is obfcured by clouds; the ' woodlands are black with *Tamala-trees*; that ' youth, who roves in the foreft, will be fearful ' in the gloom of night: go, my daughter; ' bring the wanderer home to my ruftick man- " fion.' Such was the command of NANDA, the fortunate herdfman; and hence arofe the love of RA'DHA' and MA'DHAVA, who fported on the bank of *Yamuna*, or haftened eagerly to the fecret bower.

If thy foul be delighted with the remembrance of HERI, or fenfible to the raptures of love, liften to the voice of JAYADE'VA, whofe notes are both fweet and brilliant. O THOU, who reclineft on the bofom of CAMALA'; whofe ears flame with gems, and whofe locks are embellifhed with fylvan flowers; thou, from whom the day ftar derived his effulgence, who fleweft

the venom-breathing CA'LIYA, who beamedft, like a fun, on the tribe of YADU, that flourifhed like a lotos; thou, who fitteft on the plumage of GARURA, who, by fubduing demons, gaveft exquifite joy to the aſſembly of immortals; thou, for whom the daughter of JANACA was decked in gay apparel, by whom DU'SHANA was overthrown; thou, whofe eye fparkles like the water-lily, who calledft three worlds into exiftence; thou, by whom the rocks of *Mandar* were eafily fupported, who fippeft nectar from the radiant lips of PE DM A', as the fluttering *Chacora* drinks the moon-beams; *be victorious*, O HERI, *lord of conqueft.*

RA'DHA' fought him long in vain, and her thoughts were confounded by the fever of defire: fhe roved in the vernal morning among the twining *Vafantis* covered With foft bloffoms- when a damfel thus addrefied her with youthful hilarity: ' The gale, that has wantoned ' round the beautiful clove-plants, breathes now ' from the hills of *May lay a*; the circling ar- ' bours refound with the notes of the *Cocil* and ' the murmurs of honey-making fwarms. Now ' the hearts of damfels, whofe lovers travel at a ' diftance, are pierced with anguifh; while the ' bloffoms of *Bacul* are confpicuous among the ' flowrets covered with bees. The *Tamala*, ' with leaves dark and odorous, claims a tribute

' from the mufk, which it vanquifhes; and *the*
' cluftering flowers of the *Palafa* referable the
' nails of CAMA, with which he rends the hearts
' of the young. The full-blown *Cefara* gleams
' like the fceptre of the world's monarch, Love ;
' and the pointed thyrfe of the Ce*taca* refembles
' the darts, by which lovers are Wounded. See
' the bunches of Patali-flowers filled with bees,
' like the quiver of S M A R A full of fhafts ; while
' the tender bloffom of the *Caruna* fmiles to fee
' the whole world laying fhame afide. The far-
' fcented *Madhavi* beautifies the trees, round
' which it twines ; and the frefh *Mallica* feduces
' with rich perfume even the hearts of hermits;
' while the *Amra-tree* with blooming trefies is
' embraced by the gay creeper *Atimucta*, and
' the blue ftreams of *Yamuna* wind round the
' groves of *Vrindavan. In this charming feafon,*
' *which gives pain to feparated lovers, young* HERI
' f*ports and dances with a company of damfels.*
' A breeze, like the breath of love, from the fra-
' grant flowers of the *Ce'taca*, kindles every
' heart, whilft it perfumes the woods with the
' duft, which it fhakes from the *Mallica* with
' half-opened buds; and the *Cocila* burfts into
' long, when he fees the bloffbms gliftening on
' the lovely *Rafala'*

The jealous RA'DHA' gave no anfwer; and, foon after, her officious friend, perceiving the

foe of MURA in the foreft eager for the rapturous embraces of the herdfmen's daughters, with whom he was dancing, thus again addreffed his forgotten miftrefs: 'With a garland of wild *-flowers defcending even to the yellow mantle, 'that girds his azure limbs, diftinguifhed by 'fmiling cheeks and by ear-rings, that fparkle, 'as he plays, HERI *exults in the affemblage of 'amorous damfels.* One of them prefles him 'with her fwelling breaft, while ihe warbles 'with exquifite melody. Another, affected by 'a glance from his eye, Hands meditating on the 'lotos of his face. A third, on pretence of 'whifpering a fecret in his ear, approaches his 'temples, and kiffes them with ardour. One 'feizes his mantle and draws him towards her, 'pointing to the bower on the banks of *Yamu-'na,* where elegant *Vanjulas* interweave their 'branches. He applauds another, who dances 'in the fportive circle, whilft her bracelets ring, 'as fhe beats time with her palms. Now he 'carefles one, and kifles another, fmiling on a 'third with complacency; and now he chafes 'her, whofe beauty has moft allured him. 'Thus the wanton HERI frolicks, in the feafori 'of fweets, among the maids of *Vraja,* who 'rufh to his embraces, as if he were Pleafute' 'itfelf affuming a human form; and one of 'them, under a pretext of hymning hie diviae'

' perfections, whifpers in his ear: " Thy lips, " my beloved, are nectar."

RADHA' remains in the foreft ; but refenting the promifcuous paflion of HERI, and his negledt of her beauty, which he once thought fuperiour, fhe retires to a bower of twining plants, the fummit of which refounds with the humming of fwarms engaged in their fweet labours; and there, falling languid on the ground, fhe thus addreffes her female companion. ' *Though* ' *he take recreation in my abfence, and fmile on* ' *all around him, yet my foul remembers him,* ' whofe beguiling reed modulates a tune fweet- ' ened by the nectar of his quivering lip, while ' his ear fparkles with gems, and his eye darts ' amorous glances; Him, whofe locks are decked ' with the plumes of peacocks refplendent with ' many-coloured moons, and whofe mantle ' gleams like a dark blue cloud illumined with ' rain-bows; Him, whofe graceful fmile gives ' new luftre to his lips, brilliant and foft as a ' dewy leaf, fweet and ruddy as the bloffom of ' *Bandhujiva,* while they tremble with eagernefs ' to kifs the daughters of the herdfmen; Him, ' who difperfes the gloom with beams from the ' jewels, which decorate his bofom, his wrifts, ' and his ankles, on whofe forehead fhines a ' circlet of fandal-wood, which makes even the ' moon contemptible, when it fails through irra-

* *diate*d clouds ;, Him, whofe ear-nags are
' *formed of* entire gems in the fhape of the fifh
' *Mocar* on the banners of Loye; even the
' yellow-robed God, whofe attendants are the
' chiefs of deities, of holy iron, and of demons;
' Him, who reclines under a gay *Cadamba-tree*
' who formerly delighted me, while he gracefully
' waved in the dance, and all his foul fparkled
' in his eye. My weak mind thus enumerates
' his qualities ; and, though offended, ftrives to
' banifh offence. What elfe can it do ? It can-
' not part with its affection for CRISHNA, whofe
' love is excited by other darnfels, and who fports
' in the abfence of RA'DHA'. *Bring, O friend,*
' that vanquifher of the demon CE'SI, *to fport*
' *with* me, who am repairing to a fecret bower,
' who look timidly on all fides, who meditate
' with amorous fancy on his divine transfigura-
' tion. Bring him, whofe difcourfe was once
' compofed of the gentleft words, to converfe.
' with me, who am bafhful on his firft approach,
' and exprefs my thoughts with a fmile fweet
' as honey. Bring him, who formerly flept on
' my bofom, to recline with me on a green bed
' of leayes juft gathered, while his lip fheds dew,
' and my arms enfold him. Bring him, who
' has attained the perfection of fkill in love's art,
' whofe hand ufed to prefs thefe firm and delicate
fpheres to play with me, whofe voice rivals

' that of the *Cocil,* and whofe treffes are bound ' with waving bloflbms. Bring him, who for- ' merly drew me by the locks to his embrace, ' to repofe with me, whofe feet tinkle, as they ' move, with rings of gold and of gems, whofe ' loofened zone founds, as it falls; and whofe ' limbs are flender and flexible as the creeping ' plant. That God, whofe cheeks are beautified ' by the nectar of his fmiles, whofe pipe drops ' in his ecftafy, I faw in the grove encircled by ' the damfels of V*raja,* who gazed on him ' afkance from the corners of their eyes: I faw ' him in the grove with happier damfels, yet ' the fight of him delighted me. Soft is the ' gale, which breathes over yon clear pool, and ' expands the cluttering bloffoms of the voluble ' *Asoca;* foft, yet grievous to me in the abfence ' of the foe of MADHU. Delightful are the ' flowers of *Awa-trees* on the mountain-top, ' while the murmuring bees purfue their volup- ' tuous toil; delightful, yet afflicting to me, O ' friend, in the abfence of the youthful CE'- ' SAVA.'

. Meantime the deftroyer of CANSA, having brought to his remembrance the amiable RA'- DH'A, forfook the beautiful damfels of *Vraja:* he fought her in all parts of the foreft; his old wound from love's arrow bled again; he re- pented of his levity, and, feated in a bower near

the **bank** pf *Yamuna,* the blue daughter of the fundus-poured forth his lamentation.

' She is departed—fhe faw me, no doubt, ' furroupded by the wanton fhepherdeffes; ' yet, confgious of my fault, I durft not ' intercept her flight. *Wo is me ! fhe feels a ' finfe of injured honour, and is departed in wrath.* ' How will fhe conduct herfelf ? How will fhe ' exprefs her pain in fo long a feparation ? ' What is wealth to mc ? What are numerous at- ' tendants? What are the pleafures of the world ? ' What joy can I receive from a heavenly abode ? ' I feem to behold her face with eye-brows ' contracting themfelves through her juft refent- ' ment: it refembles a frefh lotos, over which ' two black bees are fluttering: I feem, fo pre* ' fent is fhe to my imagination, even now to ' carefs her with eagernefs. Why then do I ' feek her in this foreft ? Why do I' lament ' without caufe ? O flender damfel, anger, I ' know, has torn thy foft bofom; but whither ' thou art retired, I know not. How Can I in- ' vite thee to return ? Thou art feen by me, in- ' deed, in a vifion; thou feemeft to move be- ' fore me. Ah ! why doft thou not rufh, as. ' before, to my embrace ? Do but forgive me : ' never again will I commit a fimilar offetice. ' Grant me but a fight of thee, O lovely R A - ' DHICA', for my pafhon torments me. I am

' not the terrible MAHE'SA: a garland of water
' lilies with fubtil threads decks my fhoulders;
' not ferpents with twifted folds: the blue petals
' of the lotos glitter on my neck; not the azure
' gleam of poifon; powdered faflal-wotid is
' fprirtkled on my limbs; not pale afhes: O
' God of Love, miftake me not for MAHA'DE-
' VA. Wound me not again; approach md riot
' in anger; I love already but too paffionately;
' yet I have loft my beloved. Hold not in thy
' hand that fhaft barbed with an *Amra-flower*!
' Brace not thy bow, thou conqueror of the
' world! Is it valour to flay one who faints?
' My heart is already pierced by arrows from
'RA'DHA"s eyes, black and keen as thofe of an
' antelope; yet mine eyes are .not gratified with
' her prefence. Her eyes are full of fhafts; her
' eye-brows are bows; and the tips of her ears
' are filken ftrings: thus armed by ANANGA,
' the God of Defire, fhe marches, herfelf a god-
' defs, to enfure his triumph over the vanquifhed
' univerfe. I meditate on her delightful em-
' brace, oh the ravifhing glances darted from
' her eye, on the fragrant lotos of her mouth,
' on her nectar-dropping fpeech; on her lips
' ruddy as the berries of the *Bimba*; yet even
' my fixed meditation on fuch an affemblage of
' charms encreafes, inftead of alleviating, the
' mifery of reparation.'

The damfel, commiffioned by RA'DHA', found the difconfolate God under an arbour of fpreading *V'aniras* by the fide of *Yamuna ;* where, prefenting herfelf gracefully before him, fhe thus defcribed the affliction of his beloved;

' She defpifes eflence of fandal-wood, and ' even by moon-light fits brooding over her ' gloomy forrow; fhe declares the gale of *Ma-* ' *lay a* to be venom, and the fandal-trees, through ' which it has breathed, to have been the haunt ' of ferpents. *Thus,* O MA'DHAVA, *is fhe of-* ' *flicted in thy abfence with the pain, which loves* ' *dart has occafioned: her foul is fixed on thee.* ' Frefh arrows of de fire are continually aflailing ' her, and fhe forms a net of lotos-leaves as armour for her heart, which thou alone fhouldft ' fortify. She makes her own bed of the arrows ' darted by the flowery-fhafted God ; but, when ' flie hoped for thy embrace, fhe had formed for ' thee a couch of foft bloflbms. Her face is like ' a water-lily, veiled in the dew of tears, and ' her eyes appear like moons eclipfed, which let ' fall their gathered nedar through pain caufed ' by the tooth of the furious dragon. She draws ' thy image with mufk in the character of the ' Deity with five fhafts, having fubdued the ' *Macar,* or horned fhark, and holding an arrow ' tipped with an *Amra-ftowzv;* thus fhe draws ' thy picture, and worfhips it. At the clofe of

' every fentenpe, " ,O MADHAVA, fhe ex-
" claims, at thy feet am I fallen, and in thy ab-
" fence even the moon, though it be a vafe
" full of nectar, inflames my limbs." Then,
' by the power of imagination, fhe figures thee
' ftanding before her; thee, who art not eafily
' attained : fhe fighs, fhe fmiles, fhe mourns, the
' weeps, fhe moves from fide to fide, fhe la-
' ments and rejoices by turns. Her abode is a
' foreft ; the circle of her female companions is
' a net; her fighs are flames of fire kindled in a
' thicket; herfelf (alas ! through thy abfence)
' is become a timid roe; and Love is the tiger,
' who fprings on her like Y A M A, the Genius of
' Death. So emaciated is her beautiful body,
' that even the light garland, which waves over
' her bofom, fhe thinks a load. *Such, 0 bright-*
' haired God, is RADHA *when thou art abfent.*
' I f powder of fandal-wood finely levigated be
' moiftened and applied to her breafts, fhe ftarts,
' and miftakes It for poifon. Her fighs form a
' breeze long extended, and burn her like the
' flame, which reduced CANDARPA to afhes.
' She throws around her eyes, like blue water-
' lilies with broken ftalks, dropping lucid ftreams.
'Even her bed of tender leaves appear in her
' fight like a kindled fire. The palm of *her*
' hand fupports her aching temple, motionlefs
'as the crefcent riftng at eve. " HERI, HERI,"

' thus in filence fhe meditates on thy name, as ' if her wifh were gratified, and fhe were dying ' through thy abfence. She rends her locks; ' fhe pants; fhe laments inarticulately *y* fhe ' trembles; fhe pines; fhe mules; fhe moves ' from place to place; fhe clofes her eyes; fhe ' falls; fhe rifes again ; fhe faints: in fuch a ' fever of love, fhe may live, O celeflial phy- ' fician, if thou adminifter the remedy; but, ' fhouldft Thou be unkind, her malady will be ' defperate. Thus, O divine healer, by the ' nectar of thy love muft RADHA' be reftored ' to health ; and, if thou refufe it, thy heart ' muft be harder than the thunderftone. Long ' has her foul pined, and long has fhe been ' heated with fandal-wood, moon-light, and ' water-lilies, with which others are cooled ; ' yet fhe patiently and in fecret meditates on ' Thee, who alone canft relieve her. Shouldft ' thou be inconftant, how can fhe, wafted as fhe ' is to a fhadow, fupport life a fingle moment ? ' How can fhe, who lately could not endure ' thy abfence even an inftant, forbear fighing ' now, when fhe looks with half-clofed eyes on ' the *Rasdla* with bloomy branches, which re- ' mind her of the vernal feafon, when fhe firft ' beheld thee with rapture ?

' Here have I chofen my abode: go quickly ' to RA'DHA'; foothe her with my meflage,

' and conduct her hither.' So fpoke the foe of MADHU to the anxious damfel, who haftened back, and thus addreffed her companion: ' Whilft a fweet breeze from the hills of *Malaya* ' comes wafting on his plumes the young God ' of Defire; while many a flower points his ex- ' tended petals to pierce the bofom of feparated ' lovers, *the Deity crowned with fylvan blofloms,* ' *laments, 0 friend, in thy abfence.* Even the ' dewy rays of the moon burn him ; and, as the ' fhaft of love is defcending, he mourns inarti- ' culately with increafing diftraction. When the ' bees murmur foftly, he covers his ears; mifery ' fits fixed in his heart, and every returning ' night adds anguifh tp angpifh. He quits his ' radiant palace for the wild foreft, where he ' finks on a bed of cold clay, and frequently ' mutters thy name. In yon bower, to which ' the pilgrims of love are ufed to repair, he me- ' ditates on thy form, repeating in filence fome ' enchanting word, which once dropped from ' thy lips, and thirfting for the nectar which ' they alone can fupply. Delay not, O love- ' lieft of women; follow the lord of thy heart; ' behold, he feeks the appointed fliade, bright ' with the ornaments of love, and confident of ' the promifed blifs. *Having bound his, locks* ' *with forreft-flowers, he haftens, to yon arbour,* ' *where a foft gale breathes over the banks of*

' Yamuna: there, again pronouncing thy name,
' he modulates his divine reed. Oh! with what
' rapture doth he gaze on the golden duft, which
' the breeze fhakes from expanded bloffoms;
' the breeze, which has kifled thy cheek! With
' a mind, languid as a dropping wing, feeble as
' a trembling leaf, he doubtfully expeds thy ap-
' proach, and timidly looks on the path which
' thou muft tread. Leave behind thee, O friend,
' the ring which tinkles on thy delicate ankle,
' when thou fporteft in the dance; haftily caft
' over thee thy azure mantle, and run to the
' gloomy bower. The reward of thy fpeed, O
thou who fparkleft like lightning, will be to
' fhine on the blue bofom of MURA'RI, which
' refembles a vernal cloud, decked with a firing
' of pearls like a flock of white water-birds flut-
' tering in the air. Difappoint not, O thou
' lotos-eyed, the vanquifher of MADHU; ao-
' complifh his defire; but go quickly; it is
' night; and the night alfo will quickly depart.
' Again and again he fighs; he looks **around;**
' he re-enters the arbour; he canfearce articu-
' late thy fweet name; he again fmooths his
' flowery couch; he looks wild; he becomes
' frantick; thy beloved will perifh through de-
' fire. The bright-beamed God finks in **the**
' weft, and thy pain of feparation may alfo be
removed; the bctcknefs of **the** night is in-

'creafed,' and the paffionate imagination of GO'-
' VINDA has acquired additional gloom. My
' addrefs to thee has equalled in length and in
' fweetnefs the fong of the *Cocila:* delay will
' make thee miferable, O my beautiful friend.
'Seize the moment of delight in the place of
'affignation with the fon of DE'VACI', who de-
' feended from heaven to remove the burdens of
' the univerfe ; he is a blue gem on the fore-
' head of the three worlds, and longs to fip
' honey, like the bee, from the fragrant lotos of
' thy cheek,'

But the folicitous maid, perceiving that RA'-
DHA' was unable, through debility, to move from her arbour of flowery creepers, returned to GOVINDA, who was himfelf difordered with love, and thus defcribed her fituation.

' *She mourns, 0 fovereign of the world, in her*
' *verdant bower* ; the looks eagerly on all fides
' in hope of thy approach; then, gaining
' ftrength from the delightful idea of the pro-
' pofed meeting, fhe advances a few fteps, and
' falls languid on the ground. When {he rifes,
' fhe weaves bracelets of frefh leaves; fhe dreffes
' herfelf like her beloved, and, looking at her-
' felf in fport, exclaims, " Behold the vaft-
' quifher of MADHUl" Then fhe repeats again
' and again the name of. HERI, and, catching at
' a dark blue cloud, ftrives to embrace it, fays

'ing: " It is my beloved who approaches." ' Thus, while thou art dilatory, fhe lies expert- ' ing thee; fhe mourns; fhe weeps; fhe puts ' on her gayeft ornaments to receive her lord ; ' fhe comprefles her deep fighs within her bo- ' fom ; and then, meditating on thee, O cruet ' fhe is drowned in a fea of rapturous imagina- ' tions. If a leaf but quiver, fhe fuppofes thee ' arrived; fhe fpreads her couch ; fhe forms in ' her mind a hundred modes of delight: yet, if ' thou go not to her bower, fhe muft die this ' night through exceflive anguifh.'

By this time the moon fpread a net of beams over the groves of *Vrindavan,* and looked like a drop of liquid fandal on the face of the iky, which fmiled like a beautiful damfel; while its orb with many fpots betrayed, as it were, a confcioufnefs of guilt, in having often attended amorous maids to the lofs of their family honour. The moon, with a black fawn couched on its difc, advanced in its nightly courfe; but MA'DHAVA had not advanced to the bower of RA'DHA', who thus bewailed his delay with notes of varied lamentation.

' The appointed moment is come ; but HERI, alas ! come8 not to the grove. Muft the fea- ' fon of my unblemifhed youth pafs thus idly ' away ? *Ob ! what refuge can I feek, deluded as ' I am by the guile of my female advifer ?* The

' God with five arrows has wounded my heart ;
' and I am deferted by Him, for whofe fake I
' have fought at night the darkeft recefs of the
' foreft. Since my beft beloved friends have
' deceived me, it is my wifh to die: fince my
' fenfes are diibrdered, and my bofom is on lire,
' why flay I longer in this world ? The cool-
'nefs of this vernal night gives me pain, inftead
' of refrefhment: fome happier damfel enjoys
' my beloved; whilft I, alas ! am looking at
' the gems in my bracelets, which are blackened
' by the flames of my paffion. My neck, more
' delicate than the tendereft bloflbm, is hurt by
' the garland, that encircles it: flowers are, in-
' deed, the arrows of Love, and he plays with
' them cruelly. I make this wood my dwell-
' ing: I regard not the roughneis of the *Vitas-*
' trees; but the deftroyer of MADHU holds me
' not in his remembrance ! Why comes he not
' to the bower of bloomy *Vanjulas,* affigned for
' our meeting ? Some ardent rival, no doubt.
' keeps him locked in her embrace: or have his
'.companions detained him with mirthful regre-
' ations ? Elfe why roams he not through the
' cool fhades ? Perhaps, the heart-fick lover is
' unable through weaknefs to advance even a
' ftep !'—So faying, fhe raifed her eyes; and,
feeing her damfel. return filent and mournful,
unaceompanied by MADHAVA,. fhe was .alarmed

even to phrenfy; and, as if fhe actually beheld him in the arms of a rival, fhe thus defcribed the vifion which overpowered her intellect.

' Yes; in habiliments becoming the war of ' love, a nd with treffes waving like flowery ' banners, *a damfel, more alluring than* RA'DHA', ' *enjoys the conqueror of* MADHU. Her form is ' transfigured by the touch of her divine lover; ' her garland quivers over her fwelling bofom; ' her face like the moon is graced with clouds ' of dark hair, and trembles, while fhe quaffs ' the nectareous dew of his lip; her bright ear- ' rings dance over her cheeks, which they irra- ' diate; and the fmall bells on her girdle tinkle ' as fhe moves. Bafhful at firft, fhe fmiles at ' length on her embracer, and expreffes her joy ' with inarticulate murmurs; while fhe floats ' on the waves of defire, and clofes her eyes ' dazzled with the blaze of approaching CA'MA: ' and now this heroine in love's warfare falls ' exhaufted and vanquifhed by the refiftlefs " MURA'RI, but alas! in my bofom prevails the ' flame of jealoufy, and yon moon, which dif- ' pels the forrow of others, increafes mine. See ' again, where the *foe of* MURA F*ports in yon ' grove on the bank of the* Yamuna! See, how ' he kiffes the lip of my rival, and imprints ou ' her forehead an ornament of pure mufk, black ' as the young antelope on the lunar orb! Now,

'like, the hufband of RETI, he fixes white ' bloffoms on her dark locks, where they gleam 'like flafhes of lightning among the curled ' clouds. On her breafts, like two firmaments, ' he places a fixing of gems like a radiant con- ' fteliation: he binds on her arms, graceful as ' the ftalks of the water-lily, and adorned with ' hands glowing like the petals of its flower, a ' bracelet of fapphires, which refemble a clufter of ' bees. Ah ! fee, how he ties round her waift ' a rich girdle illumined with golden bells, which ' feem to laugh, as they tinkle, at the inferior ' brightnefs of the leafy garlands, which lovers ' hang on their bowers to propitiate the God of ' Defire. He places her foft foot, as he reclines ' by her fide, on his ardent bofom, and ftains it ' with the ruddy hue of *Yavaca.* Say, my ' friend, why pafs I my nights in this tangled ' foreft without joy, and without hope, while ' the faithlefs brother of HALADHERA clafps ' my rival in his arms ? Yet why, my compa- ' nion, fhouldft thou mourn, though my per- ' fidious youth has difappointed me ? What ' offence is it of thine, if he fport with a crowd ' of damfels happier than I ? Mark, how my ' foul, attracted by his irrefiftible charms, burfts ' from its mortal frame, and rufhes to mix with. ' its beloved. *She, whom the God enjoys, crowned* " with *fylvan flowers,* fits carelefsly. on a bed of

' leaver with Him, whofe wanton eyes refen-
' ble blue water-lilies agitated by the breeze.
' She feels no flame from the gales of *Malaya*
' with Him, whofe words are fweeter than the
' water of life. She derides the fhafts of foul-
' born *CAMA*, with Him, whofe lips are like a
' red lotos in full bloom. She is cooled by the
' moon's dewy beams, while fhe reclines with
' Him, whofe hands and feet glow like vernal
' flowers. No female companion deludes her,
' while fhe fports with Him, whofe vefture
' blazes like tried gold. She faints not through
' excefs of paflion, while fhe carefles that youth,
' who furpafles in beauty the inhabitants of ail
' worlds. O gale, fcented with fandal, who
' breatheft love from the regions of the fouth, be
' propitious but for a moment: when thou haft
' brought my beloved before my eyes, thou
' mayeft freely waft away my foul. Love, with
' eyes like blue water-lilies, again affails me and
' triumphs; and, while the perfidy of my be-
' loved rends my heart, my female friend is my
' foe, the cool breeze fcorches me like a flame,
' and the nedtar-dropping moon is my poifon,
' Bring difcafe and death, O gale of *Malaya !*
' Seize my fpirit, 0 God with five arrows! I
' afk not mercy from thee: no more will J
' dwell in the cottage of my father. Receive
' me *in* thy azure waves, O fifter of YAMA,

'that the ardour of my heart may be al-Mayed^

Pierced by the arrows of love, fhe paffed the night in the agonies of defpair, and at early dawn thus rebuked her lover, whom fhe faw lying proftrate before her and imploring her forgivenefs.

' Alas! *alas! Go,* MA'DHAVA, *depart,* 0 ' CE'SAVA ; *fpeak not the language of guile*; ' *follow ber, 0 lotos-eyed God, follow her, who* * ' *difpels thy care.* Look at his eye half-opened, ' red with continued waking through the plea- ' furable night, yet fmiling ftill with affection ' for my rival! Thy teeth, O cerulean youth, ' are azure as thy complexion from the kiffes, ' which thou haft imprinted on the beautiful ' eyes of thy darling graced with dark blue ' powder; and thy limbs marked with punc- ' tures in love's warfare, exhibit a letter of ' conqueft, written on polifhed fapphires with ' liquid gold. That broad bofom, ftained by ' the bright lotos of her foot, difplays a vefture ' of ruddy leaves over the tree of thy heart, ' which trembles within it. The preffure of ' her lip on thine wounds me to the foul. Ah ! ' how canft thou aflert, that we are one, fince ' our fenfations differ thus widely ? Thy foul, ' 0 dark-limbed God, fhows its blacknefs exter- ' nally- How couldft thou deceive a girl, who

'relied on thee; a girl who burned in the fe-
'ver of love? Thou roveft in woods, and fe-
'males are thy prey: what wonder? Even thy
'childifh heart was malignant; and thou gaveft
'death to the nurfe, who would have given thee
'milk. Since thy tendernefs for me, of which
'thefe forefts ufed to talk, has now vanifhed,
'and fince thy breaft, reddened by the feet of
'my rival, glows as if thy ardent paffion for
'her were burfting from it, the fight of thee,
'O deceiver, makes me (ah! muft I fay it?)
'blufh at my own affection.'

Having thus inveighed againft her beloved, fhe fat overwhelmed in grief, and filently meditated on his charms; when her damfel foftly addreffed her.

'He is gone: the light air has wafted him
'away. What pleafure now, my beloved, re-
'mains in thy manfion? *Continue not, refentful*
'woman, thy indignation againfthe beautiful
'MA'DHAVA. Why fhouldft thou render vain
'thofe round fmooth vafes, ample and ripe as
'the fweet fruit of yon *Tala-wes*? How often
'and how recently have I faid: " forfake not
"the blooming HERI?" Wy fitteft thou fo
'mournful? Why weepeft thou with diftrac-
'tion, when the damfels are laughing around
'thee? Thou haft formed a couch of foft lotos-
'leaves: let thy darling charm thy fight, while

' he repofes on it. Afflict not thy foul with ' extreme anguifh; but attend to my words, ' which conceal no guile. Suffer CE'SAVA to ' approach: let him fpeak with exquifite fweet- ' nefs, and diffipate all thy forrows. If thou art ' harfh to him, who is amiable; if thou art ' proudly filent, when he deprecates thy wrath ' with lowly proftrations ; if thou fhoweft aver- ' fion to him, who loves thee paffionately; if, ' when he bends before thee, thy face be turned ' contemptuoufly away; by the fame rule of ' contrariety, the duft of fandal-wood, which ' thou haft fprinkled, may become poifon ; the ' moon, with cool beams, a fcorching fun; the ' frefh dew, a confuming flame; and the fports ' of love be changed into agony.'

MA'DHAVA was not abfent long : he returned to his beloved; whofe cheeks were heated by the fultry gale of her fighs. Her anger was diminifhed, not wholly abated ; but fhe fecretly rejoiced at his return, while the fhades of night alfo were approaching, fhe looked abafhed at* her damfel, while He, with faultering accents, implored her forgivenefs.

' Speak but one mild word, and the rays of ' thy fparkling teeth will difpel the gloom of ' my fears. My trembling lips, like thirfty ' *Chacoras,* long to drink the moon-beams of ' thy cheek. O *my darlings who art naturally*

' fo tender-hearted, abandon thy caufelefs indigna-
' tion. At this moment the flame of difire con-
' fumes my heart : Oh ! grant me a draught of
' honey from the lotos of thy mouth. Or, if thou
' beeft inexorable, grant me death from the ar-
' rows of thy keen eyes; make thy arms my
' chains; and punifh me according to thy plea-
' fure. Thou art my life ; thou art my orna-
' ment; thou art a pearl in the ocean of my
' mortal birth: oh! be favourable now, and my
' heart fhall eternally be grateful. Thine eyes,
' which nature formed like blue water-lilies,
' are become, through thy refentment, like petals
' of the crimfon lotos: oh! tinge with their
' effulgence thefe my dark limbs, that they may
' glow like the fhafts of Love tipped with flow-
' ers. Place on my head that foot like a frefh
' leaf,and fhade me from the fun of my paffion,
' whofe beams I am unable to bear. Spread a
' firing of gems on thofe two foft globes; let
' the golden bells of thy.zone tinkle, and pro-
' claim the mild edict of love.. Say, O damfel
' with delicate fpeech, fhall I dye red with the
' juice of *alactaca* thofe beautiful feet, which
' will make the full-blown land-lotos blufh
' with fhame ? Abandon thy doubts of niy heart,
' now indeed fluttering through fear of thy dit
' pleafure, but hereafter to be fixed wholly *on*
' thee; a heart, which has no room in it for

'another: none elfe can enter it, but Love, ithe 'bodilefs God, Let him wing his arrows; let 'him wound me mortally; decline not, O 'cruel, the pleafure of feeing me expire. Thy 'face is bright as the moon, though its beams 'drop the venom of maddening defire: let thy 'neftareous lip be the charmer, who alone has 'power to lull the ferpent or fupply an antidote 'for his poifon. Thy fiience afflicts me: oh! 'fpeak with the voice of mufick, and let thy 'fweet accents allay my ardour. Abandon thy 'wrath, but abandon not a lover, who furpaffes 'in beauty the fons of men, and who kneels 'before thee, O thou moft beautiful among 'women. Thy lips are a *Bandhujiva-flower;* 'the luftre of the *Madhuca* beams on thy cheek; 'thine eye outfhines the blue lotos; thy nofe 'is a bud of the *Tila*; the *Cunda-bloftom* yields 'to thy teeth: thus the flowery-fhafted God 'borrows from thee the points of his darts, and 'fubdues the univerfe. Surely, thou defcendeft 'from heaven, O flender damfel, attended by a 'company of youthful goddefles; and all their 'beauties are collected in thee.'

He fpake; and, feeing her appeafed by his homage, flew to his bower, clad in a gay mantle. The night now veiled all vifible objects; and the damfel thus exhorted RAĎHA', white fhe decked her with beaming ornaments.

' Follow, *gentle* RA'DHICA', *follow the foe of* 'MADHU: his difcourfe was elegantly com-
' pofed of fweet phrafes; he proftrated himfelf
' at thy feet; and he now haftens to his de-
' lightful couch by yon grove of branching
' *Vanjulas.* Bind round thy ankle rings beam-
' ing with gems; and advance with mincing
' fteps, like the pearl-fed *Marala.* Drink with
' ravifhed ears the foft accents of HERI; and
' feaft on love, while the warbling *Cocilas* obey
' the mild ordinance of the flower-darting God,
' Abandon delay: fee, the whole aflembly of
' flender plants, pointing to the bower with
' fingers of young leaves agitated by the gale,
' make fignals for thy departure. Afk thofe
' two round hillocks, which receive pure dew-
' drops from the garland playing on thy neck,
' and the buds on whofe top ftart aloft with the
' thought of thy darling; afk, and they will tell,
' that thy foul is intent on the warfare of love;
' advance, fervid warrior, advance with alacrity,
' while the found of thy tinkling waift-bells
' fhall reprefent martial mufick. Lead with
' thee fome favoured maid; grafp her hand
' with thine, whofe fingers are long and fmooth
' as love's arrows: march; and, with the noife
' of thy bracelets, proclaim thy approach to the
' youth, who will own himfelf thy flave: " She
' will come; fhe will exult on beholding me;

" fhe will pour accents of delight; fhe will en-
" fold me with eager arms; fhe will melt with
" affection :" Such are his thoughts at this mo-
" ment: and, thus thinking, he looks through
' the long avenue ; he trembles ; he rejoices ;
' he burns; he moves from place to place ; he
' faints, when he fees thee not coming, and falls
' in his gloomy bower. The night now drefles
* in habiliments fit for fecrecy, the many dam-
' fels, who haften to their places of affignation:
' fhe fets off with blacknefs their beautiful eyes ;
' fixes dark *Tamala-leaves* behind their ears;
' decks their locks with the deep azure of water-
' lilies, and fprinkles mufk on their panting bo-
' foms. The nocturnal Iky, black as the touch-
' ftone, tries now the gold of their affection, and
' is marked with rich lines from the flafhes of
' their beauty, in which they furpafs the brighteft
' *Cafhmirians'*

RA'DHA', thus incited, tripped through the foreft; but fhame overpowered her, when, by the light of innumerable gems, on the arms, the feet, and the neck of her beloved, fhe faw him at the door of his flowery manfion: then her damfel again addrefled her with ardent exultation.

' Enter, fweet RADHA', the bower of HERI :
' feek delight, O thou, whofe bofom laughs
' with the foretafte of happinefs. Enter, fweet

'RA'DHA', the bower graced with a bed of 'Asoca leaves: feek delight, O thou, whofe 'garland leaps with joy on thy breaft. Enter, 'fweet RA'DHA', the bower illumined with gay 'bloflbms; feek delight, O thou, whofe limbs 'far excel them in foftnefs. Enter, O RA'DHA', 'the bower made cool and fragrant by gales 'from the woods of *Malaya :* feek delight, O 'thou, whofe amorous lays are fofter than 'breezes. Enter, O RA'DHA', the bower fpread 'with leaves of twining creepers: feek delight, 'O thou, whofe arms have been long inflexible. 'Enter, O RADHA', the bower which refounds 'with the murmur of honey-making bees : feek 'delight, O thou, whofe embrace yields more 'exquifite fweetnefs. Enter, O RA'DHA', the 'bower attuned by the melodious band of *Coci-'las:* feek delight, O thou, whofe lips, which 'outfhine the grains of the pomegranate, are 'embelliflied, when thou fpeakeft, by the bright-'nefs of thy teeth. Long has he borne thee in 'his mind: and now, in an agony of defire, he 'pants to tafte nectar from thy lip. Deign to 'reftore thy flave, who will bend before the 'lotos of thy foot, and prefs it to his irradiated 'bofom ; a flave, who acknowledges himfelf 'bought by thee for a fingle glance from thy 'eye, and a tofs of thy difdainful eye-brow.'

She ended ; and RA'DHA' with timid joy,

darting her eyes on GOVINDA, while fhe mufically founded the rings of her ankles and the bells of her zone, entered the myftic bower of her pnly beloved, *There floe beheld her,* MADHAVA, *who delighted in her alone* ; *who fo long had fighed for her embrace* ; *and whofe countenance then gleamed with exceffive rapture:* his heart was agitated by her fight, as the waves of the deep are affected by the lunar orb, His azure breaft glittered with pearls of unblemifhed luftre, like the full bed of the cerulean *Yamuna,* interfperfed with curls of white foam. From his grateful waift, flowed a pale yellow robe, which refembled the golden duft of the water-lily, fcattered over its blue petals. His paffion was inflamed by the glances of her eyes, which played like a pair of water-birds with azure plumage, that fport near a full-blown lotos on a pool in the feafon of dew. Bright ear-rings, like two funs, difplayed in full expanfion the flowers of his cheeks and lips, which gliftened with this liquid radiance of fmiles. His locks, interwoven with bloffoms, were like a cloud variegated with moon-beams, and on his forehead fhone a circle of odorous oil, extracted from the fandal of *Malaya,* like the moon juft appearing on the dufky horizon ; while his whole body feemed in a flame from the blaze of unnumbered gems. Tears of tranfport gufhed in a

ftream from the full eyes of RA'DHA', and their watery glances beamed on her beft beloved. Even fhame, which before had taken its abode in their dark pupils, was itfelf afhamed and departed, when the fawn-eyed RA'DHA' gazed on the brightened face of CRISHNA, while fhe paffed by the foft edge of his couch, and tie bevy of his attendant nymphs, pretending to ftrike the gnats from their cheeks in order to conceal their fmiles, warily retired from his bower.

GO'VINDA, feeing his beloved cheerful and ferene, her lips fparkling with fmiles, and her eye fpeaking defire, thus eagerly addreffed her; while fhe carelefsly reclined on the leafy bed jftrewn with foft bloffoms.

Set the lotos of thy foot on this azure bofom ; and let this couch be victorious over all, who rebel againft love. *Give fhort rapture, fweet* RA'DHA; *to* NA'RA'YA'N, *thy adorer.* I do thee homage; I prefs with my blooming palms thy feet, weary with fo long a walk, O that I were the golden ring, that plays round thy ankle ! Speak but one gentle word; bid nectar drop from the bright moon of thy mouth. Since the pain of abfence is removed, let me thus remove the thin veft that envioufly hides thy charms, Bleft fhould I be, if thofe raifed globes were fixed on my bofomand

' the ardour of my paffion allayed. O ! fuffer ' me to quaff the liquid blifs of thofe lips; re- ' ftore with their water of life thy flave, who ' has long been lifelefs, whom the fire of fepa- ' ration has confumed. Long have thefe ears ' been afflicted, in thy abfence, by the notes of ' the *Gócila :* relieve them with the found of thy ' tinkling waift-bells, which yield mufick, al- ' moft equal to the melody of thy voice. Why ' are thofe eyes half clofed ? Are they afhamed ' of feeing a youth, to whom thy carelefs re- ' fentment gave anguifh ? O! let affliction ' ceafe: and let ecftafy drown the remembrance ' of for row.'

In the morning fhe rofe difarrayed, and her eyes betrayed a night without flumber; when the yellow-robed God, who gazed on her with tranfport, thus meditated on her charms in his heavenly mind; [c] Though her locks be diffufed ' at random, though the luftre of her lips be ' faded, though her garland and zone be fallen ' from their enchanting ftations, and though fhe ' hide their places with her hands, looking to- ' ward me with bafhful filence, yet even thus ' difarranged, fhe fills me with extatic delight.' But RA'DHA', preparing to array herfelf, be- fore the company of nymphs could fee her confufion, fpake thus with exulation to her obfequious lover.

' Place, O fon of YADU, with fingers cooler ' than fandal-wood, place a circlet of mufk on ' this breaft, which refembles a vafe of confe- ' crated water, crowned with freih leaves, and ' fixed near a vernal bower, to propitiate the ' God of Love. Place, my darling, the gloffy ' powder, which would make the blackeft bee ' envious, on this eye, whofe glances are keener ' than arrows darted by the hufband of RETT. ' Fix, O accomplished youth, the two gems, ' which form part of love's chain, in thefe ears, ' whence the antelopes of thine eyes may run ' downwards and fport at pleafure. Place now ' a frefh circle of mufk, black as the lunar fpots, ' on the moon of my forehead; and mix gay ' flowers on my trefles with a peacock's feathers, ' in graceful order, that they may wave like the ' banners of CAMA. NOW replace, O tender ' hearted, the loofe ornaments of my vefture; ' and refix the golden bells of my girdle on ' their deftined ftation, which refembles thofe ' hills, where the God with five fhafts, who de- ' ftroyed SAMBAR, keeps his elephant ready ' for battle.'

While fhe fpake, the heart of YADAVA triumphed; and, obeying her fportful behelts, he placed mufky fpots on her bofom and forehead, dyed her temples with radiant hues, embellilhed her eyes with additional blacknefs, decked her

braided hair and her neck with frefh garlands; and tied on her wrifts the loofened bracelets, on her ankles the beamy rings, and round her waift the zone of bells, that founded with ravifhing melody.

Whatever is delightful in the modes of mufick, whatever is divine in meditations on VISHNU, whatever is exquifite in the fweet art of love, whatever is graceful in the fine ftrains of poety, all that let the happy and wife learn from the fongs of JAYADE'VA, whofe foul is united with the foot of NA'RA'YAN. May that HERI be your fupport, who expanded himfelf into an infinity of bright forms, when, eager to gaze with myriads of eyes on the daughter of the ocean, he difplayed his great character of the all-pervading deity, by the multiplied reflections of his divine perfon in the numberlefs gems on the many heads of the king of ferpents, whom he chofe for his couch; that HERI, who removing the lucid veil from the bofom of PEDMA', and fixing his eyes on the delicious buds, that grew on it, diverted her attention by declaring that, when fhe had chofen him as her bridegroom near the fea of milk, the difappointed hufband of PERVATI drank in defpair the venom, which dyed his neck azure!

REMARKS

ON

THE ISLAND OF *HINZUAN OR JOHANNA.*

BY

THE PRESIDENT.

HINZUAN (a name, which has been gradually corrupted into *Anzuame, Anjuan, Juanny,* and *Johanna)* has been governed about two centuries by a colony of *Arabs,* and exhibits a curious inftance of the flow approaches toward civilization, which are made by a fmall community, with many natural advantages, but with few means of improving them. An account of this *African* ifland, in which we hear the language and fee the manners of *Arabia,* may neither be unterefting in itself, nor foreign to the objects of inquiry propofed at the inftitution of our Society.

On *Monday,* the 28th of *July,* 1783, after a voyage, in the *Crocodile,* of ten weeks and two days from the rugged iflands of *Cape Verd,* our eyes were delighted with a profpect fo beautiful'

that neither a painter nor a poet could perfectly reprefent it, and fo cheering to us, that it can juflly be conceived by fuch only, as have been in our preceding fituation. It was the fun rifing in full fplendour on the ifle *of Mayata* (as the feamen called it) which we had joyfully diftinguifhed the preceding afternoon by the height of its peak, and which now appeared at no great diflance from the windows of our cabin ; while *Hinzuàn,* for which we had fo long panted, was plainly difcernible a-head, where its high lands prefented themfelves with remarkable boldnefs. The weather was fair; the water, fmooth ; and a gentle breeze drove us eafily before dinner-time round a rock, on which the *Brilliant* ftruck juft a year before, into a commodious road', where we dropped our anchor early in the evening: we had feen *Mohila,* another filler ifland, in the courfe of the day.

The frigate was prefently furrounded with canoes, and the deck foon crowded with natives of all ranks, from the high-born chief, who wafhed linen, to the half-naked flave, who only paddled. Moil of them had letters of recommendation from *Englifhmen,* which none of them were able to read, though they fpoke *Englifh* intelligibly; and fome appeared vain of

* Lat. 12°. 10'. '7". S. Long. ''°. 25'. 5'. E. by the Matter.

titles, which our countrymen had given them in play, according to their fuppofed ftations: we had *Lords, Dukes,* and *Princes* on board, foliating our cuftom and importuning us for prefents. In fad they were too fenfible to be proud of empty founds, but juftly imagined, that thofe ridiculous titles would ferve as marks of diftinction, and, by attracting notice, procure for them fomething fubftantial. The only men of real confequence in the ifland, whom we faw before we landed, were the Governor ABDULLAH, fecond coufin to the king, and his brother ALWI', with their feveral fons; all of whom will again be particularly mentioned: they underftood *Arabick,* feemed zealots in the *Mohammedan* faith, and admired my copies of the *Alkoran*; fome verfes of which they read, whilft ALWI' perufed the opening of another *Arabian* manufcript, and explained it in *Engliſh* more accurately than could have been expected.

The next morning fhowed us the ifland in all its beauty ; and the fcene was fo diverfified, that a diftinct view of it could hardly have been exhibited by the beft pencil: you muft, therefore, be fatisfied with a mere defcription, written on the very fpot and compared attentively with the natural landfcape. We were at anchor in a fine bay, and before us was a vaft amphitheatre, of which you may form a general notion

by picturing in your minds a multitude of hills infinitely varied in fize and figure, and then fpppofing them to be throwji together, with a kind of artlefs fymmetry, in all imaginable pofi«-tions. The back ground was a feries of mountains, one of which is pointed near half a mile perpendicularly high from the level of. the fea, and little more than three miles from the fhore: all of them were richly clothed with wood, chiefly fruit-trees, of an exquifite verdure. I had feen many a mountain of a ftupendous height in *Wales* and *Swifferland,* but never faw one before, round the bofom of which the clouds were almoft continually rolling, while its green fummit rofe flouriftiing above them, and received from them an additional brightnefs. Next to this diftant range of hills was another tier, part of which appeared charmingly verdant, and part rather barren; but the contrail of colours changed even this nakednefs into a beauty: nearer ftill were innumerable mountains, or rather cliffs, which brought down their verdure and fertility quite to the beach; fo that every fhade of green, the fweeteft of colours, was displayed at one view by land and by water. But nothing conduced more to the variety of this enchanting profpect, than the many rows of palm-trees, efpecialiy the tall and graceful *Arecas,* on the fhores, in the valleys, and on

the ridges of hills, where one might almoft fuppofe them to have been planted regularly by defign. A more beautiful appearance can fcarce be conceived, than fuch a number of elegant palms in fuch a fituation, with luxuriant tops, like verdant plumes, placed at juft intervals, and fhowing between them part of the remoter landfcape, while they left the reft to be fupplied by the beholder's imagination. The town of *Matfamudo* lay on our left, remarkable at a diftance for the tower of the principal mofque, which was built by HALI'MAH, a queen of the iſland, from whom the prefent king is defcended: a little on our right was a fmall town, called *Bantam.* Neither the territory of *Nice,* with its olives, date-trees, and cypreſſes, nor the iſles of HI*eres*', with their delightful orange-groves, appeared fo charming to me, as the view from the road of *Hinzuan ;* which, neverthelefs, is far furpaſſed, as the Captain of the *Crocodile* aſſured us, by many of the iſlands in the ſouthern ocean. If life were not too ſhort for the complete diſcharge of all our reſpective duties, public and private, and for the acquiſition even of neceſſary knowledge in any degree of perfection, with how much pleaſure and improvement might a great part of it be ſpent in admiring the beauties of this wonderful orb, and contemplating the nature of man in all its varieties!

We haftened to tread on firm land, to whlcn we had been fo long difufed, and went on fhore, after breakfaft, to fee the town, and return the Governor's vifit. As we Walked, attended by a crowd of natives, I furprifced them by reading aloud an *Arabick* infcription over the gate of a mofque, and ftill more, when I entered it, by explaining four fentences, which were written very diftinctly on the wall, fignifying, " that the " world was given us for our own edification, " not for the purpofe of raifing fumptuous build- " ings; life, for the difcharge of moral and re- " ligious duties, not for pleafurable indulgences; " wealth, to be liberally beftowed, not avari' " cioufly hoarded ; and learning, to produce " good adtions, not empty difputes." We could not but refped: the temple even of a falfe prophet, in which we found fuch excellent morality : we faw nothing better among the *Romifh* trumpery in the church at *Madera.* When we came to ABDULLAH'S houfe, we were conducted through a fmall court-yard into an open room, on each fide of which was a large and convenient fofa, and above it a high bed-place in a dark recefs, over which a chintz counterpoint hung down from the ceiling : this is the general form of the beft rooms in the ifland ; and moft of the tolerable houfe^ have a fimilar apartment on the oppofitq fide of the court, that

there may be at all hours a place in the fhade for dinner or for repofe. We were entertained with ripe dates from *Yemen,* and the milk of cocoa-nuts ; but the heat of the room, which feemed acceffible to all, who chofe to enter it, and the fcent of muik or civet, with which it was perfumed, foon made us defirous of breathing a purer air; nor could I be detained long by the *Arabick* munufcripts, which the Governor produced, but which appeared of little ufe, and confequently of no value, except to fuch as love mere curiofities : one of them, indeed, relating to the penal law of the *Mohammedans,* I would gladly have purchafed at a juft price; but he knew not what to afk, and I knew, that better books on that fubject might be procured in *Bengal.* He then offered me a black boy for one of my *Alkorans,* and preffed me to barter an *Indian* drefs, which he had feen on board the fhip, for a cow and calf: the golden flippers attracted him moft, fince his wife, he faid, would like to wear them; and, for that reafon, I made him a prefent of them; but had deftined the book and the robe for his fuperior. No higher opinion could be formed of *Sayyad* ABDULLAH, who feemed very eager for gain, and very fervile where he expedted it.

Our next vifit was to *Shaikh* SA'LIM, the king's eldeft fon; and, if we had feen him firft,

the ftate of civilization in *Hinzuan* would have appeared at its loweft ebb: the worft *Englifh* hackney in the worft liable is better lodged, and looks more princely than this heir apparent; but, though his mean and apparel were extremely favage, yet allowance fhould have been made for his illnefs; which, as we afterwards learned, was an abfcefs in the fpleen, a diforder not uncommon in that country, and frequently cured, agreeably to the *Arabian* practice, by the adhial cautery. He was inceflantly chewing pieces of the *Areca-nut* with fhell-lime; a cuftorn borrowed, I fuppofe, from the *Indians,* who greatly improve the compofition with fpices and betel-leaves, to which they formerly added camphor: all the natives of rank chewed it, but not, I think, to fo great an excefs. Prince SA'-LIM from time to time gazed at himfelf with complacency in a piece of broken looking-glafs, which was glued on a fmall board ; a fpecimen of wretchednefs, which we obferved in no other houfe; but many circumftances convinced us, that the apparently low condition of his royal highnefs, who was not on bad terms with his father, and feemed not to want authority, proceeded wholly from avarice. His brother HAM-DULL AH, who generally refides in the town of *Domoni,* has a very different character, being efteemed a man of worth, good fenfe, and learn-

ing: he had come, the day before, to *Matfamudo,* on hearing that an *Englifh* frigate was in the road; and I, having gone out for a few minutes to read an *Arabick* infcription, found him, on my return, devouring a manufcript, which I had left with fome of the company. He is a *Kadi,* or *Mohammedan* judge; and, as he feemed to have more knowledge than his countrymen, I was extremely concerned, that I had fo little converfation with him. The king, *Shaikh* AHMED, has a younger fon, named ABDULLAH, whofe ufual refidence is in the town of *Wani,* which he feldom leaves, as the ftate of his health is very infirm. Since the fucceflion to the tide and authority of *Sultàn* is not unalterably fixed in one line, but requires confirmation by the chiefs of the ifland, it is not improbable that they may hereafter be conferred on prince HAMDULLAH.

A little beyond the hole, in which SA'LIM received us, was his *h'aram,* or the apartment of his women, which he permitted us all to fee, not through politenefs to ftrangers, as we believed at firft, but, as I learned afterwards from his own lips, in expectation of a prefent; we faw only two or three miferable creatures with their heads covered, while the favourite, as we fuppofed, flood behind a coarfe curtain, and flowed her ankles under it loaded with filver

rings; which, if fhe was capable of reflection, fhe muft have confidered as glittering fetters rather than ornaments; but a rational being would have preferred the condition of a wild bead, expofed to perils and hunger in a foreft, to the fplendid mifery of being wife or miftrefs to SA'LIM.

Before we returned, ALWI' was defirous of fhowing me his books; but the day was too far advanced, and I promifed to vifit him fome other morning. The governor, however, prevailed on us to fee his place in the country, where he invited us to dine the next day: the walk was extremely pleafant from the town to the fide of a rivulet, which formed in one part a fmall pool very convenient for bathing, and thence, through groves and alleys, to the foot of a hill; but the dining-room was little better than an open barn, and was recommended only by the coolnefs of its fhade. ABDULLAH would accompany us on our return to the fhip, together with two *Muftis*, who fpoke *Arabick* indifferently, and feemed eager to fee all my manufcripts; but they were very moderately learned, and gazed with ftupid wonder on a fine copy of the *Hamajah* and on other collections of ancient poetry.

Early the next morning a black meffenger, with a tawny lad as his interpreter, came from

prince SA'LIM; who, having broken his perfpective-glafs, wifhed to procure another by purchafe or barter: a polite anfwer was returned, and Heps taken to gratify his wifhes. As we on our part expreflèd a defire to vifit the king at *Domoni,* the prince's meflenger told us, that his mafler would, no doubt, lend us palanquins (for there was not a horfe in the ifland) and order a fufficient number of his vaflals to carry us, whom we might pay for their trouble, as we thought juit: we commiffioned him, therefore, to afk that favour, and begged, that all might be ready for our excurfion before fun-rife; that we might efcape the heat of the noon, which, though it was the middle of winter, we had found exceffive. The boy, whofe name was COMBO MADJ, flayed with us longer than his companion: there was fomething in his look fo ingenuous, and in his broken E*nglifh* fo fimple, that we encouraged him to continue his innocent prattle. He wrote and read *Arabick* tolerably well, and fet down at my defire the names of feveral towns in the ifland, which, He firft told me, was properly called *Hinzuán.* The fault of begging for whatever he liked, he had in common with the governor and other nobles; but hardly in a greater degree: his firft petition for fome lavender- water was readily granted; and a fmall bottle of it

was fo acceptable to him, that, if we had foffered him, he would have luffed our feet; but it was not for himfelf that he rejoiced fo extravagantly: he told us with tears ftarting from his eyes, that his mother would be pleafed with it, and the idea of her pleafure feemed to fill him with rapture: never did I fee filial affection more warmly felt or more tenderly and, in my opinion, unaffectedly expreffed; yet this boy was not a favourite of the officers, who thought him artful. His mother's name, he faid, was FA'TIMA; and he importuned us to vifit her; conceiving, I fuppofe, that all mankind muft love and admire her; we promifed to gratify him; and, having made him feveral prefents, permitted him to return. As he reminded me of ALADDIN in the *Arabian* tale, I defigned to give him that name in a recommendatory letter, which he preffed me to write, inftead of St. DOMINGO, as fome *European* vifitor had ridiculoufly called him; but, fince the allufion would not have been generally knovvn, and fince the tide of *Alauldin*, or *Eminence* in *Faith*, might have offended his fuperiors, I thought it advifable for him to keep his *African* name. A very indifferent dinner was prepared for us at the houfe of the Governor, whom we did not fee the whole day, as it was the beginning of *Ramadan'* the *Mohammedan* lent, and

he was engaged in his devotions, or made them his excufe ; but his eldeft fon fat by us, while we dined, together with MuSA, who was employed, jointly with his brother HUSAIN, as purveyor to the Captain of the friga:e.

Having obferved a very elegant fhrub, that grew about fix feet high in the court-yard, but was not then in flower, I learned with pleafure, that it was *binnà*, of which J had read fa much in *Arabian* poems, and which *European* Botanifts have ridiculoufly named *Lawfonia:* MUŚA bruifed fome of the leaves, and, having moiftened them with water, applied them to our nails, and the tips of our fingers, which in a fhort time became of a dark trange-fcarlet. I had before conceived a different idea of this dye, and imagined, that it was ufed by the *Arabs* to imitate the natural rediefs of thofe parts in young and healthy perfois, which in all countries muft be confidered ;s a beauty: perhaps a lefs quantity of *hinna,* or the fame differently prepared, might have poduced that effect. The old men in *Arabia* ufed the fame dye to conceal their grey hair, while their daughters were dying their lips and gums black, to fet off the whitenefs of their teth : fo univerfal in all nations and ages are pefonal vanity, and a love of difguifmg truth; tlough in all cafes, the farther our fpecies recedefrom nature,

the farther they depart from true beauty: and men at leaft fhould difdain to ufe artifice or deceit for any purpofc or on any occafion: if the women of rank at *Paris,* or thofe in *London* who wifh to imitate them, be inclined to call the *Arabs* barbarians; let them view their own head-dreffes aud cheeks in a glafs, and, if they have left no room for blufhes, be inwardly at leaft afhamei of their cenfure.

In the afternoon I walked a long way up the mountains in a winding path amid plants and trees no lefs new than beautiful, and regretted exceedingly, that very few of them were in bloffom; as [fhould then have had leifure to examine then. Curiofity led me from hill to hill; and I came at laft to the fources of a rivulet, which we had paffed near the fhore, and from which the fhip was to be fupplied with excellent water- I faw no birds on the mountains but *Guinea-fowl,* which might have been eafily caught; no infers were troublefome to me, but moquitos; and I had no fear of venomous replies, having been affured, that the air was too pure for any to exift in it; but I was often Unwillingly a caufe of fear to the gentle and ljarmlefs lizard, who ran among the fhrubs. On my return I miffed the path, by which I had afcended ; but, having met fome blacks lader| with yams and plantains, I was

by them directed to another, which led me round, through a charming grove of cocoa-trees, to the Governors country-feat, where our entertainment was clofed by a fillabub, which the *Engfijh* had taught the *Mufelmans* to make for them.

We received no anfwer from SA'LIM; nor, indeed, expected one; fince we took for granted, that he could not but approve our intention of vifiting his father; and we went on fhorc before funrife, in full expectation of a pleafant excurfion to *Domóni:* but we were happily difappointed. The fervants, at the prince's door, told us coolly, that their mafler was indifpofed, and, as they believed, afleep; that he had given them no orders concerning his palanquins, and that they durft not difturb him. ALWI' foon came to pay us his compliments; and was followed by his eldeft fon, AHMED, with whom we walked to the gardens of the two princes SA'LIM and HAMDULLAH; the fituation was naturally good, but wild, and defolate; and, in SA'LIM'S garden, which we entered through a miferable hovel, we faw a convenient bathing-place, well-built with ftone, but then in great diforder, and a flied, by way of fummer-houfe, like that under which we dined at the governor's, but fmaller and lefs neat. On the ground lay a kind of cradle about

fix feet long, and little more than one foot in breadth, made of cords twifted in a fort of clumfy network, with a long thick bambu fixed to each fide of it: this, we heard with furprife, was a royal palanquin, and one of the vehicles, in which we were to have been rocked on men's lhoulders over the mountains. I had much coverfation with AHMED, whom I found intelligent and communicative: he told me, that feveral of his countrymen compofed fongs and tunes; that he was himfelf a paflionate lover of poetry and mufick; and that, if we would dine at his houfe, he would play and fing to us. We declined his invitation to dinner; as we had made a conditional promife, if ever we pafled a day at *Matfumudo*, to eat our curry with *Bana* GIBU, an honeft man, of whom we purchafed eggs and vegetables, and to whom fome *Englifhman* had given the title of *lord*, which made him extremely vain: we could, therefore, make *Sayyad* AHMED only a morning vifit. He fung a hymn or two in *Arabick*, and accompanied his drawling, though pathetick, pfalmody with a kind of mandoline, which he touched with an awkward quill: the inftrument was very imperfed, but feemed to give him delight. The names of the firings were written on it in *Arabian* or *Indian* figures, fimple and compounded; but I could not think

them worth copying. He gave Captain WILLIAMSON, who wifhed to prefent fome literary curiofities to the library at *Dublin,* a fmall roll containing a hymn in *Arabick* letters, but in the language of *Mombaza,* which was mixed with *Arabick ;* but it hardly deferved examination, fince the ftudy of languages has little intrinfick value, and is only ufeful as the inftrttment of real knowledge, which we can fcarce expert from the poets of the *Mozambique.* AHMED would, I believe, have heard our *European* airs (I always except *French* melody) with rapture, for his favourite tune was a common *Irifh* jig, with which he feemed wonderfully affeded.

On our return to the beach I thought of vifiting old ALWI', according to my promife, and prince SA'LIM, whofe character I had not then difcovered: I refolved for that purpofe to ftay on fhore alone, our dinner with GIBU having been fixed at an early hour. ALWI' fhowed me his manufcripts, which chiefly related to the ceremonies and ordinances of his own religion; and one of them, which I had formerly feen in *Europe,* was a collection of fublime and elegant hymns in praife of MOHAMMED, with explanatory notes in the margin; I requested him to read one of them after the manner of the *Arabs,* and he chanted it in a ftrain by no means unpleaf-

ing; but I am perfuaded, that he underftood it very imperfectly. The room, which was open to the ftreet, was prefently crowded with vifiters, mod of whom were *Mufti's,* or *Expounders of the Law;* and ALWI', defirous, perhaps, to difplay his zeal before them at the expenfe of good breeding, directed my attention to a paffage in a commentary on the *Koran,* which I found levelled at the *Chriftians.* The commentator, having related with fome additions (but, on the whole, not inaccurately) the circumftances of the temptation, puts this fpeech into the mouth of the tempter : " though I am unable to delude " thee, yet I will miflead, by thy means, more " human creatures, than thou wilt fet right." ' Nor was this menace vain (fays the *Mohamme' ' dan* writer), for the inhabitants of a region ' many thoufand leagues in extent are ftill fo ' deluded by the devil, that they impioufly call ' I S A the fon of G O D : heaven preferve us, he ' adds, from blafpheming *Chriftians* as well as ' blafpheming *Jews.'* Although a religious'dif-' pute with thofe obftinate zealots would have been unfeafonable and fruitlefs, yet they deferved, I thought, a flight reprehenfion, as the attack feemed to be concerted among them. ' The ' commentator, faid I, was much to blame for ' paffing fo indifcriminate and hafty a cenfure: ' the title, which gave your legiflator, and give'

' you, fuch offence, was often applied in *Judea*, ' by a bold figure agreeable to the H*ebrew* ' idiom, though unufual in *Arabick*, to *angels.*, ' to *holy men*, and even to *all mankind*, who are ' commanded to call GOD *their Father*; and in ' this large fenfe, the Apoftle to the *Romans* calls ' the eled the *children* of GOD, and the MES- ' sIAH the f*irft-born among many brethren*; but ' the words *only begotten* are applied tranfcend- ' ently and incomparably to him alone'; and, ' as for me, who believe the fcriptures, which ' you alfo profefs to believe, though you aflert ' without proof that we have altered them, I ' cannot refufe him an appellation, though far ' furpafling our reafon, by which he is diftin- ' guilhed in the Gofpel; and the believers in ' MuHAMMED, who exprefsly names him *the* ' *Meffiah*, and pronounces him to have been ' born of a virgin, which alone might fully juf- ' tify the phrafe condemned by this author, are ' themfelves condeomable for cavilling at words, " when they cannot object to the fubftance of ' our faith confiftently with their own.' The *Mufelmans* had nothing to fay in reply ; and the converfation was changed.

1 was aftonifhed at the queftions which ALWI' put to me concerning the late peace and the inde-

' Rom. S. 29. See 1 John S. 1. II. Barrow, 231, 232 251.

pendence *of America;* the feveral powers · afed refources of *Britain* and *France, Spain* and *Holland* ; the character and fuppofed views of the Emperor; the comparative ftrength of the *Ruffian,* Imperial, and *Othrnan* armies, and their refpective modes of bringing their forces to action: I anfwered him without referee, except On the ftate of our poffeflions in *India;* nor were my anfwers loft; for I obferved, that all the company were varioufly affected by them; generally with amazement, often with concern; efpecially when I defcribed to them the great force and admirable difcipline of the *Aujtrian* army, and the ftupid prejudices of the *Turks,* whom nothing can induce to abandon their old *Tartarian* habits, and expofed the weaknefs of their empire in *Africa,* and even in the more diftant provinces of *Afia.* In return he gave me clear, but general, information concerning the government and commerce of his iland; " his country, he faid, was poor, and produced " few articles of trade; but, if they could get " money, *which they now preferred to playthings* " (thofe were his words), they might eafily, he " added, procure foreign commodities, and ex- " change them advantageoufly with their neigh- " bours in the iflands and on the continent: " thus with a little money, faid he, we purchafe " mufkets, powder, balls, cutlaffes, knives,

" cloths, raw cotton, and other articles brought " from *Bombay,* and with thofe we trade to " *Madagafcar* for the natural produce of the " country or for *dollars,* with which the *French* " buy cattle, honey, butter, and fo forth, in that " ifland. With *gold;* which we receive from " your Ihips, we can procure elephants' teeth " from the natives of *Mozambique,* who barter " them alfo for ammunition and bars of iron, " and the *Portugueze* in that country give us " cloths of various kinds in exchange for our " commodities: thofe cloths we difpofe of lu- " cratively in the three neighbouring iflands ; " whence we bring rice, cattle, a kind of " bread-fruit, which grows in *Comara,* and " f*laves,* which we buy alfo at other places, to " which we[1] trade ; and we carry on this traf- " fick in our own veffels."

Here I could not help expreffing my abhorrence of their f*lave-trade,* and afked him by what law they claimed a property in rational beings; fince our Creator had given our fpecies a dominion, to be moderately exercifed, over the beafts of the field and the fowls of the air, but none *to man over man.* " By no law, an' " fwered he, unlefs neceflity be a law. There " are nations in *Madagafcar* and in *Africa,* who " know neither GOD, nor his Prophet, not " MOSES, nor DAVID, nor the MESSIAH :

" thofe nations are in perpetual war, and \ake
" many captives; whom, if they could not fell,
" they would certainly kill. Individuals among
" them are in extreme poverty, and have num-
" bers of children ; who, if they cannot be dif-
" pofed of, mull perifh through hunger, toge-
" ther with their miferable parents:,by pur-
" diafing thefe wretches, we preferve their lives,
" and, perhaps, thofe of many others, whom
" our money relieves. The fum of the argu-
" ment is this: if we buy them, they will live :
" if they become valuable fervants, they will
" live comfortably; but, if they are not fold,
" they muft die miferably." ' There may
' be, faid I, fuch cafes ; but you fallacioufly
' draw a general conclufion from a few parti-
' cular inftances; and this is the very fallacy,
' which, on a thoufand other occafions, deludes
' mankind. It is not to be doubted, that a con-
' ftant and gainful traffick in human creatures
' foments war, in which captives are always
' made, and keeps up that perpetual enmity,
' which you pretend to be the *caufe* of a
' practice in itfelf reprehenfible, while in truth
' it is its *effeSl*; the fame traffick encourages la-
' zinefs in fome parents, who might in general
' fupport their families by proper induftry, and
' feduces others to ftifle their natural feelings:
' at mod your redemption of thofe unhappy

' children can amount only to a perfonal con-
' trad:, implied between you, for gratitude and
' reafonable fervice on their part, for kindnefs
' and humanity on yours; but can you think
' your part performed by difpofing of them
' againft their wills with as much indifference,
' as if you were felling cattle; efpecially as they
' might become readers of the *Koran*, and pil-
' lars of your faith ?' " The law, faid he, for-
" bids our felling them, when they are believers
" in the Prophet; and little children only are
" fold; nor they often, or by all mailers,"
' You, who believe in MuHAMMED, faid I, are
' bound by the fpirit and letter of his laws to
' take pains, that they alfo may believe in him;
' and, if you neglect fo important a duty for
' fordid gain, I do not fee how you can hope
' for profperity in this world, or for happinefs
' in the next.' My old friend and the *Mufti's*
affented, and muttered a few prayers; but pro-
bably forgot my preaching, before many mi-
nutes had paffed.

So much time had flipped away in this con-
verfation, that I could make but a fhort vifit to
prince SA'LIM; and my view in vifiting him
was to fix the time of our journey to *Domóni* ak
early as poffible on the next morning. His ap-
pearance was more favage than ever ; and I
found him in a difpofition to complain bitterly

of the *Engliſh:* " No acknowledgement he " laid, had been made for the kind attentions of " himfelf and the chief men in his country to " the officers and people of the *Brilliant,* though " a whole year had elapfed fince the wreck." J really wondered at the forgetfulnefs, to which alone fuch a neglect could be imputed;, and affured him, that I would exprefs my opinion both in *Bengal* and in letters to *England.* " We " have little, faid he, to hope from letters; for, " when we have been paid with them, inftead " of money, and have fhown them on board " your fhips, we have commonly been treated " with difdain, and often with imprecations/' I affured him, that either thofe letters muft have been written coldly and by very obfcure perfons, or fhown to very ill-bred men, of whom there were too many in all nations; but that a few inftances of rudenefs ought not to give him a general prejudice againft our national charader. " But you, faid he, are a wealthy nation; and " we are indigent: yet, though all our groves' " of cocoa-trees, our fruits, and our cattle, " are ever at your fervice, you always try to " make hard bargains with us for what you " chufe to difpofe of, and frequently will nei- " **ther** fell nor give thofe things, which we prin- " cipally want." " To form, faid I, a juft opi'- " nion of *Engliſhmen,* you muft vifit us in our

" own iſland, or at leaſt in *India*; here we are " ſtrangers and travellers: many of us have no " deſign to trade in any country, and none of " us think of trading in *Hinzuàn*, where we flop " only for refreſhment. The clothes, arms, or " inſtruments, which you may want, are com- " monly neceſſary or convenient to us; but, if " *Sayyad* ALWI' or his ſons were to be ſtrangers " in our country, you would have no reaſon to " boaſt of ſuperior hoſpitality." He then ſhowed me, a ſecond time, a part of an old ſilk veſt with the ſtar of the order of the Thiſtle, and begged me to explain the motto: expreſſing a wiſh, that the order might be conferred on him by the King of *England* in return for his good offices to the *Engliſh*. I repreſented to him the impoſſibility of his being gratified, and took occaſion to ſay, that there was more true dignity in their own native titles, than in thoſe *of prince, duke,* and *lord,* which had been idly given them, but had no conformity to their manners or the conſtitution of their government.

This converſation being agreeable to neither of us, I changed it by deſiring, that the palanquins and bearers might be ready next morning as early as poſſible: he anſwered, that his palanquins were at our ſervice for nothing, but that we muſt pay him ten dollars for each ſet of bearers; that it was the ſtated price ; and that

Mr. HASTINGS had paid it, when he went to vifit the king. This, as I learned afterwards, was falfe; but, in all events, I knew, that he would keep the dollars himfelf, and give nothing to the bearers, who deferved them better, and whom he would compel to leave their cottages, and toil for his profit- " Can you imagine, I " replied, that we would employ four and ' twenty men to bear us fo far on their fhoul- " ders without rewarding them amply? But fince " they are free men (fo he had aflured me) and " not your flaves, we will pay them in propor- " tion to their diligence and good behaviour; " and it becomes neither your dignity nor ours " to make a previous bargain," I fhowed him an elegant copy of the *Koràn*, which I deftined for his father, and defcribed the reft of my pre' fent; but he coldly afked, " if that was all:" had he been king, a purfe of dry dollars would have given him more pleafure than the fineft or holieft manufcript. Finding him, in converting on a variety of fubjects, utterly void of intelligence or principle, I took my leave, and faw him no more; but promifed to let him know for certain whether we fhould make our intended excurfion.

We dined in tolerable comfort, and liad occa' fion, in the courfe of the day, to obferve the manners of the natives in the middle rank, who

are called Banas, and all of whom have flaves conftantly at work for them: we vifited the mother of COMBOMA'DI, who feemed in a ftar tion but little raifed above indigence; and her hufband, who was a mariner, bartered an *Ara' bick* treatife on aftronomy and navigation, which he had read, for a fea compafs, of which hp well knew the ufe.

In the morning I had converfed with two very old *Arabs* of *Temen*, who had brought fome articles of trade to *Hinzuàn*; and in the afternoon I met another, who had come from *Mafkat* (where at that time there was a civil war) to purchafe, if he could, an hundred ftand of arms. I told them all that I loved their nation, and they returned my compliments with great warmth; efpecially the two old men, who were near fourfcore, and reminded me of ZOHAIR and HA'RETH.

So bad an account had been given me of the road over the mountains, that I diffuaded my companions from thinking of the journey, to which the Captain became rather difinclined ; but, as I wifhed to be fully acquainted with a country, which I might never fee again' I wrote the next day to SA'LIM, requeuing him to lend me one palanquin, and to order a fufficient number of men: he fent me no written anfwer; which I afcribe rather to his incapacity than to

rudenefs; but the Governor, with ALWI' and two of his fons, came on board in the evening' and faid, that they had feen my letter ; that all fhould be ready ; but that I could not pay lefs for the men than ten dollars. I faid I would pay more, but it fhould be to the men themfelves, according to their behaviour. They returned fomewhat diflatisfied, after I had played at chefs with ALWI'S younger fon, in whofe manner and addrefs there was fomething remarkably pleafing.

Before funrife on the 2d of *Auguft* I went alone on fhore; with a fmall bafket of fuch proyifions, as I might want in the courfe of the day, and with feme cuftuons to make the prince's palanquin at leaft a tolerable vehicle; but the prince was refolyed to receive the dollars, to which his men were entitled; and he knew, that, as I was eager for the journey, he could prefcribe his own terms. Old ALWI' met me on the beach, and brought excufes from SA'-LIM; who, he faid, was indifpofed. He conducted me to his houfe; and feemed rather defirous of perfuading me to abandon my defign of vifiting the king; but I affured him, that, if the prince would not fupply me with proper attendants, I would walk to *Domini* with my own fervants and a guide. ' *Shaikh* SA'LIM, he faid, ' was miferably avaricious ; that he was afhamed

' of a kinfnpian with fuch a difpofition ; but that ' he was no lefs obftinate than covetous; and ' that, without ten dollars paid in hand, it ' would be impoffible to procure bearers.' I then gave him three guineas, which he carried, or pretended to carry, to SA'LIM, but returned without the change, alledging that he had no filver, and promifing to give me on my return the few dollars that remained. In about an hour the ridiculous vehicle was brought by nine fturdy blacks, who could not fpeak a word of *Arabick;* fo that I expected no information concerning the country, through which I was to travel; but ALWI' affifted me in a point of the utjnoft confequence. ' You cannot go, faid ' he, without an interpreter; for the king fpeaks ' only the language of this ifland; but I have a ' fervant, whofe name is TUMU'NI, a fenfible ' and worthy man, who underftands *Englifh,* and ' is much efteemed by the king: he is known ' and valued all over *Hinzuan.* This man fhall ' attend you; and you will foon be fenfible of ' his worth.'

TUMU'NI defired to carry my bafket, and we fet out with a profpeit of fine weather, but fome hours later than I had intended. I walked, by the gardens of the two princes, to the fkirts of the town,, and came to a little village confift-Jng of feveral very neat huts made chiefly with

the leaves of the cocoa-tree ; but the road a "liftie farther was fo ftony, that I fat in the palanquin, and was borne with perfect fafety over fome rocks: I then defired my guide to affure the men, that I would pay them-liberally; but the popr peafents, who had been brought from their farms on the hills, were not perfectly acquainted with the ufe of money, and treated my promife with indifference.

About five miles from *Matfamúdo* lies the town of *Wánt'* where *Shaikh* ABDULLAH, who has already been mentioned, ufually refides; I faw it at a diftance, and it feemed to be agreeably fituated. When I had paffed the rocky part of the road, I came to a ftony beach, where the fea appeared to have loft fome ground, fince there was a fine fand to the left, and beyond it a beautiful bay, which refembled that of *Weymouth*, and feemed equally convenient for bathing; but it did not appear to me, that the ftones, over which I was carried, had been recently covered with water. Here I faw the frigate, and, taking leave of it for two days, turned from the coaft into a fine country very neatly cultivated, and confifting partly of hillocks exquifitely green, partly of plains, which were then in a gaudy drefs of rich yellow bloffoms: my guide informed me, that they were plantations of a kind of vetch, which was eaten

by the natives. Cottages and farms were interfperfed all over this gay champaign, and the whole fcene was delightful; but it was foon changed for beauties of a different fort. We defcended into a cool valley, through which ran a rivulet of perfectly clear water; and there, finding my vehicle uneafy, though from the laughter and merriment of my bearers I concluded them to be quite at their eafe, I bade them fet me down, and walked before them all the reft of the way' Mountains, clothed with fine trees and flowering fhrubs, prefented themfelves on our afcent from the vale; and we proceeded for half an hour through pleafant woodwalks, where I regretted the impoffibility of loitering a while to examine the variety of new bloffoms, which fucceeded one another at every ftep, and the virtues, as well as names, of which feemed familiar to TUMITMJ. At length we defcended into a valley of greater extent than jthe former: a river or large wintry torrent ran through it, and fell down a fteep declivity at the end of it, where it feemed to be loft among rocks. Cattle were grazing on the banks of the river, and the huts of their owners appeared on the'hills: a more agreeable fpot I had not before feen even in *SwiJJerland* or *Merionethjhire*; but it was followed by an affemblage of natural beauties, which I hardly expected to find in a

little iſland twelve degrees to the ſouth of the Line. I was not ſufficiently pleaſed with my ſolitary journey to diſcover charms, which had no actual exiſtence, and the firſt effect of the contraſt between St. *Iago* and *Hinzuan* had ceaſed; but, without any diſpoſition to give the landſcape a high colouring, I may truly ſay, what I thought at the time, that the whole country, which next preſented itſelf, as far ſurpaſſed *Emeronville* or *Blenheim*, or any other imitations of nature, which I had ſeen in *France* or *England*, as the fineſt bay ſurpaſſes an artificial piece of water. Two very high mountains, covered to the ſummit with the richeſt verdure, were at ſome diſtance on my right hand, and ſeparated from me by meadows diverſified with cottages and herds, or by valleys reſounding with torrents and water-falls; on my left was the ſea, to which there were beautiful openings from the hills and woods; and the road was a ſmooth path, naturally winding through a foreſt; of ſpicy ſhrubs, fruit-trees, and palms. Some high trees were ſpangled with white bloſſoms equal in fragrance to orange-flowers: my guide called them *Monongos*, but the day was declining ſo faſt, that it was impoſſible to examine them: the variety of fruits, flowers, and birds, of which I had a tranſient view in this magnificent garden, would have ſupplied a naturaliſt

with amufement for a ihonth; but I faw no remarkable infect, and no reptile of any kind. The woodland was diverfified by a few pleafant glades' and new profpects were continually opened: at length a noble view of the fea burft upon me unexpectedly; and, having pafled a hill or two, we came to the beach, beyond which were feveral hills and cottages. We turned from the fhore; and, on the next eminence, I faw the town of *Domini* at a little diftance below us: I was met by a number of natives, a few of whom fpoke *Arabick*, and thinking it a convenient place for repofe, I fent my guide to apprize the king of my intended vifit. He returned in half an hour with a polite meffage; and I walked into the town, which feemed large and populous. A great crowd accompanied me, and I was conducted to a houfe built on the fame plan with the beft houfes at *Matfamudo:* in the middle of the court-yard ftood a large *Monongo-tree,* which perfumed the air; the apartment on the left was empty; and, in that on the right, fat the king on a fofa or bench covered with an ordinary carpet. He rofe, when I entered, and, grafping my hands, placed me near him on the right ; but, as he cofcld fpeak only the language of *Hinzuan,* I had recourfe to my friend TUMU'NI, than whom a readier or more accurate interpreter .could not

have been found. I prefented the king with a very handfome *Indian* drefs of blue filk with golden flowers, which had been worn only once at a mafquerade, and with a beautiful copy of the *Koràn*, from which I read a few verfes to him: he took them with great complacency, and faid, " he wiihed I had come by fea, that " he might have loaded one of my boats with " fruit and with fome of his fineft cattle. He " had feen me, he faid, on board the frigate, " where he had been, according to his cuftom, " in difguife, and had heard of me from his fon *Shaikh* HAMDOLLAH." I gave him an account of my journey, and extolled the beauties of his country: he put many queftions concerning jnine, and profefied great regard for our nation. " But I hear, faid he, that you are a magiftrate, " and confequently profefs peace: why are you " armed with a broad fword ?" "I was a man, " I faid, before I was a magiftrate; and, if it " fhould ever happen, that law could not pro- " ted: me, I mull protect myfelf." He feemed about fixty years old, had a very cheerful countenance, and great appearance of good nature mixed with a certain dignity, which diftinguiflied him from the crowd of minifters and officers, who attended him. Our converfation was interrupted by notice, that it was the time for evening prayers; and, when he rofe, he

faid: "this houfe is yours, and I will vifit you " in it, after you have taken fome refrefhment" Soon after, his fervants brought a. roaft fowl, a rice-pudding, and fome other difhes, with papayas^ and very good pomegranates: my own bafket fupplied the reft of my fupper. The room was hung with old red cloth, and decorated with pieces of porcelain and feftoons of *Englifh* bottles; the lamps were placed on the ground in large fea-fhells; and the bed place was a recefs, concealed by a chintz hanging, oppofite to the fofa, on which we had been fitting: though it was not a place that invited repofe, and the gnats were inexpreffibly troublefome, yet the fatigue of the day procured me very comfortable flumber. I was waked by the return of the king and his train; fome of whom were *Arabs ;* for I heard one of them fay *huwa rakid,* or *he is fleeping:* there was immediate filence, and I paffed the night with little disturbance, except from the unwelcome fongs of the mofquitos. In the morning all was equally filent and folitary; the houfe appeared to be deferted; and I began to wonder what had become of TuMUNi; he came at length with concern on his countenance, and told me, that the bearers had run away in the night ; but that the king, who wifhed to fee me in another of his houfes, would fupply me with bearers if he

could not prevail on me to ftay, till a boat could be fent for' I went immediately to the king, whom I found fitting on a raifed fofa in a large room, the walls of which were adorned with fentences from the *Koran* in very legible cha' raders; about fifty of his fubjects were feated on the ground in a femieircle before him; and toy interpreter took his place in the midft of them. The good old king laughed heartily, when he heard the adventure of the night, and faid: " you will now be my gueft for a week, " I hope; but ferioufly if you muft return foon, " I will fend into the country for fome peafants " to carry you." He then apologized for the behaviour of *Shaikh* SA'LIM, which he had heard from TUMU'NI, who told me afterwards, that he was much difpleafed with it, and would not fail to exprefs his difpleafure; he concluded with a long harangue on the advantage, which the *Englifh* might derive, from fending a fliip every year from *Bombay* to trade with his fubjects, and on the wonderful cheap nefs of their commodities, efpecially of their cowries. Ridiculous as this idea might feem, it fhowed an enlargement of mind, a defire of promoting the intereft of his people, and a fenfe of the benefits arifing from trade, which could hardly have been expected from a petty *African* chief, and which, if he had been fovereign of *Temen*^

might have been expanded into rational projects proportioned to the extent of his dominions. I anfwered, that I was imperfectly acquainted with the commerce of *India*; but that I would report the fubftance of his converfation, and would ever bear teftimony to his noble zeal for the good of his country, and to the mildnefs with which he governed it. As I had no inclination to pafs a fecond night in the ifland, I requefted leave to return without waiting for bearers: he feemed very fincere in preffing me to lengthen my vifit, but had too much *Arabian* politenefs to be importunate. We, therefore, parted; and, at the requeft of TUMU'NI, who aflured me that little time would be loft in fhowing attention to one of the worthieft men in *Hinzuan*, I made a vifit to the Governor of the town, whofe name was MUTEKKA; his manners were very pleafing, and he fhowed me fome letters from the officers of *the Brilliant*, which appeared to flow warm from the heart, and contained the ftrongeft eloge of his courtefy and liberality. He infilled on filling my bafket with fome of the fined pomegranates I had ever feen ; and I left the town, impreffed with a very favourable opinion of the king and his governor. When I reafcended the hill, attended by many of the natives, one of them told me in *Arabick*, that I was going to receive the higheft mark of

diftinction, that it was in the king's power to fhow me; and he had fcarce ended, when I heard the report of a fingle gun: *Shaikh* AHMID had faluted me with the whole of his ordnance. I waved my hat, and faid *Allar Acbar:* the people fhouted, and I continued *my* journey, not without fear of inconvenience from exceflive heat and the fatigue of climbing rocks. The walk, however, was not on the whole unpleafant: I fometimes refted in the valleys, and forded all the rivulets, which refrefhed me with their coolnefs, and fupplied me with exquifite. water to mix with the juice of my pomegranates, and occafionally with brandy. We were overtaken by fome peafants, who came from the hills by a nearer way, and brought the king's prefent of a cow with her calf, and a {he-goat with two kids: they had apparently been fe~leded for their beauty, and were brought fafe to *Bengal.* The profpeds, which had fo greatly delighted me the preceding day, had not yet loft their charms, though they wanted the recommendation of novelty: but I mull confefs, that the moft delightful object in that day's walk of near ten miles was the black frigate, which I difcerned at funfet from a rock near the Prince's Gardens.. Clofe to the town I was met by a native, who perceiving me to be weary, opened a fine cocoa-nut, which afforded me a delicious

draught: he informed me, that one of his countrymen had been punifhed that afternoon for a theft on board the *Crocodile,* and added, that, in his opinion, the punifhment was no lefs juft, than the offence was difgraceful to his country. The offender, as I afterwards learned, was a youth of a good family, who had married a daughter of old ALWI'; but, being left alone for a moment in the cabin, and feeing a pair of blue morocco flippers, could not refift the temptation, and concealed them fo ill under his gown, that he was detected with the mainer. This proves, that no principle of honour is inftilled by education into the gentry of this iland: even ALWI', when he had obferved, that, " in the month of *Ramadan,* it was not " lawful to paint with *hinna* or to *tell lies,*" and when I afked, whether both were lawful all the reft of the year, anfwered, that " lies were in- " nocent, if no man was injured by them." TUMU'NI took his leave, as well fatisfied as myfelf with our excurfion: I told him, before his mafter, that I transferred alfo to him the dollars, which were due to me out of the three guineas; and that, if ever they fhould part, I fhould be very glad to receive him into my fervice in *India.* Mr. ROBERTS, the mafter of the fhip, had paffed the day with *Sayyad* AHMED, and had learned from him a few curious cir-.

cumftances concerning the government *of Hinzuan ;* which he found to be a monarchy limited by an ariftocracy. The king, he was told, had no power of making war by his own authority; but, if the affembly of nobles, who were from time to time convened by him, refolved on a war with any of the neighbouring iflands, they defrayed the charges of it by voluntary contributions, in return for which they claimed as their own all the booty and captives, that might be taken. The hope of gain or the want of flaves is ufually the real motive for fuch enterprizes, and oftenfible pretexts are eafily found: at that very time, he underftood, they meditated a war, becaufe they wanted hands for the following harveft. Their fleet confifted of fixteen or fevcnteen fmall veffels, which they manned with about two thoufand five hundred iflanders armed with mufkets and cutlaffes, or with bows and arrows. Near two years before they had poffeffed themfelves of two towns in *Mayata,* which they ftill kept and garrifoned. The ordinary expenfes of the government were defrayed by a tax from two hundred villages; but the three principal towns were exempt from all taxes, except that they paid annually to the Chief *Mufti* a fortieth part of the value of all their moveable property, and from that payment neither the king nor the no-

bles claimed an exemption. The kingly authority, by the principles of their conftitution, was confidered as elective, though the line of fucfeflion had not in fad been altered fince the firft election of a Sultan. He was informed, that a wandering *Arab,* who had fettled in the ifland, had, by his intrepidity in feveral wars, acquired the rank of a chieftain, and afterwards of a king with limited powers; and that he was the *Grandfather* of *Shaikh* AHMED : I had been affured that Queen HALI'MAH was his *Grandmother* ; and, that he was the f*ixth* king; but it muft be remarked, that the words *jedd* and *jeddah* in *Arabick* are ufed for a male and female *anceftor* indefinitely; and, without a correct pedigree of AHMED'S family, which I expected to procure but was difappointed, it would fcarce be poffible to afcertain the time, when his forefather obtained the higheft rank in the government. In the year 1600 *Captain* JOHN DAVIS, who wrote an account of his voyage, found *Mayata* governed by a king, and *Anfuame,* or *Hinzuan,* by a queen, who fhowed him great marks of friendfhip : he anchored before the town of *Demos* (does he mean Dcmoni?) which was as large, he fays, as *Plymouth* ; and he concludes from the ruins around it, that it had once been a place of ftrength and grandeur. I can only fay, that I obferved no

fuch ruins. Fifteen years after, Captain PEYTON and Sir THOMAS ROE touched at the *Cotnara* iflands,, and from their feveral accounts it appears, that an old fultanefs then refided in *Hmzuariy* but had a dominion paramount over all the ifles, three of her fons governing *Mohila* in her name : if this be true, SOHAILV and the fucceffors of HALI'MAH mull have loft their influence over the other iflands ; and, by renewing their dormant claim as it fuits their convenience, they may always be furnifhed with a pretence for hoftilities' Five generations of eldeft fons would account for an hundred and feventy of the years, which have elapfed, fince DAVIS and PEYTON found *Hinzuan* ruled by a fultanefs; and AHMED was of fuch an age, that his reign may be reckoned equal to a generation : it is probable, on the whole, that HALI'MAH was the widow of the firft *Arabian* king, and that her mofque has been continued in repair by his defcendants; fo that we may reafonably fuppofe two centuries to have paffed, fince a fingle *Arab* had the courage and addrefs to eftabliih in that beautiful ifland a form of government, which, though bad .enough in itfelf, appears to have been adminiftered with advantage to the original inhabitants- We have lately heard of civil commotions in *Hinzuan,* which, we may venture to pronounce, were not excited

by any cruelty or violence of AHMED, but were probably occafioned by the infolence of an oligarchy, naturally hoftile to king and people. That the mountains in the *Comara* iflands contain diamonds, and the precious metals, which are ftudiouily concealed by the policy of the feveral governments, may be true, though I have no reafon to believe it, and have only heard it afferted without evidence; but I hope, that neither an expectation of fuch treafures, nor of any other advantage, will ever induce an *European* power to violate the firft principles of juftice by affuming the fovereignty of *Hinzuan*, which cannot anfwer a better purpofe than that of Supplying our fleets with feaſonable refrefhtnent ; and, although the natives have an intereft in receiving us with apparent cordiality, yet, If we wifh their attachment to be unfeigned and their dealings juft, we muft fet them an exam-- pie of ftrift honefty in the performance of out .engagements. In truth our nation is not cordially loved by the inhabitants of *Hinzuan*, who, as it commonly happens, form a general opinion from a few inftances of violence of breach of faith. Not many years ago an *Euro' pean*, who had been hofpitably received and liberally fupported at *Matfamudo*, behaved rudely to a young married woman, who, being of low degree, was walking veiled through a ftreet in

the evening: her hufband ran to proted he', and refented the rudenefs, probably with menaces, poffibly with actual force; and the *European* is faid to have given him a mortal wound with a knife or bayonet, which he brought, after the fcuffle, from his lodging, This foul murder, which the law of nature would have juftified the magiftrate in punifhing with death, was reported to the king, who told the governor (I ufe the very words of ALWI') that " it would ?' be wifer to hulh it up." ALWI' mentioned a civil cafe of his own, which ought not to be concealed. When he was on the coaft of *Africa* in the dominions of a very favage prince, a fmall *European* veffel was wrecked; and the prince not only feized all that could be faved from the wreck, but claimed the captain and the crew as his flaves, and treated them with ferocious infolence. ALWI' affured me, that, when he heard of the accident, he haftened to the prince, fell proftrate before him, and by, tears and importunity prevailed on him to give the *Europeans* their liberty; that he fupported them at his own expenfe, enabled them to build another veffel, in which they failed to *Hinzuan,* and departed thence for *Europe* or *India;* he fhowed me the Captain's promiffory notes for fums, which to an *African* trader muft be a con-|iderable object, but which were no price far

liberty, fafety, and, perhaps, life, which **his** good, though difinterefted, offices had procured. I lamented, that, in my fituation, it was wholly out of my power to affift ALWI' in obtaining juftice; but he urged me to deliver an *Arabick* letter from him, enclofing the notes, to the Governor General, who, as he faid, knew him well; and I complied with his requeft. Since it is poffible, that a fubftantial defence may be made by the perfon thus accufed of injuftice, I will not name either him or the veffel, which he had commanded j but, if he be living, and if this paper fhould fall into his hands, he may be induced to reflect how highly it imports our national honour, that a people, whom we call favage. but who adminifter to our convenience, may have no juft caufe to reproach *us* with a violation of our contracts.

A CONVERSATION

WITH

ABRAM, AN ABYSSINIAN,

CONCERNING

THE *CITY OF GWENDER AND THE SOURCES OF THE NILE*

BY

THE PRESIDENT.

HAVING been informed, that a native of *Abyffinia* was in *Calcutta,* who fpoke *Arabick* with tolerable fluency, I fent for and examined him attentively on feveral fubjects, with which he feemed likely to be acquainted: his anfwers were fo fimple and precife, and his whole demeanour fo remote from any fufpicion of falfe-f hood, that I made a minute of his examination, which may not perhaps be unacceptable to the Society. *Gwender,* which BERNIER had long ago pronounced a *Capital City,* though LUDOLF aflerted it to be only a *Military Station,* and conjectured, that in a few years it would wholly difappear, is certainly, according to ABRAM, the *Metropolis* of *Abyffinia.* He fays, that it fe

nearly as large and as populous as *Mifr* or *Kahera*^ which he faw on his pilgrimage to *Jeru-' falem*; that it lies between two broad and deep rivers, named *Caha* and *Ancrib,* both which flow into the *Nile* at the diftance of about fifteen days' journey; that all the walls of the houfes are of a red ftone, and the roofs of thatch; that the ftreets are like thofe of *Calcutta,* but that the ways, by which the king paflès, are very fpacious; that the palace, which has a plaiftered roof, refembles a fortrefs, and ftands in the heart of the City; that the markets of the town abound in pulfe, and have alfo wheat and barley, but no rice; that fheep and goats are in plenty among them, and that the inhabitants are extremely fond of milk, cheefe, and whey, but that *the country people andfoldiery* make no fcruple of drinking the blood and eating the raw flefh of an ox, which they cut without caring whether he is dead or alive; . that this favage diet is, however, by no means general. Almonds, he fays, and dates are not found in his country, but grapes and peaches ripen there, and in fome of the diftant provinces, efpecially at *Carudar,* wine is made in abundance ; but a kind of mead is the common inebriating liquor of the *Abyffinians.* The late King was *Tilca Mahůt* (the firft of which words means *root or origin),* and the prefent, his bro-

ther *Tilca Jerjis.* He reprefents the royal forces at *Givender* as confiderable, and aflerts, perhaps at random, that near forty thoufand horfe are in that ftation ; the troops are armed, he fays, with mufkets, lances, bows and arrows, cimeters and hangers. The council of ftate confifts, by his account, of about forty Mihifters, to whom almoft all the executive part of government is committed. He was once in the fervice of a *Vazir,* in whofe train he went to fee the fountains of the *Nile* or *Abey,* ufually called *Alwey,* about eight days' journey from *Gwender:* he faw three fprings, one of which rifes from the ground with a great noife, that may be heard at the diftance of five or fix miles. I fhowed him the defcription of the *Nile* by GREGORY of *Amhara,* which LUDOLF has printed in *Etbio pick:* he both read and explained it with great facility; whilft I compared his explanation with the *Latin* verfion, and found it perfedly exact- He afferted of his own accord, that the defcription was conformable to all that he had feen and heard in *Ethiopia* ; and, for that reafon, I annex it. When I interrogated him on the languages and learning of his country, he anfwercd, that fix or feven tongues at leaft were fpoken there; that the mod elegant idiom, which the King ufed, was the *Ambarick;* that the *Ethiopick* contained,, as.

it is well known, many *Arabick* words; that, befides their facred' books, as the prophefy of ENOCH, and others, they had hiftories of *Abyffinia* and various literary compofitions; that their language was taught in fchools and colleges, of which there were feveral in the Metropolis. He faid, that no *Abyjjinian* doubted the exiftence of the royal prifon called *Wahtnin*, fituated on a very lofty mountain, in which the fons and daughters of their Kings were confined ; but that, from the nature of the thing, a particular defcription of it could not be obtained. " All thefe matters, faid he, are ex- " plained, I fuppofe, in the writings of YA'KUB, " whom I law thirteen years ago in *Gwender:* " he was a phyfician, and had attended the " King's brother, who was alfo a *Vazir,* in his " laft illnefs: the prince died; yet the king " loved YA'KU'B, and, indeed, all the court and " people loved him: the king received him in " his palace as a gueft, fupplied him with every " thing, that he could want; and, when he " went to fee the fources of the *Nile* and other " curiofities (for he was extremely curious), he " received every poffible affiftance and accom- " modation from the royal favour: he under- " flood the languages, and wrote and collected " many books, which he carried with him." It was impoffible for me to doubt, efpecially

when he defcribed the perfon of YAKU'B, that he meant JAMES BRUCE, Efq. who travelled in the drefs of a *Syrian* phyfrcian, and probably aflumed with judgement a name well known in *Abyjfmia:* he is ftill revered on *Mount Sinai* for his fagacity in difcovering a fpring, of which the monaftery was in great need ; he was known at *Jedda* by MI'R MOHAMMED HUSSAIN, one of the moft intelligent *Mahommedans* in *India :* and I have feen him mentioned with great regard in a letter from an *Arabian* merchant at *Mokha* It is probable, that he entered *Abyffihia* by the way of *Mujuwwa,* a town in the poflefffion of the *Mufelmans,* and returned through the defert mentioned by GREGORY in his defcription of the *Nile.* We may hope, that Mr. BRUCE will publifh an account of his interefting travels, with a verfion of the book of ENOCH, which no man but himfelf can give us with fidelity. By the help of *Abyffinian* records, great light may be thrown on the hiftory of *Yemen* before the time of MuHAMMED, fince it is generally known, that four *Ethiop* kings fucceffively reigned in that country, having been invited over by the natives to oppofe the tyrant DHU' NAWA'S, and that they were in their turn expelled by the arms of the *Himyarick* princes with the aid of ANUSHIRVAN king of *Perfia,* who did not fail, as it ufually happens,

to keep in fubjection the people, whom he had confented to relieve. If the annals of this period can be reftored, it muft be through the hiftoriea *of Abyffinia,* which will alfo correct the many errors of the beft *Afiatick* writers on the *Nile,* and the countries which its fertilifes.

ON

THE COURSE OF THE NILE.

THE *Nile*, which the *Abyffinians* know by the names of *Abey* and *Alawy*, or the *Giant*, gufhes from feveral fprings at a place, called *Sucút*, lying on the higheft part of *Dengala* near *Go/jam*, to the weft of *Bajemdir*, and the lake of *Dara* or *Wed;* into which it runs with fo ftrong and rapid a current, that it mixes not with the other waters, but rides or fwims, as it were, above them.

All the rains, that fall in *Abyffinia* and defcend in torrents from the hills, all ftreams and rivers, fmall and great, except the *Handzó*, which wafhes the plains of *Hengot*, and the *Hawafh* which flows by *Dewar* and *Fetgar*, are collected by this king of waters, and, like vaffals, attend his march: thus enforced he rufhes, like a hero exulting in his ftrength, and haftens to fertilife the land of *Egypt*, on which no rain falls. We muft except alfo thofe *Ethiopean* rivers, which rife in countries bordering on the ocean, as the kingdoms of *Cambat, Gurajy,*

Wafy, Nariyab, Gafy, Wej, and *Zinjiro,* whole Waters are difembogued into the fea.

When the *Alawy has* paffed the Lake, it proceeds between *Gojjam* and *Bajemdir,* and, leaving them to the weft and eaft, purfues a direct courfe towards *Ambera,* the fkirts of which it bathes, and then turns again to the weft, touching the borders of *Walaka;* whence it rolls along *Mugar* and *Sbawai-,* and, paffing *Bazawa* and *Gonga,* defeends into the lowlands of *Shankila,* the country of the Blacks: thus it forms a fort of fpiral round the province of *Gojjam,* Which it keeps for the moft part on its right.

Here it bends a little to the eaft, from which iquarter, before it reaches the diftricts of *Sennar,* it receives two large rivers, one called *Tacazzy,* which runs from *Tegri,* and the other, *Gwangue,* which comes from *Dembeia.*

After it has vifited *Sennar,* it wafhes the land of *Dongola,* and proceeds thence to *Nubia,* where it again turns eaftward, and reaches a country named *Abrim,* where no veflels can be navigated, by reafon of the rocks and crags, which obftruft the channel. The inhabitants of *Sennar* and *Nubia* may conftantly drink of its water, which lies to the eaft of them like a ftrong bulwark ; but the merchants of *Abyffinia,* who travel to *Egypt,* leave the *Nile* on their right, as foon as they have paiTed *Nubia,* and

are obliged to traverfe a defert of fand and gravel, in which for fifteen days they find neither wood nor water;'they meet it again in the country of *Reif* or *Upper Egypt,* where they find boats on the river, or ride on its banks, refrc'fhing themfelves with its falutary ftreams.

It is afferted by fome travellers, that, when the *Alawy* has pafi'ed *Senndr* and *Dongohr*^ but before it enters *Nubia,* it divides itfelf; that the great body of wate;' flows entire into *Egypt,* where the fmaller branch (the *Niger)* runs weftward, not fo as to reach *Barbary,* but towards the country of *Alwah,* whence it rufhes into the great fea. The truth of this fadt I have verified, partly by my own obfervation, and partly by my inquiries among intelligent men ; whofe anfwers feemed the more credible, becaufe, if fo prodigious a mafs of water were to roll over *Egypt* with all its wintry increafe, not the land only, but the houfes, and towns, of the *Egyptians* muft be overflowed.

ON

THE INDIAN GAME OF CHESS.

BY

THE PRESIDENT.

IF evidence be required to prove that chefs was invented by the *Hindus,* we may be fatisfied with the teftimony of the *Perfians;* who, though as much inclined as other nations to appropriate the ingenious inventions of a foreign people, unanimoufly agree, that the game was imported from the weft of *India,* together with the charming fables of VISHNUSARMAN, in the fixth century of our era: it feems to have been immemorially known in *Hinduftan* by the name of *Cbaturanga,* that is, the four *anga's,* or *members,* of an army, which are faid in the *Amara-cofha* to be *hajlyas warafhapaddtam,* or *elephants, horfes, chariots,* and *foot-foldiers*; and, in this fenfe, the word is frequently ufed by Epick poets in their defcriptions of real armies. By a natural corruption of the pure *Sanfcrit* word, it was changed by the old *Perjians* into *Chatrang,* but the A*rabs,* who foon after took poffeffion of their country, had neither the initial nor final

letter of that word in their alphabet, and confequently altered it further into *Shatranj,* which found its way prefently into the modern *Perfian,* and at length into the dialects of *India,* Inhere the true derivation of the name is known only to the learned: thus has a very fignificant word in the facred language of the *Brahmans* been transformed by fuccefiive changes into *axedrez, fence hi, échecs, chefs,* and, by a whimfical concurrence of circumftances, given birth to the *Englifh* work *check,* and even a name to the *Exchequer* of *Great Britain.* The beautiful fimplicity and extreme perfection of the game, as it is commonly played in *Europe* and *Afia,* convince me, that it was invented by one effort of fome great genius ; not completed by gradual improvements, but formed, to ufe the phrafe of *Italian* criticks, *by the firft intention* ; yet of this fimple game, fo exquifitely contrived' and fo certainly invented in *India,* I cannot find any account in the claffical writings of the *Brdhmans.* It is, indeed, confidently afferted, that *Sanfcrit* books on Chefs exift in this country, and, if they can be procured at *Banares,* they will affuredly be fent to us: at prefent I can only exhibit a defcription of a very ancient *Indian* game of the fame kind; but more complex, and, in my opinion, more modern, than the fimple Chefs of the *Perfians.* This game is

alfo called *Chaturanga,* but more frequently *Chaturdji,* or the *four Kings,* fince it is played by four perfons reprefenting as many princes, two allied armies combating on each fide: the defcription is taken from the *Bhawifhya Puran,* in which YUDHISHT'HIR is reprefented converfing with VYA'SA, who explains at the king's requeft the form of the fictitious warfare and the principal rules of it: " having marked " *eight* fquares on all fides, fays the Sage, place " the *red* army to the eaft, the *green* to the " fouth, the *yellow* to the weft, and the *black* to " the north: let the *elephant* ftand on the left of " the *king;* next to him, the *horfe;* then, the " *boat;* and, before them all, four *foot-foldiers*; " but the *boat* muft be placed in the angle of " the board." From this paffage it clearly appears, that an army, with its four *angas,* muft be placed on each fide of the board, fince an *elephant* could not ftand, in any other pofition, on the *left* hand of each *king;* and RADHA-"CA'NT informed me, that the board confifted, like ours, of *fixty-four* fquares, half of them occupied by the forces, and half, vacant: he added, that this game is mentioned in the oldeft law-books, and that it was invented by the wife of RA'VAN, king of *Lanca,* in order to amufe him with an image of war, while his metropolis was clofely befieged by RA'MA in the fecond

age of the world. He h'ad not heard the ftory told by FIRDAUSI near the cloTe of the *Shah-ndmah,* and it was probably carried into *Perjia* frorn *Canyacuvja* by BORZU, the *favourite phy-Jician,* theftce called *Vaidyapriya,* of the great ANUSHIRAVA'N; but he faid, that the *Brdb' mans* of *Gaur,* or *Bengal,* were once celebrated for fuperior fkill in the game, and that his father, together with his fpiritual preceptor JAGANNAVH, now living at *Tribeni,* had inftructed two young *Brdbmans* in all the rules Qf it, and had lent them to *Jayanagar* at the requeft of the late *Raja,* who had facially rewarded them. A f*hip,* or *bo-at,* is iubuituted, we fee, in this complex game for the *rat'h* or armed *chariot,* which the *Benctaicfe* pronounce *rot'h,* and which the *Perfians* changed into *rokh,* whence came the *rook* of fome *European* nations; as the *vierge* and fol of the *French* are fuppofed to be corruptions *of ferz* and *fil,* the *prime minijler* and *elephant* of the *Perfums* and *Arabs'* it were vain to feek an etymology of the word' *rook* in the modern *Perfian* language; for, in all the paffages extracted from FIRDAUSI and JA'MI, where *rokb* is conceived to mean a *hero,* or *ct fabulous bird,* it ftgnifies, I believe, no more than a *cheek* or a *face;* as in the following defcription of a proceffion in *Egypt:* " when a " thoufand youths, like cypreifes, box-trees, and

" firs, with locks as fragrant, cheeks as fair, and " bofoms as delicate, as lilies of the valley, were " marching gracefully along, thou wouldft have " faid, that the new fpring was *turning his face* " (not, as HYDE tranflates the words, *carried on* " *rokhs* from ftation to ftation;" and, as to the battle of the *duwazdeh rokh*, which D'HERBELOT fuppofes to mean *douze preux chevaliers*, I am ftrongly inclined to think, that the phrafe only fignifies a combat of *twelve perfons face to face*, or fix on a fide. I cannot agree with my friend RADHA'CA'NT, that a *fhip* is properly introduced in this imaginary warfare inftead of a *chariot*, in which the old *Indian* warriours conflantly fought; for, though the *king* might be fuppofed to fit in a *car*, To that the four *angas* would be complete, and though it may often be neceffary in a real campaign to pafs rivers or lakes, yet, no river is marked on the *Indian*, as it is on the *Chinefe*, chefs-board, and the intermixture of fhips with horfes, elephants, and infantry embattled on a plain, is an abfurdity not to be defended. The ufe of *dice* may, perhaps, be juftified in a reprefentation of war, in which *fortune* has unqueftionably a great fhare, but it feems to exclude chefs from the rank, which has been affigned to it, among the fciences, and to give the game before us the appearance of *whift*, except that pieces are ufed

openly, inftead of cards which are held concealed: neverthelefs we find, that the moves in the game defcribed by VYA'SA were to a certain degree regulated by *chance*; for he proceeds to tell his royal pupil, that, " if *cinque* be " thrown, the *king* or a *pawn* muft be moved ; " if *quatre*, the *elephant*; if *trois*, the *horfe*; and " if *deux*, the *boat*."

He then proceeds to the moves: " the *king* " pafles freely on all fides but over *one* fquare " only; and with the fame limitation, the *pawn* " moves, but he advances ftraight forward, and " kills his enemy through an angle; the *ele-* " *phant* marches in all directions, as far as his " driver pleafes; the *horje* runs obliquely, tra- " verfing three fquares ; and the *fhip* goes over " two fquares diagonally." The elephant, we find, has the powers of our *queen*, as we are pleafed to call the *minifter*, or *general*, of the *Perfians*, and the *fhip* has the motion of the piece, to Which we give the unaccountable appellation of *bifhop*, but with a reftriction, which pauft greatly leffen his value.

The bard next exhibits a. few general rules and fuperficial directions for the conduct of the game: " the *pawns* and the *fhip* both kill and " may be voluntarily killed; while the *king*, the " *elephant*, and the *horfe* may flay the foe, but " cannot expofe themfelves to **be flain. Let**

" each player preferve his own forces with ex-
" treme care, fecuring his *king* above all, **and**
" not facrificing a fuperior, to keep an inferior,
" piece." Here the commentator on the *Purán* obferves, that, the *horfe,* who has the choice of *eight* moves from any central pofition, muft be preferred to the fhip, who has only the choice of *four;* but this argument would not have equal weight in the common game, where the bifhop and *tower* command a whole line, and where a knight is always of lefs value than **a** tower in action, or the bifhop of that fide on which the attack is begun. " It is by the over-
" bearing power of the *elephant,* that the king
" fights boldly; let the whole army, therefore,
" be abandoned, in order to fecure the *elephant:*
" the king muft never place one elephant before
" another, according to the rule of GOTAMA,
" unlefs he be compelled by want of room, **for**
" he would thus commit a dangerous fault;
" and, if he can flay one of two hoftile ele-
" phants, he muft deftroy that on his left hand."
The laft rule is extremely obfeure ; but, as GOTAMA was an illuftrious lawyer and philofopher, he would not have condefcended to leave directions for the game of *Cbaturanga,* if it **had** not been held in great eftimation by the ancient fages of *India.*

AU that remains of the paffage, **which was**

copied for me by RA'DHA'CA'NT and explained by him, relates to the feveral modes, in which a partial fucc^fs or complete victory may be obtained by any one of the four players; for we fhall fee, that, as if a difpute had arifen between two allies, one of the kings may affume the command of all the forces, and aim at feparate conqueft. " Firft, when any one king has " placed himfelf on the fquare of another king, " which advantage is called *Sinbafana,* or *the* " *throne,* he wins a ftake; which is doubled, if " he kill the adverfe monarch, when he feizes " his place; and, if he can feat himfelf on the " throne of his ally, he takes the command of " the whole army." Secondly ; " if he can oc- " cupy fucceflively the thrones of all three " princes, he obtains the victory, which is " named *Chaturaji* and, the ftake is doubled, if " he kill the laft of the three, juft before he " takes poffeffion of his throne; but, if he kill " him on his throne, the ftake is quadrupled." Thus, as the commentator remarks, in a real warfare, a king may be confidercd as victorious, when he feizes the metropolis of his adverfary; but, if he can deftroy his foe, he difplays greater heroifm, and relieves his people from any further folicitude. " Both in gaining the *Sinbafana* " and the *Chaturaji,* fays V Y A S A, the king ' muft be fupported by the *elephants* or by all

" the forces united." Thirdly; " When one " player has his own king on the board, but " the king of his partner has been taken, he " may replace his captive ally, if he can feize " both the adverfe kings; or, if he cannot ef- " fect their capture, he may exchange his king " for one of them, againft the general rule, and " thus redeem the allied prince, who will fup- " ply his place." This advantage has the name of *Nripacrifhta,* or *recovered by the king;* and the *Naucacrifht a* feems to be analogous to it, but confined to the cafe of fhips. Fourthly; " If a pawn can march to any fquare on the op- " pofite extremity of the board, except that of " the king, or that of the fhip, he affumes " whatever power belonged to that fquare; and " this promotion is called *Sbat'pada,* or *the fix* " ftrides." Here we find the rule, with a Angular exception, concerning the advancement of *pawns,* which often occafions a moft interefting ſtruggle at our common chefs, and which has furnifhed the poets and moralifts of *Arabia* and *Perfia* with many lively reflections on human life. It appears, that " this privilege of *Shaf-* "*pada* was not allowable, in the opinion of " GO'TAMA, when a player had three pawns on " the board; but, when only one pawn and " one fhip remained, the pawn might advance " even to the fquare of a king or a fhip, and

" iflume the power of either." Fifthly ; " Ac'
" cording to the *Racjhafas,* or *giants* (that is,
" the people of *Lanca,* where the game was in-
dented), there could be neither victory nor
" defeat, if a king were left on the plain with-
" out force; a fittiation which they named *Ca-*
" *cacafht'ha"* Sixthly; " If three fhips hap-
" pen to meet, and the fourth fhip can be
" brought up to them in the remaining angle,
" this has the name of *Vrihannauca*; and the
" player of the fourth feizes all the others."
Two or three of the remaining couplets are fa
dark, either from an error in the manufcript or
from the antiquity of the language, that I could
not- underftand the *Pandit's* explanation of
them, and fufped that they gave even him
very indiftinft ideas ; but it would be eafy,
if it were worth while, to play at the game by
the preceding rules ; and a little practice would,
perhaps, make the whole intelligible. One cir-
cumftance, in this extract from the *Puran'*
feems very furprizing: all games of hazard are'
pofitively forbidden by MENU, yet the game of
Cbaturanga, in which dice are ufed' is taught
by the great VYA'SA himfelf, whofe lawtrad
appears with that of GOTAM A among the
eighteen books, which form the *Dhermafaftra;*
but, as RA'DHA'CA'NT and his preceptor JÁ-
GANNA'T'H are both employed by government

in compiling a Digeft of *Indian* laws, and as both of them, efpecially the venerable Sage of *Tribeni* underftand the game, they are able, I prefume, to affign reafons, why it **fhould** have been excepted from the general prohibition, **and** even openly taught by ancient and modern *Brahmans.*

AN

INDIAN GRANT OF LAND

IN Y. C. 1018,

LITERALLY TRANSLATED FROM THE SANSCRIT,

BY THE PRESIDENT.

AS EXPLAINED BY

RAMACHANDRA PANDIT, communicated by GENERAL CARNAC,

OM. VICTORY AND ELEVATION!

STANZAS.

MAY He, who in all affairs claims precedence in adoration; may that *Gan'anáyaca*, averting calamity, preſerve you from danger!

2. May that SIVA conſtantly preſerve you, on whoſe head ſhines (GANGA') the daughter of JAHNU reſembling-the-pure-creſcent-riſing-from-the-ſummit-of-SUMERU! *(a compound word of ſixteen ſyllables).*

3. May that God, the cauſe of ſucceſs, the cauſe of felicity, who keeps, placed even by himſelf on his forehead a ſection of the-moon-with-cool-beams, drawn-in-the-form-of-a line-reſembling-that-in-the-infinitely-bright ſpike-of-

a-freflr-blown-C/taaz (who is) adorned-with-a~grove~of-thick-red locks-tied-with-the-Prince-oF-Serpents, be always prefent and favourable to you!

'. The fon of JI'MU'TACE'TU ever affectionate, named JI'MU'TAVA'HANA, who, furelyi preferved (the Serpent) S'ANC'HACHU'D'A from *Garuda (the Eagle of* VISHNU), *was* famed *'m* the three worlds, having negleCted his own body, as if it had been grafs, for the FaKe of others.

5. *(Two couplets in rhyme.)* In his family-was a monarch *(named)* CAPARDIN (or, *with thick hair,* a title of MAHA'DE'VA), chief of the race of SI'LA'RA, reprcfling the infolence of his foes ; and from him came a fon, named PULAS'ACTI, equal in cncreafing glory to the fun's bright circle.

6. When that fon of CAPARDIN was a new-born infant, through fear of him, homage was paid by all his collected enemies, with water held aloft in their hands, to the delight of his realm.

7. From him came a fon, the only warriour on earth, named SRI'VAPPUVANNA, a Hero in the theatre of battle.

8. His fon, called S'RI' JHANJHA, was highly

celebrated, and the preferver *of his country*; he afterwards became the Sovereign of *Gógni:* he had a beautiful form.

9. From him *came* a fori, whofe-renown-was-far-extented-and-confounded-the-mind-with his-wonderful-ads, the fortunate BAJJADA DE'VA: he was a monarch, a gem in-the-diadem-of-the-worldVcircumference; who ufed Only the forcible weapon of his two arms readily on the plain of combat; and in whofe bofom the Fortune of Kings heriëlf amorouflÿ played ' as *in the bofom* of the foe of MURA (or VISHNU),

10. Like JAYAṄTA, *fon* to thfe foe of VRITTA (or INDRA), like SHANMUC'HA (or CARTICE'YA)FON to PuRARi (orMAHAWVA) then fprang from him a fortunate fon, with a true heart, invincible;

11. Who in liberality was CARNA before our eyes, in truth even YuDHIsHTHIRA,in glory a blazing Sun, and the rod of CA'LA (or YAMA' *judge of the infernal regions)* to his enemies;

12. By whom the great counfellors, who were under his protection, *and* others near *him,* are preferved in this world: he is a conqueror, named with propriety S'ARANA'GATA VAJRA' PANJARADEVA.

13. By whom when this world was over-

Fhadowift with-continual-prefents-of-gold,for his liberality he was named JAG ADA RTHI I (or *Enriching the world) in* the midft of the three regions of the univerfe.

14. Thofe Kings afluredly, whoever they may be, who are endued with minds capable of idling their refpective dominions, praife him for the greatnefs of his veracity, generality, and valour ; *arid* to thofe princes, who are deprived of their domains, and feek his protection, he allots **a** firm fettlement: may he, the Grandfather of the RA'YA, be victorious ! *he is* the fpiritual guide of *his* counfellors, *and they are* his pupils. Yet farther.

15. He, by whom the title of GO'MMA'YA was conferred on *a per/on* who attained the object of his defire; by whom the realm, fhaken by a man named E'YAPADE'VA, was even made firm, and by whom, being the prince of *Mamalambuva* (I fuppofe, *Mambei,* or *Bombay)* fecufity from fear was given to me broken *with affliction;* He was the King, named SRI' VIRUBANCA: how can he be other wife painted ? *Here fix fyllables are effaced in one of the Grants; and this verfe is not in the other.*

16. His fon *was* named BAJJADADE'VA, a gem on the forehead of monarchs, eminently fkilled in morality; whofe deep thoughts all

the people, clad **in horrid armour, priife even,** to this day.

17. Then was born his brother the prince ARICE'SARI (a lion among his foes), the beft of good men; who, by overthrowing the ftrong mountain of his proud enemies, did the act of a thunder-bolt; having formed great defigns even in his childhood, and having feen the Lord of the Moon (MAHA'DEVA) FT*anding* before him, he marched by his father's order, attended by his troops, and by valour fubdued the world.

Yet more———————.

18. Having raifed up his flain foe on his fharp fword, he fo afflicted the women in the hoftile palaces, that their forelocks fell difordered, their garlands of bright flowers dropped from their necks on the vafes of their breads, and the black luftre of their eyes difappeared.

19. A *warriour,* the plant of whole fame grows up over the temple of BRAHMA'S Egg (the univerfe), from-the repeated-watering-of-it-with-the'drops-that-fell-from-the-eyes-of-the-wives-of-his-flaughtered-foe.

Afterwards by the multitude of his innate virtues *(tbenfolloivs a compound word of an hun' dred and fifty-two fyllables)* the-fortunate-ARi-

C-E'SARI-DR'VARA'JA-Lord-of-the-great-circlc-adorned'with- -company-of-princes-with-VAJRAPANjARA-tof-whoip-men-feek-the-protetion-an~elephant's-hook-in-the-forehead-of-the-world-pleafed-with-encreafing-vice-a-Flamingenbird-in-the-pool-decked-with-flowers-like-thofe-of-paradife-and-with-A'DITYA-PANDITA-chief-of-the-diftridts-of-the-world-through-the-liberality-of-the-lord-of-the-Weftern-Sea-holder-of-innate-knowledge-who-bears-a-golden-eagle-on-his-ftandard-defcended-from-the-ftock-of JI'MU'TAVA'HANA-king-of-the-race of-Silara-Sovereign-of-the-City-of-T^^r^-Supreme-ruler-of-exalted-counfellors-afTembled-when-extended-fame-had-been-attained *(the monarch* thus defcribed) governs-the-whole region-of-C'Wtftftf-confifUng-of-fourteen-hundred~villages-with-cities-and-other-places-comprehended in-many-diftricts-acquired-by-his-arm. Thus he fupports the burden of thought concerning this domain. The Chief-Minifter S'RI' VA'SAPAIYA *and* the very-religioufly-purified S'RI' VA'RDIIIYAPAIYA being at this time prefent, he, the fortunate ARICE'SARIDE'VARA'JA, Sovereign of the great circle, *thus addreffes* even all who inhabit-the-city-SRi' STHA'NACA *(or the Man/ion of Lacshmi*, his-own-kinfmen-and-Qthers-there-affembled, princes-counfellors-priefts-minifters-fuperiors-inferiors-fubjed-to'his

commanls, alfo the-lords-of^iftridts,-the'Uo-vernors-of-towris-chiefs - of-vil^Pl-the -mafters^ of-families-employed-or-unemployed-fervants-of the-King-and~/w-countfymen. Thus he greets all-the-holy-men-and-others-inhabiting-the-city-of *Hanyamana :* reverence be to you, as it is becoming, with all the marks of refped, faluta-' tion, and praife!

STANZA.

Wealth is inconftant; youth, deftroyed in an inftant; *and* life, placed between the teeth of CRITANTA *(or* YAMA *before mentioned).*

Neverthelefs neglect *is Jhown* to the felicity of departed anceftors. Oh! how aftonifhing are the efforts of men !

And thus.—Youth is publickly fwallowed-up by-the-gianteis Old-Age admitted-into-its-inner manfion ; and the bodily-frame-is-equally-obnoxious-to-the-affault-of-death-of-age-and-the-mifery-born-with-man-of-feparation-between-united-friends-like-falling-from-heaven-into-the-lower regions: riches and life are two things more-moveable-than-a-drop-of water- trembling-on-the'eaf-of-a-lotos-fhaken-by-the-wind; and the world is like-the-iirft delicate -foliage -of.a-plantain tree. Confidering this in fecret with a firm difpaffionate underilanding, and alfo the

fruit of liberal donatioas mentioned *by the wife,* I *calico-mind^tbefe*

STANJJS.

1. In the *Satya, Tret a, a*nd *Dwaper* Ages,, great piety was celebrated;, but in this *Caliyuga* the *Mums* have nothing to commend but liberality;

2. Not fo productive of fruit is learning, not fo productive is piety, as liberality, fay the *Mum's* in this *Cali* Age. And, thus was it faid by the Divine VYA'SA :

3. Gold *was the* firft offspring of Fire; the Earth *is* the daughter of VISHNU, and kine are the children of the Sun : the three worlds, *therefore,* are aflliredly given by him, who makes a gift of Gold, Earthy and Cattle.

'. *Our* deceMed fathers clap their hands, *our* Grandfathers exult: *faying,* " a donor of land " is born in our family : he will redeem us."

5. A donation of land to-good perfons, for holy pilgrimages, and on the (five) folemn days of the moon, is the mean of pafling over the deep boundlefs ocean of the world.

' 6. White parafols, and elephants mad with pride (the infi*gnia* of royalty) *are* the flowers of a grant of land : the fruit *is* INDR A in heaven.

Thus, confirming the declarations of the ancient Munis learned in the diftinction between juftice and injuftice, for the fake of benefit to my mother, my father, and myfelf, on the fifteenth of the bright moon of *Cdrtica*, in the middle of the year *Pingala* (perhaps of the *Serpent*), when nine hundred and forty years, fave one, are reckoned as paft from the time of King SACA, or, in figures, the year 939, of the bright moon of *Cdrtica* 15 (that is 1708—939 = 769 years ago from Y. C. 1787. The moon being then full and eclipfed, I having bathed in the oppofite fea refembling the girdles round the waift of the female Earth, tinged with a variety of rays like many exceedingly bright rubies, pearls *and other* gems, with water whofe mud was become mufk through the frequent bathing of the fragrant bofom of beautiful Goddeffes rifing up after having dived in it; and having offered to the fun, the divine luminary, the gem of one circle of heaven, eye, of the three worlds, Lord of the Lotos, a difh embellifhed with flowers of various forts (this difh is filled with the plant *Darbha*, rice in the hufk, different flowers, and fandal) have granted to him, who has viewed the preceptor of the Gods and of Demons, who has adored the Sovereign Deity the hufband of AMBicA (or DURGA), has facrificed caufed others to facri H

fice,-rKas read-caufed-others-tb-read-and-has-perfotmed-the-reft-of-the-fix (Sacerdotal) functions j who-is-eminently-fkilied-in-the-whok-bufmefs-of-performing-facrifices, who-has-held-tip the-root-and-ftalk-of-the~facred'otos; who-infaabits-fhe-city-SRi ST'HA'NACA *(or abode of Fortune),* defcended from JAMADAGNI 3 who'-performs-due-rites- in-the-holy-ftream ; who-diftinctly- knows - the- myfterious - branches -(of the *Fédas),* the domeftick prieft, the reader, SRĪ TICCAPAIYA, fon of SRĪ CHCH'HINTAPAIYA the aftronomer, for-the-purpofe-of-facrificing-caufmg-others-to-facriiice-reading-caufing-others to-read-and-difcharging-the-reft-of-the-fix- (Sacerdotal-) duties, of performing-the (daily fervice of) *Vaiśwadeva* with offerings of rice, milk, and materials of facrifice, and-of-completing- with-due-folemnity the facrifice-of-fire-of doing-fuch-acts-as-muft continually be-done, and fuch-as-muft-occafioftally-be-perlbrmed, of paying-due-honours to guefts and ftrangers, and-of-iupporting his-own-family, the village of Chavinara-ftanding-at-the-extreiiftity of-the-territory of *Vatfardja,* and *the* boundaries of which *are,* to the Eait the village of *Puagamha* and a water-falfcfrom a moutain; to the South the villages of *Nagdabd* and *Miiladongarica;* to the Weft the river *Sdmbarapa/licd;* to the North the villages of *Sambie* and *Cat'iy a lac a;* and be-

fides this the full *(diftrict)* of *tocabala Pallica,* the boundaries of which *are* to the Eaft *Sidabalt* to the South the river *Mot'Chala,* to the Weft *Cacadeva, Hallap allied,* and *Bddaviraca,* to the North *Taldvalt B allied ;* and alfo the Village of *Aulaciya,* the boundaries of which (are) to the Eaft T*dddga*; to the South *Govini*; to the Weft *Charted,* to the North *Calibaldyackdli:* (that land) thus furveyed-on-the-fbur-quarters-and limited-to-its-proper-bounds, with its-herbage- wood-and-water, and with-power-of puniihing-for-the-ten-crimes, except that before given as the portion of *Diva,* or of *Brahmà,* I have hereby releafed, and limited - by-the-duration-of-the-fun-the- moon -and -mountains, confirmed with-the-ceremoriy~of adoration, with a copious effufion of water and with the higheft acts-of-worfhip; *andHhe fame land* fhall be enjoyed by his lineal-and-collateral-heirs, or caufed-to-be enjoyed, nor fhall difturbance be given by any perfon whatever: ftice it is thus declared by great *Muni's.*

STANZAS.

The Earth is enjoyed by many kings, by SA'GAH, and by others: to whdebfbever the foil at any time belongs, to him at that time belong the fruits of it.

2. A fpeedy gift is attended with no fatigue

a continued fupport, with great trouble: therefore, even the *Rijhfs* declare, that a continuance of fupport is better than a fingle gift,

3. Exalted Emperors of good difpofitions have given land, as RA'MABHADRA advifes, again and again: this is the true bridge of juftice for fovereigns : from time to time (O kings) that bridge muft be repaired by you.

'. Thofe poflèflions here below, which have been granted in former times by fovereigns, given for-the-fakeof-religion'ncreafe-of-wealth-or-of-fame, are exactly equal to flowers, which have been offered to a Deity: what good man would refume such *gifts ?*

Thus, confirming the precepts of ancient *Mams,* all future kings muft gather the fruit-of-obferving-religious-duties ; and let not the ftain-of-the-crime-of~deftroying-this-grant be borne henceforth by any-one: fince, whatever *prince,* being fupplicated, fhall, through avarice, having-his- mind -wholly- furrounded- with - the - gloom-of - ignorance - contemptuoufly - difmifs - the - injured-fuppliant, He, being guilty of five great andyfo? fmall crimes, fhall long in darknefs inhabit *Raurava, Maharaurava, Andba, Tamifra,* and the other plaqes of punifhment. And thus it is,declared by the divine VYASA :

STANZAS.

1. He, who feizes land, given-by-himfelf or by-another (fovereign), will rot among worms, himfelf a worm, in the midft of ordure.

2. They, who feize granted-land, are born again, living with great fear, in dry cavities of trees in the unwatered forefts on the *Vinddhian* (mountains)'

3. By feizing one cow, one veflure, or even one naif s breadth of ground, *a king* continues in hell till an univerfal deftruction of the world has happened.

'. By (a gift of) a thoufand gardens, and by (a gift of) a hundred pools of water, by (giving) a hundred *lac* of oxen, a diffeifor of (granted) land is not cleared from offence.

5. A grantor of land remains in heaven fixty thoufand years; a diflHfcr, and he, who refufes to do juftice, continues as many (years) in hell.

And, agreeably to this, in what is written by' the hand of the Secretary, (the King) having ordered it, declares his own intention; as it is written by the command of me, fovereign of the great Circle, the fortunate ARICE'SARI DE-'VARA'j A, fon of the Sovereign of the Great Circle, the Fortunate, invincible, DE'VARAJA.

And this is written, by ordief of the Fortunate

King, by me JO'-UBA, the brother's-fon-of S'RI' NA'GALAiYA,-the great-Bard,-dwelling-in-the royal palace ; engraved-on-plates-of-copper by VEḌAPAIYA'S Ton MANA DHA'RA PAIYA, Thus (it ends).

Whatever herein (may be) defectiye in-one-fyllable, or have-one-fyllable-redundant, all that is (neverthelefs) complete evidence (of the grant). Thus (ends the whole).

INSCRIPTIONS

ON

THE STAFF OF FIRU'Z SHAH.

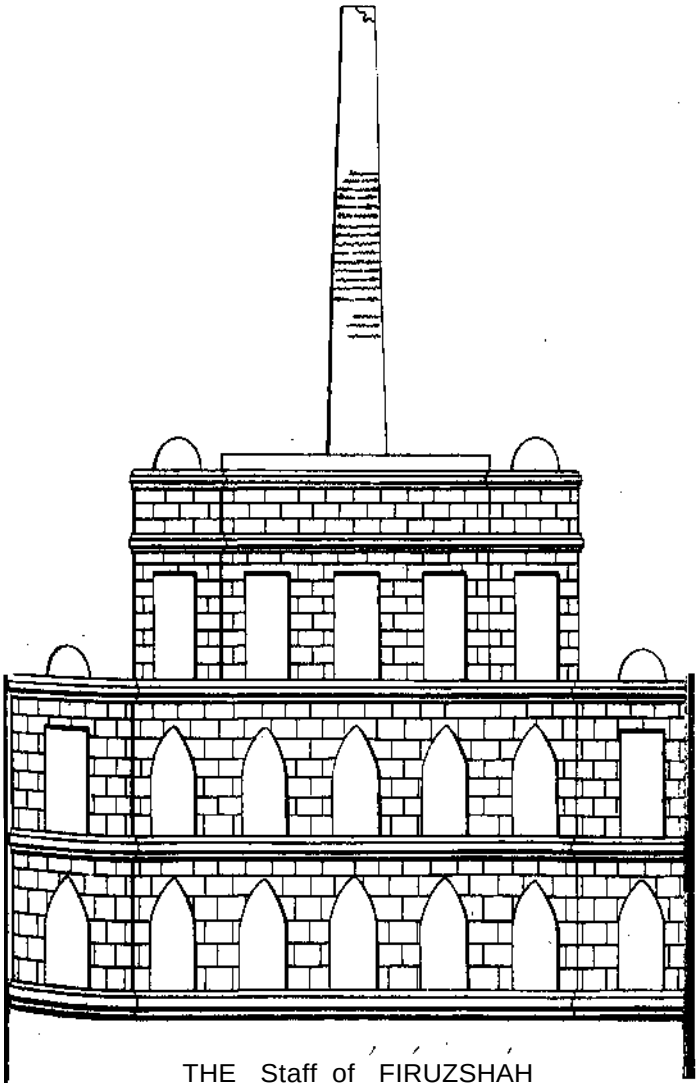
TRANSLATED FROM THE .SANSCRIT,

AS EXPLAINED BY RA'DHA'CA'XTA SAIWAX

BY

THE PRESIDENT.

ON a very fingular monument near *Dehli,* an outline of which is here exhibited, and which the natives call the Staff of FI'RU'Z SHAH, are feveral old Infcriptions partly in ancient *Ndgarì* letters, and partly in a character yet unknown; and Lieutenant Colonel POLIER, having procured exact impreflions of them, prefents the Society with an accurate copy of all the kifcriptibns. Five of them are in *Sanfcrit,* and, for the moft part, intelligible; but it will require great attention and leifure to decyphcr the others: if the language be *Sanfcrit,* the powers of the unknown letters may perhaps hereafter be difcovered by the ufual mode of decyphering; and that mode, carefully applied even at ferft, may lead to a difcovery of the language. In the mean time a literal verfion of the legible infcriptions is laid before you: they are on the



THE Staff of FIRUZSHAH

whole fufficiently clear, btct'the fenfe of one of two paffages is at pyeftnt inexplicable.

I.

The firft, on the Southwell fide oPthe pillar, is perfectly detached from the reft: it is about ieventeen feet from the bafe, and two feet higher than the other infcriptions.

OM.

In the year 1230, on the firft day of the Bright half of the month *Vaifdch* (a monument), of the Fortunate-VYSALA-DE'VA-fon of the-Fortunate-AMILLA DE'vA,-King-of-»Stf-*cambhar).*

Il

The next, which is engraved as a fpecimen of the character, confifts of two ftanzas in four lines; but each hemiftich is imperfect at the end, the two firft wanting *feven,* and the two laft *Jive,* fyllables : the word *Sacambhari* in the former inicription enables us to fupply the clofe of the *third* hemiftich.

OM.

As far as *Vindhya,* as far as *Himddri* (the mountain of Snow), he was not deficient in celebrity. . . . . making *Arydverta* (the Land of Virtue, *or India),* even once more what its name fignifies. . . . . He having departed,

PRATIVARAMANA TILACA (is) king of SA-*cambbari: Sacam* only Trains on the "monument) by us (the region between) *Himawat and Vindhya* has been made tribrary.-

In the year from *Srì* VICRAMA'DITYA 123, in the Bright half of the month *Vaifácḥ* . . at that time the *Rdjaputra Sri* SALLAc A Was Prime Minifter.

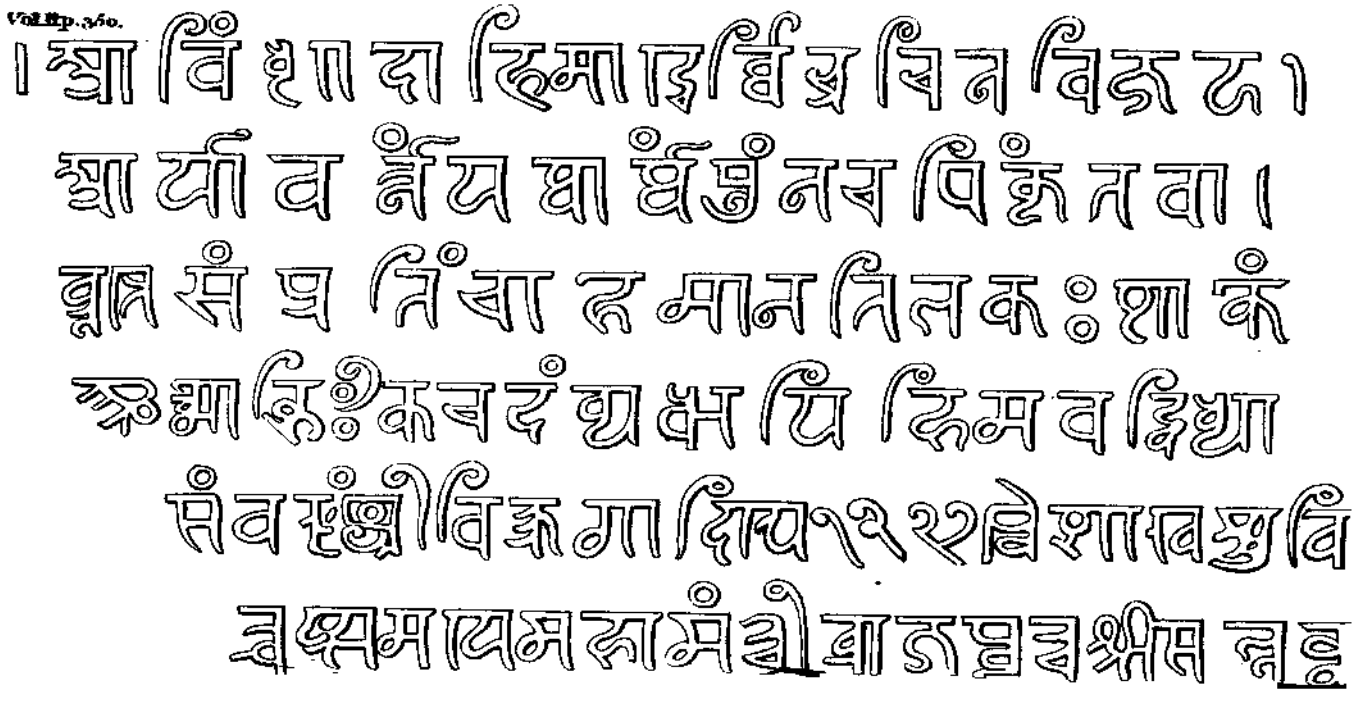
The fecond ftanza, fupplied partly from the laft infcription, and partly by conjecture, will run thus:

uritte faprativahamana.tilacah s acambharibhupatih
"ajmábhìh caradam vyadȟayi himawadvindhy'itavimand'alanu

The date 123 is here perfectly clear; at leaft it is clear, that only *three* figures are written, without even room for a cipher after them; whence we may guefs, that the double circle in the former infcription was only an ornament', or the neutral termination *am:* if fo, the date of *both* is the year of CHRIST *jixty-feven* ; but, if the double circle be a Zero, the monument of VI'SALA DE'VA is as modern as the year 117' or *nineteen* years before the conqueft of *Debit* by SHIHA'BU'DDI'N.

III. and IV.

The two next infcriptions were in the fame words, but the ftanzas, which in the fourthare extremely mutilated, are tolerably perfect in the



thirds wanting: only a few fyllables at the beginning of the hertiiftichs:

yaś cſhivéſhu praharṭá nṛipatiſhu vinamatcandharéſhu praſannah
—vah ſ'ambi purindrah jagati vijayatè viſala clhónipálah
da ſájnya éſha vijayì ſantánajánátmajah
púnán cſhemáſtu bruvatamudyógas'únyanmanah

He, who is refentful to kings intoxicated with pride, indulgent to thofe, whofe necks are humbled, an INPRA in the city *of Qaufambi* (I fufpect *Caufambi)* a city near *Haftindpur,* to be the true reading), *who* is victorious in the world, VISALA, fovereign of the earth : he gives. his commands being obeyed, he is a conqueror, the fon of SANTA'NAJA'NA, whofe mind, when his foes fay, ' Let there be mercy,' is free from further hoftility.

This infcription was engraved, in the prefence of SRI TILACA RA'JA, by SRI'PATJ, the fon of MA'HAVA, a *Cayaft'ba* of a family in *Gauda,* or *Bengal*

V.

The fifth feems to be an elegy on the death of a king named VIGRAIIA, who is reprefented as only (lumbering: the laft hemiftich is hardly legible and very obfcure; but the fenfe of both ftanzas appears to be this.

O'M.

I. An offence to the eyes of (thy) enemy's confort (thou) by-whom-fortune-was-given-to-

every fuppliant, thy fame, joined to extejifiVei dominion, fhines, as we defire, before us: the heart of (thy) foes was vacant, even as a path in a defert, where men are hindered from pafling, O fortunate VIGRAHA RA'JADE'VA, in the jubilee occafioned by thy march.

2. May thy abode, O VIGRAHA, fovefeigrr of the world, be fixed, as in reafon (it ought), in the bofoms, embellifhed with love's allurements and full of dignity, of the women with beautiful eyebrows, who were married to thy enemies! Whether thou art INDRA, or VISHNU, or SIVA, there is even no deciding: thy foes (are) fallen, like defcending water; oh! why doft thou, through delulion, continue fleeping?

ON THE

BAYA, OR INDIAN GROSS-BEAK.

Defcribed by AT'HAR ALI' KHA'N *of Dehli.*

TRANSLATED

BY THE PRESIDENT.

THE Little bird, called *Baya* in *Hindi*, *Berbera* in *Sanſcrit*, *Babu'l* in the dialed of *Bengal*, *Cibic* in *Perjian*, and *Tenawwit* in *Arabick*, from his remarkably *pendent* neft, is rather larger than a fparrow, with yellow-brown plumage, a yellow-ilh head and feet, a light-coloured breaft, and a conick beak very thick in proportion to his body. This bird is exceedingly common in *Hindujian* : he is aftonifhingly fenfible, faithful, and docile, never voluntarily deferting the place where his young were hatched, but not averfe, like moft other birds, to the fociety of mankind, and eafily taught to perch on the hand of his mafter. In a ftate of nature he generally builds his neft on the higheft tree, that he can find, efpecially on the palmyra, or on the *Indian* fig-tree, and he prefers that, which happens to overhang a well or a rivulet: he iqafecs it of

grafs, which he weaves like cloth and ihapes like a large" bottle, fufpending it firmly on the branches, but fo as to rock with the wind, and placing it with its entrance downwards to fecure it from birds of prey. His neft ufually confifts of two or three chambers; and it is the popular belief, that he lights them with fire-flies, which he catches alive at night, and confines with moift clay, or with cow-dung: that fuch flies are often found in his neft, where pieces of cow-dung are alfo ftuck, is indubitable; but, as their light could be of little ufe to him, it feems probable that he only feeds on them. He may be taught with eafe to fetch a piece of paper, or any fmali thing, that his mafter points out to him: it is an attefted fad:, that, if a ring be dropped into a deep well, and a fignal given to him, lie will fly down with amazing celerity, catch the ring before it touches the water, and bring it up to his mafter with apparent exultation ; and it is confidently aflerted, that, if a houfe or any other place be fhown to him once or twice, he will carry a note thither immediately on a proper fignal being made. One inftance of his docility I can myfelf mention with confidence, having often been an eye witnefs of it: the young *Hindu* women at *Bandres* and in other places wear very thin plates of gold, called *tica's,* (lightly fixed by way of ornament

between their eye-brows; and, when they pafs through the ftreets, it is not uncommon for the youthful libertines, who amufe themfelves with training *Bayàs*, to give them a fign which they underftand, and fend them to pluck the pieces of gold from the foreheads of their miftrefles, which they bring in triumph to the lovers. The *Bay`a* feeds naturally on grafshoppers and other infers, but will fubfift, when tame, on pulfe macerated in water: his flefh is warm and drying, of eafy digeftion, and recommended, in medical books, as a folvent of ftone in the bladder or kidneys ; but of that virtue there is no fufficient proof. The female lays many beautiful eggs refembling large pearls : the white of them, when they are boiled, is tranfparent, and the flavour of them is exquifitely delicate. When many *Bayàs* are afTembled oh a high tree, they make a lively din, but it is rather chirping than finging; their want of mufical talents is, however, amply fupplied by their wonderful fagacity, in which they are not excelled by any feathered inhabitants of the foreft.

ON

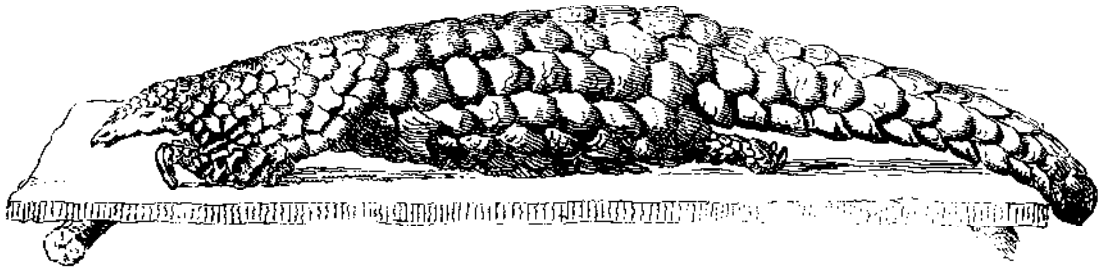
THE PANGOLIN OF BAHAR.

SENT BY MATTHEW LESLIE, ESQ.

AND DESCRIBED

BY THE PRESIDENT.

THE fingular animal, which M. BUFFON defcribes by the name of *Pangolin,* is well known in *Europe* fince the publication of his Natural Hiftory and GOLDSMITH'S elegant abridgement of it; but, if the figure exhibited by BUFFON was accurately delineated from the three animals, the fpoils of which he had examined, we muft confider that, which has been lately brought from *Caracdiah* to *Cbitra,* apd fent thence to the Prelidency, as a remarkable variety, if not a different fpecies, of the *Pangolin:* ours has hardly any neck, and, though fome filaments are difcernible between the fcales, they can fcarce be called briftles; but the principal difference is in the tail; that of BUFFON'S animal being lorlg, and tapering almoft to a point, while that of ours is much Ihorter, ends obtufely, and refembles in form and flexibility the tail of a



The.- VAJRACITA.

lobfter. In other refpects, as far as we can judge from thfc dead fubjeft, it has all the characters of BUFFON'S *Pangolin:* a name derived from that by which the animal is diftinguifhed in *Java,* and confequently preferably to *Manis* or *Pholidótus,* or any other appellation deduced from an *European* language. As to the *fcaly lizard*^ the *fcaled Armadillo,* and *thejive-nailea Ant-eater,* they are manifeftly improper defoliations of this animal; which is neither a //-*zard,* nor an *armadillo* in the common acceptation ; and, though it be an *ant-eater,* yet it effentially differs from the *hairy* quadruped ufually known by that general defcription. We are told, that the *Malabar* name of this animal is ^*ilungu:* the natives of *Bahdr* call it *Bajar-cif,* or, as they explain the word, *Stone-vermine*; and, in the ftomach of the animal before us, was found about a teacupful of fmall *jlones,* which had probably been fwallowed for the purpofe of facilitating digeftion; but the name alludes, I believe, to the *bardnefs* of the fcales ; for *Vajracitȧ* means in *Sanfcrit* the *Diamond*^ or *thunderbolt, reptile,* and *Fȧjra* is a common figure in the *Indian* poetry for any thing exceffively *hard.* The *Vajracit'a* is believed by the *Pandits* to be the animal, which gnaws theiryk' *cred Jlone,* called *Salgramasila*; but the *Pangolin* has apparently no teeth, and the *Salgrams,*

many of which look as if they had been warm-eaten, are perhaps only decayed in part by expofure to the air.

This animal had a long tongue fhaped like that of a cameleon; and, if it was nearly adult, as we may conclude from the young one found in it, the dimenfions of it were much lefs than thofe, which BUFFON affigns *generally* to his *Pangolin:* for he defcribes its length as fix, fcven, or eight feet including the tail, which is almoft, he fays, as long as the body, when it has attained its full growth ; whereas ours is but thirty-four inches long from the extremity of the tail to the point of the fnout, and the length of the tail is fourteen inches ; but, excluſively of the head, which is five inches long, the tail and body are, indeed, nearly of the fame length ; and the fmall difference between them may fhow, if BUFFON be corredl in this point, that the animal was young: the circumference of its body in the thickeft part is twenty inches, and that of the tail, only twelve.

We cannot venture to fay more of this extraordinary creature, which feems to conftitute the firft ftep from the quadruped to the reptile, until we have examined it alive, and obferved its different inftincts; but, as we are allured, that it is common in the country round *Khánfur*^ and at *Chatigam,* where the native *Mufel-*

mans call it the *Land-carp*, we fhall poffibly be able to give on fome future occafion a fuller account of it. There are in our *Indian* provinces many animals, and many hundreds of medicinal plants, which have either not been defcribed at all, or, what is worfe, ill defcribed by the naturalifts of *Europe*; and to procure perfect defcriptions of them from actual examination, with accounts of their feveral *ufes* in medicine, diet, or manufactures, appears to be one of the jnoft important objects of our inftittution.

The slow-paced Lemur.

Mutlow sculp.

paffed over the chapter on the *Loris,* and afcertained it merely by feeing in a note the *Lin-Mean* character of the flowpaced *Lemur.* The illuftrious *French* naturalift, whom, even when we criticife a few parts of his noble work, we cannot but name with admiration, obferves of the *Lort$y* that, *from the proportion of its body and limbs, one would not fuppofe it flow in walking or leaping,* and intimates an opinion, that SEBA gave this animal the epithet *offlowmoving,* **from** fome fancied lil-enefs to the floth of *America :* but, though its body be remarkably long in proportion to the breadth of it, and the hinder legs, or more properly arms, much longer than thofe before, yet the *Loris,* in fad, walks or climbs very flowly; and is, probably, unable to leap. Neither its genus nor fpecies, we find, are new: yet, as its temper and inftincts are undefcribed, and as the *Naturhl Hifory* by M. DE BUFFON, or the *Syjlem of Nature* by LINNJEUS, cannot always be readily procured, I have fet down a few remarks on the *form,* the *manners,* the *name,* and the *country* of my little favourite, who engaged my affedtion, while he lived, and whofe memory I wifh to perpetuate.

I. This male animal had four hands, each five-fingered ; palms, naked ; nails, round ; except thofe of the indices behind, which were long, curved, pointed; hair, very thick, efpe-

cially on the haunches, extremely foft, mostly dark grey, varied above with brown and a tinge of ruffet; darker on the back, paler about the face and under the throat, reddiih towards the rump -, no tail, a dorfal ftripe, broad, chefnut-nut-coloured, narrower towards the neck; a head, almoft .ſpherical: a countenance, expref-iive and interefting; eyes, round, large, approxi-mated, weak in the day time, glowing and ani-mated at night; a white vertical ftripe between them; eye-lafhes, black, fhort; ears, dark, rounded, concave ; great acutenefs at night both in feeing and hearing; a face, hairy, flattifh ; a nofe, pointed, not much elongated; the upper lip, cleft; canine teeth, comparatively long, very fharp.

More than this I could not obferve on the living animal; and he died at a feafon, when I could neither attend a diffection of his body' nor with prppriety requeft any of my medical friends to perform fuch an operation during the heats of *Aitgujt*\ but I opened his jaw and counted only two incifors above and as many below, which might have been a defedt, in the individual; and it is mentioned fimply as a fact without any intention to cenfure the generick arrangement of LINNAEUS.

IL In his manners he was for the moft part; gentle, except in the cold feafon, when his tem-

per feemed wholly changed ; and his creator, who made him fo fenfiblc of cold, to which he mull often have been expofed even in his native forefts, gave him, probably, for that reafon his thick fur, which we rarely fee on animals in thefe tropical climates : to me, who not only conftantly fed him, but bathed him twice a week in water accommodated to the feaibns, and whom he clearly diftinguifhed from others, he was at all times grateful j but, when I disturbed him in winter, he was ufually indignant, and feemed to reproach me with the uneafinefs which he felt, though no poffible precautions had been omitted to keep him in a proper degree of warmth. At all times he was pleafed with being ftroked on the head and throat, and frequently fuffered me to touch his extremely fharp teeth; but at all times his temper was quick, and, when he was unfeafonably difturbed, he exprefled a little refentment by an obfeure murmur, like that of a fquirrel, er a greater degree of difpleafure, by a peevifh cry, efpecially in winter, when he was often as fierce, on being much importuned, as any beafl of the woods. From half an hour after funrife to half an hour before funfet, he flept without intermiflion rolled pp like a hedge-hog ; and as foon as he awoke, he began to prepare himfelf for the labours of *his* approaching day, licking and dreffing himfelf

like a cat; an operation, which the flexibility of his neck and limbs enabled him to perform very completely : he was then ready for a fight breakfaft, after which he commonly took a ihort nap; but, when the fun was quite fet, he recovered all his vivacity. His ordinary food was the fweet fruit of this country; plantsias always, and mangos during the feafon ; but he refufed peaches, and was not fond of mulbemes, or even of guaiavas: milk he lapped eagerly, but was contented with plain water. In general he was not voracious, but never appeared fatiated with grafshoppers ; and paffed the whole night, while the hot feafon lafted, in prowling for them: when a grafshopper, or any infect, alighted within his reach, his eyes, which he fixed on his prey, glowed with uncommon fire; and, having drawn himfelf back to fpring on it with greater force, he fcvzed the victim with both his forepaws, but held it in one of them, while he devoured it. For other purpofes, and fometimes even for that of holding his food, he ufed all his paws indifferently as hands, and frequently grafped with one of them the higher part of his ample cage, while his three others were feverally engaged at the bottom of it: but the pofture, of which he feemed fondeft, was to cling with all four of them to the upper wires, his body being inverted; and in the evening he

ufually ftood erect for many minute- paying on the wires with his fingers and rapidly moving his body from fide to fide, as if he had found the utility of exercife in his unnatural itate of confinement. A little before day break, when my early hours gave me frequent opportunities of obferving him, he feemed to folicit my attencion ; and, if I prefented my finger to him, he licked or nibbled it with great gentlenefs, but eagerly took fruit, when 1 offered it; though he feldom ate much at his morning repaft : when the *day brought back his nighty* his eyes loft their luftre and ftrength, and he corapofed himfelf for a flumber of ten or eleven hours.

III. The names *Loris* and *Lemur* will, no doubt, be con.inued by the refpedtive difciples of BUFFON and LINNAEUS; nor can I fuggeft any other, fince the *Pandits* know little or nothing of the animal: the lower *Hindus* of this province generally call it *Lajjdbduar,* or the Bafhful Ape, and the *Mufelmans,* retaining the fenfe of the epithet, give it the abfurd appellation of a cat; but it is neither a cat nor bafhful ; for, though a *bandit,* who law my *Lemur* by day light, remarked that he was *Lajjàlu* or *modeji* (a word which the *Hindus* apply to all *Senjitive Plants),* yet he only feemed bafhful, while in fad he was dim fighted and drowfy;

for at night, as you perceive by his figure, he had open eyes, and as much boldnefs as any of the *Lcmures* poetical or *Linnean.*

IV. As to his country, the firft of the fpecics, that I faw in *India,* was in the diftrift of *lipra,* properly *Tripura,* whither it had been brought, like mine, from the *Garrow* mountains j and Dr. ANDERSON informs me, that it is found in the woods on the coaft of *Coromandel:* another had been fent to a member of our fociety from one of the eaftern iflcs ; and, though the *Lor/s* may be alfo a native of *Silan,* yet I cannot agree with M. DE BUFFON, that it is the minute, fociable, and docile animal mentioned by THEVE' NOT, which it refembles neither in fize nor in difpofition.

My little friend was, on the whole, very engaging ; and, when he was found lifelefs, in the fame pofture in which he would naturally have flept, I confoled myfelf with believing, that he had dicd without pain, and lived with as much pleaiure as he could have enjoyed in a ftatc of captivity.

ON THE

CURE OF THE ELEPHANTIASIS.

TNTRODUCTORY NOTE-

BY

THE PRESIDENT.

AMONG the afflictling maladies, which puniilt the vices and try the virtues of mankind, there are few iliiorders, of which the confequences are more dreadful or the remedy in general more defperate than the *judhdm* of the *Arabs* or *khorab* of the *Indians:* it is alfo called iti *Arabia daiif' afad,* a name corresponding with the *Leontiafis* of the *Greeks,* and fuppofed to have been given in alluiion to the grim diftractted and *lionlike* countenances of the miferable perfons, who are affected with it. The more common name of the diitemper is *Elepbantiajis,* or, as LUCRETIUS calls it, *Flephas,* becaufe it renders the fkin, like that of an *Elephant,* uneven and wrinkled, with many tubercles and furrows; but this complaint muft not. be confounded with

the *daulfil,* or *fwelled legs,* defcribed by the *Arabian* phyficians, and very common in this country. It has no fixed name in *Engliſh,* though HILLARY, in his *Obſervations on the Difeaſes of Barbadoes,* calls it the *Leprofy of the joints,* becaufe it principally affedts the extremities, which in the laft ftage of the malady are diftorted and at length drop off; but, fince it is in truth a diftemper corrupting the whole mafs of blood, and therefore confidered by PAUL of *Mgina* as an *univerfal ulcer,* it requires a more general appellation, and may properly be named the *Black Leprofy;* which term is in fa£l adopted byJVL BOISSIEU de SAUVAGES and GORROKUS, in contradiftinction to the *White* Leprofy, or the *Beres* of the *Arabs* and *Leuce* of the *Greeks.*

This difeafe, by whatever name we diftinguifh it, is peculiar to hot climates, and has rarely appeared in *Europe:* the philofophical Poet of *Rome* fuppofes it confined to *the banks of the Nile;* and it has certainly been imported from *Africa* into the Welf-*India* Iflands by the black flaves, who carried with them their refentment and their revenge; but it has been long known in *Hindujlan,* and the writer of the following Differtation, whofe father was Phyfician to NADIRSHA'H and accompanied him from *Perfa* to *Dehli,* aflures me that it rages with virulence among the native inhabitants of *CaU*

cutta. His obfervation, that it is frequently a confequence of the *venereal infection,* would lead us to believe, that it might be radically cured by *Mercury;* which has, neverthelefs, been found ineffectual, and even hurtful, as HILLARY reports, in the *Weft Indies.* The juice of *hem' lock,* fuggefted by the learned MICHAELIS, and approved by his medical friend ROEDERER, might be very efficacious at the beginning of the diforder, or in the milder forts of it; but, in the cafe of a malignant and inveterate *judbdm,* we muft either adminifter a remedy of the higheft power, or, agreeably to the defponding opinion of CELSUS, *leave the patient to his fate, injlead of tea/ing him with fruitlefs medicines,* and fuffer him, in the forcible words of ARETÆUS, *to fink from inextricable jlumber into death.* The life of a man is, however, fo dear to him by nature, and in general fo valuable to fociety, that we fhould never defpond, while a fpark of it remains; and, whatever apprehenfions may be formed of future danger from the diftant effects of *arfenick,* even though it fhould eradicate a prefent malady, yet, as no fuch inconvenience has arifen from the ufe of it in *India,* and, as Experience muft ever prevail over Theory, I cannot help wifhing, that this ancient *Hindu* medicine may be fully tried under the infpedtion of our *European* Surgeons, whofe minute accu-

racy and fteady attention muft always give them a claim to fuperiority over the moft learned natives; but many of our countrymen have allured me, that they by no means entertain a contemptuous opinion of the native medicines, efpecially in difeafes of the fkin. Should it be thought, that the mixture of fulphur muft render the poifon lefs active, it may be advifable at firft to adminifter orpiment, inftead of the *cryjialline arfenick*,

ON THE

CURE OF THE ELEPHANTIASIS,

AND

OTHER DISORDERS OF THE BLOOD.

TRVNSLATKO BY

THE PRESIDENT.

GOD is the all-powerful Healer.

IN the year of the MESSIAH 1783, when the worthy and refpectable *Mdulavi* MI'R MUHAMMED HUSAI'N, who excels in every branch of ufeful knowledge, accompanied Mr' RICHARD JOHNSON from *Lafhnau* to *Calcutta*, he vifitect the humble writer of this trail, who had long been attached to him with fincere affedtion; and, in the courfe of their converfation, 'One of the 'fruits of my late excurfion, faid he, is a pre- 'fent for you, which fuits your profeflion, and 'will be generally ufeful to our fpecies: con- 'ceiving you to be worthy of it by reafon of 'your affiduity in medical inquiries, I have 'brought you a prefcription, the ingredients of 'which are eafily found, but not eafily equalled

' as a powerful remedy againft all corruptions ' of the blood, judham, and the *Perfian* fire, ' the remains of which are a fource of infinite ' maladies. It is an old fecret of the *Hindu* ' Phyficians; who applied it alfo to the cure of ' cold and moift diftempers, as the palfy, diftor- ' tions of the face, relaxation of the nerves, and ' fimilar difeafes: its efficacy too has been proved ' by long experience; and this is the method of ' preparing it.

' Take of white *arfenick,* fine and frefh, one ' *told;* of picked black pepper iix times as much: let both be well beaten at intervals for ' four days fucceffively in an iron mortar, an' ' then reduced to an impalpable powder in one ' of ftone with a flone peftle, and thuo com- ' pletely levigated, a little water being mixed -' with them. Make pills of them as large as ' tares or fmall pulfe, and keep them dry in a ' fhady place'.

' The loweft weight in general ufe among the *Hindus* is **the** *reti)* called in *Sanfcrit* either *retticct* or *raffica,* indicating *rednefsy* and *crtfhnalù* from *crijlwa, black :* it is the *red* and *black* feed of the *gunju-plant* (i), which is a creeper of the

(i) The *gunjd,* I find, is the *Abrus* of our botanifts, and I venture fo defrribe it from the wild plant compared with a beautiful drawing of the flower magnified, with which I was favoured by I)r. ANDERSON.

CLASS XVII. *Order* IV.

CAL. *Perianth* funnel-fhaped, indented above.

Con,

' One of thofe pills muPt be fwallowed morn-
' ing and evening with fome *betelAvcti,* or, in
' countries where *betel* is not at hand, with cold
' water; if the body be cleanfed from foulnefs
' and obftrudtions by gentle catharticks and

fame clafs and order at leaft with the *glycyrrhiza;* but I take this from report, having never examined its bloflbms. One *rattlca* is faid to be of equal weight with three barley-corns or four grains of rice in the hufk; and eight reti-weights, ufed by jewellers, are equal to feven carats. I have weighed a number of the feeds in diamond-fcales, and find the average Apothecary's weight of one feed to be a grain *and fivefix-Uenths.* Now in the *Hindu* medical books *ten* of the *rattich*-feeds are one *mafiaca*^ and eight *tnafiaca's* make a *tólaca* or *tólà;* but in the law-books of *Bengal* a *mafiaca* confifts of *ftxteen ratlica's,* and a *tolaca* of *jive mafia's* ; and, according to fome authorities,five *reti's* only go to one *mafia , fixteen* of which make a *tólaca.* We may obferve, that the filver *reti*-weights, ufed by the goldfmiths at *Banáres,* are *twice* as heavy as the *feds;* and thence it is, that *eight ret i's* are commonly faid to conftitute one *tnà/hà,* that is, *eight* filver weights, or *fixteen* feeds; *eighty* of which feeds, or 105 grains, conftitute the quantity of arfenick in the *Hindu* prescription.

COR. Cymbiform. *Aiming* rouiRlifli, pointed, nerved.
Wings, lanced, ihorter than the awning.
Keel, rather longer than the wings.

ST AM. *Filaments* nine, fome fhorter; united in two fets at the top of a divided, bent, awl-ihaped body.

PiST. *Germ* inferted in the calyx. *Style* very minute at the bottom of the divided body. *Stigma,* to the naked eye, obtuie; in the microfcope, feathered.

PER. A legume. *Seeds,* fpheroidal; black, or white, or feat-let with black tips.

LEAVER pinnated; fome with, iome without, an odd leaflet.

bleeding, before the medicine is adminiftered, the remedy will be fpeedier.'

The principal ingredient of this medicine is the *arfenick,* which the *Arabs* call *Shucc,* the *Perjians mergi mufb,* or *moufe-bane,* and the *Indians, fane' by' a;* a mineral fubftance ponderous and *cryjtalline:* the *orpiment, ox yellow* arfenick, is the weaker fort. It is a deadly poifon, and fo fubtil, that, when mice are killed by it, the very fmell of the dead will deftroy the living of that fpecies: after it has been kept about feven years, it lofes much of its force; its colour becomes turbid; and its weight is diminifhed. This mineral is hot and dry in the fourth degree : it caufes fuppuration, diflblves or unites, according to the quantity given; and is very ufeful in clofmg the lips of wounds, when the pain is too intenfe to be borne. An unguent made of it with oils of any fort is an effectual remedy for fome cutaneous diforders, and, mixed with rofe-water, it is good for cold tumours and for the dropfy; but it muft never be adminiftered without the greateft caution; for fuch is its power, that the fmalleft quantity of it in powder, drawn, like *dlcohol,* between the eyelafhes, would in a fingle day entirely corrode the coats and humours of the eye; and fourteen *rctis* of it would in the feme time deftroy life. The beft antidote againft its effects are the fcrap-

ings of leather reduced to aſhes: if the quantity of arſenick taken be accurately known, four times as much of thoſe aſhes, mixed with water and drunk by the patient, will flieath and counteract the poiſon.

The writer, conformably to the directions of his learned friend, prepared the medicine; and, in the ſame year, gave it to numbers, who were reduced by the diſeaſes above mentioned to the point of death: GOD is his witneſs, that they grew better from day to day, were at laſt completely cured, and are now living (except one or two, who died of other diſorders) to atteſt the truth of this aſſertion. One of his firſt patients was a *Pairsi*, named MENU'CHEHR, who had come from *Surat* to this city, and had fixed his abode near the writer's houſe: he was ſo cruelly affiidted with a confirmed lues, here called *the Perſian Fire*, that his hands and feet were entirely ulcerated and almoſt corroded, ſo that he became an objed: of diſguſt and abhorrence. This man conſulted the writer on his caſe, the ſtate of which he diſcloſed without reſerve. Some blood was taken from him on the ſame day, and a cathartick adminiſtered on the next. On the third day he began to take the *arſenick-pills*, and, by the bleſſing of GOD, the virulence of his diſorder abated by degrees, until ſigns of returning health appeared; in a

fortnight his recovery was complete, and he was bathed, according to the practice of our Phyfr-cians : he ſeemed to have no virus left in his blood, and none has been iince perceived by him.

But the power of this medicine has chiefly been tried in the cure of the *juzdm,* as the word is pronounced in *hi dia* ; a diforder infecting the whole mafs of blood, and thence called by fome *fifddi khiin.* The former name is derived from an *Arabick* root fignifying, in general, *amputation, maiming, exefon,* and, particularly, the *truncation* or *erojion of the fingers,* which happens in the laft ftage of the difeafe. It is extremely contagious, and, for that reafon, the Prophet faid : *ferŕu mindImejdhúmi camd teferrú mind I dfad,* or, ' Flee from a perlbn afflicted ' with the *judhdm,* as you would flee from a ' lion.' The author of the *Bahhru Ijawdhir,* or *Sea of Pearls,* ranks it as an infectious malady with the *meajles,* the *fmall-pox,* and the *plague.* It is alio *hereditary,* and, in that refpect, clafled by medical writers with the *gout,* the *confumptwn,* and the *white leprofy.*

A common caufe of this diftemper is the unwholefome diet of the natives, many of whom are accuftomed, after eating a quantity of fifh, to fwallow copious draughts of *milk,* which fail not to caufe an accumulation of yellow and

black bile, which mingles itielf with the blood and corrupts it: but it has other caufes; for a *Brahmen,* who had never tafted *jifo* in his life, applied lately to the compofer of this effay, and appeared in the higheft degree affcdled by **a** corruption of blood; which he might have inherited, or acquired by other means. Thofe, whofe religion permits them to eat *beef,* are often expofed to the danger of heating their blood intenfely through the knavery of the butchers in the *Bázár,* who fatten their calves with *Baldwer* ; and thofe, who are fo ill-advifed as to take *provocatives,* a folly extremely common in *India j* at firft are infenfible of the mifchief, but, as foon as the incrcafed moifture is difperfed, find their whole mafs of blood inflamed, and, as it were, aduft; whence arifes the diforder, of which we now are treating. The *Perjian,* or venereal, Fire generally ends in this malady ; as one DEVI' PRASA'D, lately in the fervice of Mr. VANSITTART, and fome others, have convinced me by an unreiierved account of their feveral cafes.

It may here be worth while to report a remarkable cafe, which was related to me by **a** man, who had been afflicfted with the *jnzam* near four years; before which time he **had** been difordered with the *Perjian* fire, and, having dofed an ulcer by the means of **a** ftrong healing

plaifter, was attacked by a violent pain in his joints: on this he applied to a *Cabirdja,* or *Hindu* Phyfician, who gave him fome pills, with a pofitive aflurance, that the ufe of them would remove his pain in a few days; and in a few days it was, in fa£l, wholly removed; but, a very ihort time after, the fymptoms of the *ju-%dm* appeared, which continually encreafed to fuch a degree, that his fingers and toes were on the point of dropping off. It was afterwards difcovered, that the pills, which he had taken, were made of cinnabar, a common preparation of the *Hindus ;* the heat of which had firft ftirred the humours, which, on Hopping the external difcharge, had fallen on the joints, and then had occafioned a quantity of aduft bile to mix itfelf with the blood and infect the whole mafs.

Of this dreadful complaint, however caufed, the firft fymptoms are a numbnefs and rednefs of the whole body, and principally of the face, an impeded hoarfe voice, thin hair and even baldnefs, offenfive perfpiration and breath, and whitlows on the nails. The cure is heft begun with copious bleeding, and cooling drink, fuch as a dedoction of the *niliifer,* or *Nymphea,* and of violets, with fome dofes of manna: after which ftronger catharticks muft be adminifte.red. But no remedy has proved fo efficacious as the

pills compofed of arfcnick and pepper: one inftance of their effect may here be mentioned, and many more may be added, if required.

In the month of *February* in the year juft mentioned, one *Shaikh* RAMAZA'NI', who then was an upper-fervant to the Board of Revenue, had fo corrupt a mafs of blood, that a black leprofy of his joints was approaching; and moſt of his limbs began to be ulcerated: in this condition he applied to the writer, and requested immediate affiftance. Though the difordered ftate of his blood was evident on infpeftion, and required no particular declaration of it, yet many questions were put to him, and it was clear from his anfvvers, that he had a confirmed juz*am:* he then loft a great deal of blood, and, after due preparation, took the arfenick-pills. After the firft week his malady feemed alleviated; in the fecond it was confiderably diminifhed, and, in the third, fo entirely removed, that the patient went into the bath of health, as a token that he no longer needed a phylician.

TALES AND FABLES

BY

NIZAMI.

ADVERTISEMENT.

NIZAMI holds a distinguished rank among the *Perjian* poets of the first class. Inferiour to FIRDAUSI alone in loftiness of thought and heroick majesty, to MAULAVI RUM, perhaps, in variety and liveliness, and to SATM in elegant simplicity, he surpasses all others in richness of imagery and beauty of diction. With ANVARI, HAFTZ, and KHAKANI, he is not to be compared; because he Avrote neither *odes, elegies,* nor *satires;* but confined himself to the composition of *Mesnavi* or verse in *couplets ;* on which account he is said by the *Persian* Criticks to have attained supreme excellence in that species of versification. Five of his poems are so universally celebrated, that they are known by the title of *Khamsah,* or *The Five,* sometimes with his name added, and sometimes without it: one of the five, which was completed in the year of CHRIST 1157, is the *Makhzeni Esrâr,* or *Treasury of Secrets,* in which the *twenty* following *Tales* and *Fables* are inserted at the close of as many Discourses on the subject of religious and moral duties. The metre of the poem, without a knowledge of which the couplets cannot be properly recited, is *choriambick,* according to this form :

fane pater, *Jane* tuens, omnium
Principium, fons, et origo Deûm

with a strong accent on the last syllable of each foot.

ADVERTISEMENT.

The warmest admirers of NIZA'MI cannot but allow, that the sententious brevity of his couplets often renders them obscure ; and some of his works have been explained in very learned and elaborate commentaries. Tu the translation of the following fables, not only every attempt at elegance, but even the idiom of our language and the usual position of our words, have been designedly sacrificed to a scrupulous fidelity: the translator disapproves in general of such literal versions ; but they are certainly useful to beginners. Those, who understand *Persian,* have no need of any translation: those, who are learning it, will be assisted by a verbal one, however inelegant; and those, who neither know nor intend to learn it, are at liberty, indeed, to say what they please of the images and sentiments, which such a version preserves, but have no right to give an opinion of the original composition.

I.

ON REPENTANCE

THE TYRANT FORGIVEN.

A JUST *Prince* faw in fleep, by reafon of *his* good conduct,, the ghoft of a Tyrant,

And faid *to him:* [c] What hath God done with [c] thee an oppreffor? In thy night, after the day ' of oppreffions, what hath he done ?'

He faid: ' When life came to an end for ' me, I looked around upon all created beings: ' That / *might difcover* from whom I fhould ' have hope of direction *in the right way,* or ' for whom the Almighty would have an eye ' of favour.

' No kindnefs from me was in the heart of ' any one : no opinion of mercy *being Jhown me* ' was in any perfon.

' A trembling fell upon me, like a willow, ' my face being afhamed and my heart hopelefs '

' The *Mohammedans* , we find, extend their ideas of divine mercy even to repentance *after death-*

' I threw my ufelefs baggage into a wh\rl-
' pool: I made a pillow of *hoping* forgivenefs
' from God,

I faid : " Oh J I, wretched being, am full of
" fhame on *approaching* thee : turn afide from
" this confufion, and pafs over *my offences.*

" Although I have fwerved from thy com-
" mand, reject me not, fince I have turned
" back from all *my fins.*

" Either make my chaftifement with flames,
" or do an ad: oppofite to *the act of* all *crea-*
" *Hires?"*

' When he faw my fhame from thofe who
' might bring affiftance, He, *who is* without
[1] companions, gave me aid.

' My fpeech prevailed on the effufion of
' mercy : he threw off my burden, and took
' me up.'

Every figh, which is uttered in penitence, will be a guard in the tumult of refurredtion.

Al! thy words, O thou weigher of wind, are *but* mcafuring lofs, and weighing forrow.

While thou *art* remaining in eager fcarch of ftones and pearl, *thy* meafurc *of wealth* is become empty, and the cup *of thy life,* full.

Take a meafurer of thy paft years and months: having mcafured *them,* take this month and this year.

Since with this world thou mayft purchafc

the next (or *the faith),* thou mud not hear the evil being, *who may fay,* ' do, or ' do not.'

II

ON JUSTICE.

NUSHIRAVAN AND HIS VAZIR.

THE courfer ofNusHi'RAVA'N, *when* hunting, was at a diftance from the troops of princes.

The companion of the monarch being *his* Vazir, *that was* enough: *there were* the king and *his* minifter, *and* no perfon elfe.

The king in that quarter, where game might be found, faw a village defolate as the heart of an enemy.

Two birds *there* had come clofe together, and their notes were more contracted than the heart of the king.

He faid to the *Vazir:* ' What are they utter-' ing ? What is the twittering, which they are ' making with each other?'

The *Vazir* faid: ' O celebrated monarch, I

' would tell *it,* if the king would be a learner ' *by it.*

' Thefe two voices are on account of a me- ' lodious converfation : it is a demand of a huf- ' band concerning females.

' This bird had given his daughter to that ' bird, *who* demands, early in the morning, the ' bridal fortune.

' *Saying:* ' This deferted village thou wilt ' give up to us; and fo many befides thou wilt ' make over to us.'

The other fays to him: ' Depart from this *'propofal':* fee the injuftice of the king; and ' go ; be not anxious.

' If the king be fuch, in no long time for this ' defolate village I will give thee a hundred ' thoufand.'

This fiying had fuch an effed; on the monarch, that he heaved a figh, and railed a cry of forrow.

He ftruck his hand on his head and wept for fome time : what is the conclufion of iniquity but weeping ?

For this tyranny *of his* he bit his finger with his teeth, *and* faid, ' Behold this oppreffion which has even reached the birds.

' See *my* tyranny, that, for the fake of earthly ' creatures, I make a feat for owls, inftead of ' tame birds.

' O me negledtful, who have been a worfhip-
' per of the world ! it is *long* enough, that I
' ftrikc my hand on my head for this bufinefs.

' I have taken fo long the wealth of people
' by violence, *that* I am thoughtlefs of dying
' to-morrow and of the tomb.

' How long, and how fhall I commit rob-
' beries ? Obfcrve, what a fport 1 make with
' my own head.

' The Creator gave me a kingdom to the
' intent, that I (hould not do that, which can
' produce no good.

' I whofe brafs they have befmeared with
' gold, am doing thofe a£ts, which they have
' not ordered.

' Why do I make my own name bad by tyranny ? I do injury; alas ! I do it to myfelf.

' Let courtcfy, *which is* better than this, be
' in my heart: either let me have fliame before
' myfelf or before GOD !

'To-day oppreffion was my amufement:
' alas! for my difgrace of to-morrow!

' My unfuccefsful body has been one *continued*
' burning; from this anguilh my heart is in-
' flamed again and again : (literally, *my heart*
' *on my heart.)*

' How great *has bten* the raifing of the duft
' of tyranny : the fliedding of my own luftre'
' and the blood of men !

' On the day of refurrection, from me a ' plunderer they will again afk *an account,* and ' will alk zV again.

' I inflicted fhame; fhould I not fit afhamed ? ' I am ftone- hearted; how fhould my heart ' not be contracted ?

' Do thou obferve, how much cenfure I ' bear; for this ignominy I bear to the refur- ' re ftion.

' Of thefe jewels and treafures, which it is ' impoflible to count, what did *Sám* carry off, ' and what did *Feridùn* bear away ?

' Oh ! what can I, from this city and do- ' minion, which now exifts, at the end of things ' bear away in my hand?'

The king, on this topick, was fo warm, that by his breath the fhocs of *his* horfe were foft- ened.

When he came to the ftation of his troops, and the ftandard, the fcent of his lenity reached to his *whole* empire.

Now he removed his pen from that writing *(of iinjujl mandates)* ; he removed his bad habit and the way of injuftice.

He diffufed juftice, and trampled on iniquity: till *his* laft breath he departed not from that *courjè ;*

Until from the many turns of his trials by for- tune, he died ; and the fame of juftice *remains* in *its* place

In the writing of every noble-minded man is found the coin of his name, the title of *the juji.*

At length he found a good end: whoever has knocked at the door of juftice, has found that name.

Pafs thy life in the contentment of hearts, that the Creator may be contented with thee.

III.

ON LABOUR.

THE BIRD OF SOLOMON AND THE OLD FARMER.

O N E day, when a feafon of reft from bufinefs came, the wind of *Solomon* (which wafted his throne) came to a bright lamp (an enlightened man.)

His *whole* realm placed their furniture on the plain; *while* he placed his throne on that cryftal floor (the air).

He faw in a manner that his heart was refrefhed *by it,* an old hufbandman in that level field,

Who had cleared his houfe of every **handful**

of grain, and had thrown it into the granary of *God's* mercy.

He was fcattering grain in every corner, and from every grain of his grew an ear of corn.

In the way of the grain, which thehufbandman placed, the bird of *Selimàn* opened a difcourfe.

He faid, ' Be generous, O old man, thus much has been *done* by thee : it is nceflary to eat,

' Thou art not a fnare ; fcatter not grains; ' do not an injury to a bird like me.

' Thou haft no harrow ; fcratch not the clod ' of the field : thou wilt not find water; fow ' not the barley of a hufbandman.

' We, who have fown in well-watered ground, what do *we* bear away of that, which wc have fown.

' Oh ! in this fowing place, which burns ' the grain, how wilt thou bring to the day the grain fown without water ?'

The old man faid to him : ' Be not uneafy" at my anfwer: I am unconcerned about the nourishment of earth and water !

' With moifl and with dry, I have no bufinds; the grain from me *is* nourifhment from the Creator.

' My harrow, behold, *is* the tip of my finger: my water, behold, *is* the fweat of my back.

'*It is* he, who gives me good tidings of 'himfelf; a fingle grain gives me a hundred.

'Sow not grain in partnership with *Shaitan,* 'that from one fe*ven* hundred may come to '*thy* ufe.

'I have no anxiety for dominion and em- 'pire; as long as I live this grain *is* a fuf- 'ficiency for me.

'A proper grain will firft be neceffary; that 'the knot of the ear may open rightly.

'To every eye that they have (God has) en- 'lightened, they have fewed a mantle by the 'mcafure of the body.

'The furniture of *Mesiha* not every afs 'draws: the confidential counfellor of ftate is 'not every head.

'A rhinoceros gnaws the neck of an ele- 'phant; the ant paffes not from the foot of 'the locuft.

'The fea, with a thoufand rivers f*lowing into* '*it,* is calm; the *Dijlah* with a fingle torrent '„ raifes a martial noife.

'Within this azure circle, the rank of a 'man is *adapted* to the value of the man.

'A wealthy man muft be endued with 'warinefs, who, from a little luxury doth not 'come to fa-eights.'

IV.

ON GOVERNMENT.

THE OLD WOMAN AND SANJAR.

AN aft of injuftice oppreffedan old woman, *who* flruck her hands together and caught the fkirts of SANJAR,

Saying, ' O king, I have feldom *fecn* thy ' lenity, and from thee every year I have *fecn* ' oppreffion,

' *A* drunken officer of government, having ' come into my ftreet, gave feveral kicks on ' my face.

' He thruft me without any crime out of ' the houfe ; pulling my hair he dragged me to ' the end of the ftreet,

' In the abode of oppreffion he gave me no ' time (no leifure) : he placed the feal of in- ' juftice on the door of my dwelling-houfe.

' He faid," In the middle of a certain night, " O crooked backed *woman,* who killed a " certain man at the corner of thy ftreet ?"

' He took away my dwelling j yet where ' is the murderer ? O king, where is there ' diforder greater than this ?'

' Let the officer be drunk, that he may fhed ' blood ! why fhould he act violently with an ' old woman f

' The weighers *of provijions* take away the ' property of the realm; then they throw the ' blame upon old women.

' He, who has turned his view upon this ' oppreffion, has taken away my veil *(my ho'* ' *nourj* and *the fame of* thy juftke.

' My wounded bofom has been beaten: ' nothing remains of me or of my vital fpint..

' If thou do not give me juftice, O monarch, ' on the day of reckoning thou wilt have an ' account with me.

' I fee no judgement and juftice in thee : ' and from oppreifion I behold thee not exempt'

' From kings come ftrength and afliftance; ' from thee behold what ignominy comes upon ' me.

' To take the property of orphans is not ' proper : *depart from it,* for this is not lawful ' plunder

' Commit no robbery on the fmall property ' of old women, take (hame from *the* few grey ' hairs *of an* old woman.

' Thou art a Have, and makeft a claim to ' royalty: thou art not a king, if thou caufe ' ruin,

' A king, who duly arranges his empire,

' fhould command *his* people with due re-
' gard;

' So that all may place their heads on the
' writing of *his* edid:, and may place ą love of
' him in *their* heart and in *their* foul.

' Thou haft turned thy kingdom upiide-
' down ; as long as thou exifteft, after all, what
' virtuous act haft thou done ?

' The ftate of the Turks, which attained
' loftinefs, acquired empire from the love of
' juftice.

' Since thou cherifheft injuftice, thou art
' no Turk: thou art an Hindu plunderer.

' The habitations of the city are through
' thee deferted; the field of the hufbandman
' is through thee without grain.

' Make a reckoning of the approach of death:
' power comes upon thee; make fome fortrefs,

' Juftice is a lamp for thee, enlightening
' night; it is to-day a companion to thee for
' to-morrow.

' Make old women glad with *mild* words;
' *and* remember this addrefs from old women.

' With-hold thy hand from the head of the
' helplefs; that thou mayft not tafte the battle-
' axe of the afflifted.

' How many arrows fo-ever thou fhooteft in
' every corner, thou art unmindful of the foreft
' without provifion.

' Thou cameft a key to the conquefl: of the ' world ; thou tameft not to light for the fake ' of inj ftice.

' Thou art a king, for that *purpofe* that thou ' mayft diminifh wrong; that, if others be ' wounded, thou maylt make a falve *for them.*

' The manners of the weak would be ho- ' nou ring thee; and thy manners ought to be ' cherifhing *them.*

' Give ear to the fuppliant tone of words; ' guard two *or* three who fit in corners.

' Did Sanjar, who took the province of ' *Khorafan,* fuffer diminution *to his glory,* in ' that he took this difcourfe complacently ?

' Juftice, in this age, has caft her feathers: ' fhe has fixed her abode in the plumage of the ' *fabulous* SIMORGH.

' *A fenfe of* fhame remains not within this ' blue vault; *a gleam of* honour remains not in ' this fufpended earth.'

V.

ON INDEPENDENCE.

THE OLD BRICK MAKER.

ON the border of *Shám* was an old man, *who,* like a fairy, was attached to a corner, apart from mankind.

His own fhirt he wove of vegetable threads: he made bricks, and thence found a livelihood.

The ftrikcrs with the fword, when they threw down their fliields, made a iliield of thofe bricks in the tomb.

Whoever had no veil but thofe bricks, although he had *committed* a crime, there was no punifhment for him.

One day the old man was engaged in this work and burden; a troublefome fellow greatly increafed his trouble.

Saying, 'What diforder and dejection is 'this? this is a work of clay; Service is the 'buiinefs of an afs.

'Rife, and ftrike *thy* fword on the head of 'this earth; for they will not with-hold one 'loaf of bread from thee.

'Throw the body of thefe bricks into the fire; caft thy bricks into another fhape.

'As many tiles as thou makeft with trouble, what doft thou pofTefs in clay and waters?

'Number thyfelf among the old; leave the work of the young to young men/

The old man faid to him, 'Act not the part of youth: depart from the buiinefs, and be not troublefome'

'Let making bricks be the habit of old men; let carrying burdens be the work of captives.

'I have flretched out *my* hand to this habit, *fuch* as it is, that I may not ftretch out my hand before any perfon.

'I have not been a ftretcher out of hands to anyone for the fake of treafure. I receive this adl of *Jervility* from the hand of forrow.

'For thk reafon blame not my pain: if it be not fo, hold me not a lawful *companion.*'

On the difcourfe of the old man, his young reprover departed weeping from before him.

VI

ON HOPE,

THE HUNTER, THE DOG, AND THE FOX.

THERE was a hunter, wonderfully fharp~ iighted, a traverfer of deferts, and a chufer of long journies.

He had a lion-dog, who, when he caught a fee ct, caught the *faffing* ihadow of the iun on the anHope.

The rhinoceros *was* terrified by his neck, *and* the wild afs by his elk-overthrowing teeth.

In his travel *this dog had* come as his companion and friend, for feveral nights and days he had come into ufe.

His heart, kindling affection, was *flaced* upon him: the guard of night and the fufte- nance of his lay *was* upon him.

That lion-dog was loft from the lion-man : the man, in that anguifh of the liver, wept.

He faid, ' In this road, where fate interpofes, ' the head of a lion is the price of one dog's ' footftep.'

Though, in that affliction, he tore his heart

from *his* foul, yet he preiTed his own liver with *his* teeth.

He actcd with a patience, that was not *naturally* in him. Every barley-corn of patience brought money for intereft.

A fox-, taunting *him,* came from a diftance; and faid: ' Act not the patient man. 0 *thou* ' impatient!

' I hear that that excellent runner ftays not ' *with thee*: wind *mujl be* thy remnant, if that ' dog remains not.

' Yefterday when from before thee he went ' for game, he made a keen run, and was only ' a taker of non-exiftence.

' That, which the dog this day has made ' thy game, may be enough for thee, O lion- ' man, for two months.

' Rife, and give fome roaft meat to thy ' wounded heart; do thou eat the flefh, give ' the hide to the poor.

' Thy lip fed on fatnefs before this; but thou ' wilt eat a fat fox no more.

' Thou art fecure from the oil of our limbs; ' thy conftitution has efcapcd from our bile, ' *(occafioned by ourflejh.)*

' Thou art far from him: what fidelity is ' this ? thou art not affiidted: what heart- ' breaking *(liver-eating)* is this ?'

The hunter fald to him: ' The night is in ' labour *with events;* this grief of one day is to ' my mind, *(or for my good).*

' I am glad on that *account,* that in the ' narrow maniion *of the world,* joy and forrow ' have neither of them duration.

' This is all dominion and all vaffalctge, there ' is not in this world any felicity.

' The ftars and the fpheres are in motion, ' pleafure and pain are in their paffage.

'1 am glad that my heart is forrowful, be- ' caufe the coming of forrow is the occafion of ' cheerfulnefs.

' To my wolf the condition of *Tufuf* has ' come; *but* I am not a wolf: I will not rend ' my veft.

' If they take him from me, O thou plotter ' of ftratagems, they will bring him back to ' me with fuch game as thou.'

He was in his fpeech; when a *cloud of* dull came ; the dog became apparent from the veil of concealment.

' He came, and round him took two *or* three ' turns; then he caught the carrion hide of the ' fox in his teeth.

He faid, ' I am come late to this contemptible ' *animal* -, but let a fox know, that I am come, ' like a lion,

' My collar was hung upon thy faith, the ' taunting fpeech of the fox was *an incentive to* ' thy lively hope.'

Whoever places his confidence in the *fupreme* will, brings the conclusion of his work to happinefs,

VII

ON PROTECTION.

FERIDUN AND THE ANTELOPE.

ONE morning, with two *or* three perfons of confidence, FERIDUN went out for recreation'

When he came hunting to a lawn, FERIDUN faw his game a little antelope.

Its neck and ear exempt from hoftility; *its* eye and haunches *employed* in making interceffion.

Thou mayft fay, that, from the *very* place where it was caught by the eye, it had bounded out of the king's fight.

The king was fo captivated by that game, that the whole of him was bounded by that prey.

He made RAKHSH (or *Lightning,* the name of a pied horfe) hot upon it, like its liver; he made the back *of his* bow foft, like its bowels.

His arrow, with that excellence, paffed from it; RAKHSH, in that courfe, came not to its dull.

The king faid to the arrow: [c] Where is that ' thy wing of vengeance ?' He faid to RAKHSH; ' Where is that thy fwiftnefs of faith ?

' Both *of you* in this affair are much wound- ' ed, are reproached by this little grafs-cater.'

The arrow became a tongue, *faying,* ' O ' guard of the frontiers, this dumb *animal* is an ' objeft of thy regard;

' In the afylum of thy coat of mail, it frifks ' around ; what harrow-head can pierce the head ; of thy arnjiour ?

; *Since it has been favoured* with a look of the ' fortunate, it would not be pleafant that only ' the hand of muficians fhould on its cymbal ' (its hide).

' Seek the mark *(ths fervice)* of the exalted, ' O intelligent man, that thou mayft be exalted ' above the mark (the burning) of the lofty.'

VIII.

ON VIGILANCE.

THE HERBMAN, THE CUTPURSE, AND THE FOX.

THERE was a fruit-feller, whofe place *of abode* was YEMEN : a little fox was the ftore-keeper of hi[c] ward-robe,

Who ufed to keep an eye of attention on the edge of the way: he ufed to guard the cottage of the herb-man.

A CUT-PURSE contrived feveral deepfchemes, *but* his depth produced no advantage.

He clofed his eyes together, when the fox took his mark : *he pretended that* he flept, and by fleeping took the vein of his life.

When the fox faw the fleeping of that wolf, fleep came upon him, and he drew in his head,

The cut-purfe reckoned that fleep a gift of fortune : he came, and took away that fortune's gift, the purfe.

Whoever, in this paffage *through life* make a place of flumber, either his head or his crown goes from his hand.

IX.

ON FATE AND FREEWILL.

THE RECLUSE TURNED LIBERTINE.

AN attendant on the *Mesjid* was clofe fliut up from calamities, *but* he became affiduous in frequenting the ftreet of taverns:

He conveyed wine to his mouth, and like wine fhed tears; faying, 'O me miferable! 'what refuge is there for me,

'The bird of defire was at reft in my heart; 'but the grains of my rofary were a fnare to me.

'The *Cab a* was the plunderer of my precious 'time; the houfe of *JJlàm* became a tavern.

'It was my bad afcendant: I was ill-ftarred: 'I was deftined for the dwelling of *profligate* 'KALANDARS.

'The eye of good breeding is under a veil 'for me; the ftreet, where taverns are, is dif-'ordered through me.

'Let the blame of the world be upon me, 'who *am* driven *from it;* but let my own duft 'be far *removed* from my fkirts.

'Were it not *my* fate, how *could* I and *the*

' *idol* L A T *co?ne together?* how *could* a fervant of ' the *Mesjid* and the place of taverns *agree?*[9]

A young fellow, who was *hid* in the fame veil, faid with fpirit from the place, whence he had cafl his eye,

' *Hold* this conduct remote from the way of ' deftiny: a hundred thoufand, fuch as thou, ' are a fingle barley-corn to the divine will.

' Come to the gate of afking pardon, and thou ' wilt wafh away thy fin, and then tell a different ' ftory of this ftrain.

' When thou fhalt go, the acceptor of ex- ' cufes will take thee; if not, he will himfelf ' come, and bear thee away captive,

' To feed on green vegetables from the fur- ' face of the earth, is enough : this firmament ' is a fufficient fugar-cane for thy milk.

' Till he fhall take thy water *from thee,* make ' a provifion of it; for one fhort day leek a 'corner of *retirement'on* account of thy ap- ' proaching diffolution.

' Thine eye *drowned* in bloody tears was not ' pleafing; the living and the *dead funk* in the ' fame flumber,

' *Heaven* faw thine eye thus drunken with ' fleep, it concealed its face under a veil.

X.

ON CANDOUR AND DETRACTION.

THE BENEVOLENCE OF JESUS.

T H E foot of *Mesihhà,* which was traverfing the world, paffed by the end of a little market place.

A wolf-dog had fallen in the path-way: his *Yufuf (his* life) had efcaped out of the pit *(bis body).*

A crowd was gazing on the head of the dead *beajiy* in the manner of carrion-eating vultures.

One faid: ' The difguftfulnefs of this *car cafe* ' brings offence to our brain, like wind on a ' lamp.'

And another faid: ' That account is not fuf- ' ficient: it is blindnefs to the eye, and torment ' to the heart.'

Every man produced a note in this ftrain, *and* fhowed fpight againft the head of the dead *dog.*

When the turn of *Jefus* came to fpeak, he laid blame afide, and came with moral wifdom.

He faid ,from that rich imagery, which is in the palace of his *mind, '* pearls are not equal in ' whitenefs to his teeth/

And thofe two *or* three perfons made their

own teeth white with that burned fhell *(meaning the carcafe)* from the fear of *rebuke,* and the hope *offorgivenefs.*

Look not on the faults of people and the merits of thyfelf: call thine eye down on thy own collar.

XL

ON THE INSTABILITY OF EARTHLY ADVANTAGES.

THE PHILOSOPHER AND THE GARDEN.

A PHILOSOPHER from the realm of *Hindujlàn* took his way towards a garden'

He faw a flation with a painted edifice; he found a royal manfion with ornamented tapiftry.

The rofe-bud, like the world, tucking up his robe for blood; the poppy not confidering the fhortnefs of his life.

Flowers of many a hue raifed from the bower, wine mixed with fugar clofe confined *(in the ftalks or nectaria).*

The thorn with its fliield pierced by his own fhaft, the willow .trembling for his own life'

The locks of the violet *forming* a rope for his neck, the eye of the narciflus *jhedding* coins into his lap.

The poppy receiving gems from the turkoife *throne* of the rofe; the poppy *lofting* for one breath (moment), the rofe for one day.

Their duration is for one inftant, no more : none of them are attentive to the end.

When the fage had departed from that bower of paradife, after fome months he pafled towards the fame quarter.

For thofe flowers and nightingales which he had feen in that garden, he perceived the noife of drunkennefs from kites and crows,

The verdure of the garden changed for an exhalation, the nofegay of flowers for daggers of thorns.

The old man looked on that quick departing *beauty:* he laughed at all *theJlowers,* and wept for himfelf.

He faid: ' In the time of difplay nothing has ' the property of permanence.

' Whoever has raifed his head from a little ' earth and water, has been drawn in the end to ' defolation.

' Since there is no abode better than a defo- ' late one, I have no other inclination than to ' retire in folitude.'

When he had received fight by the light of

confidence *in heaven;* he became acquainted with himfelf, and found GOD,

XII.

ON A BAD CONSCIENCE.

THE TWO RIVAL PHYSICIANS.

BETWEEN two Phyficians, by reafon of their dwelling together, fome difcourfe paffed of alienated good will.

It was the boafl of' *I am the man :'* and ' thou ' art he,' was not turned up: it was the reign of one, and that of two was not admitted.

In truth, it is not proper that two fhould hear *themfelves called* one ; it is not fit, that both together fhould crop one harveft.

Who *ever* faw the banquet of two JEMSHIDS *in* one apartment ? Who *ever* faw the place of two fabres *in* one fheath ?

It was the defire of the two fages themfelves, that one of the two fhould appropriate the dwelling.

When *this* animofity took up the girdle of hatred, *each* took *his own* way to leave the chamber empty.

Both of them in the morning uttered a ftrain *of malice:* they made an outcry like fellers of a houfe.

That they may depart from the caufe of difarrangement; they feverally eat, like fugar, their own contrivance.

That, which ever *of then:* in that houfe is the more ftrong hearted, whofe draught of poifon is the more deftrudtive,

Men would give to one art the dominion of both (lores of wifdom ; they would give to one body the life of two human forms.

The firft rival formed a bowl of poifon, which by its putrid effluviae, melted the hardeft black ftone.

That lion-man took his draught; with the recollection of fugar he drank the poifon eafily.

A nedtareous herb, which fat in it, clofed the paflage of the venom with an antidote.

He burned like a moth, and found *his* wings again : like a taper he haftened back to the aflembly.

The other plucked a flower from the harbour j he pronounced a charm, and breathed on the flower.

He gave to his enemy, on account of his violence, that flower more operative than his poifon.

His enemy, from the flower, which the en-

chanter gave, through fear of it became fenfelefs, and gave up the ghoft.

"That rival by a medicine carried the poifon from his body; and this died through imagination, of a fingle flower'

Such among the many-coloured flowers, which are in the garden of the earth, is a drop of blood from the heart of a man.

N. B. He means, perhaps, that it would have the fame ftrong efFed: on the mind of a murderer or tyrant, as the flower had on the imagination of the phyfician.

XIII.

ON RICHES.

THE PILGRIM, AND THE SUFI HIS DEPOSITARY.

A TRAVELLER to the GABAH began a preparation for the journey; he performed the ceremonies of thofe who vifit the CABAH.

That, which he held beyond the objedt of his bufinefs, *was* the fum of ten thoufand *dinàrs* (pieces of gold) *which* he had.

A certain SUFI, a liberal man, faid to him, ' Shorten thy fleeve from trouble.

' It has come into my heart that honefty *in keeping a depofit* is within it; good faith, if it be in no one *eijè,* is in it/

The pilgrim went, and fecretly carried it to his houfe: he delivered the ten thoufand dînàrs to the SUFI,

And faïd, ' Keep the fecret within this veil, ' that, when I come, thou mayft bring it to me ' again.[5]

The merchant took the way of the defert: the *Shaikh* took up the depofited gold,

Saying, ' O Lord ! and beware!' which was itfelf fo much, that the heart of the *dervîfh* was captivated by it.

He faid, ' With *this* gold I have decorated ' my labours: I have found that treafure, which ' I was afking for.

' Let me devour quickly what God has given, ' that there may not be an obftacle from pro- ' ceeding gently.'

He opened the chain from its links: he gave a loofe to pleafure for feveral nights.

He put his hand on the bag of *dinàrs;* he made the locks of idols the firings of his holy girdle.

His frock **and** haffock were torn to pieces:

contradion of heart remaining, and abundant excufes.

He fo devoured his game, that no mark of it remained: a drop of oil remained not for his lamp.

Our *Haji*, when he came back from his journey, made an incurfion, like a TURK, on his HINDU.

He faid, ' Bring to me, O fharp-minded—/ *the other* faid ' What ?' He faid ' my gold,' *the Sufi* faid to him, ' filence.'

' Sufpend *thy anger* in generofity, and lay ' afide ftrife: from a defolate village who takes ' tribute?

' That fum of money has been expended in ' the air: from what place to what place *is the* ' *dijiance between* the bankrupt and the ten ' thoufand pieces ?

' No one has borne *fafely* one incurfion of ' TURKS; no one has delivered *fecurely* his ' goods to an HINDU.

' Thy ingot *ofpuregoldhzs* broken the column ' of my heart: I have devoured that infamy, ' which fits heavy on me.'

With a hundred fmiles he had given his wealth to plunder: he went, and, with an hundred tears, Hood by his feet.

The *Sufi* faid: ' the world is in labour with

' injury; by an injurious act it is gone : the fin ' lies upon me.

' O be merciful, for I am penitent ; again, by ' thy hand, I am become a *Mufelman.'*

The Haji faid to him with generality, *yet* with a hundred agitations, ' arife, for of this ' Itrain nothing was proper.'

When the filver of God was gone back to God, he became a deftroyer of filver, and pafled away from it.

He became his own *advikr, faying:* ' In this ' houfe make no buftle: he has nothing *to re-iiore:* what can I take from nothing?

' How fhould I take gold, fincc he has not a ' barley-corn? he has no pledge *in his hand,* but ' his worfhip *of God.*

' Whatever concerns that wealth and this *Suf,* ' is a *mim* with a loop *or* a CUFICK *Alif (that* is ' *contains nothing).'*

He faid: ' Thou defireft that I would not ' diftrefs thee: that which was forbidden to [1] thee I make lawful for thee.

' Keep thy hand, O thou player with cups ' *and balls,* like the fky, from a fhort fleeve and ' a long hand.

' No heart is free from covetoufnefs and envy; ' there is not a faithful man on the furface of ' this earth.

Faith is current coin -, give it not to *Shditàn:* ' give not to a dog-keeper the rich dollar of the ' *Faghfiir* (emperor of China).'

If thou giveft, O *Khwajah,* an obligation is upon thee: the ftock of an indigent man it is impoffible to demand back.

This is the ftation of vice; making virtue *thy* provifion, go, catch the fkirts of faith, and retire to a corner.

The publick officer of this road is like a plunderer; a poor man is better off than one well attended.

Fortune ftrikes not the moneylefs : fhe fmites the caravan of the opulent.

I have feen from that ftation where the world is viewed, *that* the adverfity of bees is from the fweetnefs *of their comb.*

XIV.

ON TRUTH.

THE TYRANT AND THE SAGE.

THERE was a king, who oppreffed *his* fubjects: in his fondnefs *of faIfe* evidence he Jiad **the** manners of *Hejjàj* (a tyrant of *Bafrah).*

Whatever in the night time was born (or *conceived) from* the morning was repeated in his palace at early *fawn.*

One imorning a perfon went to the king, more apt to difclofe fecrets than the orb of the moon,

Who from the moon acquired nightly ftratagems, and from the dawn learned the art of an informer.

He faid: ' *A* certain old man in private has called thee a difturber, and a tyrant, and blood-thirfty.'

The king was enraged by his fpeech: he faid, ' Even now I put him to death.'

He fpread a cloth, and fcattered fand on it: *(to catch the blood)* the devil himfelf fled from his madnefs.

A youth went, like the wind, to the face of the old man: he faid, ' The king is ill difpofed towards thee.

' iJefore this evil-minded *tyrant* has propound d *thy doom,* arife, go to him, that thou bring him to *his right* ftate *of mind?*

The fage performed his ablution; took his went before the king, and took up his

dark-minded monarch clapped his hands and, from a defire of revenge, his eye towards tae heel of his foot.

He faid' ' I have heard that thou haft given ' loofe to 'hy fprfech; thou haft d me re- ' vengeful and mad-headed'.

' Art thou apprized of my monarchy like that of SOLIMAN? doft thou call me in this man- ' ner an oppreflive demon?[5]

The old man faid to him : ' I have not been ' fleeping : I have faid worfe of thee than what ' thou repeateft.

' Old and young are in peril from thy ad; ' town and village are injured by thy miniftry.

' I, who am thus enumerating thy faults, am ' holding a mirror to thee *both* for bad and good,

' When the mirror fhows thy blemifhes truly, ' break thyfelf: it is a crime to break the ' mirror.

' See my truth, and apply thy understanding ' to me; and, if it be not fo, kill me on a gibbet'

When the fage made a confeffion with truth, the veracity of the old man had an effe6t on him.

When the king faw that veracity of his before *him* he perceived his rectitude, his own crook- ednefs.

He faid: take away his fpices and his fhroud, bring in my fweet odours, and robe of honour.

He went back from the height of injuftice: he became a juft prince, cherifliing his fubjedts.

No virtuous man has kept his truth con-

cealed; for a true fpeech no man has be'en injured.

Bring truth *(rajli)* forward, that thou mayft be faved *(raftigâr):* truth from thee *is* viftory from the Creator.

Though true words were all pearls, yet they would be harfh, *very* harfh, for ' truth is bitter.'

XV.

ON BAD MINISTERS.

THE YOUNG KING AND HIS MINISTERS.

I HAVE heard a tale, that, in the fartheft limits of *Maw,* there was a prince, a youth like a cyprefs.

That country was difturbed by his government : the realm was treacherous to him, like fortune.

The old *minijiers* reproved his inexperience: he *was* in peril from a difturbance half raifed.

One night, with anxiety from that calamity, he dreamed, that an old man *(or Saint)* fpoke to him in his fleep.

Saying: ' O new moon, dig up thy old ram-
' part, *(or fign of the Zodiack)* and, O frefli
' flower, ftrike the old branch.

' The new bough cannot raife its head from
' the cyprefs-grove, unlefs thou fmite the neck
' of the aged Item.

' That the dominion may be fixed on thee,
' that thy life, like thy difpofition, may be more
' pleafant.'

When the king raifed up his head from heavy fleep, he removed thofe two *or* three perfons from among *his miniflers.*

He raifed the new, and erafed the old: the realm became frefh for the young king.

He, who makes a rent in the kingdom *is* better overthrown; an army, ill performing its engagements, is better difperfed.

XVI

ON PRUDENCE.

THE SENSIBLE CHILD.

A CHILD, from among thofe of liberal birth, went out with two *or* three of the fame age.

His foot from that running was joined to his

hand, *(befell) :* he broke the joy of his heart, and the bone of his foot.

The breath of thofe two *or* three *companions* of the fame age was more contractted than the diftrefs of his fituation.

He, who was moft friendly to him, faid: ' It ' will be neceflary to hide him at the bottom ' of a pit,

' That the" fecret may not be revealed like ' the day; that we may not be full of fhame ' from his father.'

One of them was his enemy, a child who moft confidered the end of things.

He faid to *himfelf:* ' Certainly, by means of ' thefe companions, the procefs of this bufinefs ' cannot remain hidden.

' Since they conlider me, among *them* all, as ' his enemy, they may throw upon me the fuf- ' picion of this accident?'

He went to the father, and made him acquainted *with it;* fo that his father provided a remedy for the mifchief.

Whoever has in him the jewel of prudence, has power over every thing.

XVII.

ON RETIREMENT AND TEMPTATION.

THE RECLUSE AND HIS PUPILS.

A TRAVELLER, from among the men of devotion, went *abroad,* and with the fpiritual guide were a thoufand pupils:

In that caravan the fage refigned in a fingle moment the whole ftock of *bis devotion* to earthly depofitaries, (earthly enjoyments).

Each *of his fcholars* (hook his fleeve *in departing* from him, till all departed: one perfon remained.

The old man faid to him : ' What defign has ' been formed, that all of them are gone, and ' thou ftayeft in *thy* place ?'

' The pupil faid: ' Oh ! my heart is thy fta- ' tion ; the diadem of my head is the duft of ; the fole of thy foot.

' I came not, in the firft moment, with the ' wind *of levity,* that I fhould go back with the ' fame wind.

[1] Let him who expects juftice, live juftly ; ' let him who comes with the gale go with the ; gale.

; The duft goes quickly; it was quickly fettled; ' thence it has no permanence in one place.

' The mountain by gentle degrees attains its ' height; by reafon of that it is fo durable.

' It is the difpofition of fortune to rend veils; ' it is the bufinefs of the patient to bear burdens.

' Be not the bearer of evil, if thy *robe* be ' not defiled; bear not the burden of nature, ' if thou beeft not an afs.'

The taper, which every night is employed in fheddjng gold, (*light)* is like a truly devout man concealed under a mantle.

XVIIL

ON SECRECY.

THE CONFIDENTIAL MINISTER.

THERE was a confidential intimate friend of JEMSHID; he was more intimately connected than the moon with the fun.

The employment of this noble youth raifed its head fo high, that the king exalted him above all the world.

Since for fidelity he bore away the ball froni -

ethers, the king delivered to him his treafury with the office of fuperintendant.

With all his near approach to the king, the youth leaped to a farther diftance, like an arrow from the bow.

The fecret of the monarch pierced the heart of the excellent youth: he durft not mention that fecret to any one.

An old woman found the way of the virtuous youth; (he found his red poppy *(his cheek)* yellow as her clay *(her complexion).*

She faid: ' 0 cyprefs, what autumn haft ' thou felt, who haft drunk water from the ' rivulet of kings.

' Why art thou pale, fince thou draweft from ' that *ftream?* What is this narrow-heartednefs ' from that pleafantnefs of heart ?

' On thee a youth why is the form of old ' age? Thoudrinkeft poppies *(redwine):* Why ' is thy complexion like a white violet ?

' Thou art not the fecret keeper of the king ' of the world. Expand thy countenance, like ' the heart of the world's monarch.

' The face of the fubject fhould be red through ' the prince; efpecially the cheeks of the con- ' fidential officers of the army.'

The youth faid: ' Thy mind is unaware of ' this; thou art ignorant of that which is in my ' heart.

' My patience has made me the clofe com-
' panion of forrow; patience *{ox aloes)* has made
' my face fo pale.

' The king has placed, in proportion to his
' own greatnefs, the gem of his fecrets in my
' heart.

' That, which he has placed in this heart, is
' vaft: I cannot reveal the fecret of the great.

' I have not thus clofed my heart through his
' words: through my own deficiency I have
' confined my tongue.

' Thence I open not with thee the door of
' fmiles ; that, by means of my tongue, the bird
' of the fecret may not fly out.

' If this fecret fhould not pafs out of my
' heart, I fix my mind to this, that my heart
' muft *be full of blood.*

' And if I fhould make the hidden fecret
' publick, fortune would utter words of fear
' from my head!'

The old woman faid to him : ' Ufe not the
' perfon of any one: know thyfelf thy friend,
' thyfelf thy affociate ; and enough.

' Hold not a fingle perfon the confident of
' this breath; hold not even thy own fhadow
' thy confidential companion.

' This face *of thine,,* with the colour of a gold-
' coin, is better pale, than if it were red in a
' whirlpool of blood.'

I myfelf hear, that in the night the head fays feveral times to the tongue beware/

Doft thou feek the fummit (or the *defired object)?* make not *thy* tongue *long and Jharp like* a fword; make not a window difperfing fecrets.

A man, who binds down his tongue, may be happy; the mad dog is a ftretcher out of his tongue.

Thy beft fecurity is thy tongue under the pal?te: a fabre is beft liked in the fheath.

The folace of this *mortal* grief is in fouls; for the calamity of heads is in tongues.

Keep thy tongue in this charger *(of the world) ;* that thy head may not fay Ah! from a *real* charger.

Open not thy lip; although there be waters of life *in it;* lince behind a wall are many ears.

Whilft *men* fmell not thy fragrant breath, like the violet, they will not, as *that* flower, crop tliy head, by reafon of thy tongue.

Hear not *bad speeches;* it is a time for dullnefs of hearing: fpeak not bad *words,* it is a feafon fox filence.

XIX.

ON TACITURNITY.

THE NIGHTINGALE AND THE HAWK.

WHEN the rofe-bufh bloflbmcd in the bower of a garden, a nightingale went up to a hawk, *and* laid,

' From all birds, how haft thou, being filent, ' born away the ball? Produce at length *the* ' *reafon.*

' Since thou haft drawn breath through *thy* ' clofed lip, thou haft not fpoken a pleafing ' word to any one.

' Yet thy abode is the writ of *Sa?tjar* (the ' king): thy food is the breaft of the moft de- ' licate partridge.

' I, who with one twinkling of an eye, by ' myfterious operation, produce a hundred fine ' gems from my pocket,

' Why is hunting for worms my nature? Why ' is my manlion on the top of thorns?'

The hawk faid to him: ' For a moment be ' *all* ear: obferve my taciturnity, and be filent,

' I, who am a little converfant in bufinefs, ' perform a hundred *a£ts,* and repeat not one.

' Go ; for thou art beguiled by fortune; thou ' periormeft not one *deed,* neverthelefs thou dif- ' playeft a thoufand.

' Since I am all intelligence at the place of ' hunting, the king gives me the breads of par- ' tridges, and his wrift.

' Since thou art one entire motion of a ' tongue, eat worms, and fit on thorns; and fo ' peace be with *you.*'

XX.

ON THE PRIDE OF WEALTH.

HA'RU'NU'RRASHID AND HIS BARBER.

WHEN the period of the *Khalafet* came to HARDN, the ftandard of ABBAS extended over the world.

One midnight he turned his back on the partner of his bed, and turned his face to the enjoyment of the warm bath.

A barber, who was fhaving his head, *cutting* hair by hair difpelled his forrow,

Saying, ' O thou, who haft been apprized of

' my pre-eminence, conned me to thee this day ' by making me thy fon-in-law:

' Publifti the difcourfe of my marriage; make ' thy daughter betrothed to thy fervant.'

The temper of the *Khalifah* grew a little warm; but became again inclined to lenity.

He faid: ' My dominion has turned his liver; ' he has gotten wild ftupidity through my amaz- ' ing grandeur.

' His being befide himfelf, has made him a ' talker of fuch nonfenfe : if not, he would not ' have made this requeft and demand to me.'

The next day he tried him better: the fame impreffion was on the coin of his heart.

Thus he made trial of him feveral times: the habit of the man departed not from its fixed place.

Since a want of clearnefs carried the matter from light, *the king* carried the ftory to a con- ſultation with his *Fezir.*

Saying, ' From the rough pen of a hair' ' cutter, has this event written on my forehead ' by deftiny fallen on my head.

' He muft have the rank of being my fon-in- ' law ! See what a want of good breeding fug' ' gefts to him.

' Whenever he comes, like fate, upon my ' ' head, he throws ftones upon me and upon my ' gems.

'In his mouth *is* a poniard, and in his hand a 'fword, I will give him the edge of a fabre 'without fail.'

The *Fezir* faid: 'Thou art fecure from any 'defign of his: perhaps his foot is on the top 'of a treafure.

'When the fimple man {hall come towards 'thy head, fay, "turn afide from the place, "where thy foot firft ftood."

'If he be refractory, ftrike offhis neck; if not, 'dig up the place, where he flepped firft.'

The man with obedience, from the delire of compliance, which he had, changed his place in the manner, that was *direffed.*

When he feparated his foot from the firft ftation, the manner of the barber was different.

While his foot was on the head of a treafure, the figure of royalty was in his mirror.

When he faw his foot devoid of the treafure, he faw again the cottage of his barber's bufinefs.

Having fewed up his mouth he faw *the propriety of* little fpeech; he had taught good-breeding to his eye and tongue.

They foon dug up the place, where he flood, *and* found a treafure under his foot.

.Whoever fets his foot on the head of a treafure, by his own fpeech opens the door of the treafury.

The treaiure of NEZAMI, who has thrown down the talifman, *which concealed it,* is a clear bofom and an enlightened heart.

END OF THE SECOND VOLUME.